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## The Covenant of the Lord's Supper

However little we may know what confronts us this next year, next month, next week, or even next day, we may be assured that we shall have trials and difficulties through which we must pass; for we have been told that Deity will have a tried people. Only a people tested by the refining processes of tribulations and temptations successfully overcome can carry to ultimate consummation the great tasks which lie before us. So we must be prepared. The processes and methods of such preparation have been indicated by divine direction and light.

Before Jesus the Christ entered Gethsemane, he expressed to his disciples a great desire once more to celebrate the feast of the Passover with them. The impulsions composing this great desire have not been revealed to us in Holy Writ, at least by direct statement, so we are left to conjecture. Doubtless there are many, but may we not safely ascribe the following: Because it meant much to him as a Jew probably having participated in it from his boyhood up to manhood, and its rich traditional and symbolical meanings and significance being quite well known to him. This alone would have created in him such desire.

Besides this he undoubtedly had in mind, under the compulsions of keen prophetic foresight bearing not only upon his own immediate future experiences, but the needs of the race of man, that he wanted to set an example of great import to his disciples and all his followers to the end of time.

And there was probably still another cogent reason urging the desire to expression. While his disciples had previously been put under covenants and promises of faithful service and constant devotion, possibly many, many times, Jesus wanted to bind them once more to him and to one another by administering a rite in which is caught up at once the renewal of previous covenants and the impression anew of spiritual responsibility and devotion by the sacred vow of fealty to him and the socially great and religiously important covenant of fraternity.

And thus the Last Supper has become the beautiful and religiously important sacrament of the Lord's Supper. We meet at the Lord's table to

renew our covenants with God and vow our continuous allegiance to the Great Leader of Christianity.

It is a preparation for whatever trials may come. It is preparation for our Gethsemanes, whether they loom large or small in our religious lives, whether they are entered frequently or seldom, according to our circumstances or natural and spiritual qualifications.

Then it behooves us as Saints and Christians to come to the Lord's table with full cognizance of the sweetness and spiritual value of the rite, and partake solemnly and full of faith, in order that the covenant may be deeply stamped, and our full determination aroused to keep it sacredly inviolate. "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee."

We know not what trials and difficulties may await us; but we do know the value of the sustaining faith which comes only from a close walk with God. And to walk with God means to keep his commandments.

Let us therefore be admonished to remember our covenants, not only from day to day, but throughout the year. Let us remember our covenants in the midst of our happiness, for they will glorify it. Let us remember them in our sorrows, for they will comfort us and lighten the burden of grief. Let us remember them in the midst of our trials and temptations, for they will strengthen and protect us against defeat. In remembering our covenants and walking after the commandments of God, we will keep the temples of our bodies clean, a living sacrifice to Deity.

Let us devoutly seek the table of the Lord.

F. M. S.

There are many paths that may lead us astray: there is but one that leads us to God. Error presents itself in a thousand forms: truth presents itself in but one. Many things can destroy: only One can give life. And all the constructive and beneficent forces of the universe merge in a great meaning which touches the least, but can not be fully mastered by even the minds of the great.

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### Concerning Winds

It is not a new thing to compare life to a sea, a thing beautiful yet fearful, having treacherous shallows and reefs, strong currents, numerous doldrums, and quiet harbors, and to think of men as mariners. Carrying out the symbolism, it is well to remind ourselves that the veteran mariner, the captain headed for a certain harbor, looks to the wind. To him the wind each day is a sort of weather pulse, and to make his voyage successful he must constantly keep in touch with it. To the sailor the wind is a companion. It is alive; it tells him of fair weather, of calm, or of storm. It distresses, yet it helps him. It perplexes and yet it pleases.

Sometimes with all of us the winds of life become unmanageable and threaten to carry us into strange and unknown ways. We suffer from dread, uncertainty, and fear. Steering true to our course seems too much for our strength. Determination wavers. Faith ebbs. At such times it is helpful to read of an outstanding experience in the life of Peter, and to apply it to ourselves:

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched out his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased.

L. B. M.

God made the forests, but he never laid out a farm or a garden. Man with God has done that. God fashioned the quarries, but he built no cathedral. Man with God has done that. God gave the herbs and roots and furnished the brain that analyzes and the disposition to experiment, but he never established a hospital or a clinic. Man with God is doing that every day, healing and preventing disease and teaching the science of hygiene and preaching the gospel of health. God creates the raw materials, supplies the fundamental elements, gives the necessary and basic ingredients, and man does the gathering and mixing, and the result is man plus God working wonders and cooperative miracles. The distance between Saul and Paul is wide as con-

ceivable. Saul was man made. Paul was the product of God and Saul, and the same thing can be said about all great minds and regnant souls.—*Richard Braunstein.*

### A New Year's Resolution

*This year we will go forward.*

The success of a day's work often depends upon starting right: hitting the floor with both feet when the alarm rings; not crawling back into bed because the floor is cold, but dressing immediately and starting the furnace to heat the house for the rest of the family; following immediately with a good refreshing wash and shave; eating a breakfast not too heavy; and getting out of the house and on the way to work a good ten minutes before one absolutely must.

All of this requires the cheerful performance of a number of tedious little duties that are very necessary.

The success of a year's work often depends upon starting right: making our plans this very afternoon when it would be very much more comforting to sleep and rest; calling on teachers and officers this day instead of on a tomorrow that keeps slipping into the future; getting in touch with pupils this week instead of next; and in general cleaning up all the little routine duties that are a part of what we must do if we are to make the year prosper.

Looking forward with faith and trust that if we work others will work too, and that God will bless our efforts to carry on—this is what we should do.

If there is one complaint to make about the generally unsatisfactory year of 1930, it is that too many people sat by and waited to see what others were going to do. The result was that only a few people were doing things, and the few optimistic and determined workers could not make the great wheels of the indifferent world go around by themselves, and all suffered together.

There is a new spirit for 1931. American business is shaking itself out of a long and rather unsatisfactory sleep. Business promises to start stirring with the beginning of the first month, and there is no telling what the activities of the spring will bring. Everything promises to be better, and the astronomers say that even the spots on the sun, which have played irregular havoc with our weather and our radios, will be fewer and smaller this year.

So the church will take advantage of improved conditions. The people of the church—the local branches, the congregations large and small, and even isolated members—should make for themselves a new resolution: *This year we will go forward.*

L. L.

## The Auditorium

### FACTS AND FIGURES REGARDING THIS IMPORTANT STRUCTURE

By J. A. Gardner

The Auditorium is not being built for the present only, and is not being constructed just for the convenience of the members of the church in Independence or the four surrounding stakes. In fact, it is a building for the entire church, in which each member has a personal interest, and in which each branch, stake, and district also has a very vital interest.

The gathering of the Saints for the purpose stated in the law will each year bring the Saints in increasing numbers in more direct contact with the services which the Auditorium can render. It is easy to foresee that soon the numbers of members who will become the direct beneficiaries of the usefulness of this building will be greatly increased.

The building is now and for many years is likely to remain the world headquarters of the church, and from it will radiate the direction, the service, and the activities of the general church. With the exception of four departments it now houses all of the general offices of the church. Its large auditorium, which seats 7,000 people, each person having unobstructed view of the speaker's stand, is, of course, the logical place to hold the General Conferences of the church. In addition to this yearly feature, it also offers a place for local and regional gatherings such as may be contemplated for the benefit of the Saints living within easy driving distances. Not less than 25,000 people are within this range.

Ever since construction was begun on the building, it has served the church in a missionary way. Next month, February, 1931, will be the fifth anniversary of the ground-breaking ceremony which initiated the construction of the Auditorium. In these five years many thousands of nonmembers, citizens in the immediate vicinity, the surrounding territory, and tourists from different States have visited the building. They have been conducted through its spacious assembly halls and corridors and have been told not only the interesting facts concerning the building but the story of the church, including its doctrinal beliefs and its spiritual aspirations and ambitions for working out a program in an attempt to demonstrate the social and economic philosophy of the religion of Jesus Christ.

These people have returned to their homes with a better understanding of the beliefs and objectives of the church. The old word *Mormonism* is giving way to the true word, *Latter Day Saintism*, and its true meaning is being eagerly received.

## OFFICIAL

### Let the Church Move Forward

The earnest, conscientious endeavor which characterized the months of November and December should be accepted as an index to the resources of the church and to the deep spiritual interest that forms the background of every Latter Day Saint who has really been converted to the message of the Restoration.

By common agreement and mutual consent, practically every member that could be reached in these two months made some contribution in tithes or offerings according to his ability and willingness to give. Not only have the families of our missionaries been given needed relief, but according to reports the branches which made consistent effort to reach every member have experienced a heightened interest in spiritual matters.

The simple and sensible thing to do is to continue the organization, which has so successfully made the personal solicitation, clear through 1931. The immediate results are sure to be, increased attendance at church meetings and increased spiritual mindedness concerning individual responsibility.

It is sound wisdom that the good work be kept going. There should be no let down in January, for whether we are contributing ability, service, time, or money for the glory of God and for the building up of his kingdom, it must be continuous and regular to insure success in reaching our 1931 marking goals. So long as business conditions are below normal, our efforts to support the church financially should be redoubled. God's work must go forward.

District and branch officers should take every advantage of the November and December gains in personal interest and convert them into definite activities in some department of church work. Holding and consolidating our gains and increases is vitally important now. Every member should be active in some group which is busily engaged in working out some problem connected with the development of the church.

The recent experience in November and December has proved to be a most rewarding piece of work. Again we urge that full and immediate advantage be taken of the situation.

THE FIRST PRESIDENCY,  
By F. M. McDOWELL.  
THE PRESIDING BISHOPRIC,  
By ALBERT CARMICHAEL.

## Atonement

*Sermon preached by John W. Rushton at the Memorial Hall, Independence, Missouri, April 13, 1930. Reported by W. McDonald.*

For it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven."—*Colossians 1: 19, 20.*

In worship we may express one of two fundamental attitudes. One characteristic of Protestantism is not so much the worship and adoration of God as a sort of self-discipline in which the worshiper is more concerned about himself than God. In the ritualistic churches, the worship of God and the glory of his name are the chief things of the service. I have known of cases in our own church when, because the congregation was small, the minister would fill in the time by singing hymns, and then would have a testimony meeting, saving the sermon for the larger congregation, at least for one more worthy of the effort. According to the subjective idea of worship, which is distinctively protestant, the preacher can not be blamed. The people come out to hear the preacher, and if the congregation is not there to listen, it is quite proper to pronounce the benediction and go home. In the Roman Catholic or the Episcopal churches, the priest is not so much concerned with the congregation; in fact, it is not unusual for him to turn his back upon the congregation during the service; he is worshiping God, and the congregation joins with the minister in that worship. In the light of this explanation, I ask you to consider the spiritual meaning of the celebration of the religious festivals of our Christian calendar.

In the worship offered to God by the church, what is the significance of the atonement? What is the meaning of God's grace in this central feature of our faith? Is it not a reasonable challenge that we shall give some rational statement of our beliefs and at the same time check up these beliefs and see whether we are moving in step with the development of truth in other fields? Is there a place for the cross in the church today; and what does it signify to us?

### *Reconciliation, the Fundamental Purpose*

Stripping this movement we represent of the external and mechanical features and looking at the essential value, it is clear that whatever we may say or think of the methods and experiences through which this work came into being, at the very least it represents another attempt on the part of God to approach humanity with a view to winning men and women to an agreement with himself. History shows that this is one of the periodical occurrences

in the consciousness of some people at some epochs. Almost always when such a movement is developed, the messenger who voices the new call emphasizes the desire of God and the need of man for this spiritual reconciliation. This is always the essential meaning of these spiritual experiences. If it is granted that there is an adequate mind at the back of universal phenomena, then all things in the universe must be brought into compliance with the purpose and will of that controlling mind. There can not be success in human life unless we understand the purpose of God. Science and philosophy both are working to discover the facts and to find the meaning of the facts, so that in the light of this dual aspect of truth life will become increasingly richer and more powerful. Granted God is, then we must believe that he is both able and willing to correspond with humanity in an understandable way upon friendly grounds in order to secure the "fellow-laboring," which is Saint Paul's ideal of religion. Given an intelligent message and an intelligent obedience on the part of man, then the purposes of God designed in his superlative wisdom, power, and love will sooner or later be accomplished, in which his glory and the happiness of man will be realized.

### *The Principle—Atonement*

This is "reconciling grace." This is the practical meaning (not necessarily the theological one) of that word which is used but once in the New Testament—*atonement*—a combination of three distinct words, *at-one-ment*. The ministry of the Christian church must always be a "reconciling ministry." The restored gospel, as we speak of it, can not be less than this, and must work its way through all of the unfavorable conditions to understanding peace and harmonious working which will result in "the unity of faith."

Looking back through the ages, it seems that men have always had some vague idea of this principle. While even in the Christian church the inability of human wisdom to express this principle properly has given us some grotesque and even tyrannical misrepresentations, which linger in the ecclesiastical terminology, the hymns we sing, and the ritualistic practices in vogue among most of the churches, we nevertheless must be fair enough to see that this central truth is adumbrated. We may no longer believe that the atonement had for its main object the appeasing of God's anger, that he demanded the sacrifice of a victim to satisfy his justice, or that the sublime tragedy of Calvary was the key which moved God to kindly disposition towards his children. Foolish and wayward though they may be, still they are his. The substitutional idea is regarded with suspicion and by many discarded; that

God in his unrelenting desire for justice must punish some one; that if the guilty are not, then a substitute must be found who will volunteer to take the divine flagellations to permit man to escape the punishment due him.

### *The Theory of Substitution*

If you consider for a moment, you will find that this substitutionary idea is not only a violation of the moral character of God but is an insult to the dignity of any man who is worthy the name. No honorable man would like to have the punishment due him inflicted upon some innocent person in order that he might escape his punishment through the generosity of a guiltless party; knowing that he could win the favor which otherwise could not be his.

I will not insult your intelligence by making any argument with reference to this matter, but will merely say that if God is accepted by us as a perfect being, there must not only be superlative love and mercy and patience, but there must be a recognition that in God there is superlative justice, and, as it is implied in the *Bible* and stated dogmatically in one of the inspirational books of the church which we call standard, that is the *Book of Mormon*, "mercy can not rob justice." There are men who would be willing to perform a charitable deed at even greater expense than would be required for a deed of justice. I have known in my own experience men who would rather give five dollars as a ministration of generosity than pay a single dollar of their just debts. It is surely not necessary to say to a congregation of this sort that no man is entitled to dispense charity until first of all he has done justice. The same is true with reference to God. There can not be on his part a consideration of the merciful deed if at the back of that merciful deed there is a lack of justice, for no one should be considered as doing his duty if in the performance of the merciful act there has been a deliberate refusal to recognize justice. As far back in the history of the evolution of the religious consciousness, as the Hebrew race, I find in what you might call the golden era of the prophetic ministry—in the days when Isaiah the prophet was proclaiming the mind and will of God to the nations—there arose in a little village a contemporary by the name of Micah, who seemed to be aware of the divine purposes; and he reviewed all of the mechanical processes by means of which the nation believed it could win approach to God and secure his approval; and Micah puts the question, asking if they can believe that God will receive an offering of the blood of bulls and goats, and even take an offering of their body (because they at times practiced the worship of Moloch

which meant an offering of human sacrifices among the Jewish people) to win the favor of God. And this prophet asks the further question, in effect: Can you be so obtuse as to believe that there is any possible material equivalent for a moral misdemeanor? Can you give to God anything in the nature of a sacrifice, no matter how dear it may be to you, as an equivalent for an act of injustice? And then says the prophet, "He hath showed me, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Here is stated for us in terms which none would be disposed to question, the basis of divine approach. Consider this fundamental truth of our Christian faith. Once more there stands out the very thing which the Apostle Paul makes clear to us as being the objective which God has in view, the reconciliation of man to God. Such reconciliation can not possibly be secured if any man intentionally or actually is defective from the standpoint of God's superior knowledge and superior moral standard. How can love love that which is unlovable? How can morality consort with immorality? How can justice become a next-door neighbor of that which is injustice in nature, in intent, and in results?

To those who believe that religion must have an ethical base, that it is morality as well as ecstasy of feeling, the substitutionary idea must be rejected. For even to our imperfect conceptions, it outrages the sentiments of ordinary life. It violates the intelligence which is ours and cancels the faith we have in God's perfectness of character. In our theological thinking, we must not interpret one feature of faith in such a manner that it makes another contradictory. Truth, above all else, must be self-harmonious.

### *Another Theory of Atonement*

We will consider another view, which is expressed and developed by Saint Paul in several letters, particularly the letter to the Romans, the second letter to the Corinthians, and the letter to the Philippians. Saint Paul, in speaking of the atonement, or reconciliation, puts the emphasis on two points. The text for our study is found in the whole of Romans chapter 5, 2 Corinthians 5: 14-21, and in the letter to the Philippians, 2: 1-11. I will summarize the argument: In Romans the apostle analyzes God's justice, in the Corinthian letter the principle involved in the atonement, and in the Philippian letter an application of the principle.

In the Roman letter Saint Paul presents the argument as follows: Through our faith in Jesus Christ we are justified—vindicated (Weymouth translates the word "stand acquitted") and we enjoy peace (harmony) with God. Faith has introduced us to

the state of favor with God which is ours now. Our hope is that some day we shall share God's own glory (perfected character). All our sufferings now are part of the necessary discipline through which the Holy Spirit is working out this destiny in humanity. God's love is the power which is at work. Its first proof is in the death of Christ who, while we were helpless, gave his life for us. Faith in his death brought reconciliation, and by faith in his life we shall be saved. As we made our trust in his death the means of reconciliation, so our trust in his life makes us safe.

By one man's sin the hereditary taint was transmitted to all men. But, through divine grace that hereditary taint is neutralized by Jesus Christ in his death. Death which had been dominant in human experience because of "one man's disobedience," through the obedience of one man, Jesus Christ, this regnant power was canceled. Where sin abounded, grace abounded more exceedingly, and the righteousness now accepted by man issued in eternal life.

In the Corinthian letter, the author states that in the death of Christ the hereditary penalty was canceled, and it was now possible for all men to live with God. To "be" in Christ (self-existing and active in the Christ atmosphere) is a new creation. The old state, or condition, passed away, and there is a new state in which God is all. Through Jesus Christ we are made one with him and share in this same ministry of reconciliation. "He who was without sin was made to be sin in order that we might become the righteousness of God."

In the letter to the Philippians, Saint Paul shows that Christ literally shed all that belonged to divinity and identified himself with man, even accepted the degradation of the lowest exemplified in the crucifixion, because of which God exalts him and makes him supreme in heaven and earth.

This is not the doctrine of "substitutionalism" but rather of identification. He lives our life, shares its defects and deformities, experiences the necessary "God-forsakenness" of the sin which is characteristic of man, and then lifts man up to God, identifying humanity with divinity.

#### *The Parallel of Life*

The teacher, leader, and reformer must submit to the pedagogical law which demands that the teacher identify himself with the life of the pupil to discover the needs and capacity of the pupil. By thus bending down to the life and level of the scholar, he can lift the pupil up to his own level, which is used as a stepping-stone to further advancement and power. So, the torch of life is passed from genera-

tion to generation and carried to higher heights, widening and deepening life and its possibilities. None can fail to recognize this same principle which characterized our Lord. It is the principle of his teachings and illustrates the philosophy of his work and is the exquisite demonstration of God's love which has its only counterpart in the love of a mother for her child. God so loved the world and gave his only begotten Son, who sounded all the depths of human limitation and need in order to lift man up to the highest possible level of divine glory.

Perhaps no statement of the apostle is so daring in its reach and elevating in its idealism as that found in Colossians 1:24: "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is his church."

This is the apostle's ideal of the Christian ministry—making every man perfect in Christ Jesus!

I never read this but my amazement deepens. Think of the daring of this apostle of Jesus Christ, who not only suggests but actually affirms that the sufferings of Jesus Christ were incomplete and that the church can not be redeemed until every one of us will have contributed to the same suffering needed in order that the whole may be raised up to that place where everyone may enjoy communion with the divine.

In the light of these things I may say to you if we are going to make the approach to our fellow men in these days in terms that will win their support, we must try to make our religion fit in with the general scheme of things, and my concluding word with reference to this is: The apostle puts emphasis upon the fact that a reconciliation not only exists towards man and earth, but to heaven, that in Jesus Christ there shall be reconciled all things, not only which are in heaven but in earth.

The challenge to the church is to find God everywhere and in all things and to seek to interpret and evaluate all things in him. It is upon this ground I believe that this universal reconciliation will come. For all values ultimately are spiritual. These values whether in heaven or earth are things which will draw God and man together. As we shall remember the cross and memorialize the sacrificial sufferings of Christ, I urge that we shall give some time to the contemplation of the tragedy. Let us do so in the light of some of these things we have expressed.

Remember Christ did not die to avert God's anger, nor to be your substitute for the punishment which vindictively God must administer to satisfy his justice; rather let us think that through Jesus Christ and his ministry in life and death God himself was descending to the very depths of human



life, taking hold of the lowest and worst to lift each and all up to the heights of perfect enjoyment with him. We look forward in glorious anticipation of that day when there will be perfect reconciliation between God and man, earth and heaven, time and eternity. To this end let us, during these days, consecrate ourselves.

"In His will is our peace."

## The Thief of Souls

By Ray Whiting

In a recent issue of the *Saints' Herald* we find the following statements: "Must we always continue to hear the pathetic voice of hungry children crying for bread? Must mothers starve and suffer, while fathers, with idle time wasting their most productive years, wear out their thin shoe leather searching for work? Something is wrong. There is too much food in the world, yet thousands of working men can not buy, because there is no place to sell the one thing they have to barter for it: labor. Warehouses are overstocked with cloth, yet many thousands need garments. What is the wall that stands between these great surpluses of unconsumed commodities and the impoverished market that needs them?"

Strange it is indeed that in this day of exceeding riches, of almost unlimited power, of marvelous inventions and great achievements that men who ought to subdue the earth and who do command the very elements to obey, find themselves almost overcome with the weight of the power, wealth, and learning that they have evoked but can not control. So great has become this condition of maladjustment that whole nations are trembling with the weight of this problem, and men's hearts are filled with fear for what the future may hold in store.

In this day of great wealth, we find ourselves in poverty; in this day of knowledge we find ourselves ignorant of the most fundamental truths of life; in this day of safety devices and automatic controls we find our death rate by accident increasing; government reports show a steady increase in divorces and homicides until, with the apostle of old, we can say that wickedness is increasing. As all the wisdom and learning of the past have culminated in the production of all the beautiful and wonderful things of this modern age, so has all the cunning of the past come to a climax in this day of treachery, vice, and murder.

There is a more wholesome side of life than that which we have just presented, but it is this unwholesome side which is robbing us and the world of the

beauty, the joy, the fullness of life which our Maker wants us to enjoy.

### *What Is the Thief of Souls?*

What is this Thief of Souls which, in spite of wealth and power and beauty, is bringing sorrow, suffering, and distress? Some might say it is *indifference*, that people know better but remain indifferent. Possibly so, but I wonder if men can be indifferent to a situation which they know to be the cause of suffering and social unrest. I believe the history of the race shows that when men become conscious of a maladjustment, they make some effort toward adjustment. It might be by the trial and error method or by reflection, but they cease to remain indifferent. It is true that there is much indifference in the world, but indifference is the result of something else. What is the cause of indifference? That is the Thief of Souls.

Others might say that selfishness is the Thief of Souls, and again we agree that selfishness is the cause of lots of distress in the world, but we still ask, Why are men selfish? It is difficult to believe that a man would continue in his selfishness if he were really aware of the fact that his selfishness would finally destroy the thing he would save. Selfishness, like indifference, is the cause of something else. That cause is the Thief of Souls.

In a splendid sermon found in the October issue of the *Homiletic Review* we find these very interesting and truthful statements: "A blindness to sin is the greatest of moral calamities." "A lack of clean-cut convictions in regard to matters of right and wrong can not but be evident even to the passing student of trends of the times." "We have become morally color blind. We have lost the capacity for distinguishing between right and wrong. We call good evil and evil good. We refuse to recognize an abomination as an abomination." "A new spirit of intolerance of those things which no decent society should tolerate is one of the deepest needs of American life."

### *Is It Sin?*

Without doubt the world has become blind to the awfulness of sin. Sin is so common that we look upon it with considerable allowance; we call it modified names and try to justify the sinner by calling evil good and good evil. Maybe we have lost the capacity for distinguishing between right and wrong.

Doctor Ellwood, in his book *Man's Social Destiny*, seems to quite agree with the statement quoted above. He says: ". . . it is precisely the lack of a sense of sin which is the most discouraging thing in modern religious life. Our spiritual complacency threatens to be as deadly as our political and social complacency. We are corrupt, but contented in our corruption. . . . We have no adequate sense of our

moral imperfections, and hence no hope of improvement. This is the judgment not only of sound religion, but of sound science."

Isaiah (5:20) says: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."

But is Blindness to Sin the Thief of Souls? Why is it that men are not able to see the folly of their ways? If men *knew* that the things they do to get wealth would bring poverty, the things they do for happiness would result in sorrow, the things they think make for life end in death, would they do it?

Man's judgment is faulty—he is using a wrong standard. Not man and his wants, but God and his wants must be our rule of action. When any nation or set of people have lost sight of God, they perished. The road traveled by nations now extinct is the same road we find this nation traveling, and we find ourselves facing the exact situations they faced just before their final downfall.

#### *The Lost Vision*

So I would say that *ignorance of God* is the Thief of Souls, for the "fear of the Lord is the beginning of wisdom." Consciousness of God causes man to become conscious of his own insignificance; it is the beginning of humility. Puny man who stands up and blasphemes God and who shows disrespect toward him and his laws is not conscious of God. In every case, so far as I know, when men become really conscious of God they repent and seek his ways rather than man's ways.

Job said, "I have heard of thee by the hearing of the ear: but now mine eyes seeth thee. Wherefore I abhor myself, and repent in dust and ashes."—*Job 42: 4, 5*. When Isaiah saw the Lord, he said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Eyes opened to God are eyes opened to the awfulness of sin. Indifference gives way to deep concern; selfishness turns to unselfishness. Isaiah said, "Here am I; send me." The persecutor Saul became the preacher Paul when he became conscious of God; and out of his sinful soul he cried, "Lord, what wilt thou have me to do!" Although his physical eyes were blinded, his spiritual eyes were opened; his blindness to sin was healed when he became conscious of God.

Ignorance of God is the cause of indifference, of selfishness, of blindness to sin. It is the Thief of Souls. But knowledge of God is Life. Jesus said, John 17:3: "And this is life eternal, that they

might know thee the only true God, and Jesus Christ whom thou hast sent."

The world, without doubt, has heard of God by the hearing of the ear, but it does not know God with that knowledge which saves it from indifference, from selfishness, and from a blindness to sin. To us, to this church, is given the task of so revealing God to men in this age, so clearly, so distinctly, so definitely through our spiritual, social, and economic relationships that they will be "constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ."

### Teamwork

*By Evan Fry*

For as the body is one, and hath many members, and all the members of that body, being many, are one body, so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. For the body is not one member, but many.—*1 Corinthians 12: 12-14*.

I wish that I had time to read the whole twelfth chapter of First Corinthians for you this morning, but I should like to ask that each one of my listeners get a *Bible* and read the chapter for himself some time today. You will remember that the whole chapter seems to be directed to some members among the Corinthians who apparently thought that they were quite important and necessary characters in the church—so important that by comparison some of the other members were not important at all. The lesson of this chapter is that it takes all kinds of people with all kinds of dispositions, temperaments, talents, abilities, and training, to make up a community or a church. Each individual is important and essential in his place; and so long as he fills his place well, and so long as he functions as his position demands, that long is he a good member of the body, and worthy of the respect and esteem of his fellow men.

#### *All Kinds and Conditions of Men*

If all Christian peoples could only learn this lesson, how much closer to a realization of the ideals of the kingdom of heaven the world would be! Whenever you see a man or woman who is too proud to associate with others, or to recognize as equals persons whom he believes to be on a lower scale socially, or mentally, or financially, you may be very sure that there is a person who has as yet caught not even a glimpse of the spirit of the Christ who taught his followers to love their brothers as themselves. As long as there are people in the world, there will be differences of ability and talent and

training and degrees of proficiency between individuals. It is sane and entirely compatible with Christian conduct to recognize those differences. I realize, quite humbly, that I am much superior to some people I know; but I realize still more humbly that some of those same people whom I regard as my inferiors are quite probably my superiors in some other respects. It is all very well for me to be aware of the fact that I have had more education than my neighbor, but the whole purpose of that education is defeated and my life becomes intolerable to others if I feel that superiority of education so keenly that I snub my neighbor and treat him as an inferior while I exalt myself in my own estimation until I lose every vestige of brotherly love which I may have had. If you will think over the list of people whom you have perhaps been snubbing or looking down upon, I dare say that a little calm consideration will convince you that each one of those inferiors of yours has some quality—perhaps several qualities—in which he far excels you. We are all members of Christ. No one of us can say to the other "I have no need of you." Furthermore, I take this statement in a social way, as well as in a religious way. I have no right to look down upon the man who collects the garbage from my back door because his job brings him less money per week than mine; perhaps in a final analysis I might find that his job was more important than mine. If I find that I haven't time to repair my automobile, and that I wouldn't know how to do it anyway, I have no right to play the snob with the auto mechanic who does that job for me, just because during the process his hands get dirty and his nails broken and grimy, while my hands remain white and clean and guiltless of any callouses. I could enumerate examples—but these two are enough.

#### *An Example of Teamwork*

One little episode did more to impress me with the truthfulness of Paul's statement that we are all members of one body than all the sermons I have ever heard on the subject. This story is about three good sports who had learned to play the game with the team—not all by themselves. The first year after I was graduated from university, I found myself teaching school in a town famous the world over as a center of medical knowledge. I was a young and very green school-teacher. There was no congregation of my own church there, so I began to attend the Methodist Church, joined their choir, and when I came back for the second year, was asked to take the choir leader's place. The year rolled around until Easter time drew near, and I instituted a campaign for some extra singers to take part in the Easter music. Perhaps I shouldn't have

been amazed at the response, but I was. One of the recruits turned out to be the superintendent of schools, who had power to hire and fire me, and who was easily old enough to be my father. Another was a man whose name is internationally known to the medical profession, and whose financial rating is well up towards the millionaire class—also old enough to be my father. Still another was the minister of the church, whom I felt to be my superior in countless ways. Those three good sports, any one of whom might have easily felt justified in looking down upon me, sat in my choir during the weeks of preparation and took orders from ME—the very green and very humble school-teacher. If I had criticisms to offer, they took them graciously and humbly, and no one could ever have known by a single act of any one of them that he thought himself superior to me. One was an expert in the field of education, another a specialist in the field of medicine, and the third a specialist in the field of religion. I was, for the time being at least, and so far as they were concerned, the specialist in the field of music. Each one of us recognized the other for what he was, and we worked together like the perfect team mates that we were for a very wonderful rendition of our chosen Easter music. To me, the beautiful harmonies of the Easter music by that little choir are only symbolical of the beautiful harmony which would prevail in the world if every man recognized his brother's superiority, and loved his neighbor as himself.

Education from the lowest to the highest range is challenged now to make a contribution to our day and generation in the presence of issues of the greatest magnitude ever presented to any people. The sensitive state of mind and conscience developed through education have made it impossible for the American people to neglect the issues rising out of poverty and unemployment. The threat of revolution that endangers the stability of organized society, as in Russia, may well lead us to ponder on the obligation of educated people to develop a social order where public welfare for the millions will receive the most earnest consideration. Our American ideals, developed and sustained in part by our education, must come to grips with the practical situation of the masses. The undergirding of this precious heritage will be found to be the happy union of education and religion. These sources sustain the thighs of our citizenship and reveal the vision without which the people perish.—*Doctor William O. Thompson, president emeritus of Ohio State University. Quoted from the Journal of Education.*

**YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE**

# MINISTERIAL PROBLEMS

## Local Preparations for the Missionary's Visit

By E. Y. Hunker

*The following excellent suggestions are taken by permission from a letter and are here given for the benefit of both missionaries and local workers.*

In contemplating the needs of our work, especially in regard to increasing the efficiency and effectiveness of the work of the ministry in organized districts, the following suggestions have come to mind:

1. That at least a week prior to a missionary effort in a branch the district president be urged to visit personally the branch and to organize the local priesthood for a house to house visiting of the membership in the interest of the effort to be held.

a. The local priesthood should be instructed to stimulate the missionary spirit among the members, thus preparing for and advertising the coming services.

2. That the local priesthood, through proper canvass and wise observation, list a number of desirable prospects for membership.

3. That various persons of the priesthood and of the membership who have personal friendship with prospects be instructed to personally introduce prospects to the missionary at the beginning of the missionary services.

a. A wise way of introduction prepares a splendid means of approach for the missionary to prospective members and paves the way for personal contact work so desirable in winning converts.

4. That the district and branch presidents endeavor to provide for proper musical cooperation for missionary series, recognizing the right of the missionary to offer suggestion in connection with the same.

5. That the branch pastor be instructed to counsel the missionary regarding the worthiness of candidates for baptism.

6. That the missionary be especially instructed to cooperate with the branch pastors and the local forces in every way.

a. This is particularly important relative to the missionary's carefully ascertaining the eligibility of candidates for baptism.

7. That the missionary should instruct the candidates for baptism regarding the financial law of the church.

8. That in at least two sermons of a series the missionary should be urged to teach and preach the law of tithing and the doctrine of stewardship.

9. That when the local priesthood have visited properly in the homes of the branch membership, the missionary be urged to devote more of his time and effort to laboring with prospective members.

a. In altogether too many districts the work of the missionary has of necessity been largely pastoral because of the lack of proper work by the local priesthood. Thus the hands of the missionary have been tied to the extent that it has been extremely difficult to carry out the real missionary work that should be done.

These suggestions are submitted in the sincere hope of further stimulating sound growth and spiritual progress. It is my humble belief that the putting into effect of such suggestions would generate new life in all phases of district, local, and missionary work.

## Hands

By Inez Kinney

I saw a rugged mountain pile,  
Whose peak loomed stark and grim  
Above the clouds; and seemed to hold  
The mysteries of time within.  
Great seams and crevices had formed,  
Through ages passed away,  
By tempest, flood, and storm.  
Massed snow lay in the clefts  
High up those dizzy slopes;  
Great hands—a kind of life they seemed—  
Stretched forth in anguished hopes  
To reach the top, trying there  
To find the Absolute,  
And learn all truth.  
Through ages long they struggled up,  
Those bloodless, straining hands;  
Refusing they, to toil and wait  
On tranquil, common lands  
Where life is undisturbed by urge  
Or pain, to look beyond,  
To where all quests and answers merge.  
A crystal lake lay on the plain  
Stretched out in smiling calm;  
Beside it passed the lives of those  
Who found a soothing balm  
In fruits of toil, and common things—  
A humble recompense.  
That mountain pile will surely stand,  
Those hands stretch high, and high.  
The crystal lake shall ever rest  
And mirror summer sky.  
Great souls will always struggle on  
In anguished search for truth,  
While others rest in faith and hope  
Nor seek to draw the veil.

# CHURCH WORK AND SERVICES

## Our Junior Young People and the Church School

By Leta B. Moriarty

(Continued from the *Herald*, December 17, 1930, page 1363.)

### Scope of the Church School

The church school seeks to use the Christ method of teaching. Its object is to reach into every phase of activity in the life of the boy and girl, exerting there an influence in the development of worth-while character. On the whole its aim is to produce a series of religious experiences in the lives of the young people which will affect on the Christian level the individual's intellect, emotions, and bodily reactions. Its program includes study, expression, worship, play, and work.

The church school is more than a Sunday school. It embraces more than one hour every Sunday morning when the young people gather to study the quarterly or to keep from studying it, and are then dismissed to face the week's problems until another hour on Sunday morning. Every week-day activity falls somewhere within the range of the modern church school plan, which seeks to correlate the activities of the boys and girls at home, at church, at school, on the street, and on the playground. And the plan in the working out is left much to the judgment and the initiative of the teacher-leader.

Educators and churchmen now think that two hours of service on Sunday, provided the program is sufficiently attractive, should replace the old-fashioned Sunday school period. A suggestive arrangement of the placement and time allotted to each activity of the Sunday morning's program under the new plan is: General worship exercises, thirty minutes; class period, forty minutes; song service, fifteen minutes; worship program, thirty minutes. A carefully planned program is necessary to successfully bring together all elements into a single impression on the mind of each boy and girl.

Week-day activities of the church school include a range of choir practices, debates, lectures, play rehearsals, hikes, work periods, correspondence with distant church school classes, and parties, all of which come under the supervision of the leader of social and recreational activities and the teachers.

### The Continuous Study-worship Program

The continuous study-worship program is winning devotees. It is being tried. And it works.

Teachers and officials have seen a need for continuity of Sunday morning services, because adolescent boys and girls have not yet acquired the sentiments and traditions which draw many adults to church. They haven't the churchgoing habit. Instead they are accustomed after Sunday school to go home, only a small per cent remaining with or without their parents for the adult eleven o'clock service. A very few prefer the adult meeting, but the great majority go home or loiter about on the streets or at the corner drugstore until noon.

Experience is proving that if the right program offering is placed at the close of the study period of the church school, the children are eager to be present. The keyword to the success of this program is *participation*. The training coming from a series of programs rightly conducted by young-minded adults or young people and mainly given by the boys and girls themselves, is invaluable to the church of the future. It is real group work and worship.

The necessity for a well-worked-out program can not be given too much emphasis in an undertaking of this nature. No program at all is better than an "impromptu" service involving a snatching of some inexperienced pianist from the congregation; a hasty selection of unrelated songs; a wild rush into the adult congregation for some one to take charge; a long talk by an individual who tells how mean he was when he was a little boy, how the teachers couldn't do a thing with him, how as a young man he lay in the gutter and didn't come to himself until Christ came into his life. Such a program is a farce and cheapens the church in the sight of youth. After an experience or two of this kind, only the very "faithful few"—probably those who have to wait for their parents in the grown-up service—will be left as congregation.

Children are observing. They know when the officers and teachers are working for them, and they appreciate every effort. They reciprocate with love, good behavior, cooperation, growth.

In form the program should resemble that of the adults. Boys and girls like to feel that they are growing up and that their elders have respect for their age and standing. But the program material should be adapted to the age and understanding of the group which is to participate.

A junior young people's council of eighteen members representing seventeen classes of boys and girls from twelve to fifteen years of age enthusiastically commended the parts and the whole of the following continuous church school program:

The day's theme, "How may we show our gratitude?"

Worship period:

Song, "Great and marvelous are thy works".....

..... Congregation

Invocation .....A teacher



A Thanksgiving story, "Benefits forgot," told by a young woman.

Song, "Stand up, stand up for Jesus".....Congregation

Class period:

Lesson from the *Book of Mormon*, "Changed into his likeness." This was the story of the son of Alma and his young friends who had started on a secret mission to destroy the church of God, the visit of the angel, the illness of Alma, the conversion and work of the young men. The scriptural quotation was: "And thus they were instruments in the hands of God in bringing many to the knowledge of the truth, yea, to the knowledge of their Redeemer."—*Mosiah 11:206*.

Song service:

Hymns: "Come, learn of the meek and lowly," "Gratefulness," and "Praise ye the Lord."

Worship period:

"A lesson in thanksgiving," story by a girl of the department.

Hymn, "Love divine".....Congregation

The Lord's prayer repeated in unison.

Taking of a thank offering (by two boys of the department).

A song, "My God, I thank thee, who hast made,".....

..... Girls' chorus

Scripture reading, the story of the ten lepers: Luke 17: 11-19..... The pastor

"My prayer," a duet.....Two girls from the chorus

A very short address by the pastor, "How we may show our gratitude."

"We may show our gratitude by being true".....A girl

"We may show our gratitude by being generous," A boy

"We may show our gratitude by being honest".....A boy

"We may show our gratitude by being kind".....A girl

Announcements.

Hymn, "Praise ye the Lord".....Congregation

Benediction (soft music as the congregation left the service).

Notwithstanding favorable comments concerning the above outlined service, suggestions tumbled from the lips of the council after this manner: "Let's have a play." "Let's have more pictures" (stereopticon lectures). "Let's have a bishop explain tithing." "Let's not have so much singin'" (a boy). "Let's work it so more can take part." "Let's ask the pastor not to say 'Miss' or 'Mr.' when he introduces any of us boys or girls; it sounds silly!" "Let's have more stories."

Junior young people do indeed want a varied program, but the best thing about it is that they are more than willing to do all they can to get an education. They call it "growing up."

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*The Doctrine and Covenants.*

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## Guiding the Nursery Child

STUDY HELPS FOR PARENTS AND WORKERS IN THE NURSERY DEPARTMENT OF THE CHURCH SCHOOL

By Mrs. Bertha Stevens, Phoenix, Arizona

These assignments will appear early each month in the columns of the "Herald." They will run for one year and should be decidedly helpful to parents of small children and workers with the little tots. Monthly group meetings or classes may well be formed in every branch, under the direction of the church school. The text, *Guiding the Nursery Child*, by Mesley and Stevens, may be ordered from the Herald Publishing House, Independence, Missouri, price, \$1.25.

It is suggested that each study group organize the material in this unit of twelve lessons around the solution of problems. We feel that if this is done, the successful solution of such problems will find a greatly increased class interest as well as the necessary scientific information organized and ready for future use in meeting similar problems.

The problem for discussion and solution should arise, as far as possible, from the immediate needs of the group. With this in mind the problems stated for discussion in the accompanying outlines are merely suggestive.

### Lesson One

Standards for physical growth and development.

Problem: Mary is two and one half years of age. She weighs twenty-three pounds. She has sixteen teeth. She is rather pale and appears undernourished. Help Mary's mother plan a daily schedule for her.

Before a helpful regime can be decided upon, we would need to know certain things concerning Mary. How much should Mary weigh? How many teeth should she have? What are the characteristics of an optimal (best-conditioned) child of Mary's age? After we have discovered these and other standards for physical growth and development of normal two- and three-year-old children, we shall have a basis for comparison. Only then can we set our goals and begin to plan a definite schedule for Mary.

The following outline may help us in finding and organizing the desired information:

Standards for physical growth and development for two- and three-year-olds:

References: *Guiding the Nursery Child*, pp. 19-22, 64, 65.

1. Weight?
  - a. Two-year-olds
    - (1.) Boys
    - (2.) Girls
  - b. Three-year-olds
    - (1.) Boys
    - (2.) Girls
2. Height?
  - a. Two-year-olds
    - (1.) Boys
    - (2.) Girls
  - b. Three-year-olds
    - (1.) Boys
    - (2.) Girls
3. Head characteristics?
4. Teeth?
5. Muscles?
6. Bones?
7. Heart?
8. Pulse rate?
9. Chest?
10. Lungs?
11. Respiration?

It would be interesting and helpful if we were to weigh, measure, and otherwise examine and compare the children of the mothers in our group. Perhaps we might even "borrow" the neighbor's "tiny tot" for this purpose.

### Training for Service

*By C. B. W.*

In the nine months from April 1 to December 31 a total of 1,651 individuals have received cards of credit from the general department of religious education for institute, class, and correspondence credit. The three largest credit groups have been the following:

General Conference Institute .....	637 individuals
Institute in Zion .....	170 individuals
Kansas City Stake Institute.....	159 individuals

It is quite possible that the number of students to receive credit before April 1, 1931, will bring the total up to 2,000. This does not include those carrying unfinished courses. We think this is a significant number, possibly one fifth of our active leaders, accumulating credit toward certification in Religious Education and Leadership.

### A Retrospect on Christmas

#### THE REDISCOVERY OF JESUS

*By L. L.*

Every man who finds Jesus must discover him by his own efforts. Others may point the way, or urge the journey, but each must tread the path that leads to Jesus for himself. One can not ride. It is a service that we can not buy and that can not be performed by proxy. Perhaps this is why, in these days of purchased services, more people do not find the Christ.

If salvation could be purchased by the payment of annual premiums of money, as insurance policies

are, there would be many takers. If the payment of fifty, or a hundred, or even a thousand dollars, would redeem a man, there would be many saving for it, denying themselves all sorts of luxuries and necessities of life.

But the way of salvation is not like a train trip, for which one may buy a ticket. It is rather a pilgrimage of the soul that must be made on foot; and every man must find the way out of his particular part of the spiritual wilderness before he can travel on the highway that leads to eternal life.

Christmas gives the world each year a chance to rediscover Jesus. Many will never see him, because they have their eyes filled with the splendor of display and the luxury of the presents that are given and received at Christmas time. Some will even lose sight of the real Jesus in their absorption with the ritual and pageantry, and the eloquent words that are spoken of him in their church services.

The spectacle of Jesus before the world nearly two thousand years, and still so little understood by the masses of men, makes many feel that his mission was in vain, that men will never understand him, and that the world will go on as it always has.

Yet it is true that each Christmas some discover Jesus who had never known him before. At Christmas time some see the suffering of their fellow men, and they are taught to pity. Some see the hungry families, and are taught to give. Some see the ignorance and spiritual darkness into which so many of their fellow mortals are plunged, and they are taught to pray and serve. All these are somehow touched with that light which was in the spirit of the Master, are filled with the pity which swelled in his great compassionate heart, are persuaded to go about the business of an eternal Father whose mandates are the strongest of all laws.

We believe that Christ will eventually win, because he is on the side of life. Doubt and skepticism, selfishness and sin, all must lose because they offer nothing, they build nothing, and, like the state of death toward which they look, they end in nothing. It is like the difference between the blazing heat of the furnace and the cold of the mass of ore: the furnace will have its way. Or it is like the difference between the sun and the moon: the one makes a garden of the earth, and with its light brings the multiform manifestations of life into being and beauty; the other has only a reflected light, and smiles on like a meaningless caricature of a sun.

Jesus will win. The world-wide spirit of Christmas will prevail, in spite of all the sham and mockery, the indifference and futility that surround it. We wait upon the slow process by which men, season after season, rediscover the Christ.

# NEWS OF CHURCH AND HOME

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

## Omaha, Nebraska

'Tis truly said that the American people are living much too fast, and yet if our activities are directed in church affairs, we should not complain about being "too busy." The past season of the year—the fall—has been a busy, enjoyable, and profitable one for the Greater Omaha Branch. Busy? Yes, in that the church building is open for some service four and five nights a week. Enjoyable? Yes, as fellowship with those of like faith, and closer communion with the Divine can not but bring about more of that deep-seated satisfaction. Profitable? Yes, spiritually and financially.

The twenty-minute family worship period at the beginning of the church school is a splendid way of drafting into service each and every one. A well-organized schedule is arranged, which calls for three and four participants, and young and old alike must take part.

If we could get a few more funeral homes to attend here in Omaha, our new church edifice would not present such a hazy appearance. On November 6 a goodly number of our membership went through one of the beautiful mortuaries of the city. This advertising stunt of this establishment increased our building fund by thirty-two dollars. A cafeteria dinner at the church on November 17 helped to swell this same fund. The annual Christmas bazaar held at the Douglas County Courthouse December 17 and 18 realized for our workers nearly one hundred dollars. A Christmas offering dinner December 2 proved to be a profitable undertaking. There was no set price on the food, and each one was given the opportunity to contribute as much as he desired. The general church Christmas offering fund was enriched by ninety-two dollars through this endeavor.

The union services of Central Branch and the South Side Branch held on Sunday evenings have been very well attended. Under the general heading of "Essentials of salvation," Pastor Blair Jensen's sermons have been: "Virtue," "Knowledge," "Brotherly kindness," "Temperance," "Thankfulness," "Godliness," and "Diligence." The choir, under the direction of Harry Greenway, has been doing its part to make these meetings a success. Music by a quartet, composed of Harry Greenway, Anne Hicks, Constance Borders, and R. W. Scott furnishes the background for the Sunday morning pulpit service.

A beautiful Christmas musicale was given by the choir on Sunday evening, December 21. Elder Blair Jensen's sermonet was entitled, "The bells of Christmas." We, as a branch, also rejoiced on this day at the national recognition that our church received by the broadcasting of *The Messiah*.

The Christmas program of December 23 was given by the children's division and the young people's group. The songs and recitations of the youngsters furnished a good lot of enjoyment for the adults of the crowd. The young people presented the play, "The abiding Christ." We are proud of our children. In the early fall they voted to forego their annual Christmas "treat" for the Christmas offering fund. It was at this service that the young people's group gave Brother Jensen a new portable typewriter. Santa Claus had visited Sister Jensen earlier in the evening.

On December 14 a daughter came to bless the home of the Marion Coopers. This little one is the granddaughter of Brother and Sister John L. Cooper, of Kirtland, Ohio, and Brother and Sister A. A. Thiehoff of this city.

When we take a rather superficial and hasty invoice of the economic conditions of the country, we find that here in Omaha we have been bountifully blessed, and for this we thank our heavenly Father. Few of our number have been

seriously ill, and few there are that are out of employment.

The year 1930 is gone, and we, with hope shining ever before us, *push* forward with every branch of this great organization into the first year of—the beyond, 1931.

## Foraker, Oklahoma

December 29.—After a year's absence from the office E. Workmon was again made president of the branch at the annual election December 28. S. W. Simmons is to be assistant pastor while he remains here. Brother Workmon lives at Arkansas City and can not be here at all times.

During November Brother and Sister S. W. Simmons held a series of meetings. In response to the invitation of Foraker Saints, they are spending the winter at Shidler and are comfortably located.

Brother Fred Swain is enthusiastic over the new program of religious education. When retiring from the office of pastor, he influenced the Saints to adopt the new plan. He has been a faithful servant during the past year, and much credit goes to him and to Sister Swain.

We begin the year under the new program of the church school and hope to learn more of the truth and to better understand ourselves and our fellow men as we move forward.

## Mobile, Alabama

The outstanding Christmas service in Mobile Branch was conducted the evening of December 21, and in this all the departments of the church school participated. The climax of the service was reached when the cantata, "The Child Jesus," was given by the junior department, under the direction of Sister George E. Burt. Following the benediction, the children sang very softly "Silent night."

In the afternoon of that day a radio was installed in the church in order that the members might hear *The Messiah* sung from K M B C, Kansas City, by a part of the Independence Messiah Choir.

## Oshoto, Wyoming

Saints of Oshoto have met each Sunday for regular services. November 28 the women had their bazaar. The house was packed with people, and with the help of Brothers George Redding and Fred Cousins, who acted as auctioneers, almost everything was sold. A good sum was cleared to be applied to our new church.

Brother and Sister Horace Hartshorn are happy over the arrival of a daughter November 24. She has been named Grace Louise.

November 30 Brother Fred Cousins was the speaker.

December 7 was sacramental service, and the Saints came fasting. They were blessed with a considerable degree of the Spirit. After a basket dinner Brother George Thorburn preached a sermon and was also the speaker each night during the week. His sermons and music were fine, as were also his visits to our homes.

The following Sunday he spoke in the morning and in the evening went to Stroner, Wyoming, where he preached for four nights, then to Upper Cabin Creek schoolhouse for two nights, and December 21 in the morning he preached in the home of Brother Fred Cousins. That evening he returned to Oshoto with Brother Cousins and helped on the Christmas

program, an entertainment of recitations, music, and the Christmas play printed in December *Vision*. This program also commemorated our branch organization a year ago. Pastor Cousins gave a summary of the accomplishments of the year. We hope to go forward during the new year.

MRS. CLARA MCELROY.

## Columbus, Ohio

*Second Branch, Rinehard and Twenty-second Streets*

December 29.—The Women's Department met December 11, with dinner at noon. Twenty-seven members and one visitor were present. After the transaction of business, a Christmas party was the order, and each woman received a small gift. The rummage sale netted the department more than forty-eight dollars. Several were remembered by gifts from the department and made the happier for the giving.

The Sunday school presented a Christmas entertainment of recitations, songs, and two short plays on December 23. All were made happy by the program, and Santa Claus arrived with a treat for the children.

The election of officers resulted in the selection of the following corps of officers: Pastor, Robert E. Madden; secretary, Lucinda Madden; treasurer, C. B. Turvey; superintendent of church school, Carl E. Turvey with C. B. Turvey and E. C. J. Swanson assistants and Sister A. H. Nieman leader of women; publicity agent, and historian, Vassie Sheets.

Speakers for the month were J. E. Matthews, Edgar R. Kimball, A. H. Nieman, H. E. French, A. E. Anderton, John R. Grice, and W. B. Reeves. C. W. Clark, pastor of First Branch, met with us December 28. MRS. VASSIE SHEETS.

## Kirtland, Ohio

The Kirtland Dramatic Club, and the committees of the Department of Recreation and Expression met at the home of Brother Frank C. Webbe on Monday evening, November 24, giving him a complete surprise. The event was his sixty-fourth birthday. With John Collin, director of the club, acting as master of ceremonies, the group presented Mr. Webbe a handsome set of book ends. Mr. Collin expressed a wish that Brother Webbe would continue as stage manager of the club.

Under the direction of the Department of Recreation and Expression The Kirtland Dramatic Club was organized early in the year, with the dramatic committee acting as general officers of the club. This club presented a number of Brother Elbert A. Smith's church historical plays, a two-act play during the summer entitled "*Among the breakers*," and has just presented a Christmas cantata, "*The story of a Christmas gift*." The birthday party was held as an evidence of the untiring efforts of Brother Webbe on behalf of the club and the department.

On Thanksgiving evening a joint meeting was planned between the South Congregational Church and the Saints at the Temple, but on account of the heavy snowstorm the speaker was unable to come, so several of the young folks gave impromptu speeches suited to the occasion.

Under the capable leadership of Sister Mabel Thomas, who has been superintendent of the girls' department, Christmas carols were sung by two divisions, the Oracles singing in the early part of the evening and the Temple Builders and other young people singing later in the evening. Refreshments were served at the home of Brother and Sister Thomas Gale, who are always willing to open their home for occasions of this kind.

Sunday, December 21, Pastor John L. Cooper was the speaker at the morning service. He preached from the text, "Thou shalt call his name Jesus, for he shall save his people

from their sins," and his subject was "*The meaning of Jesus to his church*."

Sister Helen Williams sang a solo entitled, "*Troubled heart*," by Jessie I. Pierson. Special singing was by the children during the Sunday school hour.

Pastor John L. Cooper performed the wedding ceremony during the afternoon, uniting Mr. Roy Shaeser and Miss Doras Gilcrest at the home of Mr. Shaeser. Mrs. Shaeser is a sister of Sister John Sheppard, of Kirtland.

MAE GILL.

## Lancaster, Ohio

*1111 West Fair Avenue*

The services for November were fittingly begun by a sacramental service at 10.45 in the morning, November 2, Elder William P. Vickroy in charge, assisted by Priest Elmer Caldwell. The Spirit was present in power. Elder S. E. Dickson, pastor, spoke at the evening service, which was well attended.

At the morning service November 9, Priest Elmer Caldwell was the speaker. Elder W. P. Vickroy spoke at the evening service upon "*Where and what is hell?*" Both services were well attended.

At 7 o'clock in the evening, November 15, Brother Eli W. Vickroy died as the result of an automobile accident in front of his home at Hamberg, Ohio. His funeral, which was held at the Hopewell Church, Clearport, Ohio, on November 18, Brother S. E. Dickson as speaker, was said to have been the largest ever held in that section of the country. He left many relatives and friends.

Elder S. E. Dickson spoke at both services on November 23. Brother Caldwell spoke at the afternoon service at the Hilltop Mission on Sullivant Avenue, Columbus, Ohio.

Elder Jacob Halb began a series of meetings on Tuesday, November 25, but was hindered by the bad weather, which set in and cut down the attendance to the extent that very few attended in spite of the house to house visits which were made. He continued the services until the following Tuesday. On November 30 Brother Halb spoke at both services. There was good attendance at these services.

Attendance at the church school, as well as the preaching services, has been growing, and we are encouraged. We ask an interest in the prayers of the Saints that we may grow in the grace and favor of the Lord, so that we may be prospered in our new location.

ELMER H. CALDWELL.

## Rock Island, Illinois

The branch here ended the year with a birthday party on New Year's Eve. All members of the Birthday Club, those who have paid their birthday offering, were honored on this occasion, and gifts were exchanged. Several interesting program features were planned including a presentation of Hoffman's "*The Christ*," a picture purchased by the junior church as a New Year's gift to the congregation. The junior choir made its first appearance on this evening, and games, refreshments, and radio music continued until the cheers began to welcome the new year.

The Christmas season was joyfully celebrated. Our offering was increased to nearly eighty dollars by a special sacrifice of class and teacher gifts, placing the amount usually spent in this way with the Christmas offering. However, the Women's Department provided a treat for the children at the Sunday evening program. This sacred service was well attended. The primary department, under Sister L. A. White and Sister Emma Lindley, gave recitations, songs, and a dainty star drill. The juniors, under Sister Spengler, joined the intermediates in presenting the short drama, "*On the*

road to Bethlehem," by Sister John Stiegel. As the closing scene the shepherds, wise men, angels, and holy family arranged themselves in tableaux, while the men's chorus reverently sang, "Silent night."

Several thanksgiving baskets were distributed to those unemployed and in need. An inspirational prayer service was held Thanksgiving morning, and in the evening the Men's Club presented a play written by Brother L. A. White for the occasion, which portrayed the Men's Club in action and was most entertaining.

The Men's Club has become an important working unit in the branch. With Brother Thomas R. Willets as president, they meet every other Thursday evening. A few weeks ago they served a delicious rabbit supper free to more than sixty members and friends, and all were royally entertained.

The Women's Department meets regularly each Thursday under the supervision of Sister L. W. Stiegel. The members have completed several quilts, and they enjoy social times.

Each Sunday evening at seven the Religio under Brother A. J. Gray's direction, presents a variety of musical, educational, and inspirational numbers as a prelude to the preaching service.

For the new year we have adopted the new plan of Religious Education with the following corps of officers: Pastor, L. W. Stiegel; assistant pastor and director of church school, L. A. White; assistant pastor and director of home visiting, Thomas R. Willets; branch statistician, A. J. Gray; solicitor, J. C. Stiegel; board of stewards (including treasurer): L. E. Stiegel, Thomas Willets, R. G. Huntley; superintendent of music, Sister Emma Lindley; and correspondent, Sister John Stiegel.

### Gross (Kansas) Mission

December 29.—About three hundred people filled the schoolhouse to witness the two-hour Christmas program. To open the entertainment a hymn was sung by thirteen girls of the Sunday school, all of them nonmembers. After the entertainment the children were marched into the north room of the schoolhouse and treated to Christmas candies. One hundred and five pounds of candy were distributed to the children. Sister Creviston solicited most of the treats in Mulberry, Kansas, and with the aid of the Sunday school, all the children in Gross and vicinity had a Christmas treat.

I believe this entertainment will greatly benefit the church work here.

Elder Charles May is going to be here soon to hold a series of meetings.

J. L. CREVISTON.

### Waterloo, Iowa

Sister Dana Ritchie and husband are the parents of a new little son named Donald Arthur.

Cliff Nichols is home for the holidays. He has been working in Minnesota for some time.

Elder E. R. Davis conducted an institute in the church for several nights, which was well attended. He also attended the annual election of branch officers, at which time it was decided to adopt the new way of conducting services. W. H. Wood was elected pastor with R. H. Allen as church school leader.

We are glad to welcome back to our midst R. C. McCormick, who has been in the hospital at Rochester, Minnesota, undergoing an operation for thyroid complications.

A Christmas program was enjoyed at the church Sunday evening, followed by a treat for the children. Many of the Saints enjoyed the splendid rendition of *The Messiah* over K M B C Sunday, December 21, those who have radios opening their homes to those who have not.

Alaric Fisher arrived home in time for Christmas dinner with homefolks. He has recently completed a three-year enlistment in the army, having been in the Philippines the full time.

IVY FISHER.

### Durango, Colorado

We are now holding services at the community club, a hall much better located than our former meeting place. This building is at our disposal on Sunday, and we hold cottage prayer meetings in the homes of the Saints on Wednesday evenings.

A Christmas program was given the evening of December 28, the lateness of the date being due to sickness in various families of the branch. A number of nonmember friends took part, and many more attended the program.

The election of officers occurred December 3, when W. B. Farley was chosen president; Sister McLaughlin, supervisor of church school. The music director is Sister Florence Jenkins; treasurer, Sister Francis Stoddard; clerk, Sister Elsie Stoddard. With the new officers and all the members working together, we hope to do much during the coming year.

Missionary N. L. Booker promised to visit us a number of weeks ago, but we have not heard from him. We are hoping, however, that he will soon be among us.

MARY FARLEY.

### A Busy Christmas for Workers

Montrose, Iowa.—We planned a busy holiday season for ourselves. We are giving a Christmas program in most of the branches of this district, the story of the Christ told by Lew Wallace in his book, *Ben Hur*. Using the lantern we give over sixty colored slides, then Brother Chase tells the story. This is the order in which we are visiting the several branches: Burlington, Fort Madison, Montrose, Nauvoo, Keokuk, Macon, Bevier. When we get this far on the way to Independence, we intend to go the rest of the distance and make a short visit with our daughter and family, Sister S. A. Burgess.

At the business meetings of Fort Madison and Montrose, Brother Chase was chosen to serve as pastor of both branches.

MRS. A. M. CHASE.

### Sarnia, Ontario

In response to a letter from President McDowell asking what Sarnia Branch could do to relieve the financial situation of the church, our branch president stated that he thought the members could contribute a sum between ninety and one hundred dollars. However, when forces were organized to make the collection, the returns far exceeded our presiding officer's expectations. To date a sum of two hundred and twelve dollars and eighty-three cents has been collected in tithes and offerings. Because the building fund sum came due December 10, the request of the general church presented a difficult problem.

The matter was taken up with the priesthood, and they decided to ask the membership to contribute their share of building fund to tithes and offering, and sufficient would be drawn from the different treasuries to meet the payment on the mortgage on the church.

Early in September we set as an objective two hundred and eighty dollars principal and interest on our church debt. This mark was high owing to the fact that some of our members have not had steady work, and when the letter arrived from headquarters, we felt that we had a real task.

The amount of building fund that was paid was two hundred and twenty-nine dollars and seventy-five cents, and tithes and offerings amounted to two hundred and twelve dollars and eighty-three cents. The total collected was four hundred and forty-two dollars and fifty-eight cents. Much credit for the success of the undertaking is due the Department of Women. They presented the branch with a check for two hundred and six dollars. The Department of Recreation and Expression also helped and an organized Sunday school class of girls.

MRS. LILY M. SWAINSON.



## Independence

### Stone Church

A large congregation of Saints watched the New Year in at the Auditorium. The evening's program was planned to interest all ages, there being a song service, a worship hour in charge of the First Presidency, a one-act play, "*The finger of God*," by Percival Wilde, read by Sister Leonard J. Lea, and radio music. An illustrated lecture, "*The history of the church*," by Elder C. E. Miller, entertained and instructed the crowd, and the climax to the party was a stirring address, "*New Year's message*," by President F. M. Smith. At midnight the crowd sang "*Onward to Zion*"; President F. M. McDowell offered a prayer of blessing; "*Consecration*" was sung; and the benediction was offered by Apostle F. Henry Edwards.

The young people of the Stone Church school, who meet at the Auditorium and are directed by Elder E. E. Closson, are beginning the year with a new corps of officers elected from their own group: President, Blaine Bender; vice president, Paul Tandy; chorister, Joy Carpender; and pianist, Guinn Bronson.

The sacrament of the Lord's Supper was observed by the adult congregation of the Stone Church at the eleven o'clock hour. It was the first communion of the year, and President Frederick M. Smith was present to speak to the people. Bishop Albert Carmichael also talked before the oblation offering was taken up.

"*My purposes for the year*" was the theme of the junior young people's sacramental meeting in the lower auditorium of the Stone Church, and Bishop M. H. Siegfried delivered the principal address. Elder H. W. Harder was in charge.

At the Campus the junior department of the school also began the new year with a service of communion. Short talks were made by Brothers J. R. Lentell and William H. Snead, and Brothers William Bolinger, E. E. Stonger, and William Cowan were in charge. The young worshipers were responsive in song, prayer, and testimony.

Stories of the origin of some of the most commonly used words of our language were woven together in the Sunday afternoon lecture of Apostle F. Henry Edwards to the older young people's group at the Auditorium. Irene, Mildred, and Evelyn Shupe contributed two vocal numbers to the program, and Kathryn Skinner Westwood gave a reading from *Madame Butterfly*.

President F. M. McDowell closed his series of Sunday evening sermons with a discussion of the subject, "*I would see Jesus*." He voiced his subject as a prayer, that he might see Jesus reflected in the lives of men and women and in the institutions of society. He pointed out some social and industrial conditions upon which the church must speak and act before Jesus can truly be seen among men.

The Stone Church Choir sang two anthems: "*Turn ye even to me*," by Harker, with Elizabeth Okerlind singing the contralto solo, Evan Fry directing; and "*The Comforter*," by Custance, with a duet by Nina Smith and Evan Fry, Paul N. Craig directing. Glenn Fairbanks, tenor, sang the solo, "*How lovely is thy dwelling*." Nina G. Smith, soprano, sang as a solo the hymn, "*I know that my Redeemer lives*." Robert and George Miller were accompanists at the organ and piano, and played an offertory duet. Elder H. G. Barto was in charge of the service, and was assisted in the stand by Elder M. T. Williams. Elder John F. Sheehy led the congregational singing.

### Organizations and Personalities

More than two hundred Graceland alumni, present students, young people who plan to go to Graceland, and friends assembled the evening of December 29 in the Stone Church dining hall for a social hour and a sort of "pep" meeting. First came a "good time" period when visiting was the order, old friends met again, and new friendships were created. The speakers, Elder John F. Sheehy, Almer Sheehy, Alice

Chappelow, A. R. Gilbert, and President F. M. McDowell, were introduced by Elder Leonard Lea, who was in charge. Songs were sung by a quartet composed of Roderick May, Verl Jamison, and Marion and Lyle Woodstock, and also by the crowd led by Brother Sheehy, and refreshments were served by a number of Graceland's alumnae. That much-talked-of Graceland spirit characterized the gathering, and everyone had a happy time. This will certainly not be the last meeting of this kind for Gracelanders in the center place. A committee was appointed for the purpose of organizing an alumni local in Independence.

On New Year's Day word was received by Sister H. G. Barto, of Independence, of the disappearance of her nephew, Wallace Nelson, who has been spending the winter with relatives in Pasadena, California. The evening of December 28 the young man drove alone to the beach to take a swim, and did not return. Two days later his car, containing his clothes, was found on the beach by the police. Many friends and former Graceland classmates with his family anxiously await news concerning him. His nearest relatives are three sisters: Mrs. Keith Harder, Woodbine, Iowa; Miss Doris Nelson, Des Moines; and Miss Marie Nelson, Steamboat, Iowa; and a grandmother, Mrs. Sarah L. Weed, of Phoenix, Arizona.

The golden wedding anniversary of Elder and Sister J. M. Baker occurred December 3, 1930, but because their children and grandchildren could not be present on that date, the event was observed December 26 at their home in Independence. With nearly all their family about them, the happy couple enjoyed a musical program by seven members of the Auditorium Orchestra, a sketch of their life by a son-in-law, Elder J. L. Parker, who also read a poem, "*Their golden wedding day*," composed by Apostle J. F. Curtis. There were two vocal numbers by Miss Verba Parker, a granddaughter, and a mock wedding ceremony by the grandchildren. Brother Baker has been a minister of the church for forty years, and together they were in the mission field for twenty years. The worthy couple received the best wishes of many friends.

Sister Ida R. Evans, wife of Alfred N. Evans, passed away December 28 at her home. She was baptized a member of the church November 14, 1888. She is survived by her husband, two daughters, Mrs. O. V. Davison and Mrs. T. R. Walker, and a son, Walter W. Evans, all of Saint Louis; two sisters, Mrs. Jennie Oliphant, Independence; and Mrs. J. T. Bailey, Kaycee, Wyoming. The funeral occurred December 31, and interment was in Mound Grove Cemetery.

### Walnut Park

The speaker at Walnut Park Sunday morning, December 28, was Apostle E. J. Gleazer, who gave a forceful sermon summarizing the accomplishments and failures of 1930, and pointing the way to greater achievements during 1931. He used as a text the words of Isaac to his father as recorded in Genesis 22: 9. During the worship part of the service preceding the sermon Delta Maurine Nace sang "*Blessed are the pure in heart*," by Ward-Stevens.

The evening speaker was Bishop Albert Carmichael, who discussed the subject of financial statements. This was appropriate inasmuch as this is the time of the year when the statements should be made out. Brother Carmichael conducted an informal discussion on the subject, answering questions which had caused difficulty to some.

During the church school hour we held the annual election of officers necessary to complete the organization. Superintendent and Associate Pastor R. Barnhardt now has the following corps of officers to assist him: Albert Chapman, assistant superintendent; Sister F. R. Schafer, supervisor of the adult division; Ruth Bryant, supervisor of the young people's division; Sister Erwin Moorman, supervisor of the children's division; Alice Baker, secretary; and Sanford Downs, chorister.

Elder M. A. Etzenhouser was the lecturer at the class study hour at six o'clock, speaking on the subject, "*Budget*

keeping." He pointed out the value and importance of the budget system as applied in family finances in particular, and showed how important it was in the operation of individual stewardships.

During the song service beginning at 7.30, a special musical program was given under the direction of Sister Bernice Griffith, assisted by Carletta Norman, contralto, and Isabel Garrett, pianist. The program included two piano numbers, vocal solos, and duets. It was much appreciated by the congregation.

On Christmas Eve a special worship service was held at the church, during which Christmas carols and other appropriate music were offered. The Walnut Park Quartet assisted in this service with two numbers. Miss Ruth Bryant read the story, "*The other wise man*," by Henry Van Dyke.

The senior young people's class, taught by Ruth Bryant, had a Christmas party at her home on Friday evening. Twenty-three were present and a good time was enjoyed by all. The events of the evening were the playing of Christmas games, mutual exchange of gifts, and the presentation of a wedding gift to Mrs. Frances (Behee) Bates, who is a member of the class.

December 11 the older young people's class taught by Sister Ethel Schwab had a social time together at the home of Margaret and Vera Chapman. The games and music provided were enjoyed by all. The program was in charge of Brother and Sister J. A. Dowker, jr. Prizes were awarded to the following: Delta Nace, David Hurshman, Helen Necessary, Milford Nace, and Margaret Chapman. Thirty-one members of the class were present.

An attendance of forty-three enjoyed the early service Sunday, January 4. Elder W. T. Gard, who will have charge of these prayer meetings regularly, was assisted by Brothers Roland Kapnick and Ira Stowell.

In the Sunday school we note a few changes. Sister E. E. Moorman, in charge of the children's division, has secured Evelyn Barnhardt Hight to supervise the beginners and primaries. About twenty young people combined classes to hear Sister Iva Robinson, an instructor in the Kansas City schools, introduce a course she has been asked to give in nature study, one period a month. The eager attention given her promises results.

At the eleven o'clock service Sister Bertha Kester Weyerman, from Colorado, presented her infant daughter, Catherine Eva, for blessing. Elders George Bullard and Benjamin Bean officiated.

The pastor and his assistants presided at the sacramental hour, with Brother Bean calling attention to the need for the oblation at this critical time when many worthy ones are in distress, and Elder George Jenkins, from Eldorado Springs, enjoining the Saints to consider seriously the covenant they made and the supreme offering they commemorated as they ate and drank of the Lord's Supper. Three hundred and eighty-five were counted present.

Apostle J. F. Curtis was the evening speaker, assisted by F. W. Lanpher and Paul R. Davis. The ambition of Paul expressed to the Philippians—to "press toward the mark for the prize"—was presented in plainness by Brother Curtis as an example in this day when so many are substituting inferior things for the "prize" and are so busily engaged in their endeavors to grasp them that they do not find time for "the prize of the high calling of God"—the blessings which would bind them so firmly to the gospel teachings that they would not be overcome by doubt in the time when trials assail them.

#### *Enoch Hill*

The Erodolphians, the young people's organization of Enoch Hill, observed the coming of the new year with a party in the church basement where games and refreshments gave everyone a happy evening.

The communion hour Sunday morning was in charge of Pastor O. W. Sarratt and other members of the local priesthood. John 15 was the scripture lesson read, and the pastor

emphasized the need for our going into the future with a determination to apply ourselves more than ever before to the task of redeeming Zion. Brother Joseph Martin also spoke to the congregation. Elizabeth, the infant daughter of Brother and Sister Cecil Kester, was blessed at this service, and then the Saints were given time for prayer and testimony. So many were the expressions of gratitude for the achievements of the old year and hope for the new year, that the meeting ran beyond twelve o'clock before the worshippers were aware of the time.

In the evening Elder H. L. Barto spoke to the congregation.

#### *Englewood*

Englewood Branch celebrated the Christmas holiday season with a play on Tuesday night, December 23. This play, "*When Santa Claus missed the Christmas road*," was attended by about three hundred and ten people. Many of the visitors could not find chairs and had to stand in the back of the room. This emphasizes the fact that the branch needs a new room built to the basement. This room would take the form of the upper auditorium.

Brother W. I. Fligg, missionary to Canada, was the speaker for the morning sermon last Sunday morning. Brother Fligg spoke of the vision necessary to see Jesus. Brother John Ely, a local elder, spoke Sunday evening, emphasizing the use of tribulation in our lives. Brother Robert Cloy and Brother Ely had charge of the regular Wednesday evening prayer meeting the last week of the year.

About one hundred and sixty were present for the morning services Sunday morning, December 28, with a larger attendance at Sunday school than at church.

The church choir, under the direction of Sister Alta Hougas, gave a cantata during the regular preaching service hour the Sunday before Christmas. The choir has also been providing special music for both the Sunday morning and evening services. Regular choir practice is held on Thursday night.

Sunday morning, January 4, the regular monthly sacramental service was held.

Most of the departmental offices were filled the last Sunday of the year at a short business meeting held between church school and preaching service. Brother Arthur Welch will continue this year as head of the Recreation Department and assistant in church school. Sister Hougas will continue in the work of chorister, empowered to appoint her assistants for the various departments. Sister Koehler will be in charge of the junior school this year; Sister Fike, primary; and Sister Petentler, cradle roll. Brother Earl Ross, who moved into the branch only a few months ago, was appointed as church custodian and librarian. Glen Closson will continue another year as bishop's agent.

#### *East Independence*

Election of officers for this local occurred December 17. Pastor L. W. Moffet was reelected, and Frank Minton was chosen assistant pastor; director of Religious Education, Cornelius Edgerton; musical director, Sister Joseph Friend.

The Christmas program attracted members and friends to the church the evening of December 23. A play, "*As came the Messiah*," written by Sister Iva Edgerton, portraying the life and character of Mary the mother of Jesus and showing the fulfillment of prophecy in Christ's birth, was presented. Sister Thelma Countryman's contribution in typing the play was much appreciated.

Elder H. G. Barto occupied the eleven o'clock hour December 28, and in the evening Elder William I. Fligg. Both sermons were timely and sincerely spoken.

On the first Sabbath of the year the sacramental service was in charge of Elder Alva Christensen, who is soon to move into this community. Other families have recently

moved here and are helping with their attendance and services.

The infant son of Brother and Sister Thomas Bailey was blessed by Elders Harry Friend and L. W. Moffet.

The pastor and his wife had been absent for some time, he having taken a position in Saint Joseph. This will necessitate his having to give up his pastorate, which all of us very much regret.

Officers have been appointed as follows: Assistant superintendent of church school, Tom Thatcher; secretary, Richard Smith; pianist, Elizabeth Friend; supervisor of adult division, Sister Iva Edgerton; supervisor of young people's division, Sister Florence Minton; supervisor of primary department, Sister Dutton. Sister Edgerton was appointed supervisor of women.

Brother and Sister Henry Butler, of Independence, are the parents of a son born December 24. Sister Butler was formerly Jennie Friend, of this group.

We greatly miss a former worker, Brother Roy M. Young, who has moved to Atherton, Missouri. He was active as a teacher and musician.

#### Spring Branch

The eight o'clock prayer meeting Sunday morning, January 4, was well attended, and was a spiritual service, in charge of Brothers J. E. Cleveland and Robert Fish.

One hundred and eighty-three attended the service of the church school, the largest attendance we have had. This was an excellent beginning for the year. Elder G. G. Lewis was present at this hour and remained for the communion meeting.

In the evening Elder J. W. A. Bailey spoke to a large and attentive congregation.

Giles Andes and Miss Edna Lewis, of Independence, were married New Year's Eve. The best wishes of the branch are extended to them.

Last Friday evening Brother and Sister Joseph Farrow gave a reception at their home for their daughter, Josephine, who on Christmas Eve became the bride of Ira J. Weeks, of Kansas City.

Sister W. A. McClain, who was stricken with paralysis December 6, is slowly improving at her home on East Lexington Street.

## Kansas City Stake

#### Central Church

Only God could have thought of Christmas. It stands out as the unquestioned time of true and generous giving, the anniversary of a gift of preeminent quality—a Babe at Bethlehem. And the story of this gift, so simple in its sublimity, so humble yet so heavenly, has charmed the world for over nineteen hundred years. Can the simplicity of the first Christmas give us courage to reexamine our standard of values, help us to appreciate the simple joys of generous giving, and to recapture the joyous faith that brought the wise men from afar to a manger in Bethlehem? With these thoughts presented in the bulletin by the pastor, at the call of Superintendent George Mesley, the congregation quietly meditated while the organ prelude, "Prayer," was being played by Sister Irene Wolfe. It was the Sunday before Christmas. A hymn was sung, and Brother Roy Thutchley offered the invocation. "No candle was there," an anthem by Lehmann, was sung by a quartet.

Following the lesson study and return to the main auditorium, the beginner, primary, and junior departments occupied the eleven o'clock hour, presenting a Christmas pageant and a cantata, "The Child Jesus," Sister E. L. Alter directing the pageant and Sister C. E. Wight the cantata. Little Bobbie Forties played a violin solo, "Twinkling stars," and Paul Babb a piano solo, "On patrol." The children brought gifts

wrapped in tissue paper and made their contribution to a needy family which they had adopted for Christmas.

The evening service was a continuation of Christmas worship, a pageant, "The nativity," by Rosa Kimball, being presented by the young people.

Sunday, December 28, was a beautiful day. Following the opening song Brother B. B. Root offered the opening prayer. Brother Mesley told the children a story, and the lesson study began. Special music at eleven o'clock was by a quartet which sang "The new-born King" by L'Espor. The sermon was by Elder H. A. Higgins.

The vesper service centered around the Christmas story told through the medium of the picture masterpieces of all ages, accompanied by music from a hidden choir and a reader.

On New Year's Eve the young people and adult divisions had a party at the church. From eleven to twelve o'clock there was a watch night service in charge of B. B. Root, Sister Glenn Liddel, and Brother Glau Smith, assisted by the senior girls. On New Year's Day the O. B. K.'s met at Central Church for their fourth initiation-sacramental service. This function ended the holiday season activities.

Sacramental service last Sunday morning brought a large congregation of members to Central Church, each one thinking and hoping for the accomplishments of the new year. Scripture reading, prayer, hymns, organ music, the sacramental message by the pastor, meditation, and the service of the Lord's Supper proved a blessing to the membership, and they went away feeling strengthened for the tasks before them.

In the evening a sacred concert by the choir preluded the sermon by Pastor C. E. Wight. Two anthems were sung by the choir during the service: "Savior, when night involves the skies," Shelley, LeRoy Smith singing the baritone solo, and "Gloria" from "The Twelfth Mass," Mozart. The accompaniment was provided by our efficient musicians, Mrs. Clayton Wolfe at the organ, and Mrs. Everett Bowser at the piano. George Anway, director, sang the beautiful tenor solo, "Comfort ye," from Handel's "Messiah," with organ accompaniment.

A winter series of splendid Sunday evening programs is being arranged. The plans are to feature the music by the octet directed by Eugene Christy, apostolic speakers, a lecture series by the pastor, dramatizations, and an illustrated series by President F. M. McDowell.

Tomorrow afternoon at one o'clock the Women's Club will have a luncheon. The speaker will be Mrs. Allen from the Associated Clubs of Kansas City, and her subject is "Crippled children." Numbers of Central ladies will attend this first meeting of the year.

#### O. B. K. News

The Kansas City young people's organization held its fourth initiation-sacramental service at Central Church at eight o'clock in the evening January 1. While the number of candidates and the attendance was below that of former services, many declared it to be the best service yet held.

For the occasion, the chancel and church front were banked with fir trees, and three tall white candelabra served to complete the organization color scheme of green and white.

While the new members visited with the councilors in the annex, the active members were ushered to reserved seats by the vice councilors from each church. At the appropriate time the new members were led by groups to a central altar, where burned a tall candle typifying the Spirit of the Master. Here the councilor introduced them to the active members, and after they had received the pledge and badge from the president and vice president of the stake council, they were led to the secretary's table to sign the pledge and then join with the other active members of their church.

When all new members had been introduced, President F. M. McDowell, using Holman-Hunt's picture, gave an inspiring talk on "The Light of the World."

Then down the center aisle came the vice councilor from

each church to light his church candle from the altar candle, and, as they did so, each church group present stood to renew its pledge. When all were standing, the hymn "Just as I am" was sung in unison. This completed the initiation service.

The drawing of the chancel curtains revealed the long table of the Lord, and the renewal of a church covenant followed, the renewal of the organization pledge.

John Sheehy, pastor in Zion, delivered the sacramental message for this part of the service, and after the Semper Fidelis Quartet had sung "Be with me, Lord, where'er I go," President McDowell invoked a blessing that touched many hearts. The singing of "I would be true" closed a solemn and enjoyable ceremony and service. Evan A. Fry presided at the organ, and the Central Semper Fidelis Quartet sang two numbers.

During 1930 the O. B. K.'s had set up a goal to have 50 per cent of their total membership contributing to local church expenses. In seven groups, Central, Fourth, Mount Washington, Gladstone, Chelsea, Malvern Hill, and Quindaro, the active members exceeded this percentage, and nine groups made a large increase in the total percentage of their members who contributed. In 1929, one hundred forty-two O. B. K.'s contributed eight hundred twenty-three dollars to their local church needs, but in 1930 there were two hundred forty-nine who gave \$1,123 to the bishop's agents for local expenses. This giving was supplemented by regular church school and other special offerings.

Contributing to the general church tithing funds in 1929, one hundred sixty-five O. B. K.'s paid \$2,094. In 1930, a year of much unemployment among their number, two hundred and seventeen paid \$2,075. Seven groups of active members, Mount Washington, North Kansas City, Chelsea, Gladstone, Heathwood, Malvern Hill, and Quindaro, passed the goal of fifty per cent, and ten churches increased the total per cent of their members contributing. Next year every group should be able to reach their goal.

In the O. B. K. Basketball League six teams are competing every Tuesday in the Woodland School. A large gallery of friends witnesses and enjoys the games. There are twenty-one games to play before the tournament is complete, so it is a little early to predict anything except an enjoyable season of ball.

January is planned as inventory month. Bishop Skinner and Brother Mesley hope to meet with each church O. B. K. group to discuss with them the financial program of the church.

In February the stake council will sponsor a one-act play contest confined to straight dramas. A good deal of interest has already been aroused by the announcement of this contest.

#### Quindaro Church

C. D. Jellings was the speaker the morning of December 14, and brought many thoughts concerning forgiving and loving each other.

In the evening Missionary Ellis Rathbun, of Holden Stake, spoke on faith. Brother Rathbun has assisted Elder G. T. Richards in missionary work conducted from house to house. They have visited the sick and encouraged the Saints to greater application and diligence.

The evening of January 4 a series of meetings began, with Brother Richards as speaker.

The Christmas program was in charge of Sister Virginia Finley and was presented by the children. There were songs, readings, and exercises, followed by a Christmas tree and treats.

The morning of December 28 the Saints had as speaker Apostle F. Henry Edwards. That evening the choirs of Quindaro and Heathwood gave the cantata, "Hail, Messiah," by Ira B. Wilson. Soloists were Lilly Belle Allen, soprano; Sister C. E. Wight, contralto; Clayton Wolfe, tenor; Lester Fowler, bass; accompanist, Eola Hawkins; director, Otis Swart. This was much appreciated by a large congregation.

## Lamoni Stake

### Christmas at Brick Church

Christmas Sunday was observed in all the departments of the church school at 9.30. At eleven o'clock all united in the general service. It had been announced as a family service, in which the members of families would sit together. There were several families in which all members were together.

The service began with a piano prelude by Thelma Lane, an arrangement of the best-known Christmas carols. The junior department, led by Iris Butts, was in the choir loft and continued with a familiar carol and the scriptural story of the nativity read responsively with the minister. One of the outstanding features of the service was the prayer. After the prayer by the minister, the congregation joined in the Lord's prayer. A trio of girls sang "Lift thine eyes," from Mendelssohn's *Elijah*. Florence Thompson, of the college faculty, told a story of a lad of Palestine who sought and met the Messiah, giving his best gift, his heart. G. N. Briggs spoke for ten minutes on the religious significance of the home.

In the evening the high school department of the church school sang several carols from the basement. During the opening prayer they softly hummed "Silent night." There were songs by the kindergarten and primary departments, and a costume song by some junior girls. The one-act play, "Dust of the road," was presented by members of the adult department, who are enrolled in a community drama club. Miss Thompson coached the play. The members of the cast were Mrs. Audentia Kelley, M. E. Mortimore, J. C. Bergman, and James A. Thomas. The plot is essentially a study of conscience, with a theme of brotherhood running throughout. That the congregation might leave with this in mind, the organ played "Blest be the tie," without announcement, and the benediction was pronounced.

### Christmas Caroling

The delightful old custom of caroling was continued in Lamoni this year. Several organized classes cooperated with the bishopric in sending baskets of food and toys. Some of these distributed their baskets as they caroled. The Second Milers, the organization of older young people, began the caroling on Tuesday evening. The high school department and the class of young married people were singing on Christmas Eve. Early Christmas morning a group of college boys who remained in Lamoni caroled about the town from four-thirty to six o'clock. Many words of appreciation have come from the townspeople for this bit of Christmas cheer.

### The Sunday after Christmas

The college students were away, and many former Lamoni residents were home for the holidays. This gave a different atmosphere to the services of Sunday. Two ministers home for the holidays were the preachers at the Brick Church, Apostle J. F. Garver and Elder L. G. Holloway. Arthur Oakman, baritone; Colin Ferrett, bass, and Charles Ballantyne, violinist, contributed to the musical part of the service. Charles Harpe, A. L. Loving, and Brother and Sister J. A. Gunsolley were in the congregation.

### About the Stake

The survey of membership for the education of membership in finance of the church has continued. A corps of workers have been busy in Lamoni. T. S. Williams and James A. Thomas have been in Allendale. F. L. Sawley, who has been ministering to this branch during the winter months, has been confined in the Sanitarium at Independence during recent weeks. Bishop DeLapp has been in the Bloomington, Evergreen, Oland, and Andover neighborhood. Last week James Thomas was in Centerville and branches in the northern part of the stake. Results in nature of contributions have not yet been tabulated.

## Far West Stake

### Stewartsville

At the close of 1930, the centennial year of the church, we feel that some progress has been made. Nine new members have been added to our branch. Although three aged members were taken by death and a few others have moved to other localities, the branch has increased in membership and interest.

Pastor T. A. Ivie, hampered by illness and physical weakness, has tried to give his best efforts to the branch. As a new year moves in, Brother Ivie has asked to be released from the pastorate, and his request was granted at our local business meeting. Brother Gordon Hidy, one of the younger men of the priesthood of the branch, was elected to succeed Brother Ivie. We hope, during the coming year to give Brother Hidy the support that was accorded Brother Ivie, and to try even in a greater measure to unify ourselves and bring about the fruits that God requires at our hands.

As individual members, we need the prayers of the Saints to sustain us in our efforts. The incoming leaders know that they must have the good will and the whole-hearted support of all to be able to put across the program of the church and to accomplish that which is before them. The existing conditions in the land impress the fact deeply upon our hearts and minds that our contribution to this work must be whole-hearted, or it will not be accepted and will not produce material results. As we enter upon another year and another century, we must put away all hindrances and bend our efforts to accomplish that which must be done.

### First Saint Joseph Church

The Department of Religious Education, under Hugh H. McLean as director, has just closed a twelve-week session of the Monday night church school. This however was city-wide. The average attendance for the twelve weeks was eighty. Four classes were held each evening. Brother Hougas, in his class on "*Youth at the crossroads*," discussed many weighty problems that will no doubt help our youth to choose wisely. Brother Burnett's subject, "*Vitalizing life*," gave us much to think about and enlarged our vision as to our duties and responsibilities as stewards. Brother Jones's class on "*Feeding the multitude*" was most instructive as was Brother Salisbury's on "*Effective speaking*." The last evening the classes were followed by an appreciation meeting and a recognition of those eligible for credit towards obtaining certificates in religious education. Then an hour of games, contests, and refreshments was enjoyed by the light of the Christmas tree. All pronounced the Monday night church school a success and look forward to another movement of this kind.

The Al-Lik-Us Players, a dramatic club organized over a year ago, has been very busy the last few months. They presented a three-act comedy drama at the Y. W. C. A. Auditorium November 20. This play was entitled, "*The path across the hill*." A large and appreciative audience helped the players to put it over in a most creditable manner. The play was repeated at Stewartsville and again at Saint Joseph at the Neely School, sponsored by the Parent Teacher Association. The players are to be congratulated on the thoroughness with which the action and words were worked out and the excellent characterization. Sister H. H. McLean is director of the club; Oma Johnson, president; Harold Constance, business manager; Earl Smith, stage manager. They are now planning active work in religious drama.

The choir under the leadership of Evan Ehlers has been doing good work. Besides the regular Sunday anthems they rendered a beautiful cantata for Thanksgiving, "*The first Thanksgiving*." The choruses were well sung, and the solo parts were of unusual merit. Soloists were Sister C. E. Haden, Sister R. A. Haden, Sister Bert Richie, Evan Ehlers, and Leonard Ehlers.

The Christmas spirit was present at all sessions of the church school throughout the month of December. The

themes of the worship services breathed the Christmas message of "Glad tidings."

The children's division furnished the morning program December 21 after the lesson period. The nursery and kindergarten sang, "*Away in a manger*" and gave the little exercise, "*When Joseph was a-walking*." The primary department dramatized "*The first Christmas*" under the direction of Sister Emma Beadnall, and the juniors gave the play, "*The stocking's revolt*," directed by Sister Ruth Fairbanks.

At 7.30 in the evening the junior choir of girls, under the leadership of Sister Lettia Timm, sang the cantata, "*The glorious King*." Dressed in white they formed a semicircle on the platform, and tapers were lighted about them. This candlelight service was most effective. The cantata was followed by "*The story of the other wise man*" illustrated with lantern slides by Brother Ward A. Hougas.

About twenty-five members of the choir went caroling after the service, especially remembering to call at the homes of the sick.

The church school has a fully worked-out system of departments in the children's division. Though there are not as many in each department as we would like to see, we feel that under the new system we are better equipped than ever before to do more efficient work, as well as to increase the membership.

## Holden Stake

### Atherton

November 30 the Saints at Atherton had an enjoyable day when they listened to two good sermons by Patriarch J. T. Gresty in which he gave much fatherly advice. We also had the pleasure of hearing several beautiful solos rendered by Sister Lilly Belle Allen at the morning and evening services. One was taken from *The Course of Time*, the oratorio written by Brother Gresty.

Brother R. T. Cooper and family visited us at the eleven o'clock hour December 7. The usual sacrament service was held, and a beautiful spirit prevailed, with many helpful testimonies. The evening hour was occupied by Brother D. R. Snively, who has recently moved his family into our midst.

Last Saturday the men of the branch visited the cornfield of Brother Van Tuyl and transferred the corn from the field to the crib. This was much appreciated by Brother Van Tuyl, as he has just returned from the Sanitarium and is recovering from an operation for appendicitis.

Last Sunday morning A. E. Allen preached on "*Repentance*" and used the parable of the fig tree as his text. He said that it was not enough to repent and enter into the service of God, but that it was also necessary to be active and bring forth fruit. In the evening we listened to Bishop G. W. Eastwood. This was his first sermon in the last six months because of ill health, but he is now on the road to recovery.

### Lees Summit

The Women's Department held its annual Christmas party at the home of Sister Childers. The dinner was held in the basement of the home. A study hour was conducted, and all reported a splendid time.

### Marshall

The Christmas program took two nights. The Sunday night before Christmas the children's program occurred. They were dressed in white, and stepped forward without being announced, and did their part well.

The young people gave a play Christmas Eve, "*Wondrous night*." The scenes of that holy night were well portrayed with song and music. Much credit is due to Sister Dixie Spohrer and Sister Frankie Thayer for their faithful work in presenting these programs.



## MISCELLANEOUS

### Conference Notices

Mobile district conference will convene at Bay Minette Branch, Saturday, January 24, 7.30 p. m. The annual election of officers, as well as the disposition of some of the reunion problems, will be the order of business. All reports should be in the hands of the district secretary by January 18. The business session will be held Sunday, January 25, at 11 a. m.—*Franklin Steiner, district president, Route 2, Box 193, Mobile, Alabama.*

Central Oklahoma district conference will be held at Tulsa, Oklahoma, February 6, 7, and 8. Arrangements have been made to expedite the conference business so that the majority of the time will be utilized for a series of lectures and discussions which will be of special interest to the ministry. The first lecture will be given Friday evening, at 7.30, and it is especially urged that every member of the priesthood in the district be present. We also extend an invitation to the the membership to take advantage of these lectures and discussions. F. Henry Edwards and E. J. Gleazer of the Quorum of Twelve will deliver the lectures and conduct the discussions. The meals will be served in the new Tulsa church at a reasonable cost. This will be one of the big events of the church in the State of Oklahoma for 1931, and the ministry and Saints from adjoining districts are invited to be present.—*F. E. Dillon, district president.*

### New Addresses

Joseph Holmes, The Chalet, Langwith Drive, Langwith (near Mansfield), Nottinghamshire, England.

### Address Corrected

Fred O. Davies, 124 Great George Street, Wigan, England.

### Our Departed Ones

ALLEN.—Florence Theodotia Belt was born near Wabash, Indiana, March 29, 1878, and died at her home in Aledo, Illinois, December 24. She was the third daughter of James and Angeline K. Belt. Her girlhood was lived in Nebraska, and as a young woman she moved to Illinois where she made her home the rest of her life. Married Frank A. Allen April 6, 1898, and to them were born nine children. One child passed away in infancy. Her husband, four sons, and four daughters survive: Leon, Ogden, Utah; Amos, Mrs. Eva Ewing, and John, of Aledo; Mrs. Eunice Wagner, of Eliza; Mrs. Olive McDearmon, of Lyndon; and Mary and Eugene at home. Twelve grandchildren also survive besides four brothers and four sisters: Mrs. Clara Hull, Shattuck, Oklahoma; Mrs. Nora Matticks, Aledo; Mrs. Mabel Rader, Seaton; Mrs. Blanche Seivers, Aledo; Roscoe L. Belt, Charlie C. Belt, Eldon J. Belt, of Aledo; and Roy C. Belt, of Joy. She was a faithful member of the church which she joined in Millersburg, later having her membership changed to Joy. The funeral was from the church in Millersburg, Illinois, E. R. Davis preaching the sermon. Interment was in Millersburg Cemetery.

HOUGH.—Annie Hough was born in Leon, Decatur County, Iowa, November 12, 1858, and died at the home of her daughter in Neola, Iowa, December 20, 1930. She is survived by two sons and four daughters. She became a member of the church in 1900, was a faithful member, and was known in her community as a good woman. She had great faith in the ordinances of the church and a short time before death received administration which was greatly appreciated. The funeral service was held in the Methodist Episcopal Church at Neola, Iowa, in charge of J. A. Hansen. Interment was in the Neola Cemetery.

JESS.—Mary Davison Jess, of Scott's Bay, Nova Scotia, passed away December 4, 1930, at the home of her daughter, Nellie M. Legge. She was born October 27, 1847, and was baptized into the

Fine interest was shown in the missionary meetings conducted by Brother E. B. Johnston in Casper, Wyoming, and the Salt Creek District. Every encouragement was given by the people for carrying on the work in these districts. There are fine groups of Saints in both places. It is thought that in following up these meetings more will be added to the church.

church in her thirty-fifth year by Joseph Burton. Although she never had the privilege of meeting with the Saints, she was faithful to the end. Surviving are three children: Minnie E. Gates, of Philadelphia, Pennsylvania; Miner O. Davison, Roxbury, Massachusetts; and Nellie M. Legge, Scott's Bay, Nova Scotia.

MCLEAN.—Matilda Coldan was born November 5, 1873, in Ontario, Canada. Married J. S. McLean, of Hastings County, and to them were born five children: Charles, of Buffalo; Jennie, living near the old home; Archie, Albion, New York; John, Blackwater; and Reta Pearl, at home. She was baptized by James McLean in 1897, at Proton, Ontario, and was enrolled with Toronto Branch. Although isolated from church privileges, she contended for the faith and lived to see all her family in the church. She suffered for about a year and passed peacefully away November 29, 1930, at her home surrounded by the family. The funeral was in charge of Elder Weegar, Buffalo, New York. Sermon was by D. W. Cameron, Toronto. Interment was in Thomasburg Cemetery.

VICKROY.—Elia Wesley Vickroy was born August 23, 1851, in Ohio, and died at Hamburg, Ohio, November 15, 1930. He married Susana Burgoon August 8, 1880, and to them eight children—six sons, and two daughters—were born. His wife, two sons, and two daughters preceded him in death. He was baptized July 6, 1924, by S. E. Dickson, and was true to the faith. There survive to mourn four sons, twenty grandchildren, one sister, one brother, other relatives and a host of friends. All his life he was a hard worker, and he had many friends. He met death by being hit by a motor car in front of his home. For seven years he had lived with his son, William P. Vickroy. The funeral was held in the Methodist Episcopal Church in which he was formerly a member. The sermon was by S. E. Dickson. Interment was in the adjoining cemetery.

TYLER.—Jean Arden Tyler, son of C. W. and Helene Tyler, of Casper, Wyoming, was born December 13, 1930, and died December 13, 1930. He was the great-grandson of J. W. Gillen. The funeral sermon was by E. B. Johnston, of Kansas City, Missouri.

WAITE.—Lola M. Wise, daughter of Samuel and Alice E. Wise, was born November 23, 1891, at Switz City, Indiana. She married Clifford C. Waite and to them were born five children: June Marguerite, Victor Reed, Malcolm C., Lamarr Eugene, and Martha Ann, a baby of eleven weeks. Her illness was of nearly ten weeks' duration and she died October 12, 1930, at Kelley's Hospital, Argos, Indiana. She was not at the time of her death a member of any church but she believed the gospel, in which she had been trained by her mother and other relatives. Left to mourn are her husband, children, mother, one sister, Doctor Gladys M. Wise, Phoenix, Arizona, and many other relatives and friends. The funeral was conducted at the home in Culver, Indiana, October 14, 1930, by Elder S. W. L. Scott. Interment was in Burr Oak Cemetery.

ANDERSON.—Margaret Jane Horning was born November 16, 1862, at Woodbridge, Canada. She married John C. Anderson, October 1, 1885, and four children were born to them, two sons and two daughters. One son passed from life in babyhood, and the other died in young manhood. The two girls, Flora Belle and Violet, survive and live in Port Huron, Michigan. Mrs. Anderson was baptized September 24, 1911, by William M. Grice, and was faithful to the end. She passed away December 15, 1930. Left to mourn are her husband, two daughters, several grandchildren, and a host of friends. The sermon was by William M. Grice December 17. Interment was in Roseburg Cemetery, Michigan.

BEATY.—Edna Inez Beaty was born in Jackson County, Missouri, May 30, 1894. She married Webb Beaty, November 1, 1912, and to them were born seven children. Two preceded her in death. She united with the church in early childhood. Passed away December 5, 1930, at Brush, Colorado. Left to mourn are her husband, five children: Rex, Max, Welby, Wanda, and Nila Jean; a brother, Joe Fletcher, of Illinois; and many other relatives and friends. The funeral was conducted by Elder George E. McConley, of Sterling, at Brush, Colorado. Interment was in Brush Cemetery.

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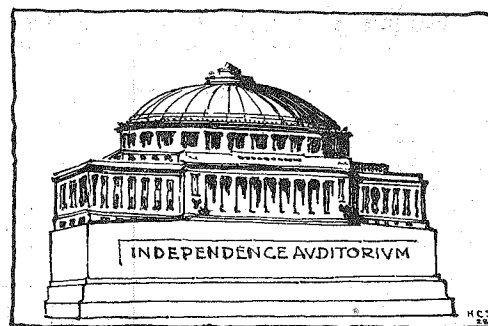
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Volume 78

Independence, Missouri, January 14, 1931

Number 2

## The Year for the "Herald"

Since 1860 the *Herald* has been the standard bearer of the church, the official organ through which the leaders have kept in touch with the widely scattered membership and directed the far-reaching arms of missionary enterprise. The *Herald* and the church have weathered many a storm and period of trial together, and have come through victorious.

It has been the task of the *Herald*, in times lean and fat, to furnish the membership with inspirational articles, with instruction, with news of the church and the people—in short, to provide the "spiritual food" so essential to the needs of the members. Sometimes the drawers of the editorial desk have bulged with a supply of fine articles; and sometimes they have been otherwise. But whatever the case, the needs of the people have had to be met.

On occasion, when the times and circumstances have demanded it, the *Herald* has had to bend its back to carry burdens that could not be borne otherwise. Financial conditions became trying, and we were asked to reduce the number of pages to twenty-four. Yielding to this temporary necessity, we tried to carry on the full task with curtailed space. Then when the *Department Journal* was discontinued, the *Herald* was asked to take over its important work of getting the necessary instruction materials to the leaders who needed them. In order to meet both of these demands, the news and articles suffered heavily, especially the latter. Pressed on every side, we tried to make the best of the situation, but that best was none too good, and could not be very good. We could not curtail the quantity of articles so heavily without impairing the principal work of the publication.

Protests and criticisms have come. Some few were unreasonable, but most of the letters were fair and kindly.

It is the purpose of the *Herald* to meet all of its obligations and to serve all of its readers to the best of its opportunity and capacity. When thirty-two pages are restored, which we hope may not be far away, it will be able to do better work. Programs, educational and technical matter, will be kept within a desirable minimum to serve the needs of

church workers. But so far as possible the *Herald* will keep to its original task and its main work, which is to publish material for the inspiration and benefit of the members of the church at large. However, that does not mean that it is to remain stationary, for it must grow and progress and help to lead the people forward.

The *Herald* editors welcome good articles from the writers of the church, and do not favor any particular class. It is glad to welcome articles from those who have furnished spiritual food for the church in past years. It also welcomes articles from the younger men and church workers in all lines. Needless to say, articles must have a constructive value. They should be short—anywhere between 500 and 2,000 words, with a preference for articles under 1,500 words. If longer ones are submitted, they should be arranged so that they may be divided for presentation in installments. And it would be very helpful to the editors if all articles could be typewritten and *double spaced*. The space demands, and our readers expect, things of value.

We have some good promises for the future. We expect a series of health articles from Doctor Teel, the Church Physician. There are to be some special articles for the priesthood. Soon to come is something from H. O. Smith on the Word of Wisdom, and we have in hand some substantial material from the pen of A. B. Phillips.

L. L.

## The Great Thrill

The world is hunting a thrill. In a day when mechanical devices have reduced the work in the home and women and children have more leisure, when tasks at the office are routine, when social enterprises are no longer undertaken by family groups, when churchgoing is considered by thousands as an old-fashioned custom of the very pious, youth and old age crave excitement in some form or other.

The day of pioneering is gone, they think. The day of adventuring is past. And they turn to movies, to speeding vehicles, to professional sports, to endurance tests, to intrigues, and even to pleasure parks for their thrills. To them life is a mo-

notonous existence to be punctuated by the unusual. These have not lifted their eyes above material things; they are the "isers." They are deaf to the challenge of science, to the call of the world to intellectual and spiritual growth. They do not sense the demands of modern civilization—love and brotherhood with their fruitage of peace. If they ever knew it, they have forgotten the divine injunction: "Seek first the kingdom of God."

The biggest thrill men may experience lies in seeking the kingdom of the Father—living daily the best we can, growing in love for and agreement with big souls, attuning our hearts to the divine will, and making our minds fit workshops for the carrying out of the Father's purposes. Christ challenges every soul to come up to his standards, and there lies in wait for us a magnificent thrill in the undertaking to become Christlike. It is not for us to find a real thrill on the park roly coaster but in the exercise of an informed, robust, and adventurous faith. With President Hoover we believe that "we must wage peace continuously with the same energy as they waged war."

A fertile field for pioneering lies about us—our homes, our schools, our church, our community. There is time and there is room for every man, woman, and child to adventure in thought, deed, and accomplishment. There is no good excuse for carelessness, idleness, and *ennui*. Let us remember that all is before us and that we start from where we are. Christ, if we will let him, will be our Companion, our Guide. He has said: "I love them that love me; and those that seek me early shall find me." *Finding Him* is the Great Thrill.

L. B. M.

## Parables of the Parson

### *On the Subject of Fools*

Once upon a time there came to me an old man, saying, Lo, my son who is young is also vain and foolish. He wasteth his substance in riotous living, he turneth the night into day, he followeth after false gods, he hath no regard for the conventions and customs of his fathers, he defieth his elders, he hath run wild—and he hath made a fool of himself. And the father was sorely grieved, and I did my best to comfort him; but alas, the best is none too good when it is a matter of having a foolish son.

Not long after there came to me a young man, saying, Lo, my father who is old hath also become foolish and flighty. He mistaketh second childhood for youth, he hath forsaken his home for the pursuit of pleasure, he maketh eyes at every comely damsel, he causeth my mother sore distress and his children

much humiliation, he observeth not the dignity and wisdom which becometh maturity, he giveth not the sober counsel which his sons seek of him. He hath surely made a fool of himself—and surely there is no fool like an old fool.

I had beforetime heard this same proverb spoken, that there is no fool like an old fool, but when I thought of both the young man and the old man who had given unto me their complaints, I said to myself, Behold a fool is a fool, be he young or old, and when a man hath made a fool of himself, it matters not whether he be in the springtime of youth or in the autumnal days of age—he is still a fool, and that is that. And no man is free from foolishness merely because of his years, or his lack of them.

L. E. F.

## The Friendly Church

One of the bloodless tragedies of human existence is loneliness. A great human need exists for friendship. People can live without many things in this life, but life is scarcely worth living if it does not furnish some sympathy, tenderness, and love for each individual. And yet it is strange that a world so well filled with people provides so few who are friends. Acquaintances, associates, and neighbors are plentiful; but there are never enough friends.

More than any other great leader, Jesus was a friend to men. He knew them, loved them, served them, taught them, corrected them when it was necessary, and in the end died for them. In all these phases of his life work he was not the cold and heartless advocate of a systematic religion, but above all a friend of men.

The church that carries on the work of the great Master must necessarily be friendly, or fail in its mission. It must open its doors to men and welcome to that fellowship which is one in Jesus Christ. But the spirit of hospitality is not completed by providing a seat and a service for the stranger to attend. There must be something more.

The pastor should be friendly. Many a pastor not gifted as a fluent speaker has done a wonderful work in his personal contacts with the people. He must love the people and be interested in them in order to work with them. One of the finest things a pastor can do is to take an initial step and be at the door at the end of the Sunday service, or at the end of any service, to say good-bye to each one of his departing congregation. And this will lead to that friendliness which is the true work of the pastor.

The people should be friendly, not only to the strangers but to each other. The love of the gospel

can not even begin to unite them until they are bound together in the deep and lasting ties of friendship.

A sister from a distant city visited the service of a large congregation. She entered, and no one welcomed her; and she had to find a seat for herself. The service ended. The speaker turned his back upon the congregation and in a few minutes disappeared. The people arose and went down the aisles without speaking to each other, and without noticing the stranger.

Suppose that stranger had been the spirit of the Master, coming to see how his servants had carried on his work?

No church can maintain itself that does not open its arms to the stranger. Its numbers will dwindle, and it will gradually die. Indeed, it has no mission to perform in the world if it is not organized to promote among men that highest and best friendship, which is the love of Christ.

L. L.

## Hints for Speakers and Writers

By L. L.

### *Quote Accurately*

One of the rare satisfactions an editor has is in receiving a manuscript from a writer who has a reputation for quoting accurately. Just a few writers for the church papers are scrupulously accurate in all their statements and quotations.

But most of the time the editors and proof readers are put to endless trouble to verify and correct the manuscripts they receive. It takes their time, and because a church institution is paying for their time, the church loses money. Furthermore, all of them are crowded with duties, and are often put behind in their work because of the single fault of inaccuracy in the contributors.

Verify your references. Be sure that you use the *exact* words whenever you inclose them in quotation marks. Use the same punctuation that your text contains. And then be sure that you give the correct page and chapter numbers, and the correct name of the book.

Only last week the editors received one manuscript in which the writer said that his quotation was from the book of Acts. The editor found it, at last, in the gospel according to Luke. The writer gave wrong chapters, wrong verses, and changed the punctuation, as well as leaving out words. Not all manuscripts are this bad, but many of them have inexcusable faults. Other editors would have thrown the material in the wastebasket. But after the editors have put as much work on the article as the author did, the article will sometime appear in a church publication.

## The Auditorium

### LOCATION, SIZE, AND CONSTRUCTION OF THE BUILDING

The Auditorium, located in Independence, Missouri, on one of the highest points in Jackson County, is situated near the north boundary line of the original Temple Lot plat of 66 2-3 acres designated by Joseph Smith in 1831 as the place on which eventually the Temple of the Lord shall be built.

The building has a frontage of 250 feet and a depth of 270 feet built on foundation walls two feet six inches thick. The foundation walls and the footings for the supporting columns rest upon the ledge of rock which underlies the entire Auditorium structure. One hundred and four reinforced concrete columns carry the weight of the interior and the dome. The top of the dome is 131 feet above the basement level, and the ceiling is 76 feet above the floor in the main assembly room. The balcony is constructed without visible supports, which permits each person when seated to have unobstructed view of the speaker's stand. The seating capacity of the main assembly room, including the balcony, is 7,000.

The dome is a marvel of architectural and engineering skill. Elliptical in form, measuring at the base 168 feet by 214 feet, it has an outside area of approximately 27,000 square feet. The large building topped by its majestic dome is visible from vantage points many miles distant on the arterial highways approaching Independence from all directions, which fact alone has brought hundreds of visitors to see the Auditorium.

Five corridors connected by ramps make all rooms easily accessible. The lineal measurement of these corridors and ramps is over a mile. On the top or fifth corridor there are thirty doors opening into the balcony, which permit quick entrance and exit. Three additional entrances, in addition to the one at the front of the building which opens into the main foyer, enable the main audience chamber to be quickly seated. Two of these entrances are located on the east and west sides of the Auditorium and the third is the subway entrance. Not only may the building be quickly filled, but it is estimated that it may be emptied in from three to four minutes.

The service and utility features of the Auditorium never fail to interest the visitor, for not only does its massive construction stamp it a monumental edifice, but the combination of uses to which it will be put indicates that eventually it will be the central point from which will radiate the forces directing the development of our church program.



## Divine Imperatives

By F. Henry Edwards

I want to couple two phrases together to serve as the basis of our discussion. The first is from the 25th chapter of the Gospel according to Matthew, verse 27, just two words, "Thou oughtest"; and the second, even more basic than that, is found in the Gospel according to Mark, the 8th chapter, verse 31, where it says of Jesus, "And he began to teach them that the Son of man *must*."

I want to talk to you regarding some of the spiritual imperatives which ought to have right-of-way in our lives. There is at the present time a widespread revolt against imperatives. In our homes there is a tendency to resent discipline. In the nation there is similar resentment of any mandate which contravenes our personal wishes. Some people even regard it as a semi-religious duty to protest against any prohibition seeking to limit their right to drink what they want to drink.

### *The Need of Authority and Discipline*

Yet it is true that we can not achieve mastery unless some voice shall speak with authority in our lives. If you would excel in sport, there are certain commands that you must obey; and if you refuse to obey them, you can not excel. If you would excel in the field of art, you must submit yourself to a most rigid discipline, and freedom and power and excellence in artistic functioning follow only after such slavery. If you would excel in the field of national service, self-control and direction are imperative. Only such men and women as are willing to discipline themselves and to recognize the right of the body politic to say "thou oughtest" can render any major national service. Only those people in whom this "thou oughtest" merges into "I must" can give any lasting contribution to the growth of this or any other nation.

Many years ago Edmund Burke said, "It is ordained in the eternal constitution of things that men of intemperate means can not be free. Their passions forge their fetters." Freedom is not won through casting off restraint, but rather through obedience to rightful imperatives.

Christianity stands four-square against the revolt against restraint. Jesus himself was dominated by certain inner compulsions, and seems to have felt no resentment at this. At twelve years of age, when his mother came to him and chided him somewhat because he had not stayed with the caravan, he said, "Wist ye not that I *must* be about my Father's business?" When he began his ministry, he said, "I *must* preach the gospel of the kingdom."

During his ministry he told those who listened to him something which we have quoted again and again, "Other sheep have I which are not of this fold; them also *must* I bring."

Such inner compulsion is greater than all outward constraint. "I must," has a more mandatory authority than "thou oughtest." "Thou oughtest" expresses the voice of duty, the schoolmaster to bring us to the truth which is in Christ Jesus; but that truth centers in the even more important phrase, "I must," and of course, "I will." Real freedom, real power, as I have said, come only through obedience to these inner mandates.

### *Freedom the Reward of Obedience*

I am free to sit down to a piano and to play it; but because I have not yielded myself to the discipline of instruction I am not free to produce harmony and melody. The real musician is a slave, bound by conventions; but he produces music which angels stoop to hear. He who would produce the music of eternal life must willingly become subject to the laws of spiritual excellence, and can produce divine harmony only as these laws have free play in his life. In the final sense, none of us is free born, but, like the Roman officer, we secure this freedom only at a great price.

I want to look with you at some of these outstanding imperatives. What are some of these things we must do? The first of these is, "I must believe in the *best*." That is not just advice. That is one of the demands of my spiritual superiority. "I must believe in the best." This "must" is invested with the commanding tones of voice of God speaking in our own souls. Such belief as this, the belief in the best that I must have if I am to be the Son of God, is not just a matter of reception but of achievement. I can not receive as a gift even from God himself my deep-rooted conviction that the best will survive. Such achievement comes only in struggle and in pain.

In history as in character what men believe matters more than anything else, and the unhappy consequences of believing little things in a little way can be overcome only as men's lives are transformed through believing big things in an expansive way.

### *"I Must Believe the Best"*

It is a hard battle to believe always in the best. It is not an easy thing, ever. It is not easy to have a constructive faith in God in the face of personal bereavement. It is not easy to have an abiding

faith in God in the face of the treason of those whom we have trusted. It is not easy to believe in the best when we get closely in touch with some of the many social maladjustments of our time. It is hard to see how God can be concerned in this chaotic world of ours, and how his infinite love can permit some of the things which are involved in the present social order. A faith that is worth while can not bury its head in the sand; a faith that is worth while must confront the facts as they are; must look in the face pain and disloyalty and disorder and the many manifestations of our incomplete development as the Sons of God. A faith that is worth building can not turn its back on the facts of life; but a faith that is worth having will recognize that behind the surface appearance of this present scheme of things there is an eternal reality which guarantees to us that the best shall persist. I must believe in the best.

While it is sometimes hard to believe in the best, it is even more difficult to believe in less than the best. Who wants to trust nature if there is no God behind nature? Who wants to trust man if there is no Eternal Being directing his destinies and calling him on a continually greater crusade? Who wants to believe in society unless society is guided by the definite urge to merge itself into the kingdom of God? Faith in nature, faith in man, faith in society, faith in anything is insecure unless we recognize God within the shadow. One of the demands of my spiritual life is that I shall be absolutely assured of the present interest of God.

To believe in the best is not to refuse to face the facts of life, but it is to face all of the facts of life. To believe in the best is to recognize that faith is sometimes difficult, but to recognize also that unfaith is even more difficult and is utterly bereft of any eternal promise.

#### *"I Must Be Transformed"*

I must believe in the best. And yet, my friends, such belief is utterly impossible unless it comes as the result of a transforming spiritual experience. Such a belief can not be matured out of the mere desire to possess it. Such a belief can not come into being overnight by the functioning of our own spiritual desires. The experience of the best of men who have responded most readily and most nobly to the divine imperative within them, has been that this imperative has been quickened only through the benediction of the Spirit of God.

Stanley Jones, missionary of the Methodist Church to India, says in one of his recent books: "Increase the ornateness of the rituals of the church if you will, improve the quality and the quantity of its religious education as you may, raise the stand-

ards of qualifications of the ministry as high as you can, pour money without stint into the coffers of the church, give it everything except the one thing that Pentecost gives, and you are merely ornamenting the dead."

In going through the Panama Canal the ship runs into a huge lock, the doors are closed, and the water surges up to a new level round about. The incoming of this power lifts the ship gradually until the inner doors of the lock open and the ship sails easily to the next level. Then, again, the doors are shut, and then, again, the water comes crowding in and again the ship is lifted, and again it goes forward. The soul, too, moves forward by just such incomings and upliftings, such as can come only from the great reservoirs of power prepared at the behest of divinity.

Belief in the best to which I must attain is absolutely imperative if I am to be the son of God. And while the voice of God speaks to my own soul, and tells me that I must believe in the best, the voice of God also speaks to me with an equally urgent imperative and says that I must interpret my belief in action. I must not be content just to believe, but my believing must merge into action as a condition of its own persistence.

#### *"I Must Follow My Beliefs with Action"*

It is a perilous thing to separate belief from action, to recognize the great affirmations of Christianity without translating those great affirmations into a great way of living. Mr. Justice Brandeis in a recent court action in which the State of California was concerned, gave a rather lengthy decision in which I was not particularly interested until I discovered this startling statement: "The greatest menace to freedom is an inert people." The greatest menace to freedom is not what some one else might do to us, or might want to do to us. It is our own lack of responsiveness to the demands of freedom.

That is true in the spiritual realm. We are challenged to believe big things and to act in accordance with our great beliefs. We are heirs of a great destiny. Our only reasonable course is to match this great destiny with a great character. There is direct analogy between a river and a human life. Rivers which follow the course of least resistance thereby become crooked, and people who follow the course of least resistance become crooked, too.

It comes to this: You can not prove the truth of Christianity by any argument, by any sequence of logic. The proof of the gospel of Jesus Christ lies not in what men say, but in what men do. The demonstration of our righteousness lies not in our claims but in our living. The Apostle John said right in the beginning of the Christian era, "He is

righteous that doeth righteousness." No matter what a man may say he believes, I know what he believes by what he does. Obedience is the organ of spiritual knowledge. You can know a good many things about God from thinking about him; but you can come into the radiance of his presence only as you work with him; and the need of this church today is not merely to be able to tell things about God but actually to sense his divine presence. The possibility of thus cultivating the presence of divinity lies not merely in our thinking about him, but in our definite and soul-searching cooperation with him in which we shall make his purpose our purpose, giving ourselves without stint, and responding with all our lives to the imperative that says within us: "I must translate my best belief into my best and most responsive action."

The first step to spiritual power is not to ask for that power, but to put yourself in such a condition that you must have it. The disciples were not the recipients of the Pentecostal benediction just because they prayed for that benediction, but because they went out to do a Pentecostal work. Then they were given power commensurate with their task.

#### *"I Must Fight My Battles Now"*

In the book of Chronicles there is a story of a man named Benaiah who belonged to the foreign legion of King David. Benaiah loved adventure, and he decided that he wanted to kill a lion. Lots of people dream of doing big things while those big things are distant. Right at the beginning of his adventure, Benaiah found that some of his enthusiasm had evaporated. It was cold. It was slippery in the pit where the lion lay waiting. There were plenty of excuses to hand. But instead of using these, Benaiah did one big thing that marked him out as a man of courage and vision. He went right down into the pit; and by that act cut off his own retreat so that he had to kill the lion else the lion would kill him.

It seems to me that some Latter Day Saints need to emulate Benaiah. I have known many a Latter Day Saint who has determined to fight his lion, but just as he has been about to climb down into the pit some petty hindrance has presented itself and he has said: "I won't fight that lion today. It is slippery." And then has put off the combat to a more convenient season.

My dear friends who have your lions to kill, take Benaiah's example and get right down where you can't run away, and fight things out now. We need this in the church. We need it right now. We need people who recognize the tremendous difficulties that lie between us and the achievement of our great objective, and who will climb down into the

pit and so force themselves to fight for life. Latter Day Saints must learn to burn their bridges behind them. Only by so doing can we merit and secure the Pentecostal power which we need.

The young man who has persuaded a girl to marry him on his promise to love and care and protect her, has no right after she has committed herself to him to say, "I am tired of the bargain; I will back out." A relationship has been brought into being on the presumption of faithfulness of both parties. Once they have committed themselves, neither party has the right to recant.

#### *"I Must Live My Religion"*

And that is true in the church. There should sound in the soul of every one who has entered into the work of God a certain clear imperative that says, "I must do that which my great belief commits me to do," and which makes us know that we have absolutely no right to quit in the endeavor no matter what the excuse may be.

I am finding that the absence of this imperative is hindering us in our church work. Too many people have discovered excuses for secession, and their recession from their vows of allegiance is imperiling the Union. I am much concerned that these people shall not suffer spiritual reverses which are bound to come when they ignore the spiritual imperatives which say, "You *must* believe in the best. You *must not* draw back from the service of the best."

My dear friends, in this day of revolt against authority, please do not forget that the outstanding men of all times have been readily responsive to these great imperatives. Today, as in every other day, the only way to excellence is the way of obedience to rightful commands. Outstanding among these imperatives are these two: "I must win through to a transforming belief in the supremacy of the best," and "I must respond to the demands of this great belief."

May God help us that, responding to the imperative voice of God which speaks in our souls, we shall rise in new dignity and nobility of character and enter into the great heritage which he guarantees to those who love and obey him.

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"The shortest, surest way to enjoy life is this: Try to make it a habit to thank God for everything that happens to you. For it is certain that whatever calamity seems to come your way, if you get down and thank God for it, you turn it into a blessing."

## The Sacrament

By Frank L. Holmes

It is a fact worthy of note that of all the sacred times and seasons the only feast that we regard of the old economy is the Feast of the Passover. The perpetuation of the feast was provided for and announced in its original institution. "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generation; ye shall keep it a feast by an ordinance for ever." (Exodus 12: 14.)

On the night that Jesus was betrayed, he ate of the Feast of the Passover with his disciples, and at that time established the Holy Communion as its successor. It was Christ who discontinued the old ceremonial tradition of the Passover Feast, and substituted the universal ordinance of the eucharistic supper.

At the paschall feast, a lamb was the center of the paschal feast, and with it was eaten bitter herbs and unleavened bread. The bitter herbs were a reminder of the days of toil and weariness in Egypt and the unleavened bread the symbol of a sinless life. The two together set forth the nature and the necessity for repentance. At the Holy Communion we remember with sorrow our Lord's passion for us and with joy his breaking of our bonds. It is in memory of his sacrifice that we renew, at the sacrament, our vows of devotion to our heavenly Guest, "whose flesh we eat and whose blood we drink."

"Take and eat: it is my body." "Take and drink: it is the cup of my blood." These words spoken by Christ, and understood in their meaning, literally and without metaphor, are to human reason a mystery impenetrable. The bread which Christ gave his disciples to eat, and the wine which he gave his disciples to drink was to them symbolic of the body that was to be broken and the blood that was to be shed.

The partaking of the sacrament implies a life on our part, if we are worthy, far different from the ordinary kind; a life so far above this world, a life united with him who has overcome the world, a life tinged with hues reflected from heaven, a life which shines with the glory of the ineffable Presence to which we approach with our earth-dimmed souls.

If we are to enjoy Christ in all his glory, our guest-chamber must be ready. Not one that is built with hands, but a chamber or temple built within us—a spiritual chamber or temple whose stones have been carved and polished by the Spirit of God. It must be an upper chamber—the highest part of our being. It must be the sanctuary of our soul. A place

where we can love him—not alone in words, but in thought and deed. It must be furnished and ready to receive him, and furnished with the things he loves—prayers, hymns, thanksgivings, kind words, and good deeds. It must be a large chamber. If we desire his graces, we must open our hearts to him to receive the good measure he yearns to bestow.

When as Christians we present ourselves before the altar, in order that we might renew our covenant with our God, and receive his gracious blessing, we perform a sixfold act. It is an act of obedience, not a suggestion or a time-honored custom, but an explicit and emphatic command. It is an act of remembrance. Christ needs not a memorial, but we need a memory. It is an act of thanksgiving. In this eucharistic feast we honor the world's Savior. It is an act of fellowship, for we join with the host of heaven and earth to magnify his glorious name. It is an act of testimony. It is a link in the chain of testimonies that was begun in the upper room at Jerusalem. It is an act of expectancy, for we demonstrate to the Lord that we are willing to wait until he comes in his glory.

Each time we partake of the sacrament may we be so strengthened in the renewed union that we may in the throes of our own peril say like Martin Luther: "I shall not die, but live and declare the works of the Lord." We must not fear the waves of this tempest-trampled sea which tosses the world to and fro, but we must remember that somewhere in this incommensurable space God lives and reigns; that the hand which grasps the scepter of the universe and sways events and circumstances, unfathomed by human conjecture, is for one purpose: that of bringing everlasting peace.

## Discipleship

By J. E. Vanderwood

Those who desire to learn of Christ, should understand that discipleship carries with it the desire to learn of, and become acquainted with, the philosophy and life of Christ. When the ear has been saluted by the sound of the gospel, and when the heart has felt the warming influence of the gentle Spirit of Christ, the individual thus being awakened to a consciousness of the beauty of the message of the Master, at once becomes a disciple, in the sense of being desirous to learn of him. As yet, however, he still lacks many of the necessary qualifications of a saint. He must consider his development and growth, and we are able to determine the worth of the individual by the manner in which he puts himself to the task of qualifying for the high calling which is in Christ Jesus our Lord. When Jesus was upon earth teaching men, he said unto

certain Jews, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." He desired to have those Jews who believed in his name, those men who were convinced that he was the promised Messiah, to know that a passive belief was of but little or no value to them; but that they must continue in his word, if they were to be his disciples in very deed; and that if they would do so they would come to know the truth, and the truth should make them free. Jesus realized that there is, and can be, no freedom of life for mankind apart from a clear and comprehensive grasp of the truth. This of necessity involves a defining of the term, and for our part we prefer to let the Master give this definition, so we quote the word of instruction to this church in these last days: "Truth is knowledge of things as they are, and as they were, and as they are to come." Remember that this means knowledge of things as they are, not as they seem to be, or as they appear to the untrained and undeveloped eye. It means also that we will see and understand things as they were, and also what they will become. He who is earnestly following the quest of truth will surely grow into the likeness of the Master, and this is precisely what the term *discipleship* means.

The person who would become a disciple of the Master has no time to trifle with trivial things; he has no time to be cumbered with the petty things of human nature. It is his privilege to lead in the things that are worth while, the things that make for life and peace. He who would continue in the word of Christ, that is to say, he who would persist in the quest of truth, has no time to be disturbed or worried over petty things. He naturally arises above them and goes on in his endeavor to become a fully trained disciple of his Master. He is conscious of the necessity of revealing in his life and conversation the true spirit and genius of the Master's message. Discipleship therefore requires continually learning of him; it requires the constant training of self in order to have that self reveal the life and the true message of the one who was, and is, possessed of all humility and love.

When we reason from this point of view we can better understand what the Master had in mind when he said unto his disciples of old: "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples." Jesus is simply saying to them, there is no way of escaping the consequence; the fruit you bear will testify of you. If you bear fruit that will convince all men that you have learned of me and have partaken of my nature, then there will be no question about your relation-

ship; and the life you live, and the spirit you manifest, will cause all men to glorify God.

When the Jews were questioning the authority of Jesus, he said to them: "The works that I do in my Father's name, they bear witness of me that the Father has sent me." When we who profess to be his disciples come to reveal him in our lives so that there can be no mistake about our identification, there will no longer be difficulty in winning men for Christ. If we are able to give confidence and courage to men, if we cause them to feel the presence of the divine Spirit as we converse gently with them about the things that mean more than life to us, if we inspire them with a burning desire to become sharers in the very nature of God, then are we able to speak with authority, and our discipleship will become so fully established that all men will be able to recognize in us the representatives of the meek and lowly Jesus. He who arises to this happy state is in every sense of the word free, for he has become a disciple indeed, and he has come to know the truth. He sees things as they are, he understands them as they were, and he comprehends fully what they will become. He, then, who is a true disciple of Christ, has no need of clamoring or contending for his rights; the very universe will accord them to him. He will be able to go forward with a message that is constructive and uplifting to man.

The word of the Lord to us is: "Teach one another." We should be better able to learn of him as we come to try to impart to others the excellency of his message. We must remember, too, that acts speak much more loudly than words, and that example is much more effective than precept. I think it was Emerson who said: "What you are screams so loudly than I can't hear what you say." This is evidently what was intended to be conveyed in this recent instruction to the ministry of Christ, and let it be remembered that every minister should be desirous of learning of him. We read:

There is a great work to be done by mine elders, and that they may be fitted to do the work and the accomplishment thereof be not prevented, it is enjoined upon them that they shall not only be kind of heart and of a lowly spirit, that their wisdom may be the wisdom of the Lord and their strength the strength of the Spirit, but they shall lay aside lightness of speech and lightness of manner when standing to declare the word, and they shall study to approve their ministration to the people by candor in speech and courtesy in demeanor, that as ministers of the gospel they may win souls unto Christ.

This is evidently the work of the disciples of Christ, and he who would qualify in the role of discipleship must strive to reveal the characteristics named.

The Master demonstrated his Sonship, and he requires us to also demonstrate our discipleship. May we therefore bestir ourselves, make a careful

inventory of our lives, balance our assets against our liabilities, and then begin in real earnest to learn of him. The work is ours if we are going to qualify as his disciples, and therefore we gain nothing by delay. The way is before us, the open door has been set before us by the Master himself, and no man can shut it for us. We only can determine whether we will enter in and occupy with him. Surely we have a sacred and a blessed privilege in the possibilities of discipleship, and if we are wise we will arise and follow the Master until we have come to share in his freedom, his knowledge, his love, his mercy, his kindness, and his patient continuance in the work that the Father gave him to do. It will require men of courage, men of faith, men of persistence to become true disciples. No weakling can qualify. The privilege of discipleship places before us a challenge that demands of us all there is in us, as we may better understand from the words of the Master, "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple."

### Tolerance

By *Evan A. Fry*

The newspapers all over the country carried screaming headlines not long ago to call the attention of the public to a disgraceful and silly performance in a New York cathedral, when a prominent bishop so far forgot himself as to defile the sanctuary by stooping to vilification and unsportsmanlike abuse of a man who also promptly forgot *himself* and, it seems unwittingly, committed a disturbing sacrilege in what was supposed to be a house of God. The whole performance was nauseating—regardless of one's personal feelings and sympathies for either of the two men—and started me thinking again on the ever recurring subject of tolerance.

All men are by nature intolerant. It is quite the normal thing for men to associate themselves together in groups, and to seek by ridicule and persecution if necessary to maintain the solidarity of their group and to maintain a solid front against intrusions of outside thought or outside influences. Tolerance comes only through training, which checks and redirects man's natural impulses and, sadly enough, such training still seems to be woefully lacking in the world today. To put it briefly, every man wants to have tolerance and complete liberty of thought and action for himself, but let a neighbor come along with an idea which crosses his, and he promptly forgets all about tolerance and begins to vilify his neighbor to try to get him to change his idea. It never seems to occur to the

average man that other people are just as much attached to their ideas as he is to his; or that other people have an equal right to hold and to perpetuate their ideas.

We read the beatitudes as recorded by Matthew: Blessed are the poor in spirit—the meek—they which hunger and thirst after righteousness—the merciful—the peacemakers. Did it ever occur to you that the intolerant man can be none of these things? If I am positively sure that I am right—one hundred per cent right—and that everyone else is wrong, do you think that I am apt to be very poor in spirit? Can a meek man, or a merciful man, or a man trying to make peace be so firmly set and so rabidly fanatical in his own ways that all other men who do not believe as he does are social and religious outcasts? Can a man who is hungering and thirsting after righteousness deny a sympathetic hearing to any other man, even though he be of diametrically opposite ideas, when there is always a chance that there will be some new righteousness exposed in the process? The intolerant man has shut himself up in his own smug, self-satisfied cell, which he occupies in the lonely but lordly state of one who knows he is right, and who hates everybody that is wrong. It is worthy of note at this point that the Puritans who were among the early settlers of this new country, after suffering all the hardships of intolerance and persecution in the Old World, promptly instituted a regime of bitter religious persecution and fanatical intolerance in their first colony. It seems sometimes that the more religious people are, the more intolerant they are. Perhaps that is one reason why so many brilliant minds prefer to remain outside the fold of the church; they are afraid of the intolerance which they may encounter on the inside.

There is a very real, a very difficult, and a very fine point involved in this question of tolerance. Just where can a conscientious Christian draw the line between tolerance and compromise with evil? We can not compromise with evil, but it seems that far too often in our zeal to overcome evil we have overlooked good and slandered him who propounded that good. In trying to analyze this subject in my own mind, I have about come to this conclusion: that *tolerance consists merely in giving the other fellow credit for being sincere*, and loving him with a broad and all-inclusive love that can take in him and his supposedly erroneous beliefs all at once. If you give your neighbor credit for being well-meaning and sincere, and if you really love him as yourself, you will be able to overlook a lot of your neighbor's ideas that may not agree with your own.

Let me illustrate by means of a few hypothetical cases. Personally I do not believe in infant baptism;



but that belief, or rather that lack of belief, does not cause me to assert that all Methodists and Congregationalists and Episcopalians are a bunch of scoundrels and rascals. As a Protestant I have no belief at all and probably too little sympathy with the doctrines of transsubstantiation and the infallibility of the Pope, but nevertheless I manage to maintain some excellent Catholic friends, and I refuse to believe that all Catholics are liars and hypocrites and sons of perdition. As a Latter Day Saint, I believe in closed communion, but that belief has not hindered me from sharing in the communion service of other denominations who practiced open communion, at such times as I did not have access to a service of my own church. I can not bring myself to believe in ancestor worship, nor in transmigration of souls, but nevertheless I can bow in awe, and perhaps even in reverence before the spectacle of Chinese and Indo-European civilizations which were ancient when your ancestors and mine were filthy savages roaming the wilds of Central Europe, and I can maintain my faith in and love for the races of China and India.

Let me repeat: Tolerance is after all only giving credit to the other fellow for being sincere and having as good sense as yourself. If he is wrong, you certainly can not convince him of his error by calling him names, or throwing mud, or passing laws or burning him at the stake. And even if you are absolutely certain that the other fellow is wrong, it is possible to hate his error or his sin with a venomous and undying hatred, yet at the same time to keep warm within your heart a love for the fellow man who you think has gone into error. If you hate the man as well as the error, you have lost all chance of reclaiming him; if you keep your love of the man, and if his opinions are wrong and yours right, by the grace of God you may be able to bring him to see the right.

Blessed are the poor in spirit and the meek—those who are not so sure that they know it all. Blessed are those who hunger and thirst after righteousness—whose hunger and thirst is so unfeigned and sincere that they will accept that righteousness even when it contradicts their old established ideas. And last of all, blessed are the merciful, who do not persecute their brethren in bigotry and intolerance.

As followers of the Lord Jesus, who loved all men, let us resolve that we will also love all men, even those who may be in error, and those whose ideas cross our own.

There is no one else who has the power to be so much your friend or so much your enemy as yourself.—*Selected.*

## CHURCH WORK AND SERVICES

### Suffer the Young People

By E. E. C.

This is an appeal to adults. For a long time we have been thinking of our young people in terms of doubt, amounting almost to mistrust. They have been considered a "problem." We have asked ourselves, "What can we do with these young people?" But this question has never been satisfactorily answered, because as adults we have had no time to waste in leading young people's groups, neither have we been willing to trust them to manage things on their own initiative.

But let us not blame each other for past failures. The golden *now* is upon us, and present attitudes and actions are all important. Groups of boys and girls, young men and women, present not a problem but an opportunity. If we can only bring ourselves to trust them, to have faith in their good intentions, and confidence in their deep religious feelings, the "task" of supervising youth becomes a really pleasant and satisfying experience.

In *The Adult Student* for December, 1930, W. S. Montgomery has a short article in which he pleads for the sound virtues of youth. We quote:

"Young people, as a class, are deeply religious today, though they may not be religious in the same sense or manner as some older people are. They may not express themselves in the same way. Instead of putting much emphasis on outward forms or religious customs to be observed, as older persons are inclined to do, young people are wanting a religion that becomes an expansive force in their lives.

"Young people of today, being more practical than ever before, do not seriously regard the church when it deals wholly in matters of doctrine, inhibitions, negations, ritual, and routine. All this is a part of established Christianity, and young people do not object to it as such; but they will not take it as a steady diet. The church must give them other substantial food; and for such vital food of the spirit young people are really hungry. They will follow a living voice and drink from a living fountain; but they dislike to listen to echoes, and have no taste for stale waters.

"What young people need most is not advice, but example. They will save the church to the future and all time when they clearly see that religion is a way of life and not merely a system of doctrines. On the other hand, the quickest way to drive them from us is for the church to regard them as a 'problem' or liability. Young people will respond to a leadership that trusts them."

And thinking back on the time when we adults looked not too sternly upon some types of frivolity, yet were capable of thinking the long, long thoughts of youth, recalling those serious moments and giving youth credit for similar feelings, let us renew our confidence in the young people of today. They may try to appear indifferent, when at heart they are burning with a desire to serve; they may commit some un-sanctioned act more for the satisfaction of hearing our shocked expressions than for any love of evil doing. But as long as we suspect them and accuse them of insincerity, there will be friction between age groups with resulting indifference on the part of young people. Let us not urge them to do something that we would refuse to do were we in their place. In short, let us do unto young people what we would have had adults do unto us twenty-five or more years ago.

With an abundance of love and sympathy for each other manifest in our daily contacts, misunderstandings will soon

be dissolved, and the bonds of brotherhood will be unreservedly established.

Youth looks to its elders for examples of leadership; may the older members of our congregations merit this confidence and give in return an evidence of their love by sacrificing some of their own desires for the sake of their younger friends!

## Using Worship Materials

By C. B. W.

"They that worship him must worship him in spirit and in truth."—John 4: 24.

There is a gentle art in worship which must be cultivated. The term is derived from the root *worth* and suggests means of expressing worth or worthiness of the Deity to whom we give adoration and reverence. The evident purpose of our worship is to draw us nearer to God, to remove barriers, to make us more conscious of his presence, his love, his power, and his desire for us. It is a definite effort on our part to come into divine presence, to appreciate more fully and enjoy our relationship as sons and daughters of God, not only that God may be revealed to us, but that the image and spirit of God in us may be nourished and revealed. Especially is it essential that we discover the source of our spiritual power, as in song, in prayer, in picture, in story, in appeal, in response, we are lifted upward in thought and desire. The supreme moment of our worship comes when we have moved with the upward flow of the service to express clearly our desire and, individually and collectively, we give affirmation of our love and loyalty and go out to live in daily life the ideals we have been considering.

The art of worship seldom comes by chance. It is no desecration of our sacred privilege of worship to say that the plan, the materials, and the processes are subject to continual improvement. Desired results in soul growth can come only as we comply with the natural laws which control our thinking and feeling, willing and doing, with the natural laws which govern in the operation of the Spirit of God.

Among these laws we may note, the importance of surroundings which are conducive to quiet reverence and loyalty. There should be a plan of service in which all elements are carefully chosen in harmony with a definite purpose or ideal which we wish to achieve. Programs and materials should be prepared and distributed that there may be an uninterrupted flow of the service, with no breaks in the thought by jarring incidents or distracting influences. A climax of the service should come at or near its close, which sends the participants away with clear ideas, with loyalty to the new or nobler ideals which have taken form, and with a new power to go out and live in harmony with the new purposes.

The service is successful only to the extent that it brings the individual into helpful touch with God and his fellow men, and sends him out inspired and able to cooperate more fully with God in daily living.

Worship materials recommended for use in January have appeared in the closing weeks of December. In no case is it assumed that the programs as published should be used without change or modification. Indeed, the programs are suggestive only. The songs listed may not be available or the best ones suited to local singers. If the picture or story listed is not available, try to select another which may serve a similar purpose.

In most cases the programs printed are too long for local use. This permits of selection, as some parts must be omitted. Fifteen or twenty minutes well used is quite sufficient for the church school worship period. Even in Junior worship services, story-tellers and children's sermon preachers *must* be limited to from six to ten minutes. Attention and interest can not be longer sustained without loss.

Above all, let us lead the service in all sincerity "in spirit and in truth." Those who lead must devoutly worship if they would lead the worshippers to the Master. Materials and per-

sonality are essential, but they must be lost in the true spirit of worship. In increasing amount our own distinctive materials must be used, other songs and ideas being introduced only because, after careful consideration and weighing, they are found to express truths and to carry a spirit which serves to increase the value of the worship experience. This selection of materials and the conduct of the worship service is of vast importance in the growing life of a people. Everywhere care must be taken that we do not blunder clumsily.

Let us study the gentle art of worship, that we may, indeed, "worship Him in spirit and in truth."

## Woman's Work in the Local Church

By John Blackmore, Director of Adult Division

The years roll by, and each new one brings its quota of progressive movements and social changes. This is true in the activities of the church as well as in the affairs of the world. No better illustration may be asked for than a brief review of the expanding work of the women of the church. Commencing their organized work as the "Daughters of Zion," which developed into the "Woman's Auxiliary," through the successive stages of the "Women's Department" into the "Department of Women" in which every sister of the church was considered a member, we now find their work merged into the Department of Religious Education.

The total activities of the women in each period had outgrown the preceding organization. The old was not large enough to include all of their expanding work. The present work of the women is larger and more expansive than provided for by the Department of Women.

### Present Scope of Work

Let me repeat, the work of the women of the church has outgrown the older type of organization. Many of the sisters have been giving a valuable contribution to the church as officers and teachers in the Sunday schools. Others have been ministering to the spiritual needs of the various congregations in the field of music, as choristers, leaders of orchestras, organists, pianists, singers, etc. A large percentage have been working constantly and faithfully in performing acts of neighborliness. Some in organized class work have been studying so they may be better qualified for motherhood. Still others have found their field of service in sewing circles and aid groups. A great number have been planning and working so that the debt on their church home might be paid and the building dedicated, or perhaps they have earned the funds to paint and decorate the church.

### A Tribute

Some of the local church buildings would not have been built had the sisters not accepted the task—and a task it was—of earning the money. Other sanctuaries of the church would not be so cozy, warm, and inviting if the good women had not quilted, sewed, or conducted bazaars and bake sales to raise the money for the purchase of a carpet, or a pulpit, or a snow-white cloth for the table of the Lord's Supper.

Thousands of the children of the church would not have received valuable religious instruction if the sisters had not responded to the tremendous need and courageously worked in the schools of the church. In other words, the life and ministry of service has been shared by the women of the church. They have borne the heat and burden of the day's work.

### Plans for the Future

Under the "unified plan" this field of service is so expanded that the *ministry of the women* enters into most of the activities of the church. More fields of service are constantly

## NEWS OF CHURCH AND HOME

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

### Tulare, California

The sacramental service of November 2 was in charge of Pastor James A. Damron. Brother and Sister Hiram Holt were visiting here at the time, and Brother Holt talked interestingly in the evening concerning his missionary experiences. Twice during the following week he spoke.

District President G. P. Levitt arrived November 17 and held meetings for four evenings, giving screen lectures on the history of the church and the present progress of our organization.

The women's auxiliary gave a food sale and bazaar uptown December 13 and disposed of all their food and many fancy Christmas gifts. They cleared more than forty dollars.

Election of officers was held December 16. James A. Damron was sustained as pastor; clerk, Collis Renand; treasurer and solicitor, Walter Damron. Frank Snively was elected director of religious education; publicity agent, Gertrude Damron; historian, Ella Walker; director of music, Mary Snively; librarian, Cleo Renand.

Elder Levitt remained over the evening of the 17th, showing pictures that evening on "The Life of Christ." This is a group of beautiful pictures and was greatly enjoyed this Christmas season.

A pretty tree decorated the rostrum Sunday, December 21, and the Sunday school children gave a good program after the lesson period. The teachers presented each pupil a bag of candy, nuts, and an orange. The adults were also treated, theirs being purchased by donations received from some of their number.

All Sunday school collections that day went to the Christmas offering. A sum of \$17.58 was received and swelled the offering above the \$125 goal to \$145.21. Sunday school attendance is about thirty-eight.

The season has been very dry and cold for this region of California. Over in the hills fifteen miles from here, smudges are burning to save the orange trees from the frost. The smoke hovers over this part of the San Joaquin Valley like a fog. The orange growers fear this crop of oranges is lost; they are trying to save the trees.

opening. It is merely a matter of initiative on the part of the women of the local congregation working in cooperation with the pastor and the church school officers.

Every branch should have organized groups of women workers doing the essential social projects, such as, aid and social service work, sewing circles, committees for sending flowers to the sick, and other work groups organized according to the particular needs of the congregation.

Where possible each local should have week-day class groups studying subjects of particular interest to the sisters. Classes may be organized in such courses as dietetics, health, mental and physical hygiene, home sanitation, home beautifying, etc.

Every pastor (branch president) should see to it that the opportunities for the work and ministry of the sisters of his congregation should not in any sense be curtailed. Every church school director and adult supervisor should plan for and stimulate these most essential activities.

To be sure, the sisters should be given scope and legitimate freedom to exercise their natural initiative and well-qualified judgment in service. Plan now for the women's activities of 1931.

### Brooklyn, New York

The Saints of Brooklyn Branch under the leadership of Pastor T. J. Elliott, are looking hopefully to the new year.

At a well-attended business meeting the evening of December 17, a movement was made to bring into more complete operation the work of the church school.

On Sunday, December 28, an inspiring installation service was held at the morning preaching hour. Paul Bellisle, newly elected head of the church school, spoke briefly on the future work of the Sunday school. Our pastor in a brief talk emphasized the slogan of President F. M. McDowell's articles in the *Herald*, "The Church Must Teach." Sister William Nichols, head of the adult division of the church school, read a paper outlining the work of her department and made known the appointees in the various units of her department, Sister T. J. Elliott, social; Sister Anna Potts, drama; and G. W. Parrish, literary.

Sister Aleta Spencer, reelected head of the primary department of the school, gave a talk on her plans for future events and a junior church. Sister Ada Schenk is her assistant. The intermediates are cared for by Sister Paul Bellisle, and the young people's group is directed by Sister Martha Moseley. Sister Ella Squire was reinstated as organist; Brother Roy Squire, director of music; and Sister Gladys Harris, secretary of the branch. Howard Moseley was elected treasurer and is also financial agent for the church. William Nichols and Ephraim Squire gave talks, the former emphasizing the financial needs of the church, the latter the possibilities of the new year.

December 23 a jolly Christmas play was given by the junior and primary children under the direction of Sister Aleta Spencer and Sister Ada Schenk.

The Women's Department presented a play at a party given at the home of Brother and Sister Joseph Squire, sr., in Ozone Park. A large number came, and a good time was had.

Some of our Gracelanders were home for the holidays. This branch is now represented at Graceland by five young people, Dorothy Elliott, Frances Hartshorn, William Nichols, jr., Paul Jaques, and George Potts, jr. G. W. PARRISH.

### Kirtland, Ohio

On Sunday evening, December 28, a *Passion Play* lecture was held at the South Congregational Church. It was given by Miss Sherman, director of music in Chesterland Schools. The Temple congregation was invited to attend, and the invitation was gladly accepted. There were no services at the Temple that evening. Miss Sherman spoke well and has a fine personality. Elder Cooper assisted the Reverend Yohannan, who gave the Temple congregation a fine address of welcome. A ladies' quartet from the Temple sang two numbers, and the boys' orchestra of South Church played one selection. Mr. Blauch, teacher in Kirtland High School, led the congregational singing. We feel that this Christmas has brought our town very close together.

Sister Leola McFarland Matteson, of Kirtland, passed away at Saint Luke's Hospital December 29, following a brief illness. She was moved to the hospital late Sunday night and an operation performed. Her death was a shock to her family and many friends. She was the only daughter of Mr. and Mrs. O. S. McFarland and was born in Kirtland, October 11, 1903. She spent her entire life here, attending local schools and later the Andrews School for Girls. She was a monitor for nearly two years of a local group of Oriole

Girls, loved her class, and was faithful in looking after the girls' interests. She is survived by her husband, Frank G. Matteson, her parents, and three brothers, Donovan, Vernon, and Raymond. The funeral was held from the Temple, Brother Stone officiating.

The town was saddened on Christmas Eve by the death of Brother James Moore, who was living with his family in Claridon, where they moved only a few months ago. The funeral was held at the Temple the following Saturday and attended by many neighbors and friends. The deceased was born in Lebanon, Ohio, fifty-nine years ago, and spent his early life in the southern part of the State. Married his wife in Virginia, and twenty years ago moved to northern Ohio, living in Kirtland for many years. Besides his wife he leaves three sons, Otto, Roy, and Gale, and three daughters, Mrs. Jennie Johnson, Mrs. Dora Gest, and Mrs. Nellie Avery. Elder John L. Cooper gave the funeral sermon.

### Des Moines, Iowa

In the Des Moines *Register and Leader* for November 17, 1930, there appears a good picture of the church in Des Moines, and also one of its pastor, C. B. Hartshorn. Our church is recognized as a pioneer church of Des Moines. The present church edifice is the fourth one the Saints have occupied and is valued at fifty thousand dollars. A partial list of pastors was also given. A more complete list shows those who have served for one or more years. Five others served for a briefer period according to the memoranda sent us by the district historian, C. E. McDonald. Robert Young appears to have served the longest period, between 1870 and 1899. Here is the list of pastors: William Stevens, Robert H. Smith, Robert Young, Joseph Lilly, Marcus Cook, E. O. Clark, Orman Salisbury, J. M. Baker, D. T. Williams, A. E. Warr, Henry Castings, D. E. Dowker, and C. B. Hartshorn.

### New Philadelphia, Ohio

The annual business meeting of the branch, Sunday school, and Women's Department was held in December in joint session, with the branch president, John D. Carlisle, in charge. The following officers were sustained for the coming year: Pastor, Elder Carlisle; recording secretary, Sister Minnie Cramer; solicitor, Sister Marie Graff; chairman of the flower committee, Sister Laura Warner; publicity agent, Sister Edna Howells; and chorister, S. B. Mansell. The members of the priesthood were also sustained. Sister Ruby Angus was elected church pianist and Sister Grace Robson assistant pianist. Richard Watkins was reelected Sunday school superintendent; Paul Watkins, assistant superintendent; Sister Ethel Watkins, secretary; and Sister Veneta Warner, pianist. Sister Hazel Noble was reelected primary superintendent; Sister Ada Stein was chosen president of the Women's Department for another year; and Sisters Anna Cramer and Nettie Bigler were elected to take care of the study and social activities of the society. The unified plan of service was adopted and will be tried for the first time January 11. The first Sunday of the year had an attendance of one hundred and forty-four.

Sacramental service on January 4 was enjoyed by a large number of Saints, and the infant son of Brother and Sister Melvin Bigler was blessed by Elder William L. Goudy. Special prayer was offered for two of our sick members by Elder Charles Cramer, who also gave an admonition to the Saints.

An entertaining Christmas program was given Sunday evening, December 21, to a large audience, by the primary department, admirably assisted by the junior girls' choir. The program was in charge of Sister Veneta Warner and Sister Dorothy Briggs, and Brother S. B. Mansell, who are to be congratulated on its success.

We were pleased to have Apostle Clyde F. Ellis with us

for two evenings the early part of December. His first evening was devoted to explaining the financial difficulties confronting the church at the present time, and the following evening he preached an inspiring sermon.

The Women's Department held its regular meeting December 18 at the church. A Christmas exchange and special program was the feature of the evening.

EDNA A. HOWELLS.

### Fresno, California

Even though we have not been often in the pages of the *Herald* with our correspondence, we have not been idle in the work of endeavoring to build up the kingdom of God during the past summer and fall. Branch President A. S. Votaw and his coworkers in the priesthood have constantly endeavored to minister to the Saints in humility and love.

While at times there have been misunderstandings, and the spirit of criticism has started up, as a whole there has been great spiritual development here, and especially of late cooperative efforts have been marked. We confidently look into the new year, expecting to see further spiritual growth.

District President G. P. Levitt spent several days here during the latter part of November and presided at the annual business meeting when officers for the coming year were elected. The reports of the priesthood showed growth, and especially in the matter of finances contributed to the general church were we commended by the district president.

Elder A. S. Votaw, who has presided over the Fresno Branch since January 7, 1925, asked at this time that some one younger in years be elected to relieve him of some of the responsibility of the branch work. Frank Enix, who has been loyal in his work as teacher and is admired by everyone as an exemplary member, was placed in nomination, and the district president accepted this nomination, stating that Brother Frank had already been placed before him by the Spirit of God to be ordained to the office of elder. Brother Enix was elected at this time for the year 1931.

It was also voted to enter into the educational church work as outlined by the General Conference of last April, and Sister Lillie Jennings was elected to act as superintendent and authorized to complete the organization by choosing superintendents of the adult, young people, and children's divisions of the branch. Sister Votaw, branch clerk, and treasurer W. F. Crane were sustained in their offices for another year, and Brother Stanley Sessions was placed in charge of the music department of our work.

During the past summer and fall several of the old church workers visited us and labored in our midst. Elder Hiram Holt was here for a week and preached here and in Dinuba. It was good to see his enthusiasm in the work of God as shown in him, even though he has been blind for a number of years. On his return to his home in Whittier, California, he again stopped with us.

Also Elder R. S. Salyards, who for many years was general church secretary, made us a visit of a week and occupied the pulpit at every opportunity, encouraging us to faithfulness in our gospel work.

Six of our elderly members have been called to their reward, and Pastor A. S. Votaw responded to the duties of the last sad rites over their bodies except for the last to be called, Sister Milla Morgan. District President Levitt came up from Tulare where he was laboring and conducted her funeral service.

District President Levitt has been untiring in his efforts to help us in our work and has announced an institute on church educational work, to be held here February 4 to 8. The younger members are expecting to receive much help and encouragement.

One aged sister, Martha Lightowler, who was born in May, 1839, is still blessed with excellent health and every sacra-

mental day receives in thankfulness the emblems of the sacrifice of her Savior, as the members of the priesthood wait upon her.

The evening of December 8 Apostle M. A. McConley preached to us. This is Brother McConley's first visit in about four years, and everyone greatly enjoyed hearing him once more.

DOROTHY M. FUGATE.

## Nowata, Oklahoma

This branch is improving in activity. A goodly number was present at the sacramental and prayer service January 4, and all expressed a desire to do a greater work in the new year than in the one just gone.

At the annual business meeting in December the following officers were elected: Pastor, O. A. Duncan; clerk, Louise Hayworth; chorister, George Hayworth; pianist, Mida Bly; librarian, T. W. Hayworth; publicity agent, Effie J. Lumm; Sunday school officers: superintendent, A. J. Bly; assistant, Anna Groover; chorister, Vida Bly; pianist, Elinor Hayworth. A Women's Department was organized, with Anna Groover as president; Bertha Simms, assistant; Effie J. Lumm, secretary. The department began the new year with a meeting on New Year's Day, fourteen being present. Our desire is to do a good work this year.

The branch and Sunday school have been much benefited by the attendance of Brother Harding's family and other Saints from Bartlesville, Oklahoma.

It has been announced that we will have at least two and probably three preaching services the second and third or fourth Sundays of each month.

## Philadelphia, Pennsylvania

December 31.—The year has drawn to a close. Retrospection brings sighs of satisfaction and sighs of regret. Can we agree with the words of the poet, "Something accomplished, something done has earned a night's repose," a respite from the turmoil of carrying on? Perhaps we do not need to turn to Longfellow to voice our thoughts, for who has not experienced the sweet peace of contentment that comes after a hard task has been done well? All the little duties during the year come to a climax in a supreme effort, at the close of the year, to do more than ever for others in commemoration of the birth of Christ.

Preparations here have been many to take care of the needy in various ways. Those who lacked food, clothing, and toys were taken care of by the junior church. They scurried around pantries at home and also those of friends until they had collected enough to take care of ten families for Christmas Day.

Those who were hungry for glimpses into the Holy Land at the time of the birth of Christ were given a treat on Sunday night, December 21. Katherine Schaeffer had arranged a good program. The children came first with their Christmas songs, then tableaux told the old, old story of Mary and Joseph and the precious gift which was intrusted to their care. The following Sunday the choir rendered the cantata, "The coming of the King," by Dudley Buck. The training had been brief but intense. A church full of appreciative people helped the choir to make the cantata a great success.

Sister Livingston's class of young people helped to raise the amount of the Christmas offering by netting a profit of \$21.50 from a dinner given at Fuhrman Inn, a place sponsoring educational advertising in the form of dinners made from well-known products.

The new program adopted by this branch is presenting problems and also accomplishments. Sister John Zimmermann, sr., former leader of the Women's Department, now leader of the adult division, was fearful of just how well a woman could lead men. She made an admirable start by

suggesting a banquet for the fathers with their sons as guests. Perhaps she forgot the old saying of how to win the support of men, but the affair was greatly enjoyed by more than fifty men, who devoured turkey as fast as the women could serve it.

And thus we could go on and on, each week bringing something. We are not soon forgetting the thrill of hearing Handel's *Messiah*. The deep tones raised in dedication by our President would have been sufficient to our eager ears here in the East, but along with that came familiar strains and a consciousness that here was something of high art. The rendition, to our way of thinking, was perfect, and we will never forget the familiar voices carried over the ether waves for fifteen hundred miles. As large and as full as the year 1930 was, just so much greater is the work for 1931.

## Mallard, Iowa

January 2.—As we gathered in prayer service the last night of the old year, the Spirit was felt to quite a degree. The testimonies gave expression to a desire to do better in the coming year, and all were thankful for God's protection during the past twelve months.

The branch president has been well pleased with the amount of money sent to the Bishop from Mallard during the last year. It is our wish to help the great work of latter days move forward. We were proud to be able to send in \$10.30 more than our quota for Christmas offering, and our hope is that all those who are working for the church and their families may be well cared for.

Several from here attended the district conference at Woodbine and reported an excellent gathering. They gained strength and encouragement from its sessions.

The branch business meeting was held Saturday afternoon, December 27. All officers were sustained in their respective offices.

A good Christmas program consisting of a short play by the young people directed by Sister Violet Hahn, and songs, short talks, and stories by the older people, entertained the branch.

Brother Edwards preached the morning of December 28.  
MRS. FRED HAHN.

## Ottumwa, Iowa

*Fourth and Washington Streets*

December was a busy month. The women's club with its committee composed of Sisters Fullmer and Erskine raised over one hundred dollars, and in addition more than fifty dollars was raised by the bazaar.

Church services were well attended and the sermons helpful. The pastor closed a series of Sunday morning sermons on "The Value of the Church," which brought out many new thoughts. Bishop Charles Fry was the speaker Sunday morning, December 28, and Apostle D. T. Williams in the evening. Both sermons were very helpful.

The young people's division was out Christmas Eve until early morning singing carols. The program was presented the evening of December 21. The children, directed by Sister A. A. Goodwin, presented their part first; then the adult and young people's divisions presented the play, "The Story Beautiful," Sister A. J. Epperly directing. Lighting and scenery were in charge of J. H. Pedrick. Attendance was large.

The election of officers for 1931 resulted as follows: Pastor, Frederick C. Bevan; director of church school, William I. Williams; supervisor of adult division, Sister T. A. Richards; supervisor of young people, Sister E. E. Santee; supervisor of the children's division, Sister F. A. Davies; director of music, H. Fry; organist, Sister A. A. Goodwin; secretary

and treasurer of branch and church school, Sister E. Hughes.

The young people's division has a study class on "Know Your Church," each Friday evening. They held a watch night party in the church basement on New Year's Eve.

Some remodeling has been done inside the church. The stairway to the basement has been changed, the work being done by Orie LaPointe.

The members were happy to have present during the holidays Myron LaPointe, from Graceland College, and John Hughes, from Iowa City.

The young people were given an illustrated lecture December 26 by Bishop Charles Fry, some of the scenes from church history.

Sister T. A. Richards is the leader of the woman's club for 1931, Sister G. D. Johnson, secretary, and Sister A. H. Howells treasurer.

## Buffalo, New York

At a recent business meeting the following list of officers was chosen by the members to care for the activities of Buffalo Branch: Pastor, Elder P. L. Weegar; assistant pastor, Elder Earl Wagner; supervisor of adults, Elder Frederick Harper; supervisor of young people, Pearl Reddick; supervisor of primary department, Doris Weegar; bishop's solicitor (sustained), Cecelia Voltmann; treasurer, Max Voltmann; music, Maurine Weegar and Anna Lloyd; publicity agent, George Schaefer; clerk, Anna M. Lloyd; publicity committee, George Schaefer and Anna M. Lloyd; and librarian, Robert Harris.

## Coffeyville, Kansas

*Eleventh and Washita*

A Christmas program was given at the church the night of December 21. A tree and other reminders of the season decorated the room, and a large crowd enjoyed the numbers given.

Election of officers occurred the evening of December 17, and the following corps was chosen: Branch president, O. E. Pender; secretary, Sister James Reynolds; publicity agent, Sister Raymond Whitmore; pianist, Ruth Reynolds; chorister, Mildred Reynolds; Sunday school superintendent, Loyd Martin; assistant, James Reynolds; secretary, Mildred Reynolds; Religio president, Raymond Yeubanks; vice president, Sister Florence Martin; secretary, Wilma Walton. The next day the following officers were elected for the Women's Department: President, Sister O. E. Pender; vice president, Sister Florence Martin; secretary, Sister Stella Edens; cradle roll superintendent, Sister W. C. Yeubanks; home department, Sister W. M. Smith; friendly visitor, Sister O. E. Pender; chorister, Sister Florence Martin.

The last Sunday afternoon of the year two young people united with the church, Madeline Storm and George McMannus, Elder O. E. Pender officiating. The confirmation at the church followed the baptism, Elder Dan Gray, of Parsons, assisting.

A pretty wedding was solemnized at the home of Brother and Sister W. C. Yeubanks at six o'clock on New Year's Day when Miss Madeline Storm, of Wimer, Oklahoma, became the bride of Raymond Yeubanks. The day was the thirtieth anniversary of the wedding of the bridegroom's parents, Brother and Sister W. C. Yeubanks. Elder O. E. Pender read the ring ceremony in the presence of a few relatives and close friends.

Attendance in all departments has increased, and a good spirit prevails. We hope that the new year will find all of us trying to profit by the mistakes of the past and working with renewed courage and faith to do more than ever before to promote the gospel.

## Lincoln, Nebraska

*Twenty-sixth and H Streets*

Of late weeks a number of activities have kept the members busy. A box social in charge of Sister Poague, Temple Builder leader, had as entertainers the Campfire girls led by Esther Shrunk. The money earned goes to help buy new *Saints' Hymnals*.

The Department of Women gave a Thanksgiving program and social November 21. Sister Genevive Reichenbach was in charge of the entertainment. About sixty were present. The annual bazaar of the women netted about fifty dollars.

Sister Capatolia Wright, teacher of the young people's class, gave a party at the home of Sister Reichenbach. A pleasant evening was reported. Members of the adult class surprised Sister Agatha Taylor at her home the evening of November 16, the occasion being her birthday.

Brother Scott, of Omaha, worshiped with us December 7 and assisted Brother Anderson with the sacramental service.

In the recent drive for tithes and offerings, Lincoln Branch raised \$437.34, fifty-two persons contributing. All who assisted in the drive are to be commended for their capable manner of carrying it on and also those who so generously gave of their earnings. God will surely bless them. Brother E. J. Lenox, president of Southern Nebraska District, reports a successful drive. He and Brother D'Arcy are working together in this effort.

At the request of Pastor E. J. Lenox, the Department of Women met December 13 to disorganize. Seventeen were present and enjoyed luncheon at noon. After a short business meeting and the singing of Christmas hymns there was a Christmas tree with treats, and gifts were distributed. The women feel that they have had a profitable year. May their spirit of cooperation and fellowship continue in the church school organization of the branch.

The church school Christmas program was held the evening of December 23 in charge of Sister Marcia Omey. It was much enjoyed by all ages, and a tree with treats and gifts completed the program.

Mrs. E. E. Stake has asked for the prayers of the Saints in behalf of her husband, who is in the hospital suffering from a nervous breakdown. Although not members of the church, these good people have associated with the Saints for years. We trust God will see fit to hear our prayers in their behalf.

The annual business meeting for the branch will occur January 9.

## Denver, Colorado

December 9 the young people's dramatic class presented the play, "The Rock," under the direction of Sister Myrtle Bennett. This is an inspiring religious drama, and the young people played their parts well. Sister Bennett is to be congratulated on the results of her diligent and efficient work.

Brothers E. J. Gleazer, E. B. Hull, and H. E. Winegar paid us a surprise visit December 9, remaining until the 11th, when Brother Gleazer and Brother Winegar left for a visit to the Saints in Albin, Wyoming. At the same time E. B. Hull and Glaude Smith visited Otis, Yuma, Wray, and Brush, Colorado. All were back in Denver for Sunday, December 14, when we had the pleasure of hearing two excellent sermons by Brother Gleazer.

The Women's Department held a successful bazaar December 4, 5, and 6, the result of many weeks of faithful work on their part.

The Young People's Choral Club rendered the cantata, "Chimes of the Holy Night," by Fred B. Holton, Sunday evening, December 21. The soloists were Fred and Farr Kemp, Una Holmes, Lefa Lutz, and Thelma Gardner. Mr. William G. Mitchell, of the South Denver School of Music, kindly gave his services in training the chorus. The church was well filled, and many expressions of praise and appreciation



were heard afterward for the splendid work done by these young singers. They repeated the cantata the following Tuesday evening at the Old Ladies' Home in North Denver, bringing much pleasure and cheer to the inmates, who expressed warm gratitude for the entertainment.

Mildred Fishburn, who is attending Graceland College, is at home for the holidays.

Elizabeth Williams, daughter of Brother and Sister E. J. Williams, was married on Christmas Eve at her home, to Francis McClendon of Denver. The bride's father read the double-ring service in the presence of relatives and a few close friends of the young people. Brother Glaude Smith sang "Because" and "I love you truly."

A son was born to Mr. and Mrs. H. B. Redfield on Christmas Day, which was the first anniversary of their wedding. Mrs. Redfield is a daughter of Brother David Williams, of Englewood.

The usual Christmas Eve entertainment was held at the church, in charge of Sister Louisa Fishburn, and was given by members of the primary, intermediate, and young people's departments of the church school.

Our district president, E. B. Hull, addressed us Sunday morning, December 28. The sermon in the evening was by the pastor on the subject, "Walking with God."

## Sacramento, California

*Twenty-fourth and Kay Streets*

Twenty-seven members and friends went by auto and train to attend the special musical services at Oakland Branch Sunday evening, a district program given by district musicians and singers. Six of our musicians were in the orchestra and eleven singers in the choir.

Christmas Sunday was observed with a choir program in the morning, Sister Birdie Clark directing. A local music house had loaned us a radio, but our large western stations did not carry the Independence program we were so anxious to receive. In the evening the church school program, arranged by Gertrude Bidwell, superintendent, was given. Vocal and instrumental numbers, with an exhibition of handwork by the primaries and kindergarten and a song by the juniors, preceded the major number of the evening, a play, "The greatest Gift." Twenty-six persons were in the cast, chosen from the various departments from the young people to the primaries. Children carol singers and a hidden quartet added to the musical setting. The quartet was composed of four young men, Melvin Howe, Cleland Levitt, Ives Honeychurch, and Claire Goldsmith. This play was undertaken on short notice, and much credit is due the director, Sister Florence Epling. Others assisting include: Marion Burton, costumer; Ives Honeychurch, electrician; and Edna Burdick, accompanist. After the program all were invited to the lower auditorium, where Santa Claus was waiting with bags of homemade candy, contributed by some of the mothers.

In November we were happy to have President Briggs, of Graceland College, here to speak for us one week evening. He was accompanied by Brothers Roy Weldon, of Lafayette, and Will Collins, of Oakland. Brother Weldon was in charge of the evening's service, and Brother Collins introduced the speaker.

Thanksgiving week the Idola Club enjoyed a surprise party at the home of Missionary and Sister G. P. Levitt, in the form of a food shower.

One Sunday evening, preceding the sermon by Pastor W. H. Dawson, a sacred drama, "On the road to Damascus," was presented by several young men of the branch. Sister Florence Epling directed. This was a contribution from the young people's department, supervised by Sister Epling.

A November entertainment for the branch was a Thanksgiving pageant presented by the Department of Recreation

and Expression, Sister Marian Burton directing. After the program refreshments were served in the lower auditorium.

The first Sunday evening in December the orchestra, led by Brother E. C. Burdick, gave a pleasing program preceding the sermon.

Owing to necessary changes among the workers, Sister Mary Bussell has been in charge of the junior church the past two months. Sisters Edna Price and Marian Burton are taking up the junior teaching and worship, in preparation for service in the new year when our branch will function under the new plan. Sister Bussell will then have the intermediate department. Christmas week nine juniors enjoyed a visit to the Crocker Art Gallery, a beautiful old mansion containing a collection of priceless paintings, a gift to the city. Sisters Hazel Blohm, junior superintendent, and Mary Bussell planned the party and were assisted with another auto driven by Sister Agnes Ensley.

The Temple Builder Girls' Club held a mock Christmas tree party at the home of Sister Evelyn Howe on December 19. Margaret Goldsmith was received into the club by initiation. Sister Rose Ida Dawson was chosen secretary-treasurer for the new year. Sister Edna Burdick has been appointed as leader for another year. After the party the girls left their decorated tree for little Melvin Howe, jr.

Sister Inez Honeychurch was hostess to the young people of the church at a shower party given in honor of Brother and Sister Claire Goldsmith, recently married here.

Mr. and Mrs. Lester Reemts were present at a recent Sunday evening service and had their baby, Richard Thomas, blessed by our pastor and Elder E. C. Burdick.

Sister Julia Crocker, of Loomis, is convalescing from her recent accident and illness. She is confined to her bed at home.

## Oakland, California

*From the Oakland Bulletin*

At the annual business meeting presided over by G. P. Levitt all officers were retained except Sister Minnie Ingham, whose health and arduous duties necessitated resignation. Sister Kaeha Meyer was elected.

The sacramental service for the month of December was characterized by good attendance and spirit. At the close, the appeal of the Presidency and Bishopric was made, and before the dismissal a sum of eight hundred dollars had been raised. The hope of the pastor has been realized, that the branch could make a Christmas gift of more than one thousand dollars to the general treasury. It was suggested that the Saints reduce the amount they had planned to spend for Christmas gifts and give that which they saved to the church.

Early in the month the basket ball team played the First Baptist Church at Berkeley. It was a splendid game, but our boys failed to chalk up another victory.

Congratulations are in order for Sister Ruth Bricker, who gave birth to a baby daughter December 11, and to Brother and Sister W. A. Davis who are also the parents of a daughter.

December 19 the Christmas entertainment was had. A large tree was beautifully illuminated, and there was generous distribution of Christmas fare. The children of the Sunday school gave a drill under the direction of Sisters Bush and Strand. The event of the evening was a dramatization of Dickens' "Christmas Carol," under the direction of Sister Decoto.

Apostle M. A. McConley stopped off on his way home and worshipped with the Saints December 14, preaching in the evening.

**YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE**

## Graceland Chats

### *Lambda Delta Sigma Party*

On Thursday evening before vacation, about thirty members of the Lambda Delta Sigma Society had their annual Christmas dinner in the home economic room. According to custom, this dinner was prepared and served by the men; and the women of the society are now willing to admit that the men are culinary artists along the lines of preparing roast chicken, mashed potatoes, gravy, stuffing, and ice cream with chocolate dip. However, the men could make use of a little instruction in the art of serving, since they seemed not to recognize the breaches of etiquette in serving food in mixing bowls, in not providing sufficient silver, and most important of all, in one of the cook's eating his dinner with his apron on. The meal was a very pleasant one, the table and room decorations adding to the spirit of Christmas festivity, and when everyone had eaten his fill, Mrs. Morris Mortimore gave a fitting and clever criticism of the dinner.

Election of the dishwashing committee was next, and Eva Wallace, Miss Thompson, Miss Condit, Mr. May, Mr. Evans, and Paul Utnehmer were honored by being selected to fulfill the duties of this office.

And then came one of the most thrilling events of the evening. Santa and Mrs. Santa came from the north pole with a pack of gifts for the Lambda Delta Sigma members. Of course, each gift was very satisfactory to its recipient, since Mrs. Santa read a letter to Santa Claus which those present at the dinner had written.

After spending a few minutes in chatting and displaying their gifts, most of the members departed, leaving the dishwashing committee to its task of washing the dishes and straightening the room.

ALETA JENSEN.

### *Pre-Christmas Festivities at Walker Hall*

Holiday festivities at Walker Hall began with the Christmas party Thursday, the day before school closed. From preparations for the homeward journey and study for the last-minute tests on the morrow the girls gathered themselves about the cheery blaze in the fireplace. This party had been the topic of many a conversation, and many plans had been made for it. One of the first of these plans was to have each girl hang her stocking on her door knob, and then the girl who had drawn her name should sneak it away and fill it with goodies. After they considered the hard times and the disappointment to some poor children who would receive little, if anything, the girls decided to donate their quarters to the Lamoni poor. However, all the girls had such a good time singing Christmas carols, playing quiet games, and listening to the impressive reading of that favorite story, "*The Other Wise Man*," that I'm sure no one regretted having made her small sacrifice. As their annual Christmas gift with which they endeavor to show their appreciation to Miss Morgan, the dean, the girls presented an electric toaster. Meanwhile they munched apples and candy which she had furnished.

When the freshmen went to their rooms they failed to notice that the upper classmen stayed downstairs, so it came as a complete surprise when they heard the soft strains of "*Silent Night*" somewhere in the halls. The sound grew louder, and as they watched from their doorways they could see a long line of the old students, candles in hand, marching slowly by and singing the old favorite carols. Up and down the halls they went, praising God and bringing to the hearts of the girls who listened a new thrill. This custom is one of the best-loved traditions of the dormitory and is carried out each year.

After this the older girls were allowed to sit up after hours and enjoy the dying embers in the grate while doing some of their deferred studying, so it is doubtful whether they appreciated as they might have the early morning caroling of a group of freshmen the next day. The peppy songs sung by these sunrise carolers waked everyone, and started

the last day of school in 1930. Between the rush to classes, everywhere one could see girls trying to get everything they wanted to take home in too-small suitcases, laughing and making plans for the vacation. Everyone seemed excited and eager to be gone. How different will be the scene in June, when everyone will leave with regret. Friday afternoon the exodus began, and by Sunday morning only those few who were staying were left.

ROBERTA LEWIS.

### *Christmas on the Hill*

Those who remained on the hill during the Christmas vacation period have resented the sympathy which their schoolmates have been passing out. They do not regret the fact that they were forced to remain at the school during the holidays while the majority of the students were at home or with friends. It would have been a joy to see friends and loved ones, hundreds or thousands of miles away, but no one uttered a word which betrayed homesickness or regret.

About fifteen boys and four girls, along with Mother Brook, stayed behind. Music, games, parties, and many other forms of amusement, not to forget first class meals cooked in Mother Brook's best style, made the time pass quickly and pleasantly. All too soon the clamor and noise of returning classmates broke the quietness which prevailed on the hill. It was a cosmopolitan group which was at the school. From Pennsylvania in the East to Washington in the West, and from Canada on the north to Texas in the South were representatives, as well as from far-away Holland and Australia.

On Christmas Day the customary turkey was very much in evidence. When dinner time arrived, the crowd was smaller than usual, invitations to dinner having cut the crowd to ten persons. And what a meal they sat down to! Turkey with its attendant fixings, fruit salad, and a large piece of Mother Brook's famous angel food cake sent everyone away from the table exclaiming that he had just finished one of the best Christmas dinners he had ever eaten.

A Christmas tree and old Santa were not in evidence, but they were not needed. Over the radio came strains of Christmas music, and the sound of Christmas chimes ringing out their glad messages. Programs from lands across the sea were listened to, and other parts of the world were brought near to the group on the hill.

From the foregoing it is easy to see why the stay-behinds are resenting the sympathy of their friends. They, too, enjoyed Christmas in a real way. Oh, wait! I almost forgot something. Christmas morning at 4:30 a group of the fellows traveled the streets of Lamoni singing the well-loved Christmas carols before the homes of faculty members, and friends in Lamoni. Christmas Day on the hill, a new experience for most, has passed, but many memories of it remain with those who stayed behind.

JAMES B. MOSES.

### *The New Year Party*

The strange quietness that had settled over the campus after the close of school was rudely dispelled on the evening of Tuesday, December 30, when the "faithful few" who remained on the hill during the vacation, and their fair friends gathered in the big dining room in the basement of Walker Hall. The expanse of floor space, from which the usual array of tables and chairs had been removed, proved to be an irresistible invitation for a frolic.

Rothbe Cook began the evening's program by staging an old-fashioned candle-lighting contest. Each contestant was required to light the candle while sitting on a bottle which had been laid on its side on the floor, the only strictly enforced regulation being the removal of hands and feet from the floor while the candle was being lighted. Several of the unskilled performers complained feelingly, either about the over-size bottle which Mr. Cook had chosen, or about the hardness of the floor.

Under the leadership of "Unk," games were soon under way, and the room echoed to the shouts and laughter of the

gay crowd. After a period of strenuous play, the refreshments, served by Mother Brook and her willing helpers, were indeed welcome. After refreshments, games began again with even greater zest, and continued until the flying hands of the clock told that it was time for Graceland's last big social event for the year to come to a close, and the party broke up with the interchange of hearty good wishes for the New Year, and helpful advice concerning the making of New Year resolutions.

WALTER N. JOHNSON.

#### School Reopens

Once again Lamoni is awakened. Dilapidated Fords, miraculously held together, rattle through the town and pull to a screeching stop in front of the dormitory. Tired, dirty, but exceedingly noisy students stumble in amazing numbers from such conveyances to pummel the backs of near-by friends. Dormitory walls strain and bulge from the unrestrained hilarity and chaos within. Here and there are found some faces of sorrow, for home ties, renewed and strengthened by the days spent at home, are difficult to break. However, in prominent evidence are the smiles of those students made happy with the prospect of the continued companionship of their school chums. Rows of schoolbooks are removed from shelves, and the accumulations of dust vigorously blown from the covers. Some restore these immediately to their original places to gather yet another layer of dust. Others resignedly turn the pages, and, with a sigh, begin work once again. School has reopened.

PAUL S. JAUQUES.

#### Basket Ball in Swing

One week after laying away their football suits, the Yellow Jackets swarmed out on to the basket-ball floor, thirty strong, and began training for a stiff fourteen game cage schedule. During the five weeks which have ensued, their ranks have gradually been cut till at present there are only seventeen. The team this year will be centered around Delmar Jones, guard and captain, Harbert Sprague, center, also a returning letter man and some promising "prep" material.

The intensive training before Christmas suffered a relapse in the form of a seventeen-day vacation period. The joys of nondormitory hours, home, and the perpetual eating that goes along with a short visit, and the feasting of Christmas and New Year's Day, have left their mark upon the squad. However, the boys seem just as glad to get back as they were to leave, and are seriously preparing for their first game with Iowa Wesleyan Saturday, January 10, on the home floor.

Since the acquiring of Zimmermann Hall, basket ball has become one of Graceland's main athletic interests. Its schedule is of equal interest to the people in the surrounding community. The squad is expecting some record crowds to be feeling and yelling "Go, Graceland" at its seven foreign games as well as the equal number to be contested on the home floor.

GERALD W. JONES.

### Puyallup (Washington) Branch

Enumclaw, Washington.—We installed a radio in our little chapel for the broadcast of *The Messiah*. I am happy to report a fine reception. There were about fifty present. We hold our services at Puyallup, Washington.

We have been having some very interesting services and programs. One of particular interest and beauty was the blessing of Brother P. P. Reed's baby. The curtain opened revealing the babe in its basket, with father and mother kneeling on either side of basket and at the rear a young woman dressed to represent an angel. Standing at the front were the two elders. One of the elders read a scripture reading suitable for the occasion. The angel then sang the last two verses of "Dear Shepherd, Lead Them Gently," after which the elders took the babe in their arms and blessed it.

We had a very nice Christmas program on Tuesday evening before Christmas.

We are looking forward now to Brother and Sister Richard Baldwin's meetings, to begin sometime next month. Then in March Brother and Sister H. I. Velt have promised to hold a series of meetings.

LESTER W. BRONSON.

### Decatur, Nebraska

December 29.—On December 14 Elder C. A. Kress ended a series of meetings in Decatur. Attendance was good each night of meeting.

The members enjoyed a good Christmas program, in which the smaller children took part. We have great hopes that our talent will in the future be developed into something very useful to the church.

A fine spirit of fellowship exists in this group of members, and the work of the church is progressing. This gives us courage to press forward.

### Kalamazoo, Michigan

The work in Kalamazoo has progressed during the past year through the untiring efforts of Branch President Charles H. Wade. Nine were added to our number by baptism, many of them coming from the ranks of our Sunday school.

The new system of Religious Education has been put into operation and is proving successful. We are hoping to grow with it and to see more accomplished here in the future than what has been achieved in the past.

Kalamazoo Saints do not own a building but rent a room in the Moose Temple on Portage Street for Sunday mornings. The Sunday evening and midweek services are held in the homes. In order to have the evening services, both Sunday and mid-week, on a working basis considerable effort was expended by the branch officers. Many times it seemed as if the work would have to be given up but continued efforts are proving successful. The college has brought some new talent to our branch for the present year which is helping in the work here. A few members have recently moved to this vicinity whom we have been unable to locate.

A Christmas program was given in the hall the morning of December 21.

Annual business meeting was held December 14 and considerable change was made in the personnel of the various offices. Elder Edwin J. Goodenough was elected branch president with Brother Harry Whipple as his associate. Charles H. Wade was elected church school director with Glenn L. Myers as his associate. Sister Elsie Dunn was elected clerk and Sister Dean West was retained as pianist. Miss Lucreta McCormick was elected chorister. Although she is young we think that her high school training in this work will be a great help in her practice.

The women have not met with much success during the last few months, but they are looking forward in faith to accomplishing more in the coming year.

The church school has grown during the past year. The new church school directors are planning some attendance contests to terminate at Valentine's Day with prizes for the children having perfect attendance. The class with the lowest percentage of attendance will furnish a program for the church school.

We planned a business meeting and a watch party for New Year's Eve. The year's business was closed and the new officers were installed. The women served refreshments after the business meeting, and games were played.

It seems a long time since we had a visit from a missionary, but we are expecting District President William Osler here for a few days after he returns from spending the holidays with his family.

GLENN L. MYERS.

## Independence

The nine congregations of the church in Independence report an increase in membership during 1930 of 174 baptisms and 627 members who came here from other congregations. During 1931 pastoral and missionary work will be given emphasis, together with the development of a program of religious education in which recreational features will have an important part. The religious education program for the city is being carried out, under the direction of Elder G. G. Lewis. Plans are under way for a summer school at the Campus during the vacation period, and recreational activities, conducted weekly, are now a part of the program at the Auditorium gymnasium. The advancing year will bring in their seasons indoor sports and gymnastics, an institute for summer school workers, tennis tournaments, and baseball games.

The nine congregations are divided into forty-four groups, each under supervision within its own territory. Wednesday evening devotional services held in these groups have been well attended during the past year. The midweek worship period will be continued.

A very good representation of the various groups in Independence assembled last Monday evening at the Stone Church to transact business in the capacity of quarterly conference. President F. M. McDowell was in charge. Reports were read and adopted from Associate Pastor John F. Sheehy; G. G. Lewis, director of Religious Education; C. L. Olson, statistician; and from the second quorum of teachers and the first and second quorums of elders.

The choice of pastors for the various groups was indorsed as follows: East Independence, L. W. Moffet; Englewood, D. S. McNamara; Enoch Hill, O. W. Sarratt; Gudgeon Park, P. A. Sherman; Liberty Street, F. A. Cool; Walnut Park, Samuel C. Smith; Spring Branch, J. E. Cleveland; Second Church, A. K. Dillee; and Stone Church, John F. Sheehy.

Names recommended for ordination were approved as follows: To the office of elder, Clarence Savage; priest, Ralph G. Blackburn and Arthur Welch; deacon, Glenn B. Closson, George W. Burrows, Jesse Hart, and Ted Butler.

The report of the bishop's agent for Independence, Stanley Kelley, gave the 1931 budget as \$14,027, which with recommendations was approved. The building fund budget of \$4,500 was adopted.

### Stone Church

Apostle E. J. Gleazer was the speaker of the morning hour Sunday, taking as the text of his sermon, "Let it be known this day that thou art God in Israel," from 1 Kings 18:36. He emphasized the necessity for the revelation of God today as well as in Elijah's time. It is the mission of this church to bring to the world a positive revelation that God is. This will come, he said, in and through and with the cooperation of the people of God. We and others must be conscious of the presence of God in our midst if we are to reveal him to the world. Apostle Gleazer affirmed that not alone upon possession but upon our use of divine organization and doctrines shall depend our achievement of salvation.

The Stone Church Choir sang two anthems. Evan A. Fry directed "Turn Ye Even to Me," by Harker, Elizabeth Okerlind singing the contralto solo. Paul N. Craig directed "The Comforter," by Custance, the soprano-tenor duet being sung by Nina Grenawalt Smith and Evan A. Fry. Robert and George Miller played an organ-piano number for the offertory. Elder Wallace Smith was in charge and was assisted by Elder M. T. Williams.

During this service the marriage of Velma Thompson and Richard Bradshaw was solemnized by Elder M. T. Williams. Miss Thompson is the daughter of Brother and Sister George Thompson, of Independence.

Columbus was the character about whom Elder C. Ed. Miller centered his Sunday morning sermonet, "Faith in Ourselves," addressed to the junior young people. Brother Miller,

who is a favorite speaker of the young people, was given musical support by the girls' chorus and by Willa Mae Redfield and Joy Harder, pianists. The pastor and his assistant were in charge.

Sunday evening proved a propitious occasion for the opening of a series of historical playlets, written by President Elbert A. Smith. The large crowd included the author of the play and numbers of Saints from other congregations.

In an effort to show the place of drama in religious education the pastorate of the Stone Church is being assisted each Sunday evening by the White Masque Players. On Sunday evening "The Birth of a Prophet" was presented by Nina G. Smith, W. Wallace Smith, and W. Earl Page, directed by Sister Leonard J. Lea. The sermonet was by Leonard J. Lea.

Congregational singing was led by Pastor J. F. Sheehy, who was also in charge of the service.

### Organizations and Personalities

The place of the church as a teaching agency was the central thought of the short address of President F. M. McDowell at the Sunday school business meeting the evening of January 6, in the basement of the church. Elder G. G. Lewis was nominated by Pastor John F. Sheehy as his assistant and director of the church school, and his election was unanimous. Other appointments approved to complete the organization of the Stone Church school were: General assistant director, S. A. Thiel; assistant directors of worship, H. W. Harder and Vernon Reese. Adult division: Supervisor, Harry Barto; Sunday morning activities, Sister J. F. Frazier; week-day activities, Sister G. G. Lewis. Young people's division: Supervisor, E. E. Closson; junior young people's department, Leta B. Moriarty; senior young people's department, Fae Gardner; older young people's department, L. E. Flowers; Children's division: Supervisor, Myrtle Weber; nursery department, Anne Friend Roberts; kindergarten department, Tessie Smith; primary department, Ruby Williamson; junior department, Hazel Moler. Elizabeth Okerlind was nominated and unanimously reelected secretary of the church school, and Edith Bullard was reelected Christmas offering superintendent.

At a recent meeting the Laurel Club elected officers for 1931 as follows: President, Sister T. J. Watkins; vice president, Sister William Williamson; second vice president, Sister J. R. Sturges; secretary, Sister Alex McIntosh; treasurer, Sister C. Ed. Miller; historian, Sister J. L. Layton; publicity chairman, Sister O. L. Newcomb.

An adult class formerly taught in the basement of the Stone Church by R. T. Cooper, and discontinued for a time, has been reorganized under the name, "The Three Books Class," with Leon Snow as president, Ada Cochran, secretary, and Molly Davis, assistant teacher. R. T. Cooper is again the teacher. The class meets from 6 to 7.15 Sunday evening in its old place. At its second meeting over fifty were present. All are invited.

Most of the organized classes of the Stone Church School have in the last month chosen new officers who have taken charge of activities. These classes because of their number can not be given individual mention, but their work together is characterized by interest and enthusiasm.

The young people's group which for a number of weeks has been meeting at the Auditorium for a social hour on Sunday afternoon, held election of officers last Sunday and chose to direct its activities: President, Roy McNeil; vice president, Ammon Davis; secretary-treasurer, Phyllis Dobson; and librarian, Margaret Mills.

The funeral rites of Wallace Nelson, twenty-four years old, who drowned at Venice Beach, near South Pasadena, California, December 28, 1930, were conducted at Independence Saturday afternoon, January 10. The body was found on Monday, January 5, and arrived in Independence Saturday, and interment was in Mound Grove Cemetery. President F. M. McDowell was in charge of the service, and the sermon was by Apostle E. J. Gleazer. Wallace was a graduate of Grace-

land College and of the University of Chicago. He was employed in Pasadena by the National Theater Supply Company. Surviving are three sisters, and many other relatives and friends.

New Year's greetings from its president, Sister H. C. Burgess, a lecture on French and French-Canadian folk music by Sister R. R. Redfield, and songs by Sisters E. C. Harrington and Kathryn Skinner Westwood entertained the members of the Independence Music Club at their first meeting this year. Sister Pauline James Arnson was guest artist and sang folk songs of the eighteenth century in French. She was accompanied by her mother, Sister Belle James. Two groups of two piano numbers from French composers were given by Sisters J. Adelbert Withee and Kathryn Haberlein, and a piano solo was contributed by a new active member, Sister Bertha Ellerick. Tea was served by Sisters J. A. Holsworth, John Blackmore, and Eben Miller.

The office of the First Presidency, at the Auditorium, received a telegram last week from Elder G. J. Waller, announcing the death of Sister Waller on January 7. Recently Brother Waller arrived in San Francisco from Honolulu, to be at his wife's bedside. She has been in ill health for some time. Her death occurred in San Francisco where the funeral was held January 9, Elder John W. Rushton officiating.

"The Elizabethan Drama" was the theme of January's meeting of the White Masque Players, and Sister S. A. Burgess delivered the lecture. This is the fifth of the series of programs included under the year's subject, "Development of the Universal Drama." "The Merchant of Venice," written by William Shakespeare, was reviewed by W. Earl Page, and the dramatization of Act I, Scene II, of the play was directed by Jo Zelma Taylor. Club business transacted included the hearing of a report by the secretary; the acceptance of the resignation of Beatrice McNamara as treasurer and the election of L. E. Flowers to that office; and announcement of the resignation of Dorothy Carmichael as club artist and appointment of Emlyn Fender and Mae Dillon to assist Cecil Weeks as club artist. Marcine Smith was hostess for the evening.

#### Walnut Park

A marriage of general interest in Independence took place the evening of January 10 at the home of Elder and Sister F. W. Lanpher, when their daughter, Ruth Irene, became the wife of George W. Pennell, Elder Samuel C. Smith, Walnut Park pastor, officiating. Attendants were Alice Lanpher, the bride's sister, and Carlos Smith, only the immediate families being present. The bride and bridegroom are among the active young people of the church and have many friends who wish them happiness. Their home is at Twenty-ninth and Santa Fe, Beverly Hills.

January 11 the Sunday school enjoyed having outside musicians to furnish the special number after the class period. Gomer Watson gave a violin solo of his own composition, accompanied by Harold Buseth.

A sermon picturing the life work of Christ was delivered by Missionary A. M. Chase at eleven o'clock. After stirring the hearts of his hearers by the manifest devotion of the Master, the speaker taught how we ourselves must come to where the work will mean to us what it meant to Christ; then "we will do because we love to do; we will give because we love to give," and thus the work will be accomplished. This service was in charge of the pastor, Elder S. A. Burgess offering the prayer. The anthem by the choir was "My Faith Looks up to Thee."

At the six o'clock period of class work, "Methods" was continued by G. G. Lewis. The course in "Vocational Guidance," introduced last Sunday by C. L. Olson, was taught by Doctor C. F. Grabske. Other competent instructors are promised for this course designed for young people.

The evening song service now begins at 7.15, preaching at 7.30, and choir practice at 8.30. The choir sang at the open-

ing, "O Love Divine," and the sermon was by Elder A. H. Christensen, well known as a missionary and church writer. He brought out in an interesting way what our covenant to the Lord means when we become baptized believers: we are baptized not merely from our sins, but unto a work—a work for God, the work of establishing Zion.

The friends of Elder Ira Burdick will be glad to know of his improvement. He was seriously injured by falling timbers while doing carpenter work on a Kansas City Board of Trade Building, his leg being broken in several places below the knee and badly fractured. After spending twenty-three days in the hospital, he returned home and is now able to get about on crutches, and his doctors promise his complete recovery.

#### Gudgell Park

At the business meeting in December the following officers were elected to serve in this congregation: Pastor, Elder P. A. Sherman; assistant pastor, John Inman; superintendent of church school, Roy Sherman; bishop's agent, Clarence Martin; custodian, O. A. Story; director of music, Sister Esther Hook.

Elder I. M. Smith spoke the morning of December 21, and that evening the juniors gave the cantata, "The Child Jesus." Before the cantata Brother Johnson played a beautiful piano number and Sister S. A. Thiel told a Christmas story. The presentation of the cantata was splendid, and a large crowd received it with appreciation.

The Christmas program was given on Christmas Eve, a collection of songs, readings, and dialogs given mostly by the smaller children.

Communion hour January 4 was attended by a good spirit. The local priesthood presided. In the evening Elder W. A. Atwell spoke. Attendance was smaller than usual because the junior choir went to Blue Springs to present the Christmas cantata.

Last Sunday attendance at Sunday school was fine. One class had twenty-one young people in it.

Elder A. B. Phillips spoke in the morning, and in the evening Elder J. M. Terry delivered an old-time gospel discourse. Seats had to be brought in to accommodate the congregation.

#### Englewood

Church members and their friends of this congregation are this week enjoying a treat in the form of a series of missionary meetings, having as speaker Elder R. D. Weaver. Morning and evening last Sunday Brother Weaver was the speaker, his themes being respectively "The Mind of Christ," and "Laboring with God." Because of the quarterly conference on Zion on Monday night no service was conducted at Englewood, but in spite of snow on Tuesday night the crowd again filled our basement auditorium to listen to the speaker. With the exception of Saturday night, the series continues every evening this week, and Brother Weaver will again speak twice on Sunday.

## Mission Branch

Near Marseilles, Illinois

Elder Roscoe E. Davey held a series of meetings at Mission Church from November 24 to December 6. The Zionism program with special emphasis on the financial law of the church was the theme of his sermons. Much interest was shown by members and nonmembers. Sister Davey and family were with him the last week of the services. Always we are glad to welcome two such noble, consecrated workers.

Immediately following this series of meetings, Pastor I. E. Turner and Brother Vernon Hougas canvassed the branch in the interest of the filing of inventories. Every member of the branch filed his inventory. We are hoping that with



God's help and the determination to sacrifice we shall be able to pay our tithing.

December 13 and 14 we received a visit from Henry Castings and Brothers Burnett and McDonald, of Des Moines, Iowa, in the interests of the Penn Oil Company, an organization composed of Latter Day Saints. Saturday night an oyster supper was had at the home of S. E. Williamson, and Sunday morning the brothers worshiped with us. Brother McDonald taught the men's Bible Class, and Brother Burnett preached at eleven o'clock.

The church school gave a good program on Christmas Eve, one in keeping with the Christmas theme. The first part was composed of songs, recitations, and exercises by the children of the primary and junior departments, under the direction of Sisters Blanche Anderson and Sadie Hayer. A play, "Christmas at the Inn," published in *Vision*, directed by Winifred Thorson, was the concluding number.

Friday evening, January 2, the annual business meeting was held. The officers elected will occupy their offices until October, when the next business meeting will occur. The officers elected are: President, I. E. Turner; counselors, Walter Anderson and Marten Anderson; clerk, Walter Anderson; chorister, Sister I. E. Turner; pianist, Sister Lottie Hougas; publicity agent, Ethel Williamson; director of church school, Vernon Hougas; adult supervisor, Ethel Williamson; young people's supervisor, Winifred Thorson; children's supervisor, Blanche Anderson; secretary, Clarence Classon; librarian, Clarence Classon. The spirit of unity and hope for the future prevailed throughout the large congregation as the business was transacted.

Visitors for the holidays came from Carthage and Bloomington.

Sister Margaret Hayer, a faithful worker, will enter the Morris Hospital, January 15, to begin a course of nurse's training.

The spirit of consecration and devotion characterized the sacramental service January 4. The theme, "Can the Lord Depend on Me to Carry on His Work?" was enlarged upon in most of the testimonies.

We invite anyone passing through Marseilles to stop and worship with us. Our church is located in a rural community ten miles northeast of Marseilles.

## Kansas City Stake

### Central Church

The prelude, "A Cloister Scene," Mason, opened the worship period of the church school Sunday morning. The invocation was by Roy Pritchard, and Eugene Christy, tenor, sang a solo. Sister D. H. Blair told the story.

"Remember Now Thy Creator," Adams, was the anthem by the choir, and there was a solo by Pauline James Arnson, soprano. Elder H. A. Koehler delivered the sermon. George Anway directed the music, Irene Wolfe played the organ, and Lucy Bowser, the piano.

The cantata, "Hail, Messiah!" by Wilson, was given by the Quindaro and Heathwood Choirs Sunday evening. Soloists were Lilly Belle Allen, soprano; Alice Burgess, contralto; Clayton Wolfe, tenor; and Lester Fowler, bass. The cantata was directed by Otis Swart, musical director at Quindaro. Apostle D. T. Williams preached the sermon.

The turning point in the life of many Latter Day Saints has been the receiving of a patriarchal blessing. This should be approached with preparation and understanding. On the evening of January 13, J. T. Gresty, the stake patriarch, will preach on "The Patriarchal Office." Young people are particularly encouraged to attend.

Central's basket ball team remains undefeated. The schedule of games is full and promises to keep the team and its friends at their best in work and support.

Central Branch now has an enrollment of five hundred. Of this number seventy-five have pledged \$2,234.40 of the \$6,937 budget for 1931.

### Grandview Church

The Women's Department cleared about one hundred dollars at its annual bazaar and chicken dinner, held December 11 at the church.

Christmas was appropriately observed by all departments. On Sunday morning, December 21, Sister C. D. Jellings told the story, "Why the Chimes Rang," and Pastor C. D. Jellings gave a sermon. In the evening the choir, directed by Sister Fred Brose, sang a cantata, "The World's Redeemer." The children of the primary and intermediate departments, under the direction of Sisters Fred Brose, D. L. White, and D. S. White, entertained with a radio Christmas program, which was effective. Santa Claus made his visit and distributed a treat to the children. The O. B. K's. went carol singing the evening of December 22.

Brother Charles Martin, aged sixty-two years, passed away at his home January 3. Funeral services were conducted by Stake Missionaries H. H. Sevy and G. T. Richards, January 5, from the Fairwether-Werner Mortuary, and interment was in Mound Grove Cemetery at Independence. He was a patient sufferer for a number of years. He and wife came to Kansas City from Perry, Iowa, about six years ago.

Brother Edward A. Skinner, age seventy-four, former resident of Kansas City, Kansas, for forty-seven years, died January 5 at his home at Strasburg, Missouri, where he recently moved. He served as superintendent of the old City Hospital on the Kansas side from 1907 to 1918 and was superintendent of the Wyandotte County Farm during the year of 1918. Funeral services were conducted from the Grandview Church, January 8, and interment was in Woodlawn Cemetery.

Mrs. Mary Truitt Pate passed this life January 1, at Providence Hospital. The funeral service was from Long's Mortuary in charge of Elder E. W. Lloyd, sermon by Elder W. S. Brown. Burial was in Quindaro Cemetery. She lived and conducted a business for several years at Eighteenth and Parallel Avenue. Her former home was in Leon, Iowa.

### Gladstone Church

A Christmas program was given the night of December 21. Carols and piano numbers were given by the young people, and readings and short exercises were contributed by the juniors and younger children. A Christmas tree, treats, and Santa Claus in his most jovial mood brightened the evening's entertainment.

December 28 Brother Seth Sandy, of Central Church, spoke on finances and budgeting for the coming year. The O. B. K's had charge of the evening hour, and Elder Joseph Curtis was the speaker.

We are glad to welcome Brother and Sister E. B. Johnston back to our midst. They are willing helpers, and were missed during their recent sojourn in the West and Canada.

The young people held a Penny Party at the home of Naomi and Leona Grunig, January 3, to aid the treasury of the athletic organization.

Attendance at the sacramental service was unusually large. After administration of the emblems, two special prayers were offered. Elder Charles G. Lewis offered a prayer for forgiveness and a spiritual revival throughout the church. Elder A. R. Moore offered the second prayer, one for renewed dedication as individuals, branches, and the entire church.

William Pence was received into the church in the baptismal and confirmation service at Central Church in the afternoon.

In the last Gladstone items it was reported that William Pence was the bandit victim of November 26. It should have read William Price. We are sorry to have made this error and can offer the similarity of names as the only reason.

Brother and Sister Elijah Day are the parents of a son, born December 29. He has been given the name John Lloyd.



## MISCELLANEOUS

### Conference Institute

The Western Oklahoma district conference and educational institute will be held at Eagle City, Oklahoma, February 13, 14, and 15. An entertainment is being prepared for the enjoyment of those who will be here the night of the 12th. Elder John Blackmore will be ready the morning of the 13th to conduct institute work. Apostle E. J. Gleazer will be here and will have something for us along the lines of his work and our need. District officers wish very much that all of the priesthood and as many of the members as can will attend. Preparations are being made for the feeding and housing of visiting Saints. Will you please notify R. L. Diamond of Eagle City concerning your intention of attending conference, that we may be able to prepare for all who come. Do not stay away, however, because you do not have time to notify us of your coming. For additional information concerning conference, write Roy L. Diamond, district secretary. —Roy L. Diamond, Eagle City, Oklahoma.

### Conference Notice

Semiannual conference of Kentucky and Tennessee District will convene at the Odd Fellows Hall, 209 Market Street, Paris, Tennessee, at 10 a. m. February 14, and continue over Sunday. Secretaries of the branches, please show your statistical reports made out and forward them to Sister Valie Seaton, Rural Route 4, Puryear, Tennessee. Elders, will you also have your reports written to be read at the conference? We trust that all the membership who can will be present and help to make the conference successful.—Thomas Newton, district president, 709 Poplar Street, Paris, Tennessee.

### Rally Days to Replace District Conference

Owing to the fact that there will be no General Conference of the church this spring, officers of Idaho District have decided not to call a spring district conference. However, we are contemplating holding a rally day in each branch at a time convenient to those concerned.—Silas D. Condit, district president, Hagerman, Idaho.

### New Addresses

Amos Berve, 316 North Few Street, Madison, Wisconsin.

### Our Departed Ones

GAMET.—James Floyd Gamet, eldest son of David and Nancy Gamet, was born September 17, 1866, in Harrison County, Iowa, near Mondamin. In 1885, he attended Commercial College at Shenandoah, Iowa, and a little later was associated with his father in the mercantile business in Mondamin. October 23, 1888, he married Minnie M. Beaman, and they began married life on the farm. Nine children were born to them, five sons and four daughters: Everett E., of Trenton, Missouri; Eva M. Ruffcorn, Omaha, Nebraska; David W., Cameron, Missouri; L. Burl, Gallatin, Missouri; Clarence A., Saint Joseph, Missouri; Anna Shannon, Mondamin, Iowa; Carroll G., Kansas City, Missouri; Elma Hoag, Bucatunna, Mississippi; and Mildred Moore, Cameron, Missouri. With their mother these children survive, having enjoyed the rich heritage of a father's love. There are also twenty grandchildren. This is the first time death has invaded the family. Of his father's family there survive three brothers and four sisters: Christie A. Stuart, Rimby, Alberta; Hannah P. Derry, Kellerton, Iowa; Alice Gunsolley, Lamoni, Iowa; Ira D., of Independence, Missouri; Harriet E. Garner, Mondamin, Iowa; Parley L., Colorado Springs, Colorado; Miriam Coffman, of Wagner, South Dakota; and George L., of Mondamin, Iowa. July 5, 1895, he was baptized a member of the church by Elder T. W. Williams, and has been a loyal and faithful member. In the spring of 1924 he retired from active farming and moved to Cameron, Missouri. He was interested in making a personal application in his life of the gospel of the Golden Rule, and his dealings with all men were honest and just. His was a life of industry and honest toil. He passed away January 1, 1931.

EVANS.—Ida Rosetta Gee was born April 5, 1873, at Sadora, Illinois, and died at Independence, Missouri, December 28, 1930, of asthma. She became a member of the Christian Church in early girlhood and in 1888, at the age of fifteen years, was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints at Rich Hill, Missouri. On November 20, 1889, at Schell City,

Missouri, she was married to Alfred N. Evans, and to them were born four children, three daughters (one, whose name was Duty, passing away in infancy at the age of 14 months) and one son. Surviving her are her husband of the home; two daughters, Mrs. O. V. Davidson and Mrs. Theodore R. Walker, and one son, Walter Winburn, all of St. Louis, Missouri; four grandchildren; two sisters, Mrs. W. M. Oliphant, of Independence, Missouri; and Mrs. J. T. Bailey of Kaycee, Wyoming. A true and noble woman, a faithful wife, and a devoted mother has passed on. The funeral service was held in Independence, Missouri. Elder E. E. Willard was in charge and the sermon was by Apostle Clyde F. Ellis. Interment was in Mound Grove Cemetery.

MEADOWS.—Nancy W. Meadows was born August 16, 1854, at Troy, Lincoln County, Missouri. She became a member of the church July 2, 1911, at Saint Charles, Missouri, being baptized by George F. Barraclough. She met death November 25, 1930, at Saint Charles, when she was struck by an automobile, passing away shortly after at a local hospital. She was a faithful member of the church. Surviving are a son, George Meadows, Saint Louis; a daughter, Cora Hunter, Saint Charles; seven grandchildren, and one great-grandchild. She was an active woman, being a frequent visitor in the sickroom of her friends and able to care for her business affairs. Her presence will be greatly missed at the services of the Saints. The funeral sermon was preached by Russell Archibald, and interment was in Oak Grove Cemetery beside her husband, who passed away six years ago.

CRAVEN.—Susie Belle Craven was born at Knife River, Minnesota, June 1, 1904. She attended the local schools and took nurse's training at the Independence Sanitarium, Independence, Missouri. She made her home with her uncle and aunt, Mr. and Mrs. Sam Sloan. Was baptized a member of the church June 29, 1912, and was an active worker. At the time of her passing she was supervisor of young people in Duluth Branch and was active in the Christmas program given December 28, 1930, at the church. She passed away December 30, 1930, at Two Harbors from heart trouble. Surviving are her father and stepmother, Mr. and Mrs. William Craven, Knife River; two sisters, Mrs. Henry Webber, Milwaukee, Wisconsin, and Mrs. Richard Bowden, of Chicago; a brother, Doctor Arthur Craven, of Nashvauk; two half sisters, Edna and Lucile, and two half brothers, James and Clyde, all of Knife River. The funeral was conducted from the First Methodist Church, Elder C. J. Smith, of Omaha, Nebraska, officiating.

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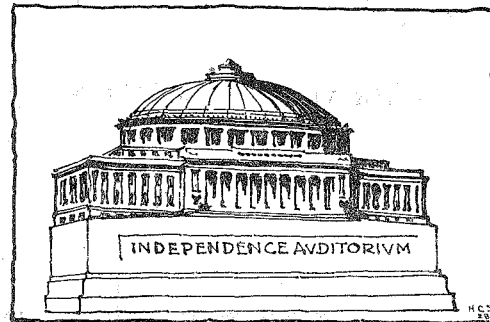
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Questions of church administration should be referred to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, The Auditorium, Independence, Missouri. Questions of church finance should be referred to the Presiding Bishopric, of the same address.

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Number 3

## The Service of Love

A few years ago in one of the "Little Journeys" I took with *Herald* readers, I told of a visit to a home in Deer Lodge, Montana, where a patient, devoted daughter was unostentatiously giving kind and loving care to an equally patient and loving but invalid mother. The incident touched me, and I tried to convey to *Herald* readers some of the emotions and thoughts aroused.

A few weeks ago I stood with that daughter beside the body of her mother, and as we looked upon the peaceful face so quiet in the repose of death, the daughter held herself in control, but one could imagine the emotions that swept over her, and the tears that she kept back.

I thought of the reward of duty well performed; but I also thought of the service which is beyond that, that service which is under the compulsion of deep and abiding love. Such service that mother had and that daughter gave.

Who can measure the reward which lies in the memory of such devotion? And who can doubt that in the mind of such a devoted one there is the modest thought: I might have done even more.

Such examples of devotion remind us of the love divine so unstintingly bestowed, under whose protection we move and have our being, and under the spirit of which we can comprehend the love which casteth out all fear and selfishness. To see the manifestation of such love lifts us up towards God.

F. M. S.

## The Laurel Club

In another column will be found a summary of the activities of the Laurel Club, of Independence, for the year 1930. Even a casual reading will show that the club has been very active, and that the results have been gratifying. The report however gives only a partial idea of the constant efforts of this efficient organization. It has won a place in the activities of Independence of which the club members may be justly proud, and the Saints in Independence are in turn proud of the club. Congratulations are due the Laurels for their successful prosecution of a work which to them has become a devotion.

F. M. S.

## Parables of a Parson

### On Getting Organized

Now there is a saying among moderns which, although it is often used in a sort of lightness, has in it much of importance. Many times of late hath one or another, especially those of youthful years, been heard to say, "Let's get organized!"

As I have pondered somewhat upon this saying, it has seemed good. For I was thinking of certain conditions which prevail in various of the cities of the land. I was thinking of a great variety of leeches and parasites which do prey upon the people and fasten themselves upon the institutions which are intended for the common welfare. And many of these, it seems, are most difficult to remove.

Then came to my memory an event which had transpired in a city neighboring that in which I was dwelling. A certain thief (one who in this age is called a bandit) had entered into the house of certain money-brokers (who in this age are called bankers) and had divested it of much riches, and had departed with his spoils. But no sooner had he betaken himself into the street than he was beset upon every hand by members of the community armed with such instruments of warfare as did soon convince him of the error of his ways and the impossibility of escape. And the riches were returned to the money-brokers, and the thief was imprisoned in the place which is provided for such as he.

Now the secret of the thief's undoing was that there were certain men in the community who had offered of their services to the scourging of those who might seek to despoil the money-houses. They had been commissioned to assist in the preserving of the law and of the properties of the people. And they were quick to action when the alarm was sounded; thus did they issue forth with such despatch to the consternation of the thief and the complete foiling of his evil work.

Methinks there are many other things which do threaten the tranquillity of the people, against which we might well be as watchful as against the money thief. For when many are watchful and many are willing to help, the way of the transgressor is indeed hard. Verily, let us get organized.

L. E. F.

## Further Recognition for Graceland College

Graceland College has been accorded a new and a wider recognition as a nationally accredited three-year educational institution. This recognition was granted by the United States Bureau of Education through the action of a national meeting of college educators held at Berkeley, California, in November. This adds materially to the standing of the college, which is already recognized as a three-year institution by the Iowa Intercollegiate Standing Commission, and as a standard junior college by the North-Central Association.

Graceland is to be congratulated on this new step forward. It provides additional certification, if any could be needed, to assure parents and young people that Graceland is a good place, a standard and recognized place, to secure an education. Graceland is, moreover, a place where ideals mean something, and where the development of character and personality are taken at least as seriously as the transmission of information.

High school seniors are now turning their eyes toward the institutions of higher learning. Some of them have already selected the places where they will go. All young people should carefully consider the fine advantages to be had at Graceland.

We might paraphrase the advertising slogan of a certain make of fine car, and say to those who are wondering about Graceland:

*"Ask the man who has been there!"* L. L.

## Due Appreciation

The *News-Record* of Pittsburg, Kansas, recently carried a story about Elder Jasper M. Richards of that city. The article says in part:

For fifty-nine years Mr. Richards has been a minister of the gospel, and never in all that time has he accepted one penny for his ministrations. He is not rich. Except for the modest pension given him by Uncle Sam, he has nothing but what he earns by the sweat of his brow. Yet he is at all times glad to share his little with anyone he thinks needs it, not "deserves it." . . . You'll find him working in his garden, and if you're in need of spiritual advice, if you are broken in spirit and feel that there's nothing left to live for, he'll send you away with a song in your heart.

"God is not dead," said he to me, "nor has he gone on a vacation. He is just as vital a force as in the olden times, and his loving care for his children is just the same."

There is but little that we can add to this sincere and loving testimony. We can only wish that in every community we could have at least one such member of the church. He would be an active missionary, self-sustaining, and under a kind of perpetual appointment.

It occurs to us that it is an excellent thing that some one was thoughtful enough to appreciate the

high type of Christian life of this brother while he is still alive to hear the kind words spoken of him.

L. L.

## Medical Examinations

Apropos the definite move made at the last General Conference to have our general church officers and appointees undergo a thorough medical examination, it is interesting to note what the Milwaukee Railroad is doing in this direction. A special car has been equipped with X ray and other apparatus suitable for making physical examinations. Under the supervision of the surgical department of the roads, this car with its corps of medical attendants will go over the system and examine the employees engaged in train operation, also applicants for positions in this department. This examination service is in expansion of the service already rendered in the medical department.

The car with its equipment was designed by the chief surgeon as a means of promoting greater efficiency among employees of the railroad, for it is felt that physical condition is an essential factor in efficiency, especially in the matter of safe operation of trains. In commenting upon the car, Doctor Metz, the chief surgeon, says:

"The examination car, completely equipped as it is for a most thorough examination, in addition to contributing to the safe operation of trains, will give the employees now in service an opportunity to learn of any early physical defects they may have which can be corrected, thus keeping them in the best of health possible and at the same time prolonging their period of usefulness."

The doctor has briefly set out one of the great advantages of periodical and systematic physical examinations, and I have rejoiced to believe that we have fully entered upon such a course and operative rule in our church and for the benefit of our workers.

F. M. S.

Knowing the need of the world—social, industrial, racial, national, and spiritual—and knowing the need of every individual heart throughout all time, Christ gave his message to the world. It is unique. It is universal. It is adequate. That message is ours to give to the world. Giving it to the world constitutes the Mission of Christianity. That message is the gospel of Jesus Christ. It is not merely a philosophy of life; it is not merely a theological doctrine; it is not merely a social service program. It is more than all of these. It is the revelation of God to men empowering them to become sons of God.—*Anna A. Milligan.*

## The Auditorium Welcomes the World

By H. A. Koehler

During the past several months the author has been on duty at the Information Booth and Guide Station at the Auditorium and has collected many interesting facts about the people who have come to see the largest building of the church. Perhaps some of the figures will serve to show our readers the important place the building is taking in spreading a knowledge of the church and its work to larger and ever larger numbers of people.—EDITOR.

Many questions are being asked concerning the Auditorium and the number of visitors who are shown through the building.

In June, 824 visitors registered. In addition it is estimated that 178 did not register for want of time, and 153 business men came for specific purposes. July recorded a noticeable increase in visitors. Nine hundred and ninety registered in the reception room. Approximately 230 did not sign, and 189 business men came to the building on special business.

The month of August registered 1,365, the largest number of the season. From 350 to 400 did not register, and about 230 salesmen called on business matters. The geographical distribution of the home States of the visitors during August is interesting: Missouri led with 560, Kansas followed with 142, and Iowa was close behind with 102. Other States were represented as follows: Utah, 74; Texas, 28; Illinois, 60; Ohio, 37; California, 21; Tennessee, 19; Michigan, 26; Arkansas, 20; New York, 14; Indiana, 36; Nebraska, 42; Colorado, 18; South Dakota, 16; Wyoming, 12; and Washington, District of Columbia, 8. Nearly every State in the Union was represented. There were also three visitors from England, three from Holland, and nine from Canada. There was a slight decrease in September, 1,125 registering, over 275 not registering, and 316 business or professional men coming for business reasons. In October there was a decrease in numbers from the September registry, but 882 is a surprising number when we remember that the school and other vacations were over. Over 260 did not register, and 136 business men called at the different offices.

In November, 735 reported to the guide. Over 225 did not register for the lack of time, and 165 business appointments were made. During this month on Sundays the crowds were unusually large and taxed the corps of guides to the utmost. At one time there were two guides, each of whom were conducting a group of about 65 visitors. This was one of the reasons why so many did not register.

The foregoing statistics showing the number visiting the building do not include all, for over 892 school children came here during the fall festival. Thousands came every day and night during this festival. High school crowds for miles around Independence came into the building led by their teachers. The Gold Star Mothers, who were having a convention in Kansas City, numbering 300, came for a banquet. Thousands have been here for pageants, plays, political meetings, and other gatherings. These thousands are telling other thousands, and I dare say the number of guides will need to be increased next summer. Mr. Kelley, the distributing agent for the *Kansas City Star*, said, "When your church completes the building of the Auditorium, you will have five times as many people as you now get to visit the building."

## Hints for Speakers and Writers

BE BRIEF

By L. L.

He is a good writer who knows what to say; he is a genius who knows what to omit.

"Brevity is the soul of wit," ran the old proverb at a time when *wit* still meant intelligence.

There are many names for the fault of writing too long, and all of them have a disagreeable sound: verbosity, prolixity, redundance, tautology, and others.

"A word fitly spoken is like apples of gold in pictures of silver," say the Proverbs. But Matthew records Jesus as saying, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."

The first principle of art is *selection*. The scribe may write a thousand statements on his subject. The scholar will select the ten most important things, and say them well. He says what is necessary; he says it clearly; but he says no more.

All who would learn to write well should heed the advice of the poem printed last year in the *Herald*:

If you have a thing to say,  
Cut it down!  
Something you must write today,  
Cut it down.  
Let your words be short and few,  
Aim to make them clear and true,  
Monosyllables will do.  
Cut it down!

Are you writing for the press?  
Cut it down!  
Make it half or even less,  
Cut it down!  
Editors like pithy prose,  
Lengthy letters are their foes,  
Take a hint from "One Who Knows,"  
Cut it down. —Grenville Kleiser.



# The Unfinished Work of Christianity

By John Zimmermann, Jr.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—*John 1: 10-12.*

Now it happens that the great Teacher in the lesson he gave his disciples said, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And then he goes on to state the issues upon which men shall be judged and their lives evaluated.

What is the character of this judgment? What are the determining factors in the approbation or rejection of the judged? To the righteous, he said, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me; I was in prison, and ye came unto me."

## *The Law of the Golden Rule*

And the wicked are condemned, because they have not done these things. The context shows that the virtue of the righteous does not consist in the rendering of these specific services to the judge himself. The construction is indeed very liberal. Evidently such acts of kindness and mercy, to even the least of his brethren, is what is covered in the judgment. The golden rule covers it all. This is the "law and the prophets."

Approval is to be given to a certain kind of character which is defined as having done something, and the condemnation is to fall upon those who have come short of filling these rather simple requirements.

How does it happen that the world has wandered so far from such standards of righteousness? Why is it that the standard for examination in this world is so different in character from what is indicated by the Great Teacher?

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

And yet there are managers working hundreds of men who never strike, and the secret is simply this:

without making any formal announcement of such a policy, they run their shops on the golden rule.

I was reading the other day of a manager who had spent a considerable sum of his company's money in paying the wages and surgical attendance of a poor boy—the only support of a widowed mother—while he recovered from an injury. There was no obligation to do this; the injury had been received in rough play during the noon hour. But he had found the boy making a brave effort to work when he should have been in a surgeon's hands. The boy pleaded to be allowed to continue his work because of the needs of his mother. But the manager sent him home, engaged a surgeon to care for him, told him his wages would continue, and the company paid the bills.

He explained that he preferred to treat his men in this way, because it gave him pleasure to do so, and he had convinced his company that he could make it pay. He made each man feel that he was a friend, and consequently they gave him hearty and enthusiastic service. This same man, during a strike in which his men did not take part, is quoted as having said, "I don't want any soldiers. My men will defend our works."

## *The Kind of Character Required*

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

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

The musician who for the first time plays a grand harmony must give continual attention to each succession of simultaneously sounded notes. But he very soon plays it without conscious effort, and then he begins to feel, and can give musical expression to the tumults of passion, the bursts of divine exaltation which swept the soul of the composer, and which his music can awaken in those who hear.

And just so the man or woman who has learned to engage in good works, to lend a helping hand, to share the sorrows of the unfortunate and stricken

ones of earth, to comfort and encourage the broken hearted, that person, I say, is beginning to appreciate the great symphonies of eternal life.

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

### *The Story of the Holy Grail*

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

"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me!"

In our search for the great things of the kingdom, let us be careful that we do not ignore the humbler brother of Jesus Christ, who may be sitting upon our doorsteps.

### *Artificial Incentives to Righteousness*

There are two artificial incentives which prompt some people to do right. The first is the fear of punishment. It is sad, but none the less true, that many people in this world refrain from deeds of evil simply because of their fear of being apprehended and dealt with according to their misconduct. But the Son of Man has taught us that he who refrains from wrongdoing merely from fear of punishment

is still a wrongdoer in the moral sense. He is a standing threat against society. He is continually planning to do the wrong and elude the officers of the law. The Savior said, "As a man thinketh, so is he." The evolution of the divine character within us is probably the result of thought much more than of action.

Another class of people are prompted to do the right in the hope of a promised reward. Such people remind me of the old broken-down race horse who was goaded on to run his last race by waving before his eyes a bundle of hay. Such a plane of ethics is somewhat higher than that occupied by those who refrain from wrongdoing to avoid punishment, nevertheless it is not a high plane of ethics.

The idea of securing the favor of heaven by barter or as a sort of bounty money upon the delivery of good deeds done here is repulsive to us all. That kind of inducement to righteousness may be suited to a certain grade of moral development. It may still appeal to many who must be reached, who must raise themselves to this level before they can reach a higher level.

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

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

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

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

I believe it was John Greenleaf Whittier who first asked the question, "Can heaven itself be heaven and look unmoved on hell?"

And it is doubtful in the mind of the author if there be a condition of supernal bliss and contentment as long as there remain a single soul in trouble or in need. It seems to me that God himself would leave the place and go out to search for the lost one.

The evolution of the divine character among the busy masses of men, each struggling with the problems of his own life, each of necessity a minute part of a civilization constantly changing in its character and growing in complexity goes on by slow degrees.

These grand precepts of the greatest of teachers have been working in men's minds and hearts for nearly 2,000 years, and still there is work for them to do. The uplifting of humanity into godlikeness is not the work of a day. It is a growth, which in the individual and in society continues as long as growth of any kind is possible. In the individual it continues through life. In society it lasts through the ages.

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

#### *The Place of the Moral Sense*

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

fear of punishment, those who are deterred by the hope of some kind of reward, and those who are not criminals.

It is most demoralizing to society that the idea has become current and is given general credence, that while stolen property is under some circumstances evidence of guilt, it is not always so; that when the property is very valuable and the thieves very influential, possession of such property is nine points in the law of defense for permanent ownership.

The educational side of such proceedings is by far the most important element in the matter to every citizen. It far outweighs any mere matter of dollars and cents that may be involved.

The law of the state, so far as it touches the question of good and evil, demands simply that the citizen shall do no wrong to his brother. It does not touch the questions of righteousness upon their affirmative side.

It seems that even in ecclesiastical history, men have been approached by such appeals as they were able to grasp. Rewards have been offered to the righteous, and if we go back far enough we find a lower standard, because men were on a lower plane.

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

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

The law of the state with its threats of punishment forces us upward and away from the lowest depths. It is like the pushing locomotive at the

rear of a train of cars. Ecclesiastical law also has its threats of punishment; but by its promises of reward, men are drawn to higher moral levels. In this respect it is like the pulling locomotive at the head of the train. There is no mechanical distinction between a push from below and a pull from above. Both are artificial incentives, of a rather low order, imposed upon the individual from without and tending to lift him to higher moral and ethical planes, but—

To be perfect as God is perfect, is to be an intellectual and moral prime mover, equipped with one's own machinery, vitalized, energized, and made active by the fires of eternal truth!

## Hot Drinks

By H. O. Smith

I believe that the term *hot drinks*, as found in section 86 of *Doctrine and Covenants*, means tea and coffee, and that it means nothing else but tea and coffee, or at least it meant nothing else at the time the section was given. The following are my reasons for adhering to my belief that the term quoted means tea and coffee.

### *The Word "Hot"*

A persistent effort has been made to make it include other drinks as well as tea and coffee that are taken hot. I am told that I can not take hot soup without violating the Word of Wisdom; that I can not drink a cup of hot water or any other kind of drink and escape condemnation. I knew a man once whose eyes were afflicted in such a way that he could see but one object, and if he turned his gaze the slightest degree to the one side or the other, that object would disappear and another would take its place, because it would be in line with his narrowed vision. It seems that the most of those, if not all, who treat this question of "hot drinks" are afflicted with this trouble. They can see but the one word, *hot*, standing out in clearness. All other words are indistinct to their view, and in their estimation the temperature is the only injurious thing to be considered.

### *Hot Toddy*

A recent writer has introduced the idea that the term might mean "hot toddy," but according to his formula the principal ingredient of the drink is either whisky or brandy, or at least one of these ingredients is one of the beverages named, thereby making God repeat himself where he mentions strong drink as not being good for the stomach of man, but good only for the washing of the body. A

wiser, or perhaps I should say a more careful and discerning, writer puts it this way:

There is no doubt in our mind that the term *hot drinks* was intended to include tea and coffee. True, the words *tea* and *coffee* do not appear, yet they are covered by the general term. In a similar way, whisky and brandy are not specifically named, yet their use is discouraged under the clause which refers to strong drink.—*Elbert A. Smith, in Saints' Herald, vol. 69, p. 1115.*

It is no use, then, to try to avoid the issue by asserting that it might mean any form of drink wherein any of those beverages known as strong drinks are a part. That would be charging God with folly and needless repetition.

### *Reasons for My Belief*

My parents were both members of the church in the days of Joseph the Martyr, my mother being the daughter of Lyman Wight, one of the apostles at the death of the founder of the church, and they taught me that the term in question meant tea and coffee, and my father was a strict observer of the Word of Wisdom as he understood it. I do not think that I ever saw him drink a cup of coffee or tea. My mother used it moderately, but did not attempt to excuse herself by claiming that it was doubtful if tea and coffee were meant. Both father and mother asserted that the question was never raised, until years after the revelation was given, in regard to the meaning of the term *hot drinks*, but it was universally accepted as meaning tea and coffee.

My grandmother, the widow of Lyman Wight, lived with me and my wife for a number of years after we were married, and she corroborated the statement of my father and mother, thus confirming me in the belief that this term meant tea and coffee. She was in Kirtland at the time the revelation was received and knew of personal knowledge what it was considered to mean.

### *History Confirms*

After I began the study of church history, I discovered that the teaching of my parents and my maternal grandmother was confirmed. By consulting the *Church History*, I find that the Word of Wisdom was given "on Wednesday, February 27, 1833." I find nothing that would indicate that the preface to that document was inspired, and the man who undertakes to hide behind the statement "not by commandment or constraint" is taking rather unsafe grounds upon which to stand, if we are to believe subsequent history on the question as an indication as to how the church regarded the matter. As stated, the Word of Wisdom was given February 27, 1833. In the same month, and the twentieth day, 1834, not quite a year after, the

high council assembled to consider a question concerning the violation of this document. I will let Joseph Smith himself tell the tale:

Kirtland, February 20, 1834.

The high council met this evening to determine concerning the elders going out to preach, etc. The President opened the council by prayer.

At a church meeting held in Pennsylvania, Erie County, and Springfield Township, by Orson Pratt and Lyman Johnson, high priests, some of the members of that church refused to partake of the sacrament, because the elder administering it did not observe the Words of Wisdom to obey them. Elder Johnson argued that they were justified in so doing, because the elder was in transgression. Elder Pratt argued that the church was bound to receive the supper under the administration of an elder, so long as he retained his office or license. Voted that six counselors should speak upon the subject.

The council then proceeded to try the question, whether disobedience to the Word of Wisdom was a transgression sufficient to deprive an official member from holding an office in the church, after having it sufficiently taught him.

Councilors Samuel H. Smith, Luke Johnson, John S. Carter, Sylvester Smith, John Johnson, and Orson Hyde were called to speak upon the case then before the council. After the councilors had spoken, the President proceeded to give a decision:

That no official member in this church is worthy to hold an office, after having the Words of Wisdom properly taught to him, and he the official member neglecting to comply with or obey them; which decision the council confirmed by vote.—*Church History, vol. 1, p. 434.*

There is nothing stated in the history as to the extent the Word of Wisdom was violated in this instance, neither is the particular offense named. It may have been that the elder was addicted to strong drink or tobacco, but whatever the offense it is certain that "constraint" was exercised in this instance, and the party was considered in transgression of law or commandment, and the man *through whom the revelation was given rendered the decision.* Were he and his councilors wrong? If so, then the Reorganization is in error in passing resolutions unfrocking their ministers for using tobacco and strong drink, for these are two of the articles condemned by the Word of Wisdom that are not to be taken as a "commandment or constraint."

I now turn to volume 2, page 113, *Church History*, and find the following:

About May 28, 1837, at a general meeting of the church, the following was passed: Resolved, unanimously, that we will not fellowship any ordained member who will not or does not observe the Word of Wisdom according to its literal reading.

Turning to page 120 of the volume of *Church History* from which I have just quoted, I find what the Saints of those days considered the "literal reading" or meaning of the Word of Wisdom. The narrative is as follows:

The congregation, after a few remarks from Sidney Rigdon, unanimously voted not to support stores and shops selling spirituous liquors, tea, coffee, or tobacco.

The charges against David Whitmer included the charge that he would not obey the Word of Wisdom,

but violated its provisions. It is not stated just what part of the word was violated, but it is evident from the resolution just quoted that they considered tea and coffee as part of that word, and it was number one in the itemized charges against him.

#### *Hyrum Smith's Statement*

I stated in my book, *Talks about Joseph Smith*, that it was reported that Hyrum Smith had stated in a sermon in Nauvoo, hot drinks meant tea and coffee. This has been made light of, and the recent writer whom I have quoted has this to say: "Some one has said that some one else has said that Hyrum Smith said that it meant tea and coffee." It is admitted that if Hyrum Smith did say it, he was good authority. Well, if we are to credit the record, Hyrum Smith did say it, and said it publicly in Nauvoo. If the reader will take the trouble to go to the public library of the church and look in *Times and Seasons*, volume 3, page 800, he will find the statement. So it is not based on what "some one has said that some one else has said that Hyrum Smith said," etc. The statement is found in no less than three places in the publications of the church; first in the place just quoted, then in *Saints' Herald* for April 1, 1914, and republished in *Saints' Herald* of November 29, 1922, these last two articles from the pen of President Elbert A. Smith. The quotation reads:

And again, "Hot drinks are not for the body, or belly." There are many who wonder what this can mean; whether it refers to tea and coffee, or not. I say it does refer to tea and coffee.—*Times and Seasons, vol. 3, p. 800.*

My parents, and others who told me of the above instance, always asserted that Hyrum Smith used the words "*in the name of the Lord*" after the words "*I say*" in the above quotation, but he is not made to use these words in the above quotation. As he had been one of the Presidency, and at the time this sermon was preached was the Presiding Patriarch of the church, his word should be considered as having great weight, especially when it is confirmed by history.

(To be continued)

### Your Church Library

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## A Convention in Hades

### A FANTASY

*By an Unwilling Delegate*

I had strayed from the straight path. I had not gone many steps away when the winding path I had chosen led at such a sharp angle from the narrow way that when I woke up to consider my position I discovered that I had a long, hard fight to get my feet back into the beaten path of rectitude.

As punishment for my carelessness, the Judge-of-All-the-Earth decreed that I should spend certain days in hell. Those days of despair can not be described in words. At the end of the allotted period, positive though I was that never again would I be tempted to stray from the conventional path of the good, the Judge-of-All-the-Earth, concerned for my safety and to make certainty doubly sure, dispatched me to Hades for a visit. Heretofore, you understand, I had not left the earth. Hell is a condition that may be suffered at any location on the earth.

Stealthily I slipped into the audience chamber of the nether regions, sneaking like a thief lest I be seen in such a place. Scarcely had I gained a dusky corner when there followed me into the high-vaulted chamber, a black-winged messenger, just returned from the world above.

The messenger entered on swift, winged feet, but came to a sudden, sliding stop in the center of the silent room, staring in amazement, as I was doing. His Satanic Majesty sat, tilted comfortably back on his throne, those famous, cloven feet of his protruding grotesquely over the edge of the high desk before him. For once the master of turbulence was caught napping.

Not for long, however, was the quiet of the place unbroken. In a moment after the evil eyes had opened upon the messenger, the room filled with imps of all sizes and colors, from the deepest black to a dirty gray that tried to look white.

"Speak!" roared the voice of authority.

"I bring bad news," the messenger began his tale. "Some one has been sleeping on the job." He cast a sidewise glance at His Majesty.

"Never mind your cheap humor. Get down to business," his master commanded surlily.

"Very well, then," the messenger agreed. "I found things in general running along smoothly. Prohibition is still a mooted question; youth still flames and age gets gay. The boys detailed to the routine work have stayed on the job. Those detailed to destroy the sanctity of the marriage covenant have probably done the neatest job of any of them. I don't know but those boys are going to turn the trick. They've made a good start."

"I don't see any bad news about that," one of the foremost imps remarked. "What's all this holler about bad news anyway, waking us up and making such a disturbance when everything is going fine?"

"Fine, is it, you say? How about the church?"

"Oh, the church, is it? The churches aren't usually such a problem these days. They pretty well take care of themselves with their petty quarrels, their gossip, their jealousy of each other, and their holier-than-thou attitude. You've had a pipe dream."

"Then put this in your pipe and smoke it," the messenger said angrily. "There is a general religious awakening among the people. Not just the ignorant and excitable people, but people of education and influence are turning to the church as a solution of the world problems. Churches are saying that there will be a great religious revival this year. In fact, it has already started."

"It is time we got on the job," His Majesty said indifferently, "but it will be easily handled. "How about the saints? Have they recovered yet from the jolt they got a few years back?"

"They are fast recovering, I should say. They are leading in this revival with their individual missionary work, their decision days, and their complete-the-family-circle drive. Recently they had their centennial celebration, and it looks like a big step forward for them while we sit here resting on past laurels."

"We are not entirely resting on past laurels." His Majesty spoke with some dignity but with an evil leer; it seemed directed toward my corner. "I have been looking forward to this time for ages and have been preparing for it. We had our invisible delegate at the centennial conference. But the church is on its guard there. In fact, it is a part of my present plans to let the church prosper, let them think they are accomplishing wonders. The thing we must do now is to follow their lead and do more personal work. 'Wreck the family circle,' will be our motto."

"That means a lot of work," one imp complained. "It is much easier to get something started in a big way and then go off and let them fight it out. This way means small jobs and constant work."

"Good! You have the right idea, my lad. "We'll let you in on the job. You see, the thing we must do is to make trouble between husbands and wives, and between children and their parents—anything that will wreck homes. Let the church go on with its work and think it is doing fine and getting near to perfection. Then let it discover that it is weakening at the core, at the very heart of the organization, the home."

"But these people are shy on that subject. Their standard has always been high. They are nearly



impossible to reach in that way," the discontented imp complained while all of the others nodded assent.

"It is because their standards are so high that they will be easy to reach. You don't have to get them to 'go the limit' as these mortals so glibly express it—just a suggestion of off color is enough to ruin them. Don't be bashful, boys; go after the know-it-alls as well as the little fellows. They are on their guard in public matters, but it is so long since they have had to fight the stigma of polygamy that they have come to consider themselves impregnable along these lines. Now is the time to hit. I have been working up to it for a long time. Oh, you will find the stage ready. There is this new freedom between the sexes. It is not a bad thing. In fact, they can accomplish much more by working together than they could possibly in the old segregated fashion. But I have encouraged the idea and tried to get them to go just a little too far. Anything that works well for good work is just as effective for my work. Then there is all this talk about—be free, let yourself go—express yourself rather than repress. Yes, you will find conditions ripe for your attack. I haven't been so much asleep as some would have you believe."

Those dark, evil faces had been growing more and more serious and ugly to look upon. With an hypnotic smile the Evil Genius looked over his helpers. "It means a lot of work, but we can do it. There isn't a lot of time left. I have been saving this stunt as a final exhibition of my power. It shall be done. Now—GO!"

In a twinkling the room was empty except for the occupant of the throne and myself. He smiled his twisted smile and rubbed his hands, complacently licking his lips already over the commotion he was about to stir up in the ranks of dignified sanctity.

Suddenly the smirk left the great schemer's face. He cocked his head to one side to catch the faint sound which drifted softly but persistently into the dark confines.

"God speed the right." So humbly sincere were the words sung by the church that they penetrated even to these lower regions.

His Satanic Majesty ground his teeth, and his brow clouded ominously. I shrank further back into my corner. Before him floated the vision—hateful, maddening—of the glorious heights these mortals might attain could they but keep their eyes fixed on the goal.

"Go on," he shouted; "speed the right. I will lose out in the end, I know. That is written. But before the end comes there will be some pretty victories on my side of the ledger." He smiled a wry

smile, for he knew his power as well as his limitations.

I crept from the evil presence and gratefully breathed the clean outer air. When I felt the hard-beaten path of the narrow way again beneath my feet, I rejoiced and did not long for the winding paths that beckoned me aside. And when I felt the bright sunshine of God's forgiveness and favor, I lifted my face to it, glad that no cloud or shadow intervened. And my eyes I kept steadily forward upon the goal which I was determined to reach. I did not miss the crimson flowers which had tempted me to stray, for day by day there opened before me new beauties.

### An "If" for Ministers

If you can show the young men how to wrestle  
With flesh and blood, and how to buck the line,  
And at the same time be a chosen vessel  
Filled to the brim with love and power divine;  
If you can please the modernists who hear you,  
And give them sermons fully up-to-date,  
Can calm the fundamentalists who fear you,  
And make them think that you are truly great;  
If you can speak so loud that Deacon Purvus  
Will hear distinctly every word you say,  
Yet speak so softly that poor Mrs. Nervous  
Will not be driven by your noise away;

If you can uniformly preach with unction  
No matter whether stocks are up or down,  
Can show up well at every social function,  
And yet on Sunday look swell in a gown;  
If you know how to kiss the little babies  
And tell each mother hers is just too sweet,  
Can cater to the Has-beens and the Maybes,  
And be hail-fellow-well-met on the street;  
If you can boast a wife who's never weary  
Of making calls and doing parish work,  
Who plays and sings and has a voice that's cheery,  
Is never sick and never known to shirk;

If you have children who are an example  
To all the other parish girls and boys,  
Who never scold, nor answer back, nor trample  
The neighbor's lawns, nor make unseemly noise;  
Added to this, if you have good digestion,  
And liver trouble never makes you blue,  
Can answer promptly every Bible question,  
I think, "perhaps," my brother, you may do.  
—Charles Dood Crane, in *The Congregationalist*.

Gibbons' account of the Emperor Gallienus is instructive: "He was master of several curious but useless sciences, a ready orator, an eloquent poet, a skillful gardener, an excellent cook, and a most contemptible prince." This might describe many of our spiritual lives. We are everything and nothing—everything, and "most contemptible" Christians.—E. Stanley Jones, in *The Christ of Every Road*.

# CHURCH WORK AND SERVICES

## Jesus and His Message

A QUARTERLY BY CHRISTIANA SALYARDS

Reviewed by C. B. W.

Many adult classes in all parts of the church are looking forward with keen anticipation to this production. Sister Salyards has been a life-long student, a clear thinker, and an able writer, editor, and teacher. Forty years and more she has given herself without reservation to the preparation of lesson material for the Sunday school. Undoubtedly her lessons, in all these years, have wielded a tremendous influence in the constructive religious thinking of the masses of the church, young and old. We are fortunate in the mental and physical ability which permits Sister Salyards to continue her task.

A group of lessons centering about the life and message of the Master are now being printed and bound in book form. With characteristic richness and beauty of expression the lessons carry a message of truth and love and power rarely to be found in quarterly lessons.

Adult students and older young people will welcome these lessons bound in book form. They will be convenient for class study and as a source of ready reference later in one's library. This text is prepared as one of a series forming a continuous course of several volumes dealing with the gospel message as found in the standard books of the church.

Jesus and His Message, a year of lessons bound in book form, makes a splendid addition to our religious educational literature. It may be used as a class text Sunday morning, Sunday evening, or for week-day groups. It may be studied individually or by a class for certification credit. It is one of the best texts yet prepared in its field for priesthood study.

Bound in cloth, postpaid \$1.00. In paper, \$0.75.  
Order from the Herald Publishing House.

## The Ministry of the Women

By John Blackmore, Director of Adult Division

The church is more than a group of baptized people living individual religious lives. In essence and spirit it is a family whose members are closely bound together by the ties of a sacred fellowship. The church is also a religious group adventuring in the work of social pioneering.

The women have in the past been in the vanguard of the progressive march of the church. They have often kindled the fires of religious fervor in our homes, and kept the spark of spiritual life in many congregations alive. These faithful women have worked to assist the men to purchase the lot of ground upon which the small chapel—their church home—was built. They have courageously borne their share of the burden and cost of the new building. Their ministering hands have comforted and brought cheer to the sick. By their constant stitch, stitch, old and worn clothes have been transformed into warm garments for the needy of the church. They have worked side by side with the men of the priesthood in the spiritual ministry of teaching the gospel to those—adults and children—who did not understand. They have worked *together* and with God for the building of the kingdom.

The organized ministry of the women of the church should not cease. Every branch should have an organized group of women studying and working to improve their individual and combined ministry. Affiliated with the adult division of

the church school, the women will organize in a satisfactory manner into *work and study groups*, thus enabling them to carry forward their constructive work of the past. More religious education is derived from rich experiences of constructive work and in the acts of practical ministry than has ever been secured from a course in theory.

Under the "unified plan" of organization, adequate provision has been made for the corporate ministry of the women. Every adult division supervisor of the church school should see to it that work and study groups of the women are organized in a satisfactory manner.

## Church School Worship

SUGGESTIONS FOR FEBRUARY

By Mrs. H. A. Gould, Kansas City

The following outlines provide materials from which local worship programs may be builded. The services should be brief, not over fifteen or twenty minutes. Study to develop a feeling of reverence and to encourage real participation in worship. If class work is to follow, let the worship period serve as the opening part of the church school session.

In addition to our own books, the following four source books from which materials are taken will be used in these programs throughout the year. If possible, at least one copy of each should be purchased for the use of leaders.

*Story Worship Programs*, Stowell, \$1.50.

*Worship for Youth*, Stacy, \$1.50.

*Knights of Service*, Bradshaw, 85 cents.

*New Hymnal for American Youth*, Smith, \$1.15.

Order from Herald Publishing House, Independence, Missouri.

THEME FOR FEBRUARY: "OUR BROTHER'S KEEPER"

FEBRUARY 1

Theme: "Forward with Christ."

1. Instrumental Prelude.

2. Call to Worship:

"God of the nations near and far,  
Ruler of all mankind,  
Bless thou thy people as they strive,  
The path of peace to find."

3. Prayer. That we may help bring about a sympathetic understanding between nations, our brother's keeper indeed.

4. Hymn: "Onward to Zion," President F. M. Smith.

5. Theme Talk: Christ said, "If I be lifted up, I will draw all men unto me." If we would go forward with Christ, we must assist *all* men of *all* nations to go forward with Christ.

"Of all things beautiful and good,  
The kingliest is brotherhood;  
For it will bring again to earth  
Her long-lost poesy and mirth;  
And till it comes these men are slaves,  
And travel downward to the dust of graves.  
Clear the way, then, clear the way;  
Blind creeds and kings have had their day.  
Break the dead branches from the path;  
Our hope is in the aftermath,  
To this event the ages ran:  
Make way for brotherhood—make way for man."  
—New Hymnal for American Youth.

6. Hymn: "Blest Be the Tie That Binds," *Saints' Hymnal*, 52.

7. Scripture Readings: Revelation 14: 6, 7, and *Doctrine and Covenants* 4: 1.

8. Story: "Rachel and David," in *Story Worship Programs*, page 71, or "Doctor A. L. Shelton," in *Worship for Youth*, page 107.

9. Hymn: Quartet or solo or choir number, "In Christ

*There Is No East or West," New Hymnal for American Youth, 299.*

10. Sentence Prayer.
11. Offering. Appropriate quiet music.
12. Hymn: "Anywhere with Jesus I Can Safely Go," Praises, 19.
13. Prayer.
14. Class Work.

FEBRUARY 8

Theme: "The Call of Brotherhood."

1. Instrumental Prelude.
2. Call to worship. Solo, "Come to the House of Prayer," Hymnal, 126.
3. Prayer.
4. Hymn. "Let Us Go to the House of the Lord," Praises 119.
5. Theme Talk: One of the most urgent calls that comes to us today is that of brotherhood. Christ's life was a challenge to brotherhood. The gospel of Christ is the best answer to, and the only solution to the world's needs. In a few days we will commemorate the birthday of Abraham Lincoln. He had the fine courage to stand against all odds for brotherhood. As the poet writes:

"Up from log cabin to the Capitol,  
One fire was on his spirit, one resolve—  
To send the keen ax to the root of wrong,  
Clearing a free way for the feet of God,  
The eyes of conscience testing every stroke,  
To make his deed the measure of a man.  
He built the rail pile as he built the state,  
Pouring his splendid strength through every blow:  
The grip that swung the ax in Illinois  
Was on the pen that set a people free.

"So came the Captain with the mighty heart;  
And when the judgment thunders split the house,  
Wrenching the rafters from their ancient rest,  
He held the ridge pole up, and spiked again  
The rafters of the Home. He held his place—  
Held the long purpose like a growing tree—  
Held on through blame and faltered not at praise,  
And when he fell in whirlwind, he went down  
As when a lordly cedar, green with boughs,  
Goes down with a great shout upon the hills,  
And leaves a lonesome place against the sky."

6. Hymn: "Jesus Is Calling," Praises 111.
7. Scripture Reading: John 1: 11-18.
8. Story: "Abraham Lincoln," page 85 in *Story Worship Programs*.
9. Hymn: First and last verses of "The Old, Old Path," Praises, 207.
10. Sentence Prayer.
11. Offering. Solo, first two verses of "Forward through the Ages," *New Hymnal for American Youth*, 263.
12. Hymn: "Loving Each Other," Praises, 83.
13. Prayer.
14. Class Work.

FEBRUARY 15

Theme: "The Worth of Friendship"

1. Instrumental Prelude: Medley of hymns.
2. Call to Worship:  
"Make a joyful noise unto Jehovah, all ye lands,  
Sing forth honor to his name,  
Make his praise glorious,  
Let all nations be glad and sing for joy."
3. Prayer. That we may appreciate the true worth of friendship.
4. Hymn: "You May Sing of the Beauty of Mountain and Dale," Hymnal, 168, verses 1, 2, 3.

5. Theme Talk: If we would be our brother's keeper, we would extend a sincere friendship unto him, and thus be able to serve better, as we serve our friends best.

"Where true love bestows its sweetness,  
Where true friendship lays its hand,  
Dwells all greatness, all completeness,  
All the wealth of every land."

6. Scripture Reading: John 15: 12-18.
7. Hymn: "Where Cross the Crowded Ways of Life," solo or choir.
8. Reading: "The Making of an Anarchist," *Worship for Youth*, Stacy, page 180.
9. Hymn:

"Let us all be brothers, brothers of the world,  
With the flag of friendship, from the heart unfurled  
Smile and keep on smiling, over land and sea,  
Make the whole world brothers, brothers you and me."

10. Sentence Prayer.
11. Offering. Appropriate quiet music.
12. Concluding Thought:  
"Lord, what change within us one short hour  
Spent in thy presence, will avail to make;  
What heavy burdens from our bosoms take;  
We kneel, how weak! We rise, how full of power!"
13. Hymn: "I Have Found a Friend in Jesus," Praises, 120.
14. Prayer.
15. Class Work.

FEBRUARY 22

Theme: "Reflecting the Love of God"

1. Prelude: "Holy, Holy, Holy," Praises, 131, words to be read by the leader while the music is played softly on the piano.
2. Call to Worship: "The hour cometh and now is when true worshipers shall worship the Father in spirit and in truth, and the Father seeketh such to worship him."
3. Prayer. That we may reflect the love of God in our relations with all people.
4. Hymn: "Loving Each Other," Praises, 83.
5. Theme Talk: The opportunity is ours each day to reflect the love of God in our contact with our fellow men. Surely George Washington, whose birthday we commemorate today, must have reflected the love of God, to have merited the title, "The Father of His Country."

"There is a destiny that makes us brothers;  
None goes his way alone;  
All that we send into the lives of others  
Comes back into our own."

6. Scripture Reading: Psalm 67.
7. Solo: "If I Can Stop One Heart from Breaking," *New Hymnal for American Youth*, 242.
8. Story, "George Washington," *Story Worship Programs*, by Stowell, page 87.
9. Hymn: "Come, Holy Ghost," *Saints' Hymnal*, 105, verses 1 and 4.
10. Sentence Prayer.
11. Offering. "Bless Thou the Gifts," solo or choir, *New Hymnal for American Youth*, 340.
12. Concluding Thought:

"God is love.  
Each kindly word or deed of ours  
Is God revealed.  
Though varied they, the loves we know  
Are sparks from his great fire of love,  
Revealing him."

13. Hymn: "Have a Heart of Kindness," Praises, 118.
14. Prayer.
15. Class Work.

## The Sunday Morning Continuous Service

By C. B. W.

In recent months a new plan for the use of Sunday morning time has gained much favor. It has become quite obvious that to hold two or three separate services on Sunday forenoon, each constituting a unit by itself, each presided over by a different set of officers, and each with a program and objective of its own, does not make for unity, and is distracting and wasteful of time and energy. Too often there is seemingly little relation between the services, and frequently the intermission is a noisy time which seriously breaks into the reverent, worshipful attitude we are seeking to cultivate in all services. There is also a strong suggestion for one to leave the church house and to go home or elsewhere at the end of the first session, after a closing song and benediction.

A better idea is to unify the services of Sunday morning so that together they constitute a single unit, planned for beforehand and carried out with no loss of time and with a maximum of reverence and spiritual uplift.

The order in which the services occur is not especially important. Local conditions perhaps should govern. Usually the session opens with a church school worship period of ten or fifteen, and not more than twenty minutes. Suggestive plans and programs are published in the *Herald*. These must always be modified and worked into local plans. The local worship program must be carefully planned by those in charge and should flow smoothly and naturally. Best results are had when there is little or no announcement of parts. A copy of the program should be in the hands of all, or at least in the hands of those who are to take leading parts.

At the close of the worship period the transition to the next period should be made quietly, promptly, and in order. As much as possible the worship should have led up to the next service and prepared the people for active, earnest participation. In many places a reverent, meaningful worship service has taken the place of a hasty, scrappy "opening exercise."

If worship is followed by the class work of the church school, the further change to the preaching service at or near eleven o'clock may be made without serious interruption. There is no closing or dismissal. While reverent music is being played the choir and the ministry take their places, members of the audience may shift to their accustomed places for the sermon, all in the space of a few minutes, and the service moves on. If a junior service is held, a little longer period of change may be necessary for the younger ones to care for personal needs, and more movement should be provided to give some physical exercise.

Usually the continuous service plan results in a saving of time, such that the morning service may close a few minutes earlier than usual. This extra time may be used to splendid advantage for social converse in which friendly greetings are exchanged and good fellowship maintained. It is desirable, however, that loud talking and boisterous conduct be avoided.

The above described "continuous service" should not be confused with the "unified program" or the "new plan" of a single department of religious education. The terms used are so similar that some have misunderstood them.

The unified program of a single Department of Religious Education has reference to the change from separate programs of the three former departments, and the working out a single unified program of worship, study, work, and recreation, carrying throughout the week and meeting the needs of all the congregation.

The continuous service type has been favored by the general department of religious education, especially as it affects the conduct of the church school, and promises to increase the value of the total church experience.

## Kansas City Young People Are Active

By E. E. C.

A recent report from Brother George Mesley, president of the Kansas City Stake O. B. K. Council, contains an excellent idea that could be developed by the young people of every local congregation. To teach obedience to the financial law of the church is one objective undertaken by the Department of Religious Education. Brother Mesley has probably gone further than most church school directors in introducing this practice into the regular activities of his young people's program.

We quote from his most stimulating letter:

"The inclosed chart will give you in graph form an idea of one phase of church activity in which our young people in Kansas City Stake are actively engaged. Using this chart as a talking basis, and the O. B. K. organization to stimulate group activity, Bishop Skinner and myself plan to teach the financial law in every group.

"While the total membership of the O. B. K. group (664) takes in everyone from 13 to 30, only about half of these qualify as active members.

"During 1930 the O. B. K.'s had set up a goal to have fifty per cent of their total membership contributing to local church expenses. In seven groups, Central, Fourth, Mount Washington, Gladstone, Chelsea, Malvern Hill, and Quindaro, the active members exceeded this percentage, and nine groups made a large increase in the total percentage of their members who contributed. In 1929, 142 O. B. K.'s contributed, \$823 to their local church needs, and in 1930 there were 249 who gave \$1,123 to the bishop's agents for local expenses. This giving was supplemented by regular church school and other special offerings.

"Contributing to the general church tithing funds in 1929, 165 O. B. K.'s paid \$2,094. In 1930 a year of much unemployment among their number, 217 paid \$2,075. Seven groups of active members, Mount Washington, North Kansas City, Chelsea, Gladstone, Heathwood, Malvern Hill, and Quindaro, passed the goal of fifty per cent, and ten churches increased the total per cent of their members contributing. Next year every group should be able to reach the goal set.

"At present we have a healthy six-team basket-ball league playing every week. We are getting ready for volley ball and tennis tournaments in the spring, and we have developed a keen interest in a one-act-play contest for February. These activities, we hope, are but stepping-stones toward a fuller and more whole-hearted support of the local church activities and general church program.

"We assure you of our desire to go forward."

## Rules for Efficient Committees

1. Appoint only those interested in the work the committee is supposed to consider.
2. Appoint only those who have an interest in progress, and who have vision and faith.
3. Appoint only those who have time to meet with the committee.
4. Appoint only those who can work in harmony with others.
5. Appoint those who believe, "The best is yet to be."
6. Appoint only those who believe in God, in humanity, and in the future.
7. Appoint only those who are true to the church and its program.—*Church Management, March, 1929.—Taken from "The Genius of Efficient Committees," by R. C. Helfenstein.*

# NEWS OF CHURCH AND HOME

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

## Spokane, Washington

An impressive ceremony marked the installation of officers of the church school for 1931. The service was held Sunday, January 4, at 6.30 in the evening, Pastor Alma Andrews presiding and giving the charges first to the counselors, then to the three directors of the church school, next to the division supervisors, and finally to the teachers and workers in the school. Each group stood as it was addressed, and when all were standing they sang "I'll Go Where You Want Me to Go." Officers installed were Elder W. W. Wood and Elder G. E. Ward, counselors; director of church school, H. E. Kinney; associate, Margaret Kenny; home visiting director, D. V. Coleman; supervisor of adult division, W. W. Wood; associate, Connie Silver; supervisor of young people, Arleigh Weeks; supervisor of children's division, Alice Kinne; musical director, Muriel Whiting; organist, Grace Nichols; clerk, Orpha Coleman; publicity agent, Millicent Kinney; orchestra leader, Myrtle Hunt; historian, Catherine Porter; librarian, Ethel Johnston.

*The Messiah* was greatly enjoyed by Saints in Spokane. A fine radio was installed in the church, and the reception of the oratorio was very clear. The solos were especially good, and all were happy to hear this musical masterpiece, which came to us over the Columbia Chain.

We are proud of our new black choir robes in which the choir made its first appearance for the vesper service the evening of December 21. This program consisted entirely of Christmas music in the form of solo, duet, quartet, trio, and chorus numbers from the choir. Instrumental numbers were supplied by the orchestra. Much credit is due the musicians of our branch for their consecrated efforts. One incentive for consistent practice was the thought of a chili supper promised by the leader. The chili was served at a "kid" party at the home of Brother and Sister Henry Kinney January 3. The branch musicians were on hand garbed in rompers and half socks. Rachel Porter, dressed as a French Doll, took the prize. Lysle Kinne, a typical "Percival," was awarded the prize offered the best representation of a small boy.

Another feature was a white Christmas service at which a special Christmas offering amounting to \$40.25 was given.

On Christmas Eve the adult division, young people, and children's divisions were represented in a program. At the close Santa Claus appeared with huge sticks of candy for the children.

Little Barbara Ann arrived December 11 to gladden the hearts of her parents, Brother and Sister James Jones.

We are sorry to lose Brother and Sister Albert Nelson and Brother and Sister Clark Coleman, who recently moved to Portland, Oregon. We hope Portland Branch enjoys them as much as we did.

Lately another loss was suffered in the death of Elder George Johnston, a pillar in the branch for a number of years. All sympathize with Sister Johnston and the three daughters.

Spokane district institute held at the church in Spokane, December 5, 6, and 7, was one long to be remembered by those who attended. A fine representation of the district showed interest in the religious education classes conducted by Elder Daniel Sorden, of Portland, as well as the handcraft classes taught by Sister Alice Baldwin. Brother Baldwin's lectures were fine, as were Brother Curtis's sermons. A. C. Martin, district missionary, was present and did his share in making the institute a success.

The sacramental service Sunday morning was one which stands out among many others. Words of admonition, commendation, and comfort were given by the Spirit to the membership in general, to the district president, and to the con-

ference appointees of the district. The experience was one which might be termed a Pentecostal shower.

At a special business session during the institute, the district officially adopted the church school plan and chose A. C. Martin as director. At this meeting the organization of the branch at Pasco, Washington, was authorized. At a special ordination service Sunday afternoon Brother Alvin Buckley was ordained an elder, and Brother Peter Peterson was ordained a priest. These ordinations will make it possible for W. W. Wood, who has been in charge of Pasco-Kennewick Branch, to devote his time entirely to Spokane Branch.

Prayer week was observed in Spokane with nightly prayer meetings held in the homes. From them we believe much benefit was received.

With the new plan for Religious Education inaugurated, and with a consecrated corps of officers and teachers, we are confident that this year will mean much in the way of spiritual development.

MILLCENT KINNEY.

## Madison, Wisconsin

219 Jackson Street

Elder Amos Berve spoke the evening of December 8 on "*Various Trials*."

We are glad to welcome back to Madison Brother Charles Clark's family. They were gone all summer.

The December sacramental service was spiritual and had a large number in attendance. The oblation amounted to more than ten dollars, and an offering was taken for the pastor to the sum of more than fourteen dollars.

December 10 the pastor called the people together for the election of officers. Our priesthood consists of three elders, two priests, one teacher, and two deacons. Orville Dahlem was elected financial agent and custodian of the church. Other officers are: Recording secretary and branch clerk, Mary Woodstock; publicity agent, Leda Colbert; superintendent of music, Sylvia Dennis; supervisors of church school, Lee and Archie Root; financial secretary for church school, Carl Wirth.

Elder Leonard Houghton was home to spend the holidays. Brother and Sister Berve have moved into the Houghton home, 316 North Few Street. Sister Houghton is going to her son Warren, in Detroit, Michigan, and Brother Houghton returns to his Canadian mission.

The women held election of officers at the home of Sister Leonard Houghton December 18, almost every home in the branch being represented. Elder Berve was asked to take charge, and gave an explanation of the operation of the church school, advising the women to organize into a working group of the church school to help raise finances. Sister Walker was elected head of the group and has for her assistant, Nora Root. The ways and means committee is composed of Nora Root, and Sisters Houghton and Wirth. Leah Miller was made recording secretary.

Brothers Clark, Houghton, and Woodstock occupy the pulpit on Sunday mornings. Brother Berve preaches in the evenings, using for subjects such topics as these: "*Be Not Conformed to the Things of the World*," "*My Stock on Hand*," "*I Am That I Am*," "*The Christ of 1931*," "*My Inventory*," and "*If*."

The priesthood and executive heads met at the home of Carl Wirth the latter part of December to consider the budget for 1931.

January 2 the pastor again called the branch in a business meeting to accept the financial agent's report, and receive the budget for the coming year to the amount of \$782.

New Year's Eve the young people met for a social time from 7.30 to 10.30, after which program and food were had. At 11.45 the sacrament of the Lord's Supper was administered.

New officers and teachers of the church school took their places January 4. Ora Miller is pianist. Teachers chosen were: Adult class, Sister Brigham; seniors, Sister Houghton; young people, Leah Miller; boys' class, Orville Dahlem; juniors, Nora Root; primaries, Lula Griswold.

The sacramental service was a spiritual hour, Brothers Berve and Woodstock in charge. The opening remarks were by Brother Berve, and a letter was read from Brother and Sister W. A. McDowell. We appreciated their remembering us at the beginning of a new year.

The women met at the home of their president January 6 to make plans for the year.

Apostle D. T. Williams arrived here the next day and gave a forceful sermon, "What Is Your Religion Worth?"

The young people's class on Thursday night, and the Beliefs of the Church Class on Sunday night are well attended, and much interest is shown.

Sister Sylvia Dennis provides special singing for the preaching services and has organized a choir.

## Looking into the Year

December 30.—May I come in? Thank you. I am a patient at Herman Kiefer Hospital, Detroit, Michigan, curing for tuberculosis, and have been here eleven months. My name was sent to the *Herald* some time ago for prayers, and I wish to thank all those who have been so kind as to remember me, also those who sent the lovely cards and letters of encouragement which I have received.

My life at one time was despaired of, but I have received wonderful blessings through administration and was very pleased to be able to meet Elders Case and Lancaster with a smile yesterday and tell them of my improvement.

I wish for every one a happy and prosperous new year. The old year seemed to go very fast, with work, play, sleep, journeys, and a goodly share of happiness and sadness. But those twelve months are gone, and twelve new ones are slated to take their place. There are before us new problems, new experiences, new friends. Perhaps the happiest part of the old year which we take with us is that which includes our friends. Behind all the losses and disappointments of time, sweet memories remain of those with whom we have shared happy hours.

It may be that one thing faces us more than anything else as we enter the new year—regret. But there is nothing to be gained by carrying a single regret over with us. Rather let us enter our activities with a finer sense of responsibility and a more determined spirit to leave more of worth and happiness behind us than we have ever left before. I like the daily resolution better than the yearly one. To do better, to live better, to be better in our hearts than yesterday, is resolution enough for anyone.

I like to compare the new year to the turning of a leaf. The old sheet has become torn and spotted, but the new one is white and whole. All of us are authors in this great book of life. Everyone of us has a chapter to write. Some have ability to write only a few lines, but lines often live longer in memory than whole books. The task is to write well that which we know.

I hope as this new year grows, many who have known mists and darkness may see the light and grow braver and happier out under the rays of the golden sun. For the unfortunate ones I would like to have the flowers more fragrant in scent and more gorgeous in color and beauty. These are only wishes, but multiply them many times and you will grasp the meaning of my hope for you this year. I am ever praying for the progress of the great and glorious gospel.

NINA WOOD ROE.

## Alexander, Kansas

During the latter part of the summer of 1930, a number of families of this branch motored to Colorado, visiting noted places and viewing the beautiful scenery. Numbers of local Kansans enjoyed the reunion held at Colorado Springs. All returned home refreshed and happy to be back in the branch.

Brother Peter Schaben, while doing the morning chores and preparing to attend church October 5, suffered a stroke of apoplexy, and passed away late that night having never regained consciousness. In losing Brother Schaben we miss a helpful brother, a friend to humanity. Always he did more than his share to keep up church expenses. His widow, three sons, and five daughters are left to mourn, along with Alexander Branch and other friends.

Apostle E. J. Gleazer and Elder O. L. D'Arcy were here October 19 to assist in an all-day meeting at the church. We hope they will return to conduct meetings. They went from here to Goodland, Kansas.

Sister Eva Teeters was stricken with illness October 24, and five days later was taken on a bed to Hays City Protestant Hospital, where for two weeks hope of her recovery was slight. Her daughters, Mrs. E. S. Boyd, of Canon City, Colorado, and Vida Teeters, a sophomore at Graceland, were summoned to her bedside. Prayers were asked for her at Graceland College; Alexander and Bazine, Kansas; Norfolk, Nebraska; and Fanning, Kansas. On November 17 she was able to return home to her loved ones.

Christmas was celebrated at the church with a program in which the children, under the direction of Sister Elsie Boese, did well.

Branch business meeting occurred December 27, and election resulted as follows: Branch president, John Teeters; secretary, Lois Teeters; organist, Clara Wood, Bazine, Kansas; chorister, J. A. Teeters; treasurer, A. H. Reed; church school officers: superintendent, Clara Wood; organist, Clara Wood; secretary, Archie Stephens; teachers, J. A. Teeters, Bible Class; Clara Wood, juniors; Emma Schaben, beginners. There is a movement on foot to organize a young people's class.

Sister Robbins, who is eighty years old, fell the night of October 14 and lay on her back for six weeks. She is now able to sit up in a chair. She has been greatly blessed through prayer.

Sister Ruby Jones is the mother of a baby daughter born December 29.

Sister Teeters was made happy on Christmas Eve when the women of the United Brethren Church presented her a box of Christmas gifts. Several sisters of the branch sent the family delicious food on Thanksgiving, and during the seven weeks Sisters Teeters lay ill at home she was remembered by the various women with delectable dishes. She is grateful to all her friends.

## San Francisco, California

*Little Brown Church, Caselli and Danvers*

With the new year this branch put into operation the plan of Religious Education, and everyone is enthusiastic and wishes to make it effective. With such a spirit we are bound to progress.

On Armistice Day Brother Truman Hutton, of Alberta, Canada, was laid to rest in Cypress Lawn Cemetery. The sermon was preached by Brother Saxe. Brother Truman was taken ill while on the train and brought to the San Francisco Hospital. He was administered to several times and given a blood transfusion by Cecil Smith in an attempt to save his life. We regretted to see this splendid young man called beyond, but we feel that he has a work to do on the other side.

Elder H. W. Savage was here the evening of November 23.



And Elder R. S. Salyards was here a short time also. President G. N. Briggs, of Graceland College, was another visitor, and discussed his first love—Graceland. He was here in 1915 and said that since that time he has carried pleasant memories of this city.

Herbert Hinton, missionary, has many times been in this local and will now be here permanently as our missionary pastor. Brother Saxe, who has been the faithful father of the branch for many years, cheerfully gave his place to Brother Herbert and became his associate, with Brother Emery Parks.

The annual bazaar of the Women's Department was held December 5 and 6 in a store in the Castro Valley. A food sale, fish pond, and candy table were special attractions, along with many pieces of handwork. Much more could have been sold, but, as it was, the funds of the department were increased nearly one hundred dollars.

Elder G. P. Levitt was here at the business meeting, when officers were elected for the coming year.

The Christmas entertainment was given entirely by the children. A playlet, "*The Christmas Spirit*," was beautiful. Other plays and numbers were well rendered. This year only the children exchanged gifts. The money usually spent in a general exchange was put into the Christmas offering.

Brother and Sister John Shipman have a new son, born the night of our Christmas entertainment, December 23.

### Saint Louis, Missouri

The holidays in Saint Louis were colorful. Family reunions attracted a splendid group of young people and their friends from near and distant points. From Gravenhurst, Ontario, Canada, came Dave Archibald to join his wife, Etta, and their two children who had preceded him several weeks. Carl and Helen Larsen arrived a few days later from Phoenix, Arizona; and Harold Archibald and his wife, Adrienne, from Muskogee, Oklahoma.

Dorothy Elliott and Bill Nichols, of Brooklyn, New York, and Stanley Barrows, of Lamoni, Iowa, were guests of Billie Lloyd, daughter of the R. A. Lloyds, and with Ruth Crabtree were the representatives from Graceland College here for the Christmas vacation. Alice Evans, daughter of Mr. and Mrs. Gomer Evans, was home from Missouri University, where she is a freshman.

Mr. and Mrs. George Fisher, of Chicago, and their daughter, Gloria, joined Mr. Fisher's family. Also here from Chicago, were Hilda Edstrom, who spent several days with her brother and sister-in-law, Pastor and Mrs. C. A. Edstrom, and Mrs. Naomi Milham, who visited her parents, Mr. and Mrs. David Thomas.

The Shankland S. Arnson family, of Claremore, Oklahoma, spent several days here as the guests of Mr. Arnson's family. Later they went to Independence.

Among the families spending the holiday season out-of-town were the Elvin Luffs and their small daughter, who motored to Independence, Missouri, and to Lamoni, Iowa; and Mr. and Mrs. G. S. Trowbridge, who visited in Dallas, Texas, with their son-in-law and daughter, Mr. and Mrs. Fielding Keeney.

At a Christmas party in the church, the branch presented Pastor Edstrom and Elder Bruce Brown with purses. Since his arrival in the fall, Pastor Edstrom's work in the organization of the branch has won the admiration and respect of all, and his steadily growing influence is making itself felt in the various departments of the church. He and Sister Edstrom accompanied a group of carolers Christmas Eve, and took an active part in the "watch" party given New Year's Eve, under the supervision of Brother and Sister Cecil Conklin.

Prior to the holidays, a young people's conference was held. Apostle F. Henry Edwards, the principal speaker, stressed the development of character, urging the young peo-

ple to stand for the principles which they knew to be right. Howard Elliott, teacher of the class which sponsored the meeting, also spoke, urging the young people to stay with the church and lend to it the benefit of their progressive spirit. The conference opened Saturday evening, December 20, with a banquet, planned and prepared by Brother and Sister Eugene P. Fox, and closed the following evening with a cantata, directed by E. C. Bell. RUTH ANN THOMAS.

### Bremerton, Washington

On November 13 District President and Missionary Harold I. Velt came to Bremerton for a series of meetings. The first week he gave lantern lectures on prehistoric America. The second week chart lectures occupied the time until Thanksgiving Eve. Brother Velt went home to Seattle for the holiday and a few days' rest, and returned to Bremerton for a week of fine sermons. Never was there a lack of quantity in the crowd but what it was made up by the quality, and now we have a fine prospect list and several follow-up visits have been made.

The time intervening between the close of the meetings and Christmas was so short that there was little time to prepare much of a program, but some of the women arranged a varied program followed by a tableau of the Christmas story. Everyone seemed to enjoy it, and there was a fine crowd composed mostly of nonmembers.

The Sunday morning before Christmas we had the pleasure of listening in to that wonderful broadcast *The Messiah*, from K M B C, Kansas City. Brother Day installed his radio in the church, because we learned the program was to come during our regular church hour. The branch wishes to thank each one who took part in making this broadcast possible. We know something of the stupendous undertaking which a production of this kind involves. Solos, choruses, and orchestra came in distinctly, with nothing to mar their beauty.

January 5 the branch met for its first business meeting of the year. Officers of the past year were sustained and the branch business dispatched in perfect harmony.

Patriarch and Sister Richard Baldwin are expected January 10 for a stay of two weeks. EVA LUNDEEN.

### Akron, Ohio

77 West Crosier Street

We are trying to carry on the Lord's work in this part of his vineyard. Since last report the local pulpit had been filled by Brothers William Goudy, of New Philadelphia; Cecil Neville, of Willoughby; George Neville, of Willoughby; T. J. Haynes, of Cleveland; and speakers of the local priesthood.

Elder James Bishop, district president, held a two weeks' meeting ending December 14, and baptized two adults. He gave some interesting stereopticon lectures.

December 15 we held the annual business meeting, E. M. Knight, branch president, in charge, James Bishop assisting. The following officers were elected: President, E. M. Knight; secretary, Edna Rhodes; treasurer, Charles Shadle; church school superintendent, Hubert Mitchell; supervisor of adults, Gretchen Knight; supervisor of young people, William Brown; supervisor of the children's department, Pearl Schlotterback; chorister, J. J. Dildine; choir director, M. I. Kelsey; junior choir director, Josephine Ebeling; church accompanist, Mable Dixon; birthday secretary, Wellington Shook; librarian, Earl Spriggle; publicity agent, J. C. Kriebel.

We have adopted the envelope system as recommended by the Bishop of the general church, with Ruth Kriebel as financial secretary.

A. R. Manchester, patriarch, has been sick for some time but is now able to be back at services. Sister Lodema Spurrer has just returned home from the hospital, where she underwent an operation.

## Far West Stake

Richmond

At the annual business meeting December 15 the following officers were elected: Pastor, William Hamann; director of church school, William Ferguson; chorister, Oscar Case; branch secretary, A. A. Hughes.

The week of prayer was observed by the Saints. Attendance at church services was lower than usual on account of sickness and death, yet much encouragement was gained, and a feeling of brotherly love and peace was mingled with a deeper appreciation of God's goodness and blessings. It is our prayer that we will be diligent in the work assigned us to do, so that we shall not have time for the things which mar the beauty of harmony and cooperation.

The sudden passing of Brother and Sister Lloyd and Ione Graybill is keenly felt. We believe that we needed them to do all they could for the advancement of the work here, but looking to Christ, we acknowledge his wisdom, and say to each other, "They are just away." May the Lord comfort the bereaved ones.

Harriet Prosser Cato passed away at the home of her daughter, Mrs. Grace Kugler, January 5, being seventy-four years old. She had come from Idaho in August. She was the widow of Elder James N. Cato, who preceded her several years ago. Her funeral was held from the Saints' church in Richmond January 8, in charge of Elder O. W. Okerlind, missionary to Idaho. Interment was in Norborne, Missouri, Cemetery.

Sacramental services held here January 4 with Elders Hamann and Case in charge had as visitors six members from Liberty Street Branch, Independence.

Hilliard Hamann and Aarona Booker, students at Grace-land College; Marie Kugler, in training at the Independence Sanitarium; and Velma Graybill, of Council Bluffs, Iowa, were among the holiday visitors with homefolks.

We are looking forward to the visit of Moses Hinderks, of Stewartsville, who is to be here January 18.

Visitors are always welcome at historic Richmond.

## Holden Stake

Atherton

December 21 was the day we chose for the Christmas entertainments. At the eleven o'clock hour, the children, under the leadership of Sisters Bogue and Gladys Beebe, responded to the message of the birth of Christ. In the evening, the choir and the glee club, under the direction of Sister Hughes and Sister Holman, combined to give a most interesting program.

The children voted to sacrifice their usual treat this year, and gave their offering to the church. The night before Christmas, Sister Holman took the glee club out caroling. They went as far as Independence and serenaded Pastor A. E. Allen and family. After visiting at the home of Bishop Koehler, who invited them in, many other families were serenaded.

Brother McWethy, of the stake presidency, was here again December 28, and occupied at the eleven o'clock hour. He asked these questions: "What have you done for Christ in the year that is past? What will you do in the year that is to come? Do you know how to do for Christ?"

In the evening, a group of young people from Lees Summit gave a play entitled, "Christmas at the Inn," taken from December Vision. We express appreciation to these young people who chose to bring to Atherton this interesting little play.

New Year's Day the men met at the church and worked all day. Among this number was Brother Allen, pastor, who is also counselor to the stake bishop, as well as auditor of the general church.

Sacrament was observed with earnest resolutions for the new year, and a good spirit prevailed.

In the evening Otho Clark preached on his favorite subject, "Stewardship," and many said he did his best.

Last week the men again showed their desire to help one who was unable to do his work, when they met in the field of Brother John Thompson and husked his corn. Brother Thompson had the misfortune to break several of his ribs.

January 11 the morning service was in charge of the teachers of the branch, Brothers Van Tuyl, Guy Hanson, and L. L. Bogue.

In the evening Bishop J. A. Koehler preached an excellent sermon on the prophecies and promises of God fulfilled.

## Ava, Missouri

Recently our little church seven miles from Ava has undergone some improvements inside and out. Money for this work was raised by the Women's Department. A pie social was held at the church October 10, and a box social at the home of Brother and Sister Davis November 7. The proceeds amounted to nearly thirty dollars.

December 21 District Missionary W. E. Haden called on us and preached at the eleven o'clock service.

Now that the church has been repaired and is more comfortable, we hope Elder Haden will return and hold a series of meetings.

The Christmas entertainment occurred December 24. A program of dialogs, recitations, and songs was well received. Christmas numbers were given by the branch orchestra.

Because a number now work away from home, the congregation is not so large as formerly. We hope some of these will soon return.

## Kansas City Stake

Central Church

Harmony and beauty characterized every phase of the church school last Sunday morning, beginning at 9.45 and continuing until 11.45. Apostle M. A. McConley was the speaker in the service period, and music was by the choir. In the evening Patriarch J. T. Gresty was the speaker at another of our special Sunday night services. Music was supplied by the octet from the choir.

A committee of those interested in dramatic work has been formed to produce a series of dramatic worship programs for the Sunday night services. Each program will carry a theme and present a message.

Tryouts for the Central play, "Mansions," in the O. B. K. play contest were conducted Sunday evening. The contest will occur at Central Church March 2, 3, and 4. Three plays will be given each evening.

Sister B. B. Root will give an eight-week series of lectures on "The Growth of Christian Personality," beginning at Fourth Church, Forty-third and Garfield, at 6.30 next Sunday evening. A large class is organized there. Central teachers whose duties prevent them from taking Sister Root's class during the Sunday morning hour, have been invited to meet the class every Sunday evening.

Second Church

The Saints are striving to keep the latter-day gospel before the minds of the people in this vicinity. Attendance at meetings is small, but we hope for improvement. Sickness and removal of many to other neighborhoods and cities have left only a few to carry on the work.

There is always something special on such days as Grace-land College Day, Decision Day, and Rally Day.

Of late speakers have been Elders Alvin Knisley, Ross Higdon, E. W. Lloyd, P. J. Raw, E. S. Zink, G. T. Richards, George Mesley, H. H. Sevy, and Pastor F. A. Evans.

Sister Iva McCaulla held a Halloween party at her home. Sister Homer Waddell donated the doughnuts, which were sold and the proceeds given to the Auditorium.

The leader of the O. B. K.'s is Mildred Lungwitz. We are proud to say that she is doing splendid work with the young people. This organization presented a program Christmas Eve. After the entertainment the young people sang Christmas carols to some of the sick members.

Some of the members had a New Year's Eve watch party at the home of Pastor F. A. Evans.

Sister Zink is much better, and the little son of Brother and Sister M. J. Flynn is improving in health.

## Observes Week of Prayer

South Boardman, Michigan, January 4.—I am happy to write of a delightful experience I enjoyed today at home, isolated from church services because of age, poor health, and bad roads. I was thankful for the appointment of a week of prayer and the suggested scripture lessons or readings. I read them thoughtfully and prayerfully, and at the hour of prayer and sacramental service, I tried to unite my petitions with those of the faith, and this I shall continue to do. I know that I was permitted to enjoy a portion of God's Holy Spirit. I felt that he owned me for his child as I tried to unite my prayers with those of the Saints assembled together. In my heart I was moved to say: "I thank thee, O God, for a prophet to guide us in these latter days."

I am thankful for the gospel and all that it means. I know it is of God and his Christ. I have received many evidences of the truthfulness of this grand work, and I am grateful for all God's blessings. I pray that he will hear us as we offer our petitions at this time and that his work will prosper and be accomplished in his own due time. I wish that I could be of greater service, and I try each day to do the best that I can. Though I am isolated I am happy, and all that I have belongs to God.

ORMA GARDNER.

## Topeka, Kansas

621 Jackson Street, Floor 3

A junior church service was conducted by Sister Mildred Goodfellow the morning of November 16, the theme being "Doing Our Part."

Late in November the young people's class was entertained at the home of Sister Fern Weedmark. Thirteen were present to enjoy the dinner and make plans to attend the young people's meeting of the district at Atchison, November 30.

December sacramental hour was in charge of O. E. Weedmark, F. O. Kelley, and R. J. Crane, of Kansas City Stake. Brother Crane gave a talk to the Sunday school on "The Christmas Offering."

The Young People's League gave a chili supper at the home of Sister John Killen the evening of December 11. This was its first project, and the experience of doing something to boost the Christmas offering was much enjoyed.

Members of the priesthood occupying the pulpit during the last month were F. O. Kelley, G. G. Phillips, and O. E. Weedmark.

The evening of December 14 was the occasion for a talk by Sister Pitsenberger at the Recreation and Expression Department meeting. Many experiences were related concerning her vacation and trip with Mrs. Sarah Welch in Southern California. Points and branches visited were Hollywood, Los Angeles, and San Diego.

The annual Christmas party and exchange of gifts by the Women's Department were held at the home of Sister C. J. Sheets December 19, where Christmas dinner was enjoyed. The proceeds of the apron sale December 20 and also of the box supper at the home of Sister Weedmark were turned over to the building fund. This marked the close of a

splendid year of work under the leadership of Sister Helen Hays.

The Christmas entertainment was held the evening of December 21. Appropriate decorations with a tree and treats for the children added to the pleasure of the occasion. Those on the committee were Helen Hays, Mildred Goodfellow, Emma Happe, L. M. Pitsenberger, and F. O. Kelley.

The annual business meeting was held December 28 and the following officers were elected: Branch president, O. E. Weedmark; branch clerk, Sister H. C. Pitsenberger; custodian of funds, F. O. Kelley; musical director, Sister Anna Alfrey. The new plan of religious education was adopted. F. O. Kelley was chosen church school director; home visiting director, B. F. Deller; leader of adult division, Sister Mary Sheets; young people's division, Sister Fern Weedmark; children's division, Sister Mildred Goodfellow. The service rendered the branch by G. G. Phillips while he was pastor is appreciated, and we trust that his business affairs will enable him to assist much in the coming year.

Saints and friends of Sister Sarah Williams who has passed through a serious illness, will be glad to know that she is recovering. She continues to need the prayers of the Saints.

MRS. H. C. PITSEMBERGER.

## Saint Thomas, Ontario

The Women's Department met in the church December 15 for the election of officers. The following were chosen: President, Sister Ira Kinsman; vice president, Sister Cordery; secretary, Sister L. Burger; treasurer, Sister G. Taylor. The financial depression has touched Saint Thomas, and the Women's Department has done much relief work.

The Christmas tree December 22 proved a success in every way. Brother Kelley acted as chairman of this undertaking. The sisters who were back of the entertainment and Christmas treats are to be commended for their work.

Credit is due Sister Burger for splendid Christmas music and the contributions of the choir.

Saint Thomas Branch met its obligations during the drive made in December to the amount of \$206.20.

Sacramental service January 4 had for the encouragement of the Saints a degree of the Holy Spirit's presence. The Saints were assured that God is well pleased with our efforts to serve him.

The young people met to organize and choose officers for the year. Reports were read showing the progress made during the year. The following selections were made to direct the work this year: President, William Duncan, jr., elected by the branch; vice president, Margaret Ford; secretary, Eva Johnson; assistant secretary, Donald Duncan; treasurer, Emily Saint John; chorister, Audrey Le Courtois; assistant chorister, Winnifred Hitch; pianist, Hazel Ford; assistant pianist, Sister Harry Rock; librarian, Kenneth Duncan, and assistant, Walter Rock. Teachers are Sisters Hazel Ford and Edith Stephens, assisted by Margaret Ford and Audrey Le Courtois. Following the election a program and lunch were in charge of the officers and teachers of the department. This meeting is growing in popularity. One teacher was sufficient at first.

In the report of the annual election of officers, which appeared in Saint Thomas news, page 1419, *Saints' Herald* for December 31, 1930, there is some confusion of names. The counselors to the president of the branch are Elder Albert Cordery and Nelson Kelly, priest; secretary, Sister L. J. Burger. Auditors are Hazel Ford and Colin Hammond.

Many of the Saints enjoyed the message delivered by the choir in *The Messiah*, which came over the radio December 21, sung by a part of the Messiah Choir of Independence. The words were very clear and distinct.

YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE

## Independence

### Stone Church

Brief talks by Apostles M. A. McConley and J. F. Curtis have opened the church school sessions on the last two Sundays for the adult and junior young people who meet in the main auditorium of the Stone Church.

Pastor John F. Sheehy spoke at the eleven o'clock service Sunday morning on the subject, "Judge Not." We judge folks entirely too much by outward appearances, he said. Hereafter let us try harder to see the inner man; let us try to have more human sympathy and understanding; let us try to fulfill the "new" commandment, "Love one another." Elder W. Wallace Smith presided and was assisted by Bishop J. A. Becker.

Under the direction of Paul N. Craig, the Stone Church Choir sang the anthem, "Hear My Prayer," by Mendelssohn-Bartholdy, Nina Grenawalt Smith singing the soprano solo. Organ and George Miller played the "Grand Aria" as an organ-piano offertory; each also played a solo number.

"Faith in Others" was the theme and keynote of the junior young people's worship service in the lower auditorium, and Elder E. E. Closson delivered a splendid sermonet. "The Good Bishop," a story, was told by Miss Ella Jones. Music was furnished by the congregation, by a double duet of girls, by Mary Grace Pruitt who played a piano solo, and by Joy Harder and Wilma Luff, pianists. The pastor and his assistant were in charge.

In the evening the second of the series of historical plays written by Brother E. A. Smith, "Joseph Meets a Minister; the Story of the First Vision," was presented under the direction of Sister Leonard J. Lea. Miss Allegra Luff, Reginald Smith, and H. A. Koehler made up the play cast. Congregational singing, led by Elder John F. Sheehy, and a sermonet, "Can a Man See God?" by Elder Leonard J. Lea, preceded the play. Music, drama, and sermonet combined to produce a program enjoyed by the large congregation. Elder J. F. Sheehy was in charge of the hour, assisted by Elder H. O. Smith.

Two well-known women of the church have been called to the beyond in the past few days. Sister Julia Maria Danielson, seventy-one years of age, died January 11 at the home of her daughter, Mrs. Carl N. Hynden, Fairland Heights, where she had lived for the past three years. She had been ill ten months. Surviving besides Mrs. Hynden are a son, Henry C. Danielson, of Los Angeles, California; and three sisters: Mrs. W. H. Sumption and Miss Ella Hayer, of Lamoni, Iowa; and Mrs. W. E. Hougau, of Blythedale, Missouri. A short funeral service was conducted in Independence in charge of Elder W. A. McDowell. The body was taken to Lamoni for services at the Brick Church and interment in Rose Hill Cemetery.

Sister Iva Myrtle Roberts, fifty years of age, passed away January 17, at the home of her daughter, Mrs. J. Woodruff Barbour, west of Independence, after an illness of nearly six months. For six years Sister Roberts was a technician on the staff at the Independence Sanitarium, and for three years filled a similar position at the Mercy Hospital in Kansas City. She spent one year in Lockhart, Texas, in the same work. Besides her daughter, she is survived by five brothers: Frank Peterson, Saint Joseph, Missouri; Fred O. Peterson, Bristol, Tennessee; Edward O. Peterson, Bagnell, Missouri; John W. Peterson, Bay City, Michigan; and Bert E. Peterson, Independence; and two sisters: Mrs. Lois Stephenson, Independence; and Mrs. Ardella Cox, Kansas City, Kansas. The funeral was conducted Monday from the home, Elder W. B. Paul in charge, the sermon by Elder J. M. Terry. Interment was in Mound Grove Cemetery.

### Second Church

For some reason, new year's resolutions perhaps, or good weather, services for the first two Sundays of the year were characterized by excellent attendance.

Communion service, January 4, was conducted by Elder T. A. Beck assisted by A. K. Dillee and F. N. Mortimore. Apostle Clyde F. Ellis talked for several minutes, his thoughts adding inspiration to the meeting.

Other members of the Quorum of Twelve who have been with us this year are Apostle F. Henry Edwards, who preached the evening of the first Sunday, naming God as our greatest need and sin as our greatest menace, and John F. Garver, who delivered a forceful discourse the morning of January 11, being assisted in the stand by D. T. Williams. At this hour a large congregation listened to the sermon, some coming from other branches and some being strangers to us. Sister Irene Barnhard sang a solo. Brother Edwards spoke again in the evening. And last Sunday night E. J. Gleazer was the speaker.

Following the church school session in the morning on Sunday, Elder A. W. Whiting preached to the Saints.

### Walnut Park

As usual the morning prayer service was a busy and profitable hour, with more than the usual attendance. To some this old-time prayer meeting means more than any other service of the day. They feel their need of this hour of meditation, prayer, and song, the exchange of spiritual experiences, the nearness to the Father and renewed courage that come with the grateful acknowledgment of his goodness. W. T. Gard, Eli Kester, and Orlando Nace were in charge.

At Sunday school it was evident that the new officers are studying thoughtfully their duties and privileges as shown by the numerous announcements for special meetings for various groups. The coming week may see a number of workers' plans in operation. For the special number before closing, the orchestra furnished a trio of violinists.

Apostle J. A. Gillen occupied at eleven o'clock with his usual intense interest in his subject. He took for his text one used by a former apostle, "Let us go on to perfection." Our growth must be constant; thus we may be growing perfectly, even while we are yet imperfect, going through a transformation which approaches gradually the divine likeness. The pastor presided at this service, the invocation being by Elder Lyman Smith. The anthem, "Praise the Lord, O my soul" by Rolfe, was the offering of the choir.

C. G. Closson has been appointed assistant to Ruth Bryant, supervisor of young people, and their first venture was a fellowship service Sunday evening at six o'clock preceding the lesson period. E. E. Closson, invited to be present, led in a question and answer contest on Bible information. This was enjoyed to the extent that it was voted to carry on the contest next Sunday. All are invited to take part, or to observe.

Miss Myrtle Weber has returned from her vacation and will resume her place as "Methods" instructor. The class in "Vocational Guidance" enjoyed a talk by R. M. Ryan, consulting engineer for the General Electric Company, on "Engineering as a Vocation." He will continue on this subject next Sunday evening.

At 7.30 the choir, thirty-one in number, presented an anthem, "Father, Thou Hast Been Our Dwelling," Sister A. C. Dobson directing, Sister Carletta Norman, pianist. An illustrated lecture followed by C. G. Closson on "The Pilgrim Fathers," he having secured slides from the Graphic Arts Bureau.

### Spring Branch

Three treats were in store for the Saints of this congregation January 11. Elder R. V. Hopkins spoke to the young people's class during the church school session on "The Quality of the Home," and at the eleven o'clock hour Apostle J. A. Gillen preached a fine sermon. Apostle J. F. Curtis talked in the evening.

The early morning prayer hour last Sunday was marked by a splendid service. At the church school Elder W. A. McDowell spoke to the young people's class, and preached at

eleven o'clock. He presented much food for thought to a large congregation.

Bishop J. A. Koehler talked in the evening.

The evening of January 16 the young people's class of the church school and its teacher were entertained at the home of Pastor and Sister J. E. Cleveland. Every guest voted the host and hostess splendid entertainers.

#### *Enoch Hill*

The funeral of John Arthur Hartman, one of our school-boys, who died from an accidental gunshot wound at the home of his parents, Brother and Sister Clyde Hartman, January 8, was held at the church Sunday afternoon, January 11, there being a large crowd of sorrowing relatives and friends present. The boy, who was thirteen years old, attended Alton School. He is survived by his parents, three sisters, Ola Ruth, Bernice Evelyn, and Elsie Lee, and other relatives. Elder W. D. Bullard preached the sermon, assisted by Elder O. W. Sarratt.

A service for the purpose of installing the church school officers for the year was conducted the evening of January 11, Elder G. G. Lewis speaking on the theme of the evening, "Building for 1931." Teachers and officers, seated on the platform, were introduced by the presiding officers, and, in turn, presented their assistants.

That morning Apostle Clyde F. Ellis preached on "It Is Much Better to Obey Than to Sacrifice."

Chili and pie *a la mode* were chief appetite attractions served at a benefit supper held at Liberty Street Church, Friday, January 16, by the young people's organizations of that congregation and Enoch Hill. The number who came, though small, received a special treat in the program. Guest talent included George Anway who sang two tenor solos, and Blaine Bender, who gave two readings.

For speakers last Sunday Enoch Hill had Bishop Charles Fry and Apostle J. F. Curtis. These visiting members of the ministry were made welcome, and gave their contributions to the program with earnestness and sincerity.

### Laurel Club Activities for 1930

The year 1930 was one of the busiest for the club since its organization, May 17, 1906. The fact that last year was an important one for both the general and local church added to the opportunities of which the club was quick to take advantage for the furthering of its purpose—the furnishing of the kitchen and dining room in the Auditorium. Over a period of years, funds have been accumulated by the club to accomplish this aim. And the occasion of the Centennial Conference seemed opportune for the Laurel Club to make its biggest permanent investment in equipment for the Auditorium. A sum of approximately eight thousand dollars from the club's funds was spent for equipment.

The women have gained considerable experience in efficiently serving large crowds; and although the new equipment was used for the first time at the conference, the visitors were satisfactorily cared for. Meals were served at the conference beginning April 5 for fifteen days, between two and three thousand meals being served each day.

During the year a number of dinners and banquets were served, the net proceeds of which were added to the fund which the club is accumulating to furnish additional kitchen and dining-room equipment for the Auditorium. On New Year's Eve, 1929-30, church members from all congregations in Independence gathered for a New Year's party in the basement of the Auditorium. Light refreshments were served by the Laurel Club, which netted \$20. An informal dinner was served to local bishops and deacons January 31, 1930, which was attended by one hundred men. A special effort was made among local members in February to provide a floor for the Auditorium gymnasium, and a special dinner was served to an organization committee of sixty.

When the Australian delegation arrived at General Conference, an informal dinner was served to them by the Laurel Club on the evening of their first day in Independence. On March 18 a bankers' convention was entertained with a banquet at which sixty plates were laid. During the late spring a dinner was served to a group interested in religious education, Brother George Lewis being the guest of honor. In the late winter a five-dollar banquet was given for the purpose of raising money for the Auditorium gymnasium floor. One hundred and two attended this event. The proceeds were added to the funds of the club, and a gift of \$1,500 was made by the Laurel Club toward the cost of the new floor. April 4 a banquet was held by the members of the Quorum of Seventy, which was attended by one hundred. The Laurel Club remembered President Smith's birthday and invited a number of guests to spend a social evening in his honor at the home of Mrs. T. J. Watkins. A birthday cake was presented. When Apostle Paul M. Hanson returned from England prior to last General Conference, the Laurel Club arranged a reception and dinner for fifty persons in his honor. A birthday cake was presented in honor of his birthday, which occurred on January 8. Following the General Conference, a banquet was served for seventy-five members of the Y. K. T. Stone Church School Class and in September another for seventy-five members of the intermediate department, and a dinner for the junior department, at which seventy were present.

A banquet for the Service Star Legion was provided for three hundred members of that organization. An informal dinner, served to the men and their wives interested in the financial affairs of the church in Independence, was the occasion for the introduction of Elder J. Stanley Kelley to his associates, when he was placed in charge of the finances in Independence as the representative of the Presiding Bishopric. The annual bazaar which the Laurel Club has held for a number of years gave way this year to a carnival in the Auditorium basement at the close of the Harvest Home Festival. A rummage sale, conducted by Mrs. Newcomb and Mrs. Dunn, cleared about \$40, which was added to the club treasury.

The Laurel Club published a cookbook which was placed on sale during General Conference. A number of copies are still available.

Under the general direction of the Laurel Club, Mrs. Harvey, assisted by Mr. Harvey, Mrs. Matthews, and Mrs. Downs, has been conducting a lunch room in the Auditorium; and although a small profit is realized from this undertaking, it is chiefly maintained for the convenience of the members of the office force who buy their noon meals and for visitors and tourists who come to the Auditorium.

The net profits from serving meals at the last General Conference amounted to \$4,700. The total income for the year was \$14,115.56. On January 1, 1930, the club paid tithing to the amount of \$125.60. Three large cash gifts have been made during the year, one of \$1,500 toward the gymnasium floor as mentioned above, another of \$2,500 to the new Sanitarium Building, and \$8,000 was spent for new equipment for the Auditorium kitchen and dining room. The Club closes a most profitable year with a balance of \$4,135.13, which is carried on deposit with the Presiding Bishopric.

### Good Times for February

All who are interested in recreation and social times for the young people will be glad to read an article in the issue, of *Vision* for February, 1931, entitled "Plan a Peppy Party."

This is not the only reason for getting *Vision*. There are other interesting and useful articles for people of all ages. If your young people like to read stories, and most young people do, they will find some good ones in *Vision*.

Leaders of young people should encourage their young friends to take and read this magazine. It is their work to lead young people to the right things of life.



## Fulton, Iowa

January 5.—Election of officers occurred here December 21, and I was sustained as president of Fulton Branch. I was first elected to this office June 16, 1888, and have held it ever since. My oldest son was this year elected to assist me, and another son was made the superintendent of Sunday school. Every officer and teacher took up his work the first Sunday of the year without a jar. There was good attendance at Sunday school and communion service.

We believe that the financial effort recently put forth has benefited this branch. Interest during the past two months has been good.

The fine Christmas program was well attended. The tree was loaded with gifts. At the conclusion a candle and song drill by eight members of the Sunday school was very effective. Arleen Heide, four years old, sang "Holy Night," her mother accompanying.

JOHN HEIDE.

## Fargo, North Dakota

*Bungalow Church, 1423 First Avenue South*

Annual business meeting was held December 17, Elder C. J. Smith, missionary and district president, in the chair. It was voted to adopt the new plan of religious education. Elder Harry Ratcliff was elected branch president. The following Sunday evening the pastor called another business meeting, at which time Sister R. H. Freeman was chosen director of the church school; supervisor of adult division, Vera Ratcliff; supervisor of young people's division, Ferne Shackow; supervisor of children's division, Leola Henneman; pianist, Elsie Brown; chorister, Sister Ratcliff; branch clerk, Courtney Rotzien; financial officer, Bernice Brown. It was voted to adopt the envelope system for raising finances.

The Department of Women held an open meeting December 12 after church. The program consisted of a duet by Virginia Walker and Ina Freeman; Elder Lester Wildermuth gave a talk entitled, "Others"; a solo by Sister Ratcliff; an address by Elder Ratcliff on "Loyalty"; a duet by Sisters Hunter and Ratcliff; a reading, "In the Valley of Shriveled Hearts," Sister Rotzien; and a recitation, Jean Good.

Elder Lester Wildermuth preached two fine sermons before leaving for the holiday vacation at his home in Illinois.

Elder Thomas Leitch spent the holidays visiting and encouraging isolated Saints.

The Sunday school gave a Christmas program Sunday evening, December 21. It was well attended by members and friends and consisted of recitations, songs, tableaux, a dialog, "Inasmuch as Ye Have Done It," a play, "Christmas at the Inn" taken from *Vision*. At the close Santa Claus appeared with treats for all.

Patricia Jean, infant daughter of Brother and Sister Frank Stowell, was blessed at the opening of the Christmas program by Elder Ratcliff.

Saints here were much surprised to hear of the recent marriage of Elder Swen Swenson at Independence. All join in wishing the couple a happy wedded life.

A pretty unveiling service was held at the close of the Sunday school December 28, when the picture, "The Hope of the World," was presented as a gift to the school by the officers. Elder Ratcliff made the presentation, after which the school sang, "Jesus Loves the Little Children of the World." Then came the story, "The Artist Who Forgot Four Colors."

The total Christmas offering for the year was \$92.05. Members living outside the branch sent in \$63.50, making a total of \$155.55.

The members were saddened to hear of the death of Brother Ed. Yockum, of Mapleton, North Dakota. He has been in ill health for a long time, and suffered a stroke prior to his death. Left to mourn are his wife and four children.

The sympathy of the Saints is extended to the bereaved family.

The contest between the Willing Workers and the Busy Bees resulted in the latter team winning by one hundred and forty-three points. The losing side entertained the winners with a party. The children's group met at the home of Brother John Rotzien the afternoon of December 31, and the adults and young people gathered at the home of Brother Ratcliff in the evening. Members were divided into groups for making candy and pop-corn balls and playing games. Merriment marked their watch for the new year.

IRENE E. ROTZIEN.

## Cleveland, Ohio

Cleveland Branch observed Christmas with programs on Sunday, December 21, the children presenting an attractive entertainment in the morning. In the evening the branch musical director was in charge, and the "message of the season" came from the pastor, P. E. Farrow. There were solos from our talented singers, and anthems from the choir and from a female chorus. Meditation, organ music, and Christmas carols contributed to the enjoyment of the evening.

For this day the church was prettily decorated by Sister A. E. Mehlisch with evergreens, poinsettias, and a large painting by Frank Webbe, of the manger scene.

The evening of December 23 the church school had a Christmas tree entertainment. The program was in charge of Arlene Andes, S. Talbot, and Virginia Webbe. The children took their parts well, and Santa Claus distributed the Sunday school treat.

"Mispha" is the name given a club recently organized and composed of thirty-six members of the younger people. The object of this organization is to further a congenial feeling among this group by social affairs and entertainments both pleasant and remunerative.

The Boy Scouts have reorganized under the leadership of Rex Mason, and at present number sixteen members. A flag was given the scouts by Sister Bradley.

We are beginning the new year with optimism, regardless of the depressing times, and though a number are confined to their homes through illness our services are well attended.

## Bisbee, Arizona

Bisbee enjoyed a visit from Elder George H. Wixom, who arrived December 16 and preached that evening. He also preached Thursday, Friday, and Saturday evenings and Sunday morning. Then followed a basket lunch at the club building where we meet. In the afternoon he baptized Ira Cunningham, whom he had interested in the gospel in previous visits while he acted as state missionary. Last May he baptized Sister Cunningham, along with several others. We are happy to see the husband and wife united in the gospel and feel that two staunch members have been added to this branch. They were thoroughly converted before they asked for baptism.

Sunday evening the Christmas program was well given. Brother Wixom then departed for his home in San Bernardino, California, for the holidays. We enjoy his visits and hope his travels again bring him this way.

State Missionary S. S. Smith arrived in Bisbee the morning of January 10 and preached that evening to a good congregation. He preached again Sunday morning and in the evening, besides giving a short talk to the Religio. In his morning sermon he urged the Saints to pay their tithing. He has promised to return in about six weeks.

The young people of the branch have reorganized the Department of Recreation and Expression, and they presented a good program Sunday evening. This will surely result in growing interest in church activities among the young people.



## MISCELLANEOUS

### Attention Priesthood of Central Oklahoma District

Will you please get your reports for the past year to me not later than February 1, in order that the information may be compiled ready for use at the district conference? The conference of Central Oklahoma district convenes at Tulsa, February 6, 7, and 8.—*Anna Rowland, district secretary, Piedmont, Oklahoma.*

### Conference Notice

Des Moines district conference will be held in Des Moines, Iowa, February 6, 7, and 8. The first meeting will be a banquet Friday night, February 6. Business session on Saturday. Bishop A. Carmichael is expected to be in attendance at the conference.—*Margaret Wilkinson, secretary; Henry Castings, president.*

### District Institute

Clinton, Missouri, district institute will be held at Butler, Missouri, February 7 and 8. Commencing at 10 a. m. Saturday, classes will be conducted on the following subjects for two class periods each: "*The Importance of Suitable Selections and Arrangement of Music in the Church School,*" Pauline Keeble; "*Methods of Teaching and How to Select Suitable Material,*" Gertrude Lewis; "*Necessity of Child Training and the Junior Church,*" Mabel Martin; "*Financing the Church School,*" one class period, C. C. Martin. "*Branch Organization and Administration,*" 2 p. m. Sunday, Birch Whiting, district president. Butler Saints are entertaining this institute. The noon meals will be served at the church. In accordance with the requirement of a district resolution, a charge of fifteen cents each will be made for these two meals. All other meals will be served in the homes free of charge. The institute will be conducted on problems that are practical and of vital importance in the district. All members of the priesthood and church school officers are urged to be present, and all others are welcome and will receive much benefit by attending.—*C. C. Martin, district director of Religious Education, Fort Scott, Kansas.*

### District Banquet

The Des Moines District will hold its annual banquet Friday, February 6, at 6:30 p. m., it being the first meeting of the district conference. The theme for the banquet is "*Soldiers of the Cross by Living the Fourfold Life.*" Toasts will be given on the following phases: Mental, physical, social, and spiritual. Other numbers and music will complete the program. Elder E. E. Crownover, of Boone, will serve as toastmaster, and Bishop Albert Carmichael will be the principal speaker. Reservations at 50 cents a plate should be mailed with check to the writer.—*Stephen Robinson, 2212 Thirty-ninth Street, Des Moines, Iowa.*

### Our Departed Ones

THOMAS.—Agnes Agatha Abraham was born October 30, 1893, at Au Sable, Michigan. She became a member of the church February 22, 1914, being inducted into the kingdom by E. A. Thomas at Cleveland, Ohio. Was the wife of Benjamin Heber Thomas, of Detroit, Michigan, and the mother of three children, Howard, Virginia, and B. H. Junior. She passed away January 1, 1931, at Detroit, leaving her family, other relatives, and many friends and neighbors. She was a devoted member of the church and a good wife, mother, and home builder. The funeral sermon was by Hubert Case.

MARTIN.—Charles B. Martin was born January 14, 1867, at Pomeroy, Ohio, and joined the church March 20, 1904, at Woodbine, Iowa, being baptized by W. A. Smith. He died January 3, 1931, in Kansas City, Kansas, where his funeral was conducted by George Richards and H. H. Sevy. For several years he was a great sufferer, but many times he received a blessing through administration. Beautiful floral offerings came from the orders of conductors and trainmen, of whom he was a fellow worker for years. The deceased was a friend to the ministry, and the circle of his friendship included many people. Surviving are his wife, Nellie Hawley Martin, three daughters: Mrs. Roberta Scofield, Lincoln, Nebraska; Mrs. Chloe Swam, Kansas City, Kansas; and Mrs. Corinne Glass, Kansas City, Missouri. Interment was in Mound Grove Cemetery, Independence.

HARTMAN.—John Arthur Hartman, son of Mr. and Mrs. Clyde E. Hartman, was born in Independence, Missouri, June 12, 1917, and passed from this life January 8, 1931, at the home of his parents, 1404 South Osage Street. John was a student at the Alton School. He leaves to mourn his passing his parents, Mr. and Mrs. Clyde E. Hartman; three sisters: Ola Ruth, Bernice Evelyn, Elsie Lee; his grandfather, Mr. Mell Henderson, of Kansas City, Missouri, a number of other relatives, and many friends. Funeral services were held from the Enoch Hill Church, Sunday, January 11. Elder W. D. Bullard delivered the sermon, assisted by Elder O. W. Sarratt. Interment was in Mound Grove Cemetery.

NELSON.—Wallace Arnold Nelson, son of Mr. and Mrs. W. E. Nelson, was born October 18, 1906, in Francis, Saskatchewan, Canada; passed from this life December 28, 1930, while bathing in the Pacific Ocean at Venice Beach, California. For the past ten months Wallace had made his home in South Pasadena, California, being employed by the National Theatre Supply Company. On October 18, 1914, he united with the Reorganized Church of Jesus Christ of Latter Day Saints, being baptized and confirmed by Elder Thomas J. Jordan, at Benson, Canada. Wallace was a graduate of Graceland College, belonging to the class of 1926; he also was a graduate of the University of Chicago, year 1928. His father and mother having preceded him in death, he leaves to mourn his passing three sisters: Mrs. K. C. Harder, Woodbine, Iowa; Miss Doris Nelson, Des Moines, Iowa; and Miss Marie Nelson, Steamboat Rock, Iowa; his grandmother, Mrs. Sarah L. Weed, of Phoenix, Arizona, a number of other relatives, and a host of friends. Funeral services were held from Stahl's Funeral Home Saturday, January 10. Apostle E. J. Gleazer was the speaker, assisted by President Floyd McDowell. Interment was in Mound Grove Cemetery, at Independence, Missouri.

JOHNSTON.—George Johnston was born at Atchison, Kansas, January 9, 1871, and passed away at Spokane, Washington, December 1, 1930. He was baptized July 15, 1891, and was a faithful member for thirty-nine years. Was ordained an elder December 14, 1913, in Spokane, by T. C. Kelley and G. W. Wilcox. The funeral was held in the Spokane Church, Patriarch Richard Baldwin preaching a wonderful sermon. Interment was at Riverside Cemetery, Spokane. Left to mourn are his widow, Lulu B., his three daughters: Elizabeth, Ethel, and Margaret; a niece, Mrs. B. F. Moats, of Kansas City, and one brother, Atchison, Kansas.

MAYNARD.—Frances Shippy, daughter of John and Sophronia Shippy, was born in Laporte, Indiana, October 23, 1842. She became a member of the church June 15, 1879, at Cedar Springs, Ontario, being baptized by George Cleveland, and spent her life in service to her church. At the reunions each summer at Erie Beach, she was a devoted listener. She passed beyond December 18, 1930, at her home in Cedar Springs, where she had lived more than sixty years, beloved by all her neighbors. The funeral was conducted by Elder David Snobelen in the Saints' church, choirs of the United Church of Canada and the Saints' church singing some of her favorite hymns. She was a beloved relative and friend and a good neighbor. Left to mourn are four sons: Fred, John, and Gilbert, of Cedar Springs, and Alex, of Alberta; and a daughter, Mrs. Henry Dammam, of Detroit. Her husband died seventeen years ago. There also survive a sister, Mrs. Walter Claus (Miriam Shippy), of Harrow, Ontario; and a brother, Saleda Shippy, Lamoni.

GIVENS.—Ruth Martha Givens was born July 14, 1908, at Wellsburg, West Virginia. She was baptized into the church in 1916 by Elder L. D. Ullom. Died December 29, 1930, at her home in East Liverpool, Ohio. She leaves her parents, Mr. and Mrs. John Givens, four brothers: Hyrum, Samuel, Clarence, and Raymond; and one sister, Mae. Funeral services were held in the home in charge of Elder William Richards, sermon by Elder James E. Bishop. Interment was at Bellaire, Ohio.

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By Howard W. Harder

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Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
Leonard J. Lea, Managing and Assistant Editor.  
Leta B. Moriarty and Leslie E. Flowers, Assistant Editors.

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Questions of church administration should be referred to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, The Auditorium, Independence, Missouri. Questions of church finance should be referred to the Presiding Bishopric, of the same address.

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# THE SAINTS' JOURNAL

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST

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Number 4

## The Auditorium

About five years ago, to be exact on February 1, 1926, work was begun on the Auditorium. That occurred after a delay of some years following the subscriptions and donations from Saints and friends for that purpose. It had been my fond hope that work on the edifice would be continuous until completed; but that is another hope delayed by circumstances and conditions.

However, we can congratulate ourselves that it is in a state where it can in some of its appointments be used continuously and in others occasionally as demanded. Two General Conferences have been held in the spacious auditorium, and its great advantage, though only partially completed, causes some of us to look forward with renewed hope to the day when the whole building will be finished and ready for general and local continuous use.

Even with its facilities limited by its incomplete state, the building has become a part of church activities and life which is noteworthy, and it is at least my hope that its functions may be gradually expanded, though present conditions have forced a cessation in the work of completion indefinite in duration.

Buildings and building program mark stages in a people's development, and it is an interesting matter of conjecture what the Auditorium will eventually symbolize in the life and progress of our people.

F. M. S.

## On Following Jesus

Nothing is ordinary. Nothing is humdrum. Nothing in any corner of the earth is commonplace. Everywhere there is that which is beautiful and true and just if we have eyes to see it. But the rush of the age has blinded us to many rare benefits. Modern miracles of light and comfort and conveyance and entertainment are accepted as matters of course and are not appreciated until their contributions to society are suddenly denied. Not only that, but we in our blindness are hourly passing by opportunities for the little tendernesses, courtesies, and cheering acts which make life livable. We boast

that we live in a machine age, and talk long and learnedly of efficiency, advertising, large scale production, and scientific methods. But in those extraordinarily rare moments between finishing one task and beginning another, we come face to face with ourselves and the realities of life, and are dissatisfied. We wonder.

Just how far do cheering words go in the lives of the sad? How much do children appreciate fair and courteous answers to their questions? What is the standing of one who is not afraid to show tenderness to an old person? Are these after all such *little* matters? How do they compare with catching that seven o'clock bus? with getting that business matter transacted on the dot? with making that ten-mile drive as fast as possible? with getting through Saturday's work so you can spend the afternoon at golf or a movie? Jesus, too, was a busy man, but he had time for such things, and in the doing he gave them grandeur. "Be of good cheer," he told his disciples. "Suffer little children, . . . to come unto me." "I have compassion on the multitude."

Christ, our Master, loved men and women, and babes he took in his arms and blessed. His short life compels the admiration of all men, whether they admit his divinity or not, because he was kind and just and truthful and helpful. His teaching was of superior quality because he lived what he taught. Here is a single incident which tells us some of the things required of those who wish to follow him:

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

Are we today as much interested in treasures in heaven as we are in bank savings and life insurance? Are we following Jesus? What lack we yet?

L. B. M.

## Teaching Church History by Visual Methods

Much has been said during the last few years of the efficacy of visual education. It is not a new thing, though the use of the moving picture and more recently the "talkie" for that purpose are late developments. Our missionaries who have used charts for years could give a testimony as to the value of visual illustrations.

Although they are not yet ready to present their methods in writing, some of our more energetic missionaries have made use of opportunities to use little dramatic sketches to present and teach the principles of the gospel and the laws of the church. We hope to be able to present some definite material on this work at a later time.

Those who like to follow the news of Independence will have noticed reference to the presentation, for several Sunday evenings, of the "Conversations" by President Elbert A. Smith. These are historical episodes written for dramatic presentation which appeared in our magazine *Vision* from January to November, 1930.

It is impossible to give in print an adequate notion of the effect of these plays. The Stone Church has been filled, practically every seat taken, during the series. The audiences have been there and ready by 7.30 each time. Then there has been a half hour of singing of the old songs of the church, expressing as they do the hopes and aspirations of the people; and then the plays, and finally a short talk of explanation. This was what was seen and heard; but there was a spirit present that could only be felt, and it was sensed by the whole of the large assembly. The results have been far finer than anyone had hoped. The "Conversations" are to be recommended to all branches that have not yet used them.

## Miracle

A miracle, so called, is not an impossibility at all. That miracles should be is the most scientific of statements. A so-called miracle is merely the putting by God, over against the forces the laws governing whose operation we at best partially understand, certain other forces the laws governing whose operation we do not comprehend. I can, in a limited way, act similarly myself. Here is a book. Suppose I drop it out of my hand. It will drop down and hit the ground, by operation of the law of gravitation. But when it is half way down I thrust out my hand and catch it. Have I broken the law of gravitation? Is it violated? Do the sun and the moon and the stars stop acting according to gravita-

tion's law and fly into everlasting chaos? They do not. The old law of gravitation is still working. I have, however, interposed a force, my arm moved by my will, the law of which supersedes in this instance the lower law of gravitation. Personality has overcome impersonal force. So is it in infinite degree with God. He has at his command innumerable laws the nature of which we do not comprehend, according to which His Supreme Personality can interfere with normal effects of lower laws without destroying those laws in the least degree. If one admits that God is, and that God loves us, then follows the inevitability of God doing often just this sort of thing.—*Bernard I. Bell.*

## Return of the "Little Journeys"

Other members of the Editorial Staff are glad to receive again one of the popular "*Little Journeys with the Editor in Chief.*" Readers, too, will welcome them. They have been eagerly followed in the past, and we have received many inquiries as to when they were to be resumed. At this time, then, we resume. President Smith intimates, in this latest contribution, that he may have more of them. We hope that he will find time and opportunity to fulfill the promise.

L. L.

## Hints for Speakers and Writers

### DON'T SEND CARBON COPIES

By L. L.

There are three prize abominations that enter the editor's office, usually by stealth. The first is the *illegible* handwritten manuscript, the second is the *single-spaced* typewritten manuscript, and the third is the *carbon copy*.

The carbon copy provides an easy means for an author to preserve an exact duplicate of the article he has sent to the editor. It saves time and labor, and if the original is lost it saves the great difficulty of reproducing the article.

But the carbon copy smudges easily. Every time your hand and sleeve touch it, they carry away some of the sooty color, to the detriment of both hands and sleeves. Besides, each such contact blurs the print and spreads the color over the page. Now it happens that both in editorial rooms and in printing shops, the copy furnished by the author has to be handled many times and by a number of people. Before it has gone far, it is usually illegible and so messy that no one can tell what was originally printed there.

Publishers who pay for manuscripts can and do

demand a fairly strict observance of the rules we have been presenting in the "Hints." However, editors who receive writings from authors who contribute gratuitously must often take what they get, make the best of it, and not complain. In these little articles we are trying to give our contributors these suggestions, because they will benefit the writers as well as the editors. Everybody who wishes to do a job wishes to do it well. Our contributors in general are people who are happy to receive suggestions, to cooperate, and try to improve.

## The Auditorium Welcomes the World

NUMBER TWO

By H. A. Koehler

So great have been the numbers of visitors to the Auditorium that from three to eight guides are kept busy on Sundays and on holidays. As they explain the features and purpose of the building, they have an exceptional opportunity to tell the story of the church. This is especially important as nine tenths of those visiting the building are nonmembers.

It is surprisingly evident that the great majority of visitors to the Auditorium have been led to confuse the Reorganized Church with other factions growing out of the original faith. The nonmember visitor usually asks this question: "What is the difference between your organization and the Utah Mormons?" It is, of course, not difficult to establish the identity of our church, once the question is asked. The few words of explanation necessary are eagerly and thankfully received by visitors to the Auditorium; for indeed the outstanding characteristics of Latter Day Saintism, as taught and believed by the Reorganized Church, clearly and satisfactorily identify it as the true successor of the original church. An explanation of our social principles stimulates many to ask questions concerning our belief, and all have a better understanding of the church before they leave the building.

In June, 152 Christians, 141 Methodists, 132 Baptists, 82 Mormons, 75 Catholics, 72 Latter Day Saints, 56 Lutherans, 32 Presbyterians, 9 Congregational, 9 Unity, 3 Brethren, 3 Evangelical, and 1 Unitarian registered.

In August, when the largest number of visitors was recorded, out of approximately 1,800 people who came to visit the building, 118 were Latter Day Saints, while 64 were Utah Mormons, 134 Methodists, 74 were Baptists, and a proportionate number were members of other churches. There are hundreds who do not give their church affiliations.

Approximately 7,250 pieces of church literature have been distributed to persons whose interest has been aroused by personal interviews with the guide while they were being conducted through the Auditorium. Thousands of sermons have been preached on such occasions to as many eager listeners. In the first place, the visitors voluntarily come to the Auditorium and then while there they are willing listeners to our story. When we find people who are interested, we communicate with the authorities of the church in the places where these people reside so that the contact thus made may be followed up.

Two experiences show what splendid opportunities the guides have to interest the people. One professor from a certain college brought twenty-three young students, each of whom will become a professor. We took them from the "cat walk" under the dome to the rooms underneath the main Auditorium. A more interesting group has seldom visited the building, and for an hour and a half they listened to an explanation of interesting features concerning the Auditorium and the church in general.

At another time a minister of a large church in Kansas City, in company with his wife and servants, was shown through the building. While engaged in conversation discussing religious matters, this minister said to his two servants, "Come here, Sambo and Liza, I want you to hear what this man is saying." At parting he said, "Mr. Koehler, I want to hear more concerning your people."

The increasing number of visitors is giving wide publicity to the mission and program of the church. The guides on duty at the Auditorium reach a great many more nonmembers by personal contact over a period of months than the same number of missionaries in the field would interview in the same length of time.

## God Is Your Help

Let your life be a life of faith. Do not go timidly about, inquiring what others think, and what others say. It seems the easiest; it is the most difficult thing in life to do this. Believe in God. God is near you. Throw yourself fearlessly upon him. Trembling mortal, there is an unknown light within your soul which will wake when you command. The day may come when all that is human, man and woman, will fall off from you, as they did from Christ. Let his strength be yours. Be independent of them all now. The Father is with you. Look to him, and he will save you.—Robertson.



# Righteousness and Prosperity

By J. A. Koehler

## NUMBER ONE

I recall very distinctly the general character of the sermons preached by our ministry when I first came in contact with the Latter Day Saint Church; particularly the sermons preached for the instruction of the nonmember. I heard many sermons based on such texts as Acts 2: 38: "Repent and be baptized . . . and ye shall receive the gift of the Holy Ghost. For the promise is to you . . ." And I recall very clearly that such scripture was commonly used to test the divinity of every gospel taught by every other church people. "The promise is to *you*," we said, "and if that promise is not fulfilled in you, it is because your righteousness is not the righteousness of God."

In those days there seems to have been a conviction that righteousness has its certain reward; and that conviction found expression in several different forms. While such texts as Acts 2: 38 were used to test the discipleship of the individual, Mark 16 and other similar texts, "These signs shall follow them that believe," were used to test the divinity of churches as such. Such scripture was often used by laity and ministry alike in religious controversies (or theological controversies as the case may be) to prove that other churches were not of divine origin, or that they had lost favor with God. Righteousness has its own reward; only the unrighteous do not realize upon the promises of God.

Whether or not this contention on the part of the Latter Day Saint Church members was warranted by their own personal and corporate experiences in the gospel is a question on which there is some diversity of opinion. However, this much is certain—very early in the experiences of the people of *Bible* times, it had become a settled conviction that "righteousness exalteth." Christianity has practical utility. Its doctrines prove out in human experience. God is true. Whatsoever is sown, that also shall the reaping be. "Prove me," has always been the challenge of the Christian religion.

There are two aspects of righteousness: (1) the personal aspect, and (2) the social aspect. There is a right and a wrong to every phase of conduct: social as well as personal; public as well as private; collective as well as individual; political as well as devotional. Every phase of human experience is governed by law. And it is just as certain that for the keeping of the law of God by peoples "there is great reward," as it is that for the keeping of the law of God by individuals "there is great reward."

I repeat this truth, for it is a truth that church men generally have overlooked; few there be who

seem to have apprehended it: the righteousness of God is as certainly the hope of social prosperity for the peoples of the church as it is of their spiritual prosperity. The economic aspect of human experience is as subject to the law of God as is the devotional aspect. It is as much the duty of Christian peoples to make their economic behavior orderly, efficient, and just as it is to make their ritualism instructive and sublime. Every aspect of social behavior, whether it has to do with the family, the church, or the community, is subject to the law of God.

It is this social aspect of righteousness which conditions the peace, the prosperity, and the happiness of peoples. Look where you will—to Moses, to Isaiah, to Malachi; or to Jesus. All the prophets of the Christian religion have affirmed this truth: that peoples as such have duties to God. And because they comprehended this truth they called their peoples to higher levels of corporate righteousness, forecasting the glories that must arise from the godly behavior of peoples, and predicting the calamities that must overtake the nations that forget God.

Just now the nations of the world are in the throes of an economic calamity. Unemployment is driving millions to desperation. And the proof that this calamity is the wages of social unrighteousness is the fact that the struggle for emancipation from economic serfdom is taking place in the midst of plenty. We have scarcely begun to exploit our natural resources. Our production continually outruns our consumption. What we offer for sale is more than the money we receive as wages enables us to buy. And every man's hand is against his neighbor in the most titanic business struggle the race has ever seen.

Here is the wages of sin for peoples. And the peoples of the church share the inevitable fate of those who forget God. The nations that forget God shall be sent into hell. Sin never was happiness. It never will be. It can not be. Confusion; chaos; disorder; strife; exploitation—these, with their resultant unemployment, excessive riches on one hand and poverty on the other, and the hatred these engender in the hearts of men—these are Babylon.

But these are not the kingdom. The kingdom is order, efficiency, justice, and their resultant peace, prosperity, and happiness. And so with the call of God to redeem Zion—to set up the government; to build the kingdom—there was made this promise. It is not an arbitrary decree. It is the law; the law of God; it is the law of life for peoples. This is the promise: "If Zion do these things, she shall prosper

and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her." The willing and the obedient shall eat of the good of the land. Zion shall be a place of peace, of safety, and of refuge. Righteousness shall exalt the people. "The promise is to you"—Zion. Only the unrighteous do not realize upon the promises of God. And hence, if this promise is not fulfilled in us, it is because our righteousness is not the righteousness of God.

I say, while ministers of our church and laity alike censure spiritual poverty in other church peoples as the unmistakable *effect* of their unrighteousness, they do not conceive their own temporal poverty to be the effects of their own ungodly misbehavior. They feel and act as if these promises to Zion were arbitrary; as if they were not conditioned in any natural law; as if the realization of these promises awaits only the personal pleasure of God. And this they do in an unconscious endeavor to escape the conviction of their own unrighteousness.

I find few men who distinguish "a people" from a "population," or from a membership of a church which is scattered from Dan to Beersheba. A people is a whole mass of persons who live within a definite area and who have some form of self-government of the essential activities of life. If the men of the church understood this, they should know that both the possibilities and the responsibilities of the peoples of the church are both different from and greater than the possibilities and responsibilities of individual men whose life activities are but indefinite parts of a heterogeneous and discordant and almost aimless population.

The business of peoples is government. It is the business of peoples to secure individual rights and the fulfillment of individual obligations. It is the business of peoples to set men in proper relations to each other in association; to direct the course of its civilization; to maintain order, and to administer justice. Government is the business of peoples. And it is the duty, it is the responsibility, of peoples to attend to this business.

And the possibilities of self-government for peoples are gathered up in the promises to Zion if she will make her self-government the embodiment of the will of God. These possibilities are prosperity, territorial expansion, numerical strength, glory, independence, peace, happiness, and honor. And because the business of peoples is government, it has become a maxim of the race that the glory of a nation is the peace, the prosperity, and the happiness of its peoples. These imply order, efficiency, and justice. They are the tests of godly government.

Latter Day Saints are called to be "A People." This is the unmistakable logic of the doctrines of the gathering; of Zion; of stewardships; of com-

munity organization. It is *our* task to set up the government of God. It is our business to build the kingdom. It is our calling to redeem Zion. This is our joint responsibility—to give direction to our group life and to control our corporate behavior in accordance with Christian ideals and purposes.

This call of God to us men of the church to establish ourselves as peoples is a positive provision for maintaining the authority of the Christian religion; i. e., to prove that it works under test. By "test" I mean under controlled conditions. This understanding of the purposes of God touching us is the light which has come to us and which means certain tribulation if we walk in darkness, and certain peace, prosperity, and happiness if we walk in the light.

This affords me an opportunity to say something about our present stewardship attempt at Atherton through the columns of the *Herald*. I have turned away reporters of cosmopolitan newspapers. I have said that we are not ready to talk. I have even provoked some of our own people by my persistent refusal to be inveigled into any sort of publicity stunt. And I will tell you why. It is because I am not yet ready to exhibit Atherton and say: This is what a church of 100,000 members is putting into its attempt to set up the government of God. This is the importance they attach to their calling; this is how much they are concerned about realizing the kingdom.

Our progress has been so slow, and we seem so reluctant to move out in a way to show our faith by our works. I can point to single families in the Latter Day Saint Church who put more into their own private business adventures for gain than all of us together are putting into our public business of redeeming Zion for righteousness' sake. And I am not proud of the fact.

But last week I did talk to a representative of a syndicate of newspapers. And if the story of Atherton is accepted by them, I hope that its publication will shame us into an attempt to make Atherton a testimony of our devotion to the cause of righteousness, and a witness to the divinity of the Restoration movement.

Now, when we say that the certain rewards of social righteousness are peace, prosperity, and happiness—and this we have done repeatedly—if we are intellectually honest we must confess that the test of our righteousness as a *people* is our peace, our prosperity, and our happiness.

I don't like to paint the picture as it is seen in such a test. I would not do it except to change it from an ugly picture to one that is beautiful. It makes little difference whether we contemplate peace from the standpoint of the individual soul, of

our church congregationally, or of the business life of our people. It makes little difference whether we contemplate prosperity from the standpoint of our spiritual experiences, of our members, or of our enjoyment of wealth. The facts are distressing. They speak for themselves. And the language of the facts is much more convincing than any that can be penned.

My fellow Latter Day Saints, what is the level of our righteousness as it is revealed in such a test? Is our social righteousness the righteousness of the gospel? Is our group behavior the embodiment of the will of God? Have we molded our mass into the kingdom?

We see the outcome of our corporate behavior; of our economic conduct; of our social righteousness. It is not the righteousness of God. It can not save. It can not satisfy. If we would be an exalted people, we must be a righteous people. If we would have peace, we must walk in the ways of peace. If we would be happy, we must be right. Righteousness exalteth a people.

In following articles I will continue this discussion in an attempt (1) to point out the cause of our present situation, and (2) to elucidate the relations between righteousness and prosperity.

## Report of the Department of Statistics

*By Carroll L. Olson, Statistician*

During the month of December the following numbers of the various types of reports were received, resulting in the indicated changes in the total net enrollment of the church:

Enrollment of the church as of December 1, 1930.....	108,383
December baptisms .....	177
Gains from the unknown.....	15
Gains by correction.....	3
<b>Total gain .....</b>	<b>195</b>
Deaths .....	100
Expulsions .....	30
Losses by correction.....	17
<b>Total loss .....</b>	<b>147</b>
<b>Net gain during the month.....</b>	<b>48</b>
Enrollment of the church as of January 1, 1931.....	108,431
Transfers .....	604
Blessings .....	166
Marriages .....	73
Ordinations .....	29
Divorces .....	12
Silenced .....	1
New Branch .....	1

The 177 baptisms reported during December bring the grand total for the year 1930 to 4,208 baptisms. While this is not as great a number as had been expected at the beginning of the year, it nevertheless reflects a very creditable degree of missionary activity. It is well above the average for the past ten years and has been exceeded by only two

years in the decade, namely 1921 and 1929. Therefore, when one reviews the many difficulties which the church has been obliged to meet during the past year, especially along financial lines, the degree of missionary zeal shown is encouraging.

During the month of December the outstanding district was the Detroit District, which reported a total of 17 baptisms. Seven of these were performed at Detroit by Missionary Hubert Case. The other 10 baptisms were performed by Missionary A. E. Boos, 7 being credited to the Pontiac Branch, 2 to Orion, and one to Flint. This brings the Detroit District total for the year to 188.

The Central Illinois District reported 14 baptisms during the month, all of them performed by Missionary H. V. Minton. Ten of these took place at Taylorville and the other 4 at Decatur.

The Central Oklahoma District was credited with 12 baptisms during December, 10 of which were performed at Sperry by Missionary William Bath. Tulsa had two baptisms, one performed by Elder F. H. Cunningham and the other by Elder Earl D. Bailey.

The branches and district nonresident groups outside the stakes which reported 3 or more baptisms are the following:

	<i>Baptisms</i>
Sperry, Oklahoma .....	10
Taylorville, Illinois .....	10
Florida Nonresident .....	9
Detroit, Michigan .....	7
Marlin, Texas .....	7
Pontiac, Michigan .....	7
Ludington, Michigan .....	6
Freedom, Oklahoma .....	5
Onaway, Michigan .....	5
Decatur, Illinois .....	4
Des Moines Nonresident.....	4
Limerick, Ohio .....	4
Arkansas Nonresident .....	3
Brush Creek, Illinois.....	3
Deselm, Illinois .....	3
Edmonton, Alberta .....	3
Twin Creek, Kansas .....	3
Woodbine, Iowa .....	3

The 18 branches and nonresident groups listed above had a total of 96 baptisms. In addition to them, 10 branches and one nonresident group reported two baptisms each, and 24 branches and one nonresident group reported one baptism each. This accounts for a total of 143 baptisms for the United States and Canada outside the stakes.

Zion and the stakes lined up as follows:

	<i>Baptisms</i>
Lamoni Stake .....	9
City of Zion.....	5
Kansas City Stake.....	4
Far West Stake.....	1
<b>Total .....</b>	<b>19</b>

The British Isles Mission reported 9 baptisms in December and the Norwegian Mission 6 baptisms. This means that Norway has reported 7 baptisms during the year, which is a very creditable showing when one considers that they had only 72 members of the church in Norway at the beginning of the year.

SUMMARY FOR THE YEAR 1930

Inasmuch as this is the last report for the year 1930, we have decided to give herewith the standings of all the districts, stakes and foreign missions in respect to baptisms by showing the objective, total baptisms reported, and the percentage of objective achieved for each. These figures are as follows:

Name	Objective	Total Baptisms	Percent Achieved
City of Zion	375	174	46
Far West Stake	190	104	55
Holden Stake	140	113	81
Kansas City Stake	250	170	68
Lamoni Stake	140	80	57
Alabama District	45	56	124
Alberta	40	20	50
Arizona	20	15	75
Arkansas and Louisiana	66	36	55
California, Northern	140	82	59
California, Southern	155	134	86
Chatham	100	53	53
Clinton	75	47	63
Colorado, Eastern	140	65	46
Colorado, Western	25	5	20
Des Moines	120	87	73
Detroit	300	188	63
Florida	60	40	67
Idaho	45	44	98
Illinois, Central	60	36	60
Illinois, Northeast	100	51	51
Illinois, Southeast	100	73	73
Indiana, Southern	50	18	36
Iowa, Northwest	165	106	64
Iowa, Southwest	140	60	43
Kansas, Northeast	40	19	48
Kansas, Northwest	25	9	36
Kansas, Southwest	45	24	53
Kentucky & Tennessee	40	14	35
Kirtland	125	70	56
London	50	24	48
Maine, Eastern	33	20	61
Maine, Western	45	8	18
Michigan, Central	125	66	53
Michigan, Eastern	125	78	62
Michigan, Northern	80	152	190
Mich., So. & Ind. No.	180	166	92
Michigan, Western	75	68	91
Minnesota	70	22	31
Missouri, Southern	65	45	69
Mobile	50	21	42
Montana, Eastern	30	13	43
Montana, Western	45	18	40
Nauvoo	70	35	50
Nebraska Central	35	8	23
Nebraska, Northeast	100	107	107
Nebr., N. W. & Blk. Hills	32	27	84
Nebraska, Southern	60	37	62
New England, Southern	70	29	41
New York	35	21	60
N. Y. & Philadelphia	100	33	33
North Dakota	30	21	70
Ohio, Northwest	60	18	30
Ohio, Southern	135	113	84
Oklahoma, Central	175	105	60
Oklahoma, Eastern	70	30	43
Oklahoma, Western	50	34	68
Owen Sound	90	40	44
Pittsburgh	45	24	53
Portland	60	38	63
Rock Island	120	23	19
Saint Louis	100	54	54
Saskatchewan, Northern	50	43	86
Saskatchewan, Southern	30	6	20
Seattle & Brit. Columbia	85	59	69
Spokane	75	58	77
Spring River	150	61	41
Texas, Central	40	18	45
Texas, Southwest	40	18	45
Toronto	75	27	36
Utah	36	19	53
West Virginia	35	26	74

Name	Objective	Total Baptisms	Percent Achieved
Wheeling	40	26	65
Winnipeg	10	8	80
Wisconsin, Northern	45	12	27
Wisconsin, Southern	35	4	11
Unorganized	28	22	79
Australia	200	86	43
British Isles	100	29	29
Continental Europe	50	27	54
Hawaii	30	36	120
Society Islands	120	82	69

In analyzing the preceding table it should be borne in mind that the average for the church as a whole is 60.1 per cent. Therefore, those districts, stakes, and missions which are above this percentage are above the average, and those which are below this figure are below the average. The stakes as a whole averaged 58.5 per cent, the districts 61.2 per cent, and the foreign missions 52.0 per cent.

Toward the grand total of 4,208 baptisms for the year, the stakes contributed 641, the districts 3,307, and the foreign missions, 260.

The following summary shows the number of the various types of reports received during the year, together with the indicated changes in the total net enrollment of the church:

Total enrollment of the church January 1, 1930.....	106,140
Baptisms during the year .....	4,208
Gains from the unknown .....	444
Net gain by correction .....	4
Total gain .....	4,658
Deaths regularly reported .....	1,085
Deaths on disorganized file assumed because of age .....	1,062
Expulsions .....	218
Total loss .....	2,365

Net gain during the twelve-month period ..... 2,291  
 Total enrollment of the church January 1, 1930.....108,431

It is interesting to note in the above summary that in addition to the gains by baptism during the year a total of 444 names were transferred from the Unknown File to the counted membership of the church. In each of these cases contacts were established or renewed between the branch, district, or stake officers and the individuals concerned. In addition some appropriate literature has been sent out to them from the Herald Publishing House.

A total of 1,085 deaths were reported in the regular manner. This is slightly above the average for the past ten years, but of course an increase must be expected as the church grows in age and in numbers. On the other hand, some of these additional death reports are for deaths which occurred years ago but have just come to our attention during the year as a result of the continuous effort which is being carried on throughout the church to bring the records up-to-date.

One thousand and sixty-two deaths on the Disorganized File were assumed because of the extreme age of these names enrolled therewith and because nothing had been heard of such individuals in many cases for as much as twenty or thirty years. The matter of counting out such names as losses by death assumed was discussed beforehand with the First Presidency and bears their approval.

In regard to the total number of expulsions reported during the year, it is interesting to note it in comparison with the number of baptisms. The ratio is 1 to 21. This means that for every expulsion during the year there were 21 baptisms. So the loss from this cause is relatively very small.

The next summary shows how the various types of changes

have affected the main subdivisions of our church membership, namely, the stakes, districts of U. S. and Canada, unorganized territory, foreign, disorganized, and suspense accounts:

ganized File from 6,222 to 4,928 or a decrease of 1,294. Contributing largely to this decrease were the assumed deaths previously referred to, but in addition to them, 296 persons were located and properly enrolled with some active branch

	Enrollment Jan. 1, 1930	Baptisms	Gains by Transfer	Loss by Transfer	Deaths	Expelled	Enrollment Jan. 1, 1931
The Stakes	16,117	641	1,443	2,300	165	12	15,724
Dists. of U. S. and Canada	74,027	3,223	4,978	5,312	720	160	76,036
Unorganized Territory	2,025	82	340	444	23	22	1,958
Sub-Totals U. S. & Can.	92,169	3,946	6,761	8,056	908	194	93,718
Foreign Missions	6,261	262	23	48	84	22	6,392
Totals for Membership Properly Enrolled	98,430	4,208	6,784	8,104	992	216	100,110
Disorganized File	6,222		113	296	1,110	1	4,928
Suspense Accounts	1,488		2,616	665	45	1	3,393
Sub-Totals	7,710		2,729	961	1,155	2	8,321
Grand Totals	106,140	4,208	9,513	9,065	2,147	218	108,431

It will be observed in the above that there has been a loss of 393 in the number enrolled with the stakes, including Independence. This was due to the fact that at the first of the year the Kansas City Stake sent over a list of over 1,400 names of persons who were unknown to the stake officers and which were therefore transferred from the stake file to a suspense account.

Unorganized territory has also had a loss in its total membership. This was because in checking over this file we found a large number of names there enrolled which should have been counted with various organized districts, whereupon proper transfers were made.

The total for membership properly enrolled has increased from 98,430 to 100,110, an increase of 1,680. This increase would have been greater had it not been for the great loss taken with respect to the Kansas City Stake and other stakes and districts in a lesser degree.

We have been able to cut down the number of the Disor-

or district, and 48 deaths were reported in the regular manner.

The suspense accounts, we are sorry to note, have shown an increase. In addition to 1,434 names reported unknown by the Kansas City Stake, other stakes and districts have added 1,182, making the total reported unknown during the year of 2,616. However, upon a person being reported unknown to this office, we immediately set in operation means of locating him, and as a result 665 such persons have been located, 45 reported as deaths and 1 as an expulsion. This total of 665 persons located should be added to the 444 names gained from the Unknown File during the year to make a grand total of 1,109 persons thus prevented from becoming entirely lost.

In addition to the reports above indicated, the following were also received: 2,006 blessings, 1,273 marriages, 351 ordinations, 70 divorces, 21 silences, 5 restored, 7 new branches, 17 branches disorganized, and 76 deaths on the Unknown File.

## A New Book

*Religions and Philosophies in the United States of America*, Julius A. Weber, Compiler. Wetzel Publishing Company, Los Angeles, California. Order from the Herald Publishing House, Independence, Missouri, price, \$2.50.

The compiler of this book has sought to produce at once an authoritative and an unprejudiced account of the religions and philosophies that have achieved standing and membership in the United States. To accomplish his end, he has asked officials of each organization to issue a statement concerning the work they represent.

The result is at once informative and interesting.

And it is surprisingly current. The book tells what these organizations and philosophies are *today*, not what they were at their beginnings. A single reader might, with long study and much research, collect the information that it presents, but he would not be able to find such information elsewhere in a single volume. Needless to say, it is valuable.

Members of our own faith will be happy to know that we have been allowed the liberal assignment of six pages in which to present the claims of the church. This book will carry an introduction to many people who would not otherwise hear or know of the church.

## Reaching the Source of Spiritual Power

By *Evan A. Fry*

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"—*Matthew 6: 22, 23.*

One morning my alarm clock went off as usual, and I climbed sleepily out of bed and began pawing over the wall for the light switch. It was in the usual place, and I had no difficulty in finding it after I got myself wide awake enough to know what I was doing, but the customary flick of my finger failed to bring the usual response in the electric bulb. I went through the house trying other switches in the hope that perhaps only part of the lights were affected, but found them all dead as the first. Then began a search for matches and a candle. I knew exactly where the matches were, and I thought I knew exactly where there were numerous small candles left over from some forgotten party, but a long search failed to find them. I thought of my flashlight, but I knew that the bulb in it was burned out. After burning a handful of matches and scorching the ends of my fingers several times in the process, I succeeded in locating a large and unwieldy candle which could be propped up to give me enough light to find my way into my clothes.

When I finally had made myself fairly presentable, I headed as usual for the radio studio. Everything there was equally dark, and not only dark, but silent. As I came past the generator room I missed the usual steady hum of the motor-generator unit. Evidently some portion of our usually efficient municipal power plant had failed, and a goodly portion of the town was without either lights or power.

An investigation by telephone brought the information that a fire in the neighborhood of the power plant had burned down the transmission lines which carried the electricity to our part of town. The power plant was still as efficient as ever; it had steam up as usual, and the generators there were whirling at the usual rate of speed, but all that equipment and all that power were doing no one any good because the connecting link between the source of power and the consumer was broken and melted in two. The lights in my house and in the other houses all over town were in just as good condition as they had been the night before, and the electrical apparatus of the radio station was in equally good order, but the lack of two or three little strands of copper wire tied up every light and every piece of electrical equipment in the neighborhood.

No, I'm not telling you this story to advertise the Independence light plant, or to warn you to keep a

candle or flashlight handy for such emergencies. I think that this story can be made into a parable, or at least into an allegory.

All light, spiritual or physical, is the product of energy. The electricity which lights our homes can be traced in every instance to that great source of all the world's energy—the sun. The great source of all spiritual energy, as well as the giver of the energy of the sun, is our heavenly Father. His supply of power and potential light is limitless; the boilers always have an adequate head of steam, and the generators always maintain a speed great enough to supply the greatest demand that man can put upon them. And yet, how pathetic it is to see men who need the light and strength that God can give, refuse even to reach out and turn a switch which will bring that light into their soul! They continue day after day to grope around in the darkness of sin and worldly pleasure, just as I groped in the dark for matches and a candle that morning.

And then there are the men who reach out and turn the switch, as I tried to turn the light switch, and who are so disgruntled and disappointed when nothing happens that they declare that God has gone out of business; that he no longer hears prayer or helps his human creation. By some far stretch of the imagination I might have surmised last Tuesday after my futile attempts at illumination that the light plant had quit business—but it hadn't; all that was needed was a few feet of copper wire. We know that God is the same yesterday, today, and for ever; he has not gone out of business. If our souls and our whole bodies are not filled with light, there is need of a connection somewhere—usually a very small connection, and God will meet us more than half way if we will but attempt to complete it.

Unfortunate indeed is the man who has never felt the light of God within his soul, but a thousand times more unfortunate than he is the man who has felt and known that light and who has then allowed the connection between himself and the power house to burn through or fall into disrepair. The darkness of that morning was all the more intense to me and to the other people, because for month after month we have been accustomed to having all the light we needed. The darkness seemed darker by contrast with the light which we had previously known, and we groped unfamiliarly about the homes that had been so familiar to us in the accustomed light.

If you have never tapped that source of limitless spiritual power, may I suggest this morning that you lose no time in running a line to the great power house of God? And if you already have opened a line, and have partaken of his boundless energy, and light, be sure that nothing comes to interfere with that connection which will fill your bodies perpet-



ually with glorious light. And may I suggest, too, that you do not neglect to snap the little switch of prayer each morning, so that the light of God's Spirit may constantly flood your soul.

## The Way of Salvation

By W. J. Haworth

Recently an American minister asked me if the Latter Day Saints in Australia taught the same as those in Independence. Upon my replying in the affirmative, he more particularly referred to the ordinance of baptism and asked if we thought it saved men. My reply was to the effect that ultimate salvation depended upon a great many other things and the observance of all the Savior's commands. While conveying the information that he had baptized a number of people the previous evening, the opinion was stated that faith was the saving factor.

The conversation then closed, but there ensued a discussion with a fellow missionary which considerably widened the field of inquiry. This article aims to be an elaboration of this wider discussion.

### Are We Saved Now?

It is quite popular in certain religious circles to assert that one is saved now. The Scriptures justify us in saying that we are saved by certain ordinances and principles, but nowhere indicate that such salvation is absolute. Notable examples are: "By grace are ye saved through faith." "He that believeth and is baptized shall be saved." "The like figure whereunto baptism doth even now save us." "He saved us, by the washing of regeneration and the renewing of the Holy Ghost."

Thought upon the issues raised here leads us to the conclusion that though there is promise of salvation in each of the above texts, neither faith nor baptism of itself will save us in the ultimate sense. As an illustration of the temporary nature of the salvation mentioned in some places in the *Bible*, we quote the statement of Christ to a certain woman: "Thy faith hath saved thee." She had been temporarily saved from some physical disability. We have reason for believing that she afterward died. Her salvation from physical ills was therefore temporary.

The way of salvation is a long one. It is not a broad highway paved with good intentions, but a straight and narrow way, leading ever upward toward the glory God has prepared for the obedient. It is a rough and stony path, with many steep rises. To climb it requires faith, fortitude, endurance, and entails sacrifice and suffering; but there is this

assurance: "If so be that we suffer with him . . . we shall be also glorified together."—*Romans 18: 17*. At the end, not the beginning of the road, is ultimate and eternal salvation.

### Is It Possible for the Saved to Fall Again?

The logical conclusion of reasoning that faith alone saves is reached by those who aver that once a person is saved he can not fall again into sin. Is this doctrine tenable? What say the Scriptures? The writer of the Hebrew letter, after discussing the lack of spiritual progress among certain disciples, enumerated the beginnings of the gospel, including the principles we are discussing, and adjured them to "go on unto perfection." Then he added:

For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.—*Hebrews 6: 4-6*.

If the position that it is impossible for one "in grace" to fall again into sin were tenable, what place should the above excerpt have in the *Bible*? The possibility of "falling away" is clearly admitted, and its seriousness pointed out. What must be the state of an individual who has entered the grace of Christ by a covenant to follow Him in newness of life, being once enlightened, having tasted the heavenly gift and the very powers of the world to come, when he falls again into sin? The Hebrew writer says it is impossible to renew him again unto repentance. Who would contradict this plain statement of the case?

Further, the same writer states very plainly:

He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?—*Hebrews 10: 29*.

These *Bible* quotations should be a sufficient answer to those who speak of ultimate salvation, from which we can not fall away, coming to us through either faith or baptism alone, or in combination, unless backed by a life of observance of the principles of righteousness enunciated in the commandments of God.

### "He That Shall Endure unto the End"

In the great race for eternal life there will be many starters, but not all the entrants will endure to the end. Some will find the upward path too steep and narrow; others will discover its roughness and turn aside; many will listen to the whispered entreaties of worldly friends and seek the by-paths. Only those with determined purpose and

invincible faith will continue. The promise of eternal salvation through Christ is not to the man who believes well, or who is thoroughly baptized, but unto the one who takes all the steps necessary to complete obedience and who keeps up the struggle against the world, the flesh, and the Devil to the very end. "He that shall endure unto the end, the same shall be saved."—*Mark 13: 13.*

### *The Place of the Gospel Principles*

Christ said, "If ye love me, keep my commandments." Nor were these commandments his own:

I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.—*John 13: 48, 49.*

The commandments of God, given through Jesus Christ, are therefore great and divine truths. Taken all together they are "life eternal." Separated from one another, they are not effective.

### *The Place of Faith*

It is written, "By grace are ye saved, through faith"; but, again, it is just as authoritatively written, "Faith without works is dead." To be effective, then, faith must be accompanied by works. What kind of works? Certainly not humanly devised ones, for salvation is not of such deeds, "lest any man should boast." There is a class of works, however, wholly acceptable to God. Paul tells us that the saved "are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2: 10.) Faith, then, must take its place among the good works which God has ordained for us to do. It takes precedence over the others in that it is placed first. Accompanied by the other works, it is effectual unto salvation. Unaccompanied, it is ineffective and dead.

### *Gospel Principles Enunciated*

The writer of the Hebrew letter clearly enunciates the principles of the gospel which have saving value—faith, repentance, baptism, the laying on of hands, resurrection, and eternal judgment. (See Hebrews 6: 1, 2.) These are the works which God has ordained we should commence to walk in. After them, we are to go on unto perfection, without which no man will be saved. It will therefore be seen that the way of salvation is clearly defined from beginning to end. Salvation is at the end and will result from self-abnegation and the putting on of Christ from day to day through obedience to the divine plan. It is not attained through shirking compliance with God's commands revealed through Jesus Christ.

# CHURCH WORK AND SERVICES

## Junior Worship Suggestions for February

*By Mabel Killpack, Graceland College*

These worship suggestions must be adapted to local situations and may be used at whatever time seems advisable. If the children are not together during the entire Sunday morning service, a short worship program may be had as a part of the church school session. It is urged that the children meet with the adults in the sacrament of the Lord's Supper.

### FIRST SUNDAY

*Theme: "The Gift of a Beautiful Life"*

Note: On this first Sunday of the month, there should be an attempt to prepare children for the sacrament of the Lord's Supper.

Musical Prelude.

Song: "Look for the Beautiful," *Zion's Praises*, 147.

Scripture Reading: Galatians 6: 1-10.

Talk. Show the value of giving a beautiful life to the world.

"Though we travel the world over to find the beautiful, we must carry it with us or we find it not."—*Emerson.*

Song: "Just for Today," *Zion's Praises*, 124.

Prayer.

Song: "I Need Thee Every Hour."

### SECOND SUNDAY

*Theme: "Our Time as a Gift"*

Musical Prelude.

Scripture Reading: Romans 9: 6, 7.

Leader: "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

Response: "God loveth a cheerful giver."

Song: "Something to Do," *Zion's Praises*, 228.

Poem:

"Not what we give, but what we share,  
For the gift without the giver is bare;  
Who gives of himself with his alms feeds three—  
Himself, his hungry neighbor, and Me."

—*James Russell Lowell.*

Prayer.

Talk by the superintendent: Our time may be used so as to be a real gift to God, to others, and to ourselves. Tell the story of Dorcas, Acts 9: 36-42.

Song: "Master, Use Me," *Zion's Praises*, 166.

Offering. Music while the offering is being taken.

Song: "Loving Each Other," *Zion's Praises*, 83.

Benediction.

### THIRD SUNDAY

*Theme: "Giving Our Talents"*

Musical Prelude.

Scripture verse to be read by a child:

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."—*Matthew 10: 42.*

Song: "We'll Scatter Good Seed," *Zion's Praises*, 115.

Poem:

*Others*

Lord, help me live from day to day  
In such a self-forgetful way  
That even when I kneel to pray,  
My prayers will be for others.

Help me in all the work I do,  
To ever be sincere and true,  
And know that all I do for you  
Must needs be done for others.

—Charles D. Meigs.

Scripture Reading: Matthew 25: 14-40.

Prayer.

Talk or short sermon: How boys and girls may use their talents for the benefit of others.

Offering. (Quiet music.)

Song: "Have a Blessing Ready," *Zion's Praises*, 126.

Story: "The Hero of Labrador." This is the story of Doctor Grenfell and can easily be found in school and city libraries.

Song: "I Love to Scatter Sunshine," *Zion's Praises*, 136.

Benediction. Repeat in unison the Lord's Prayer.

#### FOURTH SUNDAY

Theme: "Giving Our Money"

Musical Prelude.

Scripture Reading:

"For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content."—1 Timothy 6: 7, 8. Also read Mark 12: 41-44.

Song: "Bring Them In," *Zion's Praises*, 98. Before singing, explain that it is necessary to give money to help in the missionary work of the church.

Prayer.

Story: "The White Flower of Happiness," in *Fireside Stories for Girls in Their Teens*, Eggleston.

Song: "Trust and Obey," *Zion's Praises*, 4.

Talk or short sermon: "Giving Our Money." Are we honest? Are we unselfish? Are we giving God his share?

Explain junior stewardship. See Introduction in Junior Stewardship Record Books.

Offering.

Dramatization. The children will enjoy playing "The White Flower of Happiness."

Song: "What Is Your Song?" *Zion's Praises*, 121.

Benediction.

## Are You "Grown Up" or Growing?

By H. Voas Meredith

Is it not surprising, when we come to think about it, that so many of us have looked upon the Sunday school as a provision for children? I wonder, could we have been conceited enough to think that we, the adults, were "grown-up" and consequently knew all we needed to know in order to "accomplish the work"? Or can it be that the words, "suffer little children," have been closing our minds to the realization that Jesus also saw fit to devote a considerable portion of his time to the teaching of even his twelve leaders?

Whatever the reason for this minimizing of adult education, it is certainly thrilling to know that the days are now about past when anyone is considering religious education as a mere preparation for life, a preparation that is completed in one's teens. It is highly commendable that we (both as a church and, more and more, as individuals) are listening more intently to the words of our Great Teacher to the adults—listening to such searching questions as, "Can ye be baptized with the baptism that I am baptized with"; listening to such invitations as, "Come, learn of me"; listening to such challenges to progress as, "Ye have heard it said . . . but now I say unto you."

When we were children, we thought as children, but now that we are adults we should expand our childish concepts. This is not implying that our early teachings were wrong, or even faulty, but it is appreciating that they were necessarily

elementary and immature. Where is the man who knew all about his trade or profession in his teens? Or the woman who does not still turn to the pages of her cookbook? Then how much more vital is it that we bring our adult capacities, our more mature thought, and our wider experience to the fuller comprehension of the Word of God!

Education is not a preparation for life: it is an aspect of abundant living. Education is not a qualification for future service: it is an essential part of all intelligent helpfulness. We can not cut life into layers—first getting an education, then earning a living, next building a home, and finally (if we live long enough) giving to God and serving our fellows. Life is one whole—a whole that becomes "more abundant" only if it is *always* characterized by a growing mind, by working hands, by home sharing, and by a love for Zion and for its builders.

We should be happy that the church is making very definite and constructive efforts to feed its "sheep" as well as its "lambs." And more, we should be responsive—positively and enthusiastically responsive—to the educational opportunities it extends. It is the obligation and privilege of every Zion builder to "study to show himself approved unto God," one who knows his ways and his purposes. Seek, knock, ask! Keep growing!

## A Threefold Cord Is Not Quickly Broken

*The Holy Bible*

*The Book of Mormon*

*Book of Doctrine and Covenants*

The man who knows his *Bible* is wise, for it contains the gospel of the Son of God, the gospel of salvation.

If this man knows the *Book of Mormon*, his faith in Christ and his work is increased, and that is the purpose for which the record is given to the people.

If he has the *Book of Doctrine and Covenants*, and searches its pages, he sees the consistency of the three, and the words of the old prophet of Israel come to have a new meaning to him: "A threefold cord is not quickly broken."

Get your *Doctrine and Covenants* and search its pages. It has helped others; it has help for you. Have an extra copy for loaning to inquirers. Let the word of the Lord become familiar and precious to you. 803C, Cloth, 80c; 803L, stiff leather, \$1.25; 803F, flexible morocco, \$3.25.

HERALD PUBLISHING HOUSE  
Independence, Missouri

# NEWS OF CHURCH AND HOME

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

## Little Journeys with the Editor in Chief

It has been some time since I have taken a little journey with *Herald* readers. So many other things have demanded attention that time to make the journey seemed rather curtailed. Perhaps it would be better to say that it is a matter of what I have chosen to give my time to and for; for it seems that when the number of matters which press for attention increase, as they seem to do with the passing of years, choice must be made. And it is so easy to decide to put off writing when there are other things pressing. Anyway, our journeys have been interrupted.

Several months ago a promise had been made to the branch authorities at Toronto, that when the new building was ready for official opening I would be present if at all possible to do so. So when Brother J. L. Prentice wrote me that January 18 had been set for that occasion, I felt under obligation to be there. It happened that on that date the joint council of Presidency and Twelve, and also the Board on Appropriations were not yet through with their work; but despite this, it was thought best to fulfill the promise. Therefore, Brother R. S. Budd, of the Twelve, and I made our arrangements to leave headquarters and go to Toronto to be present at and participate officially in the formal and ceremonial opening of the Toronto Branch church home.

Thursday afternoon, January 15, after a very busy day (and busy days are the rule at the Auditorium), I left the Auditorium for home with Lois my daughter and acting secretary, to make hasty preparation for the trip; and a few minutes before eight o'clock Brother Budd and I met in the Union Station prepared for the journey.

Accommodations were secured on "The Hummer," a Chicago and Alton Railroad train which has for many years been giving regular and excellent service between Kansas City and Chicago; and after a comfortable night we found ourselves at the Union Station, Chicago, on time, just twelve hours after leaving Kansas City. A taxicab enabled us to make a quick transfer to the LaSalle Street Station, where accommodations were secured on the Nickel Plate Limited for Buffalo. But having time, we repaired to the restaurant for refreshments.

For a number of years past, in fact back as far as the time of the Pan American Exposition, the majority of trips which I have made eastward have been over the Nickel Plate Road. And so I felt quite at home when Brother Budd and I took our assigned quarters on a Nickel Plate train, eastward bound; though I must add that recent years and months have made quite some improvements in the equipment and service of this very train.

The day was spent in reading and writing. It has been my custom for years to use a table on the coach and occupy much of my time on railway trips in trying to catch up with my correspondence and other matters demanding composition.

The train was due at Buffalo at 10.40 p. m.; but, delayed by an obstreperous freight train which dragged its slow way ahead of us, the Lackawanna Station was not reached till about a quarter of an hour after eleven. A surprise—a pleasant one—awaited me there, but it did not seem to surprise Brother Budd at all. A telegram had been sent to Doctor Weegar, president of the Buffalo Branch, informing him that we would arrive at a certain time. I should not have been surprised to see him; but on the platform were two or three of the brothers of the branch with Doctor Weegar; and on entering the waiting room we found Sister Weegar, daughter, and several others of the Saints, who had come down to the station to extend friendly and saintly greetings. Some others had come, but on the train being delayed in its arrival, had left.

Well, we appreciated the cordial welcome extended. But that was not all; for Doctor Weegar bundled Brother Budd and me, with our luggage, into his car, and soon we were at his hospitable home on North Main Street, where we enjoyed a visit with the family and some light refreshments before being shown our room for the night. For the first time Brother Budd and I found ourselves bedmates. Got along all right. He proved to be quiet enough, but he hasn't said whether I slept aloud or not.

A night's rest, and a refreshing breakfast next morning, and Doctor Weegar took time from his patients to take us to the Lehi Valley Station, where we boarded a Grand Trunk train for Toronto.

For a while after leaving the station, we skirted the rim of that marvelous chasm hewn out of solid rock by the Niagara River, and we caught some fascinating vistas of rushing waters and deep canon. We crossed the boundary line at Suspension Bridge and soon had passed customs and immigration inspection.

Without undue incident, we reached Toronto and detrained at Sunnyside station. Sunnyside is one of Toronto's fine parks, built up on the north shore of Lake Ontario. Each year the city seems to make the park more beautiful and attractive; and I doubt not that the growth of West Toronto has been greatly stimulated by the development of this fine recreation center. I recall that a few years ago Brother Leslie Prentice built a home near the station when it was quite alone; but now his home has plenty of neighbors, though the fine view he has from his home of park and lake is still uninterrupted.

At the station we were met by several brothers: Brother Prentice, Bishop McLean, Hubert Case, and "Jack" Hughes. Brother Prentice introduced a reporter, representing a Toronto paper, and I was interviewed. Many questions were put to me, which I tried to answer to the best of my ability, under the circumstances. Even the reporter had heard "rumors," and wanted to confirm them. It is quite interesting to learn the various things that Sir or Madam Rumor has to say about me. In fact, it is more than interesting at times—amusing, irritating, irksome, and something else. Oh, well, I guess one has to pay the price of being a public man. The rumor he wanted to verify was one connecting a sister's name with mine in matrimonial intentions. Of course, I entered an emphatic denial, and felt quite irked at the rumor, for the sake of the sister mentioned as well as my own. But rumor will talk and rumor gets wide of the mark many times. And this was a case where the mark had been missed quite widely.

Brother Budd going with Brother Prentice, and I with Brother Hughes, we sought opportunity to rest for a while. But early evening found us at the new church for some committee work and "settlement of cases." I arrived at the church before Brothers Prentice and Budd came and took advantage of the opportunity to inspect the building. I had, of course, seen the plans of the new building and knew what was expected. And I was quite pleased with what I saw. It is well-appointed and, though not complete, will meet the needs of the branch fairly well for the present. The unfinished portion is the main or upper auditorium, which will be above the lower auditorium, the latter so constructed that it will be well adapted for recreational and auxiliary activities. It will seat perhaps four or five hundred. The ceiling is high, and in the east end is a commodious stage for choir and dramatic purposes, with a baptismal font beneath the stage floor. On the same level with this auditorium floor in the west end is the kitchen, whose adequate equipment is testified to by the efficiency with which meals were served on Sunday, the 18th, both noon and evening. The heating plant located in the northwest corner is well appointed, and effici-

ent. On the basement floor as well as on the first floor are ample comfort and rest rooms.

A pleasing feature of the building is the large foyer on the first floor, where the incoming guests may be greeted, or where the Saints may visit and exchange amenities of saintly greetings. On one side of the foyer is the pastor's study; on the other is the "office." On the second floor are classrooms, some five or six, ranging in size from one designed to accommodate a class of a dozen or so to one large enough to seat twenty-five or thirty; while on the third floor are other classrooms, one large enough to seat one hundred persons, adequate for priesthood meetings, prayer meetings, or group activities.

It was pleasing to see those busy Toronto Saints putting on the finishing touches and cleaning up for the next day's festivities. From basement to top floor they were at work, too busy even to stop to talk. Young and old, they were determined everything would be "ship shape" by next day. And they made good.

Well, Brothers Budd, Prentice, and Clark having arrived, we began work in the pastor's office; and when we left after some two or three hours, those busy Saints were still at work. I had passed through the kitchen two or three times, and a busier lot of women you never saw. It looked to me as though they had food enough for an army. But they knew their job, and from what I saw next day I judged they had the food situation well in hand so far as quantity was concerned. And from personal knowledge I can say you never need fear that the quality will be below par.

Sunday, the 18th, was the day set for the official opening. The day dawned with promise of fair weather, a promise well fulfilled. It was a busy day, well scheduled and with the plans well carried out. The activities began, so far as meetings were concerned, at nine o'clock in the morning when the Saints assembled for prayer service. I had quite fully intended to be present from its opening; but having been on short rations of sleep for several nights, and the night being a restless one, I overslept when I finally did go to sleep, and by the time I had breakfasted and outlined the morning sermon which I would have to give, I found the prayer hour nearly over; but Brother Prentice found me in the "office" at work on my notes and ordered me into the prayer meeting, saying there were some children to bless. I protested, saying the local men had best do the blessing. But Brother Prentice is a diplomatist and told me why I had to go in. I did, and Brother Budd was speaking, so I quietly took a seat behind him, thinking he did not see me. But he did, and what is more, introduced me to the audience. And so I spoke.

About four hundred persons were in that audience, and from where I was it appeared as though one half were young people, a fine group of youth and adults. And of course Brother Budd and I tried to leave a message of encouragement.

And then three children, babes in arms, were blessed ceremonially. A good omen, let us believe, that the first meeting was a prayer meeting which included blessing of babes.

By the time for the eleven o'clock preaching service, the auditorium was full, all seats and available space for chairs were taken, and standing room was at a premium. Representation was there from most of the branches in the district, as well as from near-lying districts. And all seemed happy to participate in the occasion.

On the arrival of the hour, the services began with the entrance of the choir, neatly robed, from the two side doors in the rear, whence they marched down to the front and mounted the platform through the side doors of the stage. The choir is under the leadership of Brother Clifford G. McCormick, who directs from the organ console. And here I might say that the first unit of a Legge organ, the product of a Toronto factory, has been installed, which will be expanded for use in the upper auditorium when erected. It is an electrically equipped console; and though the organ is small, it answers the needs for the present very well.

That the choir can do something more than wear robes and march soon became evident. The music of the day was well selected and well rendered, giving good support to the speakers.

It was a pleasure to me to be supported in this meeting by Brother Frank Mesle, of Sherrill, New York, who had fortuitously dropped into Toronto in time to take part in the opening ceremonies.

For the theme of the occasion I spoke on some of the ideals and goals of the church, a subject which, of course, gives one wide latitude and which is well calculated to stimulate zeal and a forward-looking attitude. Ideals and goals determined, there is likely to be developed among any progressive people generally accepted plans or methods for reaching those objectives. In fact, progress is impossible otherwise. But even then consistent adherence to and working out of those plans are necessary if real progress is to be made. And so I could not but express the hope that Toronto Branch, in its new church home, keeping the ideals and goals of the general church ever in view, might enter upon a new era of expansion of work and activities which will carry it forward rapidly and on a sound foundation.

No person had need to leave the church at the noon hour. Toronto Branch had determined to feed all comers on that day; and with its usual efficiency accomplished the task. In cafeteria style well-laden plates were issued to all persons who applied at the kitchen, each person exercising his own whim or ingenuity in finding a place to consume the food.

At 1.45 p. m. I was again at the church, this time to meet the members of the priesthood. We met in the large room on the upper floor, and a check showed that seventy were there, all orders of the priesthood being represented. And for about an hour I talked to them, trying to point out ways of helping progress by their own activities. In this meeting I missed Brother Budd. Lately out of the hospital, his strength not yet fully recovered, it was necessary for him to conserve his energy. So he rested, storing strength for the other meetings of the day.

Comments from various brothers present at the meeting lead me to believe that it was helpful to the men of the priesthood, and this repaid me for any effort; for my interest in the men who have priesthood responsibility is great, and knowing how large the tasks which they individually and collectively must perform, I am anxious to see them doing all in their power, and making every effort possible to extend the limits of their capacities.

At three o'clock in the afternoon was held the official opening ceremonies. Brother Prentice and his assistants had arranged a goodly program, which was well carried out, under his chairmanship. His Worship, the Mayor of Toronto, and another city official, the Controller, were present and, when introduced by Brother Prentice, in well-chosen words congratulated the local church on the progress made, and expressed appreciation of the good work being done and the contribution being made to Toronto's welfare and progress by promoting better spiritual conditions. The mayor very happily expressed the thought that the resources of any city were not all enumerated until the spiritual forces working within the municipality were recognized and given proper setting.

The city officials secured Brother Prentice's permission to withdraw to attend to other matters and meetings, and we carried on.

The chairman called upon various department officers to speak, district and general representatives, and others, and some from other districts: Brother Dayton, president of Owen Sound District; Frank Mesle, of New York District; Brother Budd, of the Twelve; Bishop McLean, of Toronto; Brother Clark, president of Toronto District; and others. All responded in appropriate speeches. Interspersed throughout the program were appropriate musical selections; and the prayer of consecration was feelingly made by Brother John F. Martin, of the patriarchate. As the last speaker, I tried

to catch up the spirit of the occasion, and made a plea for the Saints to remember the effectiveness of symbolism well maintained, and suggested that the branch and district make consistent effort to make the church building stand as a testimonial of the ideals of the church, and by living up to the church ideals and teachings let the building symbolize to the community the religious philosophy and social ideals of the congregation which worships within.

Again every seat was taken, and standing room was inadequate. A fine feeling prevailed; and if I am to judge the future by the opening ceremony, the success of Toronto Branch is assured. But I know the necessity for constant watchfulness and keeping before the Saints their duty and responsibility to God and the church.

Under the faithful leadership of Brother Prentice, the branch president, the Saints of Toronto have done a splendid piece of work in securing a new church home. The North Toronto Branch for some years past under the leadership of Brother "Tom" Clark, now united with the Toronto Branch under a consolidation or amalgamation movement, brings to the older organization an earnest band of workers; and under the impulse of unifying forces, there are fine prospects for an onward movement of the work in Toronto.

I shall not here attempt to name all of Brother Prentice's helpers, the department heads; but to any observer it is apparent that Toronto Branch is blessed with good talent, both old and young; and one of the most hopeful signs is the earnest zeal of the youth. Behind Brother Prentice and his corps of officers stands a fine body of youngsters who seem deeply interested in and alert to the needs of progress of the church and its work. The future of Toronto seems bright.

Under many circumstances and conditions, any meeting closely following the official opening ceremonies would be somewhat anticlimactic in effect; but not so in Toronto. Brother Budd was scheduled as the speaker, and a record crowd attended. In fact, so many more came than could crowd into the main room that an overflow meeting was hastily provided, and Brother B. H. Doty was sent up to the upper story, and about a hundred people followed him there and had a meeting in the room in which the priesthood meeting had been held in the morning.

Brother Budd was in good form despite his hospital experience, and built a good sermon about the theme expressed by Paul when he suggested the necessity of going forward, forgetting the disappointments and failures of the past but remembering their lessons. To have a good "forgettery" at times is as necessary as having a good memory. This is especially true in the matter of personal feelings and resentments.

And so the day of the official opening of Toronto's new church passed into history. That the gathered Saints enjoyed greatly the occasion was manifested in many ways. Despite the long and very busy day of services, the Saints after the last meeting was dismissed remained in large numbers, talking over the day's events and renewing old acquaintances. And it was long after the formal dismissal when the last of the Saints left the church building. It was a day which will live long in the memories of the Saints of Toronto District, and which I feel quite sure begins an era of more rapid and systematic growth of the work there.

At home, January 26.

F. M. S.

## Nauvoo, Illinois

Several Graceland students spent the Christmas holidays in Nauvoo, and their friends and relatives here tried to make their stay a pleasant one, while they, in turn, gave their assistance in carrying out the church programs. Albert Fisher and Gertrude Newcombe were guests of the Sanfords; and Dorothy Mesle, Margaret Chrestensen, and F. C. Danforth, of Manlius, New York, were guests of the Lewises. Their son, Bertram, and daughter, Roberta, were also home for the holidays, as were Irene Layton, Mary Lee, and Myron Wood.

The weather was ideal and the skating excellent, so the

time sped rapidly. There were a hike to David's Chamber with a steak fry at noon, a New Year's party at the home of the Lees, a buffet supper at the Ourths and one at the Laytons, and an evening's entertainment at the Lewises, which included a trip to a country schoolhouse to see the Christmas program put on by the teacher, Mildred Sanford, and her seven pupils, besides a number of other gatherings.

Christmas was observed at the church on Sunday, December 21, during the eleven o'clock hour, when the children gave their program of songs and recitations between beautifully decorated trees on the rostrum. At the close a box of candy was given to each of the children. In the evening the choir, under the direction of Mildred Sanford, sang "A Great Adventure." Florence Ourth told the story of the little Jewish boy who left home and traveled with the caravans up to Bethlehem, reaching there just at the time Jesus was born. The story was interspersed with solos, duets, and choruses, emphasizing each part of the story.

An illustrated lecture on "Ben Hur" was given the following Wednesday evening by Elder A. M. Chase, of Montrose, who, with his wife, spent Christmas with the Pages.

The evening of December 28 we were entertained by the visiting Graceland students. They occupied seats on the rostrum and were introduced by Arnold Ourth. Albert Fisher took us on a historical tour of Boston, Gertrude Newcombe told a number of interesting things about Canada and described the banking system, showing why there were no bank failures in Canada, which was especially interesting at this time. Mary Lee described the Graceland prayer meetings; Roberta Lewis, life at the "dorm"; and Bertram Lewis told of student life at Columbia University and described some of the interesting things he had seen in New York. Irene Layton, Mildred Sanford, and Myron Wood assisted in the singing of three of the college songs.

The following sacrament Sunday the Graceland students were asked to lead out in testimony. They responded immediately and expressed their appreciation of Nauvoo.

A number of interesting programs have been interspersed with the preaching services on Sunday evenings. The historical programs written by President Elbert A. Smith have been faithfully carried out under the direction of Arnold Ourth, and each one has been accompanied with a good degree of the Spirit.

On International Sunday the church was decorated with flags of the different nations, a large American flag occupying the center of the rostrum. Arnold Ourth introduced the characters representing different countries, and a pleasing program was carried out. A. L. Sanford, representing America, gave a talk, and a group of Americans sang songs. Wilfred Wood, representing Canada, gave a reading; L. H. Lewis, dressed in the Scot Highlander costume, gave a Scotch reading; Mrs. August Lee wore a dress that was woven and made in Germany by an eighteen-year-old girl and worn on her journey to America one hundred and fifty years ago. The material seemed as strong and firm as the day it was woven. Sister Lee recited the Lord's prayer, told a bedtime story, and sang a song, all in German. Mr. Lee accompanied her on the guitar. Brother Page, dressed in Indian costume, gave a song and reading. Sister Page, Florence Ourth, and Jack Sanford, dressed in Spanish costume, sang a song in Spanish, while Jack accompanied on the guitar. All then gathered about the American flag and sang, "Let Us All Be Brothers."

A dramatization of Elijah was given one Sunday evening. This was written by L. H. Lewis, who took the part of Elijah, with Sister Page as the widow, John Buckert the widow's son, and Mildred Sanford the heavenly messenger.

"Skybird," by Dixie Wilson, was sung by the choir on another occasion. Florence Ourth told the touching story, and solos, duets, and choruses were interspersed, making a fine evening's entertainment.

On January 11 W. O. Hands was with us and gave an il-



lustrated lecture on health, the Boy Scout movement, and the finding of the graves, in which he played so important a part.

The Sunday school class of H. C. Snively surprised the teacher on the evening of his birthday, December 22. All arrived singing "Happy Birthday to You," bringing with them a large birthday cake and other refreshments. A pleasant evening was spent, and Brother Snively was presented a Sheaffer pencil as a memento of the occasion.

Another surprise was carried out at the home of Florence Ourth, on Christmas Eve, the occasion being the twenty-fifth wedding anniversary of her parents, Brother and Sister A. L. Sanford. When the couple were brought to the home, they found the relatives assembled and were told to take their places before L. H. Lewis, who was stationed in front of the fireplace with Albert Fisher, namesake of A. L. Sanford, and Gertrude Newcombe, daughter of Ada Sanford Newcombe, who was maid of honor at the wedding. As they did so, Lohengrin's "Wedding March" was played by their daughter Mildred. Their son Jack sang "Silver Threads among the Gold." L. H. Lewis spoke fittingly of the occasion and pronounced them husband and wife, father and mother, grandfather and grandmother.

## Minneapolis, Minnesota

*Queen and Fifth Avenue, North*

Services continue to be of high order, and attendance is good. The local priesthood are giving good instruction in their sermons and setting higher objectives for us to work toward. Attendance at prayer meetings is not as good as it should be, but those who do attend feel greatly repaid.

Thanksgiving morning a prayer meeting was held at the church. The Saints here have much for which to be thankful, since they were not seriously affected by the business depression.

The night of December 5 the Women's Department held its annual bazaar and supper. This project was successful and netted about one hundred and eight dollars. Renewed interest in the women's work is being shown, and it is going on nicely, under the direction of Sister Muriel Williams.

A Christmas program was given the evening of December 21. Slides picturing the Christmas story were shown, accompanied by congregational singing of Christmas carols. The junior choir sang four numbers; then came the play, "The Most Precious Gift," by Winifred Stiegel. Those taking part did exceptionally well, and the play was favorably received by the audience. Treats of candy, nuts, and apples were distributed at the conclusion of the play.

The morning of December 28 H. H. Gold, of Lamoni, delivered an interesting discourse in which he gave encouragement and timely counsel for the new year.

Monday evening, December 29, the annual branch business meeting for election of officers was held. Action was taken changing the time of the election from December to the September quarterly meeting, thus allowing the new officers to take their place at the beginning of the new church school year. Those elected December 29 hold their offices for nine months only. The following were elected: Pastor, Vernon Lundeen; counselors, L. S. Wight and Charles Johnson; director of church school, Sister Lydia Wight; assistant, Robert Gunlock; supervisor of the adult division, Muriel Williams; supervisor of young people, Kenneth Wolfe; children, Ruth Gunlock; head of the music department, Jessie Watkins; branch secretary and publicity agent, Leon Judson. The financial committee of five members includes Charles Johnson, L. S. Wight, Harvey O'Hara, Fred Sumption, and Wesley Elvin. An exception was made in the time of choosing this committee; it will continue to be appointed in December, that its work may coincide with the business year of the church.

These officers are making careful plans for the year, and

with the cooperation of the members, we hope to see considerable growth in Minneapolis Branch.

Minneapolis has forty-five boys and girls enrolled as junior stewards. During the last year some have done remarkably well in keeping their budget books and paying their tithing. The sponsor, Wesley Elvin, felt that these boys and girls should have some commendation for their work, so on New Year's Eve a get-together was held for the junior stewards and their parents. A short program of talks opened the evening. Speakers were Brothers Harvey O'Hara, Vernon Lundeen, L. S. Wight, and Wesley Elvin. These men brought out reasons for having junior stewards, reasons for keeping a budget, and the need for the help and encouragement of the parents. The rest of the evening was spent in playing games. Inspiration for better work was received, and several were heard to remark that they were going to put forth a greater effort to keep their budget books this year.

## Coldwater, Michigan

It is encouraging to report progress in the spiritual and temporal interests of the Saints here. A closer observance of the coordination of departmental work is leading to higher grounds, and a larger vision of the work to be done is apparent. At a recent Sunday round-table meeting a goodly number was present, and everyone expressed faith and good will with determination to move forward.

The Christmas spirit brought splendid services. A tree decorated with gifts for the children occupied the church platform, and there was a program reflecting the never-ending lesson of the anniversary of the birth of the Babe of Bethlehem. The juniors seemed to surpass previous preparations in readings and music, and sang with the senior choir the anthems of the service. The accompaniments of Miss Oneh Ogden, violinist, and Judson Corless, pianist, were much appreciated.

A junior choir of nine members was recently organized. Its officers are: President, Eunice Dexter; secretary-treasurer, Ruth Ann Dexter; assistant director, Dorothy Scott. They unite with the senior choir of nine members and are directed by the branch chorister and assistant.

The annual business meeting of Coldwater Branch in December elected the following: President, S. W. L. Scott; secretary, Martha Fish; pianist, Ethel Gallagher; chorister, S. W. L. Scott; librarian, Dorothy Scott; custodian, Elvin Corless; trustees, Edgar Peer, J. H. Hamilton, and Franklin Perry. The departmental organization is: Director of church school, Maude Corless; secretary, Ethel Gallagher; pianist, Grace Peer; chorister, Martha Fish; director of School of Expression, Mae L. Scott; secretary, Eunice Dexter; pianist, Grace Peer; chorister and director, Dorothy L. Scott; Women's Department: President, Ethel Gallagher; secretary, Blanche Peer; publicity department, Sister Alta Stroh; visiting minister, Edgar Peer.

A service devoted to the coordination of the departments, particularly the merging of church school and pulpit work with the orderly functioning of senior and junior choirs, was found to be an effective link.

Saints living in the vicinity surrounding Coldwater encourage us from time to time with their presence.

A baked goods sale was staged by Sister Martha Fish and her helpers.

Brother Scott was lately called to the vicinity of Clear Lake to officiate at the wedding of Sister Martelle Smith and Mr. Ernest M. Bland, of Angola, Indiana. The bride is the daughter of Brother and Sister Clyde Smith. The house was prettily decorated for the ceremony, and plates were laid for twenty-five guests. The bride's cake, furnished by her aged grandmother, weighed five pounds. Sister Martelle is a member of the Clear Lake Branch. Her husband is an employee of Standard Oil.

## Dow City, Iowa

Since the death of Pastor J. L. Butterworth we are without an elder, and the branch is now under the supervision of the district presidency. Elders lately visiting us have been M. O. Meyers, Deloit; Frank Fry, Woodbine; Warren Oliver, Deloit; and Gerald Gunsolley, of Logan. The last named, being district president, had charge of the business meeting December 22. We hope to organize under the new plan of religious education as soon as better understanding of it is obtained. Brother Gunsolley has promised to spend a day with us soon for that purpose.

Membership here is one hundred and twenty. The Sunday school has the best attendance, there being seventy present last Sunday. This, however, included a majority of non-members.

The evening service on Sunday consists of a short program followed by class work.

A group of members from Dunlap was here December 14 and presented the play, "*The Ten Virgins*." We hope they will come again.

Christmas was observed at the church the evening of December 21 with an appropriate play, exercise, and pageant. Miss Zeta Clothier was committee chairman.

The Methodist young people and our young men and women met at the church on Christmas Eve and went about town in a truck singing Christmas carols to shut-ins, and later around a beautifully illuminated community tree in the public square. Santa appeared, and over five hundred received a treat. A real community spirit prevailed, and we were happy to participate in the yuletide festivities.

MRS. M. A. PEARSALL.

## Holden Stake

### Holden

Yes, Holden is still on the air. You haven't heard from her for a few weeks, but she has been busy doing *some* things of interest. In memory and in keeping with Christmas, Holden young people put on a Christmas play, "*Why the Chimes Rang*." After the play, a group of young folks went carol singing, visiting the homes of the shut-ins, sick, and aged.

A special service was arranged by Sister Carr, matron of the Holden Home, and her daughter, Gladys, for the old folks at the home. The service was on Christmas morning, the young people being the major participants. It is hard to get along without Brother Macrae, he is always ready and willing to meet emergency calls; this time it was to take a part in a quartet number.

Sunday evening preceding Christmas, the children's division gave a beautiful little candle service. The Saints of Holden are indebted to Mr. Floyd Hazelbeck for the fine scenery which he painted and arranged for the Christmas play.

Shortly after the holidays, the Sunday morning service was furnished by the West Virginia people, numbering more than eighty persons, Saints who, with their families, came to Holden. Their program of West Virginia songs and reminiscences was interesting, and the testimonies of those who pioneered in the gospel in West Virginia were faith inspiring. The odds against which they worked, abuses they endured, and the sacrifices which they made gave us a new faith.

Holden is enjoying the workable new program of religious education. We also appreciate and are profiting from the worship programs printed in the *Herald* each month; it is something branches have needed for many years. We are organized under the three divisions, adult, young people's, and children. The work of congregational services and home visiting is being administered through the pastors. Each of

the three divisions of the church school is organized and doing special work in its division.

During the period preceding Thanksgiving and Christmas, when the missionary families were so far behind with their allowances, the young people gave Brother and Sister W. H. Eliason a pound party and furnished them with everything that makes a holiday dinner complete. Soon after, the adult division surprised Brother and Sister W. S. Macrae in a similar way. It is useless to say that these families appreciated these expressions of helpfulness.

Because of the ill health of his wife and office duties, Brother Macrae has been kept away from many of the stake duties that demand his attention and that he is desirous of caring for. Brothers Macrae, McWethy, and Eliason spent the most of the week of January 11 to 18 in the interests of the stake away from Holden. Brother Macrae's duties call him to fifteen locals in the stake and to various other parts of the State.

The people of Holden were very happy Sunday, January 18, to have President F. M. McDowell present to lecture to them about his trip to Europe last summer. His evening lecture was on the subject, "*Taking the Part of Jesus*," in the *Passion Play* at Oberammergau. We are looking forward to more visits from Brother McDowell. Wherever he goes he leaves in the hearts of the people desires and ambitions to make more of themselves and have a care for the better values in life.

## Lamoni Stake

### A New Year's Service

On the first Sunday evening of January the service was planned about the new year. The congregation sang hymns of challenge and hope, such as, "*Here Am I*," and "*Take My Life and Let It Be Consecrated*." These were mimeographed for the service.

The stake leaders talked concerning the plans for this year in Lamoni Branch. Roy A. Cheville, associate pastor and director of the church school, spoke first, discussing plans and dreams in religious education; G. L. DeLapp, stake bishop, discussed his plans in social and economic fields; T. S. Williams, pastor, talked of pastoral needs and prospects. The service was stimulating and inspiring.

### First Union Prayer Meeting

The union prayer service is ordinarily held on the third Wednesday in the lower auditorium. The call to the week of prayer and the opening of the year brought an extra one on the first Wednesday. The upper auditorium was used. On the platform were the stake officers.

Fervent prayers and testimonies marked this gathering. As if in magic swiftness, the time went by, and after an hour and a quarter the service closed. A warmth of fellowship pervaded.

### Priesthood Sacramental Service

On the third Sunday afternoon members of the Lamoni priesthood met in the lower room. The table was prepared, and the presiding ministers sat in their places as the priesthood arrived. There was no visiting; solemnity prevailed. The hymns had been selected in keeping with the service, and hearts blended in unity as these hymns were sung.

T. S. Williams told of the purpose of the service, and Roy A. Cheville charged the men to the fulfillment of this purpose. The succeeding week had been designated as "visiting week" in Lamoni. From this service the ministry were to go into the homes of the people, carrying assurance and inviting them to activity. Several of the men spoke of the warmth and revival the service brought.

### C. E. Wight Visits Lamoni

Cyril Wight, former stake president of Lamoni, visited Lamoni January 11 and several days following. The occasion

for the visit was a series of three lectures to the college students. The Sunday morning service was unusually inspiring.

Bridging the study period and worship period at eleven o'clock was an organ interlude of favorite hymns played by Neal Deaver. During the offertory the A Cappella Chorus entered, gowned in choir robes, and sang after the offertory, Pratheroe's arrangement of "Crossing the Bar." The congregation joined in the hymn, "You May Sing of the Beauty of Mountain and Dale," the third stanza in particular finding a response of fellowship. W. E. Prall offered the prayer, and the congregation remained standing for the response, "Hear Us, O Father," by the chorus. "My God, How Wonderful Thou Art" breathed a majestic reverence throughout the congregation. The chorus then sang just before the sermon one of their best-loved numbers, the hymn, "Take Time to Be Holy."

Elder Wight was appreciative of the home-coming spirit and of the tone of worship. In turn, the congregation were responsive to him in the fervor of his preaching.

## Independence

### Stone Church

Sunday's services began at the Stone Church with an adult prayer service in the main auditorium and the first church school executive council session of the year in the lower auditorium.

Apostle R. S. Budd spoke briefly to the adult and junior young people departments of the church school at 9.30.

Avoid gossiping, and shun the very appearance of evil so that you may not be the victim of gossip, was the advice of Pastor John F. Sheehy in his sermon at the eleven o'clock service Sunday morning. The Stone Church Choir, directed by Evan A. Fry, sang two anthems: "The Earth Is the Lord's," with Lilly Belle Allen singing the soprano solo; and "Peace I Leave With You." George and Robert Miller played a piano-organ number for the offertory. Elder W. Wallace Smith presided and was assisted by Elder Earl F. Hoisington. The first half hour, from 11 to 11.30, of this service is broadcast over radio station K M B C each Sunday morning of the month except sacrament Sunday.

"Faith in God" was the theme of the junior young people's service downstairs, and two of the boy members of the department were the speakers, Arthur Smith and Kenneth Clow. Five girls sang a special number, and there was a piano solo by Teddy Beck. Pianists for the service were Wilma Luff and Willa Mae Redfield. The pastor and his assistant were in charge.

"The Four Great Wishes" was the title of the talk of Sister M. A. Etzenhouser to the Sunday afternoon young people's group at the Auditorium. Layard Smith, trumpet soloist, played two numbers, and there were program features by E. E. Closson. Doctor Frank Criley was guest director of the singing school, which is a regular feature from four to five o'clock.

A large congregation filled the main auditorium of the Stone Church early in the evening, for it had been announced that song service would begin at 7.30. "The Coming of the Book of Mormon" was the third of the "Conversations" written by Brother Elbert A. Smith, to be presented under the direction of Sister Leonard J. Lea. Character parts in the two scenes were taken by Reginald Smith, Blaine Bender, L. E. Flowers, Kenneth Morford, Frank Jennings, James Gardner, and C. S. Hawker. The sermonet was by Elder Leonard J. Lea. Pastor John F. Sheehy was in charge of the hour and led the song service. He was assisted in the stand by President F. M. McDowell.

### Organizations and Personalities

The Independence unit of the Patroness Society held its first meeting in its room at the Auditorium, January 23, con-

ducting an all-day session. Forty-four members were present to quilt and work on the linens designed for the new hospital. A letter of thanks and appreciation for the quilts and linens contributed during 1930, from Miss Copeland, superintendent of the Sanitarium, was read to the society. The Patroness president has received a check for three hundred dollars from the Philadelphia unit of the society, to furnish that local's private room in the new hospital. This is the first check to come in from any local organization of the society to furnish a private room in its name. The Philadelphia women are to be commended for their endeavor. A box of linens and other useful articles was presented the Sanitarium as a Christmas gift by the Independence Patroness Society, and the women are working faithfully to prepare the furnishings for their own private room, as well as bed-clothes and linens for general use in the new edifice.

Remembering that President F. M. Smith's birthday was January 21, the Laurel Club and its friends planned a party in his honor as near that date as they could get it—January 22. A large birthday cake baked by the members of the club bore the required number of candles, and refreshments were served to eighty-five guests. George Anway, tenor, sang a group of songs. The president of the club, Sister T. J. Watkins, opened her home for the party.

About fifty boys and girls of the first-year Stone Church junior young people's department were entertained the evening of January 23 in the dining hall by the recreational director of the department, Miss Hazel Clow. Everyone played, and the evening passed with lively games and much merriment. This party was the first of a series of three for the department. This Friday evening about sixty second-year boys and girls will be guests, and next week the five third-year classes.

### Enoch Hill

Sunday evening it became very evident that there are many Saints on Enoch Hill who wish to know more about the *Book of Mormon*. That evening marked the beginning of the *Book of Mormon* class, taught by Sister C. J. Hunt. More than one hundred assembled to hear Sister Hunt introduce and outline her course to continue two months and more. The text to be studied is the quarterly, "The Book of Mormon, Is It Necessary?" The teacher was pleased at the response given by the congregation to the invitation to come and study the *Book of Mormon*, and the class is pleased with the promise of the study course.

Evangelist U. W. Greene was the Sunday morning speaker, delivering with sincere forcefulness inspiring ideas, admonition, and counsel.

At the 7.30 service in the evening, the talk was by Elder Evan A. Fry, who asked of the congregation, "Is ours a present-tense religion?" Psalm 50 formed the basis for his discourse.

### Walnut Park

The young people's plans are receiving notice each week in Walnut Park. They are having prayer meetings on Wednesday evenings, the juniors and intermediates in charge of C. G. Closson and Fred Wille, the older young people in charge of E. E. Moorman. The A. W. Z. Class will serve a chili and oyster supper February 6 in the church basement to raise funds for their Christmas offering and branch expenses. The intermediates have organized by choosing Melba Moorman president, Harold Dillee vice president, and Mary Jane Bean secretary. One council member was elected by each class to work with the above officers and their supervisors in planning desirable activities. A chorus of twelve-year-old intermediates, Helen Brown, Barbara Closson, Marie Mose, Argene Wenholz, Grace Willoughby, and Melba Moorman, sang at the Sunday school service January 25 "Murmuring Waters" and "The Cuckoo Clock," Delta Nace accompanying on the piano.

With true pastoral spirit Elder S. C. Smith addressed his

congregation at eleven o'clock in an endeavor to stir every member to serve the church in his or her capacity to the limit of possibility. He talked of the sin of omission, of being hearers but not doers, of enjoying idly the fruits of those who work, quoting the Master's words, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom, but he that doeth the will of my Father." His desire was not to find fault but to see his flock enjoying the results of diligent service. These results were beautifully impressed by the words of the closing hymn, *Zion's Praises*, 224, "Blessed Are Those That Do."

The evening sermon by Elder G. G. Lewis from the text, "As a man thinketh in his heart so is he," supplemented the teaching of the forenoon speaker. When we think or believe a thing to the point of conviction, we will exert ourselves in an effort to live up to our convictions. Being convinced that God is, and that the church is of his appointing, we will give of ourselves to help make it successful.

#### Englewood

Elder C. Ed. Miller occupied all of the Sunday school hour last Sunday with slide pictures depicting the coming forth of the *Book of Mormon* and church history up to the time of the Reorganization under Joseph Smith, the younger. Brother Miller started his lecture shortly after 9.30 and continued until nearly eleven o'clock. He was also the speaker at the eleven o'clock hour, his talk dealing with the future of the church.

The first of a series of church history plays, written by Brother Elbert A. Smith, was given Sunday night at 7.30 with Irene Fike, Roy Howery, and Glenn Closson, jr., playing the parts. Sister D. S. McNamara directed the play. Elder A. B. Phillips gave a sermon on "The Background of the Restoration." We hope to give the other plays of the series, published in *Vision* last year, on Sunday evenings during the coming months. Special music has been planned for every evening service.

The church school sponsored a parent-teacher meeting last Friday night at the church with the hope that the parents will give the teachers their cooperation by working with the pupils at home. Each department in the school was represented.

The boys of the senior class gave a steak fry last Friday in honor of the girls of the class. There was an attendance of over twenty. The boys gave the steak fry to fulfill their part of the agreement last fall when the girls raised more money for the building fund than the boys in a given period of time.

Sister McNamara entertained her Sunday school class of intermediate girls the evening of January 24 at her home. The evening was spent in playing games. Each girl brought a gift for Elizabeth Ross, a classmate whose home was recently destroyed by fire. Sister Fred Koehler, superintendent of the department, was also a guest.

We were glad to welcome back to Independence Brother and Sister Francis Holm and family. They have been away for the past three years.

Elder R. D. Weaver recently held a series of meetings here. The services were well attended, everyone showing keen interest. This minister was a real help to us.

The Englewood Saints are working with the purpose in mind of living the law of Christ in its fullness.

#### Spring Branch

The 8.15 prayer meeting Sunday morning was well attended. Those who come to worship in this service realize the necessity for meeting often to receive inspiration and courage to carry on the Lord's work.

Apostle Clyde F. Ellis spoke to the young people's class of the church school on "The Value of Friends." For his sermon of the morning he chose a text from John 3:2: "We know that thou art a teacher come from God." The junior choir, directed by Dorothy Mabbott, sang "He Leadeth Me."

At three o'clock in the afternoon a group of Atherton Saints met with us. Misses Irene and Hazel Custer, Fred LaVerne Immer, and Harold Henry Peck were baptized, Pastor Amos Allen, of Atherton, officiating.

Patriarch U. W. Greene was the evening speaker.

## Kansas City Stake

### Central Church

Kansas City continues to enjoy the mild weather enjoyed in winter resorts; the thermometer the past week hovered in the sixties. While this mild weather has been a blessing to the poor and unemployed of the city, it has brought about a number of "flu" cases, and several from the ranks of Central have been confined to their homes and unable to attend the services.

Sunday, at the request of the chorister, the congregation joined in singing "Savior, Lead Me Lest I Stray," which was followed by the invocation by Brother James N. Curtis. The children's song was "Onward Still and Upward." Sister Blanche Mesley told the morning story, "A Cup of Water," which not only reached the hearts of the children but the adults as well.

During the study period the young people's division assembled in the main auditorium for a discussion in charge of Bishop J. A. Becker, the theme being "Stewardship." These discussions will continue throughout the month of February and will cover several phases of our distinctive church message. They should prove a great aid to the young.

At the eleven o'clock hour the choir assembled in its place with the singing of a hymn; prayer was offered by Elder C. E. Wight. "Unfold, Ye Portals," by Gounod, was sung by the choir, Brother George Anway taking the tenor solo. Bishop J. A. Becker was the speaker, using for his theme "Love," quoting words of the Master to his disciples, "By this shall all men know that ye are my disciples, if ye have love one for another." He pointed out the fact that love suffers long and that it thinks no evil, and urged that we cultivate that great love in order to be true children of God.

At the evening service the octet consisting of Elizabeth Hitchcock, Helen Scott, Clayton Wolfe, Eugene Christy, Luella Wight, Estelle Moore, E. P. Nelson, and A. D. Hitchcock furnished fine music.

Central was very glad to have for its speaker Apostle Roy S. Budd, who recently has recovered from a long illness. Apostle Budd has many friends at Central and spoke to an appreciative audience.

On Tuesday evening at the Woodland School the Central basket ball boys play their keenest rivals, the Chelsea group. Only four more games remain in the L. D. S. league.

Brother Fred Walmsley met with a serious accident when he had just finished serving some customers and was standing talking with them at the car. A truck plowed into the car, knocking Brother Walmsley about twenty-five feet, narrowly missing breaking his neck. He suffered severe head injuries and is now confined at the Trinity Lutheran Hospital.

The attendance contest of the church school ended last Sunday, the highest score being attained by the adult division. One important factor of the contest was the decrease of tardiness, and it is hoped that this will continue.

A veteran of Central Church, Elder Robert Winning, eighty-four years old, died Sunday, January 25, at his home, 3501 Paseo. Surviving are his widow, Sister Nellie Winning, a daughter, Amy Winning, and a son, Blair Winning. Funeral services were conducted from the church Monday afternoon at 2.30. Interment was in Memorial Park Cemetery. Brother Winning has been a familiar figure at Central Church for many years and will be missed.

#### Quindaro

Elder S. E. Miffin, missionary in Far West Stake, was the speaker at eleven o'clock January 11, using as a text the

latter part of the fifth verse of 2 Timothy 3: "From such turn away." Elder Mifflin has been assisting Elder G. T. Richards in a series of meetings which began January 4 and ended January 16. The Saints feel well repaid for the effort of supporting these meetings. Several nonmembers were present each night and listened attentively as the gospel was explained.

Mrs. Olga M. Gaunce was baptized Sunday, January 18, by Elder Mifflin and confirmed by Elders Richards and Mifflin.

Cottage meetings are being conducted every Friday afternoon at two o'clock by the missionaries, and we hope that before long others will be added to our numbers.

Sister Ella Susan (Dollie) Jones, forty-three years of age, passed from this life January 6 at Bethany Hospital. The funeral was conducted from Long's Funeral Home in charge of Elders Richards and Mifflin. Interment was at Elmwood Cemetery. Though severely afflicted, Sister Dollie was a faithful Saint, beloved by all who knew her.

The funeral of Mr. Charles Weakley, thirty-three years of age, was conducted from Quindaro Church January 8, Elder Richards in charge. Interment was at Memorial Park Cemetery. He leaves a wife and four small children.

The evening of January 18 Pastor H. A. Higgins occupied the eight o'clock hour. His text was part of John 14: 16: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

#### Argentine Church

The morning sermon January 25 was by the former stake bishop, Frederick B. Blair, his theme being the living sacrifice, of Romans 12: 1.

In the evening Elder G. T. Richards, stake missionary, discoursed on that part of the twenty-first chapter of John, referring to the remarkable draft of fishes and asked his audience as Jesus asked Peter, "Lovest thou me more than these?" Then feed my lambs and sheep, was the command.

On Saturday, January 17, at two o'clock in the afternoon, Brother Richards preached the funeral sermon of James A. Rowe at the church, it being the wish of his family, based on the former attitude of Mr. Rowe, that the service be held there. A much larger crowd assembled than could get into the building.

#### Bennington Heights

Sunday morning, January 4, the sacramental service was observed, and nearly every seat was occupied. The speaker in the evening was Apostle Clyde F. Ellis.

The following Sabbath the speaker was S. S. Sandy, of Kansas City Stake. We hope by using the pledge system to more nearly meet our obligations this year.

The evening service was conducted by Apostle M. A. McConley. Patriarch J. T. Gresty was present and led the singing.

Elder C. A. Vernon, of Fourth Kansas City Church, was the morning speaker January 18, and in the evening one of the stake missionaries, Elder H. H. Sevy.

Last Sunday the speaker was Patriarch J. T. Gresty, and in the evening Elder Joseph Curtis talked.

All the services of the month have been inspiring and uplifting, and we hope and trust they will continue so throughout the year.

## Far West Stake

#### First Saint Joseph Church

The theme for the worship service of the church school Sunday morning was "The Blessing of Labor." The school was in charge of H. H. McLean, director. The piano prelude played by Muriel McLean was "Softly Now the Light of Day." The theme talk was given by Elder R. E. Jones. Then like a benediction came the voices of the junior choir from a secluded spot in the balcony, singing "Youth's Prayer."

After the study period, Bishop Milo Burnett gave the morning sermon, "The Open Door." Evan Ehlers sang "The New Commandment."

The evening service was in charge of Howard C. Timm, assisted by L. A. Keck. The choir sang the anthem, "The Lord Brings Back His Own." Elder Ward A. Hougas gave a sermon on "Worth-while Play."

On January 16 the UI-Lik-U's Players held their annual business meeting and party at the home of Sister Helen Beadnall, there being about twenty members present. The following officers were elected: Director, Sister Olive McLean; president, Margaret Reeves; secretary, Helen Beadnall; stage manager, Earl Smith; business manager, Harold Constance; costumer, Oma Johnson. Three new members were voted on: Delpha Black, Esther Schmidt, and Herman Johnson. The next regular meeting will be held at the church Thursday night, January 29. They are preparing the dramatic service, "The Challenge of the Cross," to be given soon.

Last Thursday night Elders E. E. Closson and F. M. McDowell were present at the young people's monthly recreational meeting. This was the first meeting under the leadership of Howard C. Timm, newly appointed supervisor of young people. Brother McDowell in his talk challenged the young people to heed the lesson found in this statement: "See, I have set before thee an open door, which no man can shut, for although you are weak, you have not renounced my name." He said that science had made this world into one of magic, and that though much had been accomplished in the years just past, he wondered if the most worth-while things are not yet before us. He challenged the youth to be brave enough to lead the way instead of being content to follow the gang.

Elder Closson then explained the need of organizing for more efficient work. Delpha Black was elected president of the group, John Rea, vice president, and Helen Beadnall, secretary. These, together with the pastor, Ward A. Hougas, the director of religious education, Hugh H. McLean, and the supervisor of young people, Howard C. Timm, will constitute the executive council. About forty-five young people were present and all seemed enthusiastic over the plan of organization. They will choose a name at the next meeting.

The church school basket ball team is doing fine work this winter, having won ten out of twelve games so far this season. They are scheduled to play Helena Methodist Team at the Y. M. C. A. very soon, and also the A. Z. A's, a Jewish organization.

The adult group will have its first recreational meeting February 5. We hope to adopt some definite objectives for the year ahead.

## Toronto Church Is Dedicated

The new church builded by the Saints of Toronto, at Bathurst Street and Saint Clair Avenue, was dedicated January 18, President F. M. Smith and Apostle R. S. Budd being present at the service. With a photograph of the new edifice, *The Evening Telegram*, Toronto, for January 19, printed the following news story:

A step forward was taken yesterday by the Reorganized Church of Jesus Christ of Latter Day Saints when they opened a new \$100,000 church at the corner of Bathurst Street and Saint Clair Avenue. The opening of this church amalgamated the center branch and the North Toronto Branch of the city. Members were present from Hamilton, Niagara Falls, Sault Sainte Marie, Detroit, and Ottawa.

The morning service was taken by President F. M. Smith, of Independence, Missouri, who addressed the gathering on "Ideals and Goals of the Church."

The afternoon service at three o'clock was the dedication service, when Mr. J. L. Prentice was the chairman. Mayor Stewart in a brief address congratulated the organization on their fine building and wished them every success. Con-



troller Hacker also extended his best wishes for their future. The other speakers of the afternoon included: Mr. A. F. McLean, Mr. H. A. Dayton, president of the Owen Sound District; Mr. Frank Mesle, of the State of New York District; Mr. Hubert Case, of Detroit District; Mr. S. G. Clarke, of the Toronto District; Apostle R. S. Budd, general missionary of Eastern States and Canada, and President F. M. Smith, of Missouri. Mr. Smith, in his address of the afternoon, said that the church built should symbolize the ideals of its people, and stressed the fact that cleanness in living should be taught the young, because he said "cleanness is next to godliness."

Apostle R. S. Budd addressed the evening service, telling the people to forget the past and to go forward profiting by their mistakes.

About 700 people attended the afternoon service, and, owing to the distance some of the members had to come, dinner and supper were served at the church.

There will be a banquet tonight for the executive and members.

### Logan, Iowa

Since October 1 Logan Branch has been functioning under the new plan of religious education, with Myrtle Crabb in charge of the church school, Ruth Gunsolley superintending the adults, Leila Gamet the young people, and Belle Miller the children. These leaders seem pleased with the results and speak well of the cooperation received from the membership. The December business meeting resulted in no changes in these departments and but few in the personnel of other branch offices.

The Christmas season was celebrated by a worship program on Sunday evening, December 21, during which the different classes presented special offerings, collected at the morning service.

Those of our young people who are engaged in activities away from home and who spent the holiday vacation here are Charles Hansen, a student nurse at the Edmundson hospital in Council Bluffs, Mabel Killpack, Bernice Lenz, and Edgar Salts, who are spending the year at Graceland College.

The pulpit has been filled the past months by local members of the priesthood and those from neighboring branches.

The week of prayer, January 4 to 11, was observed, thus beginning another year with the spirit of reverence and gratitude to the Giver of all good. Those observing the week were strengthened and blessed in the effort put forth. So we go forward, hoping that a greater zeal, a deeper consecration, a more earnest effort will merit richer blessings before 1931 is gone.

### Coleman, Michigan

January 19.—Since the death of our beloved brother and elder, W. S. Methner, early last May, Coleman Branch has suffered adversity. But at the December communion service we were made to feel that there are brighter days ahead. And the spiritual condition of the people has greatly improved, the Spirit meeting with us in many services. We have been blessed with encouragement and hope.

On January 13 the first branch business meeting for more than a year was conducted, and the people responded to the call to transact business. The spirit of fellowship experienced was that of a communion service, and there was perfect harmony.

Sylvester Yager, priest, a brother of Joseph Yager now in the South Sea Islands, was chosen branch president. His father was made Sunday school superintendent, and Sister Fern Methner, who lately changed her name to Mrs. Deloss Bauphman, was chosen leader of the Women's Department. The new year is before us, and with these capable people

in charge we feel that a new period of activity is opening here.

It has been over a year since the district president visited Coleman, and we are hoping to have him among us soon. We also await opportunity to extend the district missionary a welcome. We know these two men are sorely needed in other fields; nevertheless we hope to count them among our helpers.

With the future promising us growth and achievement, we wish to call upon the quorums of the ministry for their prayers in behalf of our leaders. ALLEN H. YAGER.

### Middletown, Ohio

2025 Logan Avenue

January 14.—Under the leadership of Pastor P. W. Barker, Middletown Branch adopted the new unified program on November 11, to become effective January 1.

Apostle Clyde F. Ellis made a brief visit here Monday evening, December 1, calling upon the Saints to help the general church financially at this time. He also gave a splendid sermon on the "Son of Man."

During December \$182.40 was paid in tithes and offerings from this branch. Sunday School Superintendent Claude Barker had set the Christmas offering goal for the year at \$125, but on Sunday, December 21, we went over our goal to \$128.38.

Missionary Jacob G. Halb was home during the month of December, and while here preached on Sunday evenings.

Missionary John R. Grice was also here before the Christmas holidays and preached two evenings. Other speakers for November and December were Elders P. W. Barker, Claude Barker, Leonard Barker, and W. H. Rhoades.

Sunday school attendance has been about sixty. Following the children's Christmas exercises on December 21, they were given a candy treat by the Sunday school through a little Santa Claus, who looked as though he might have been Santa's son.

New officers for the year 1931 are as follows: Pastor P. S. Rhoades; associate pastors are Elder Claude D. Barker, director of church school, and Elder Pious W. Barker, director of home division; Mary Stults, supervisor of adult division; Julia Davis, supervisor of young people's division; Edith Sintz, supervisor of children's division; Elder Leonard Barker, leader of junior worship; Mary Stults, branch secretary; Leonard Barker, treasurer, solicitor, and publicity agent.

Following a short business meeting January 6, we were treated to a lunch prepared by several of the sisters in the social room. The lunch was a compliment of the priesthood to the members of the branch. Then we again assembled in the auditorium for a drill on the "new system." Our new pastor, Elder P. S. Rhoades, explained how he wanted us to assemble in the fore part of the room for prayer service at 9.30 on Sunday morning, and two ushers would show us to our seats. Elder Claude Barker gave a brief outline in regard to the church school, and then Elder Leonard Barker put on a demonstration of the junior worship service.

Unfortunately, our new pastor can be with us only for the Sunday morning services. But we have as his assistant, Brother Claude Barker, who is willing and able to look after meetings on Sunday evening and throughout the week.

January 4 Elder Claude Barker gave a splendid sermon on "Counting the Cost." And January 11 Elder W. H. Rhoades preached.

On Monday evening of this week, we had a conference for teachers and leaders, in which we discussed methods and ways of handling our problems in religious education.

LEONARD W. BARKER.



## MISCELLANEOUS

### Conference and Priesthood Institute

Eastern Colorado District will hold a priesthood institute in conjunction with the February district conference, in the Denver, Colorado, church, Speer Boulevard and Logan Street. Institute will begin Friday morning, February 20, at 10 o'clock. On Saturday, February 21, district conference will convene at 10 a. m. Send credentials and reports to Secretary C. D. Liggett, Adams Crossing, Colorado Springs, Colorado. Saturday evening and all day Sunday will be devoted to institute work. Apostles E. J. Gleazer and F. Henry Edwards will be present to conduct the institute. This institute will be especially interesting to members of the priesthood and all who are working in departments of the school of religious education. We wish that all members who can will be present, as this will be one of our important gatherings this year.—*E. B. Hull, District President.*

### Conference Notice

Eastern Oklahoma district conference will convene with Haileyville, Oklahoma, Branch February 21 and 22. All Saints are urged to be present. The priesthood are especially invited to this conference. Branch secretaries will please forward their reports to Jewel J. Jackson, Route 1, Wister, Oklahoma.—*C. G. Smallwood, district president.*

### Two-day Institute

At Kingston, Missouri, Saturday and Sunday, February 14 and 15, a special two-day institute is called for the members of Kingston, Oakdale, Far West, and other nearby branches in Far West Stake. All are urgently requested to be present. A similar institute was recently held at Guilford, Missouri, and produced surprisingly effective results. Class work on practical problems of modern youth will be in charge of Stake President Ward A. Hougas. Missionary R. E. Jones will conduct several forums on recreational problems. Interesting and lively social functions are planned for the entertainment of all. Come and enjoy the benefits of this institute.—*The Stake Presidency, 413 American National Bank Building, Saint Joseph, Missouri.*

### New Address

O. E. Weedmark, bishop's agent, 515 West Third Street, Topeka, Kansas.

### Our Departed Ones

**BOYD.**—Almonta M. Boyd was born in Bloomfield, Missouri, August 24, 1860. While he was yet an infant, his parents moved to Graves County, Kentucky, where he grew to manhood. In 1884 he married Virginia Sanders, who survives him, together with one son, one grandson, three granddaughters, one brother, J. V. Boyd, Farmington, Kentucky, and two sisters, Mrs. Ludora Arnold, Mayfield, Kentucky, and Mrs. Alice Harding, Palmersville, Tennessee. Three sons and one daughter preceded him in death. He was baptized a member of the church August 26, 1890, at Farmington, Kentucky, by W. H. Griffin. Died December 17, 1930. His funeral was held at the Walnut Park Church, Independence, Missouri, Elder W. L. McClain in charge, sermon by Elder T. C. Kelley.

**WALLER.**—Annie Holmes was born at Newcastle on Tyne in England. She married Gilbert J. Waller in Honolulu, Territory of Hawaii. To them were born five daughters and one son: Henrietta, Ruth, Christiana, Gilbert (who passed away at Monrovia, California, five years ago, in full manhood), Esther, and Beatrice. All her life Mrs. Waller was devoted to her home and family, cheerfully spending herself for them and their comfort. For several years she had been looking forward to the day when Brother Waller might be permitted to arrange his business affairs so that they could be united in home life on the mainland of the United States. Owing to her health it was impossible for her to live in the tropical climate of the islands. Just when it seemed this might be realized, she was taken ill, and it was deemed advisable to cable for her husband and daughter Esther, both of whom were in Honolulu in business. They arrived on the last day of the old year, 1930, and ministered to her comfort during the few days of her earthly pilgrimage. Death took her amidst the surroundings of the home in San Francisco, with all her family present January 7, 1931. Besides the immediate members of the family, there mourn her departure, a sister

in England and a brother in Honolulu. A few days before Mrs. Waller's death, a cablegram was received informing them of the death of another sister in England. The funeral was conducted in the home by Archdeacon Noel Porter, of Grace Cathedral (Episcopal), and John W. Rushton. Interment was at Cypress Lawn Cemetery.

**HOLLING.**—Augusta Dellwig was born at Goslar, Amhartz, Germany, November 13, 1848. When eighteen years of age she immigrated to America, making her home in Park Presidio District, San Francisco, California, where she was a pioneer. She married William Holling, who preceded her to the better land forty-two years ago. To them were born three sons: William T. and Doctor Alfred L., both of San Francisco, and Emile who died in infancy. Mrs. Holling was a member of the church, having been baptized several years ago, and maintaining in her quiet and gentle way her loyalty thereto. All of her life she was devoted to music, was a pianist of talent, and for many years was a teacher, having her pupils until within a year of her demise. Her final illness began about a year ago, and gradually her faculties ceased to function. She bore this trial with fortitude and patience until death touched her, and she fell asleep on Tuesday night, January 6, 1931. She was cared for by her son and daughter-in-law, Mr. and Mrs. Holling, with whom she had made her home for many years. These with a sister, Mrs. Ehrenpfort, of Oakland, a brother, Louis A. Dellwig, of Washington, District of Columbia, a grandson, Eugene, and many other relatives and friends mourn her passing. The services were conducted by John W. Rushton, and the final rites were at the Mount Olivet Crematorium.

**BURWELL.**—Robert N. Burwell was born January 1, 1867, at Bothwell, Ontario. Died January 6, 1931, at Riverdale, Illinois. Was married October 13, 1889, to Ella La Bar, at Junietta, Michigan. To this union were born two sons, Harry Wesley Burwell, Louisville, Kentucky, and Edward Nelson Burwell, Dolton, Illinois. Services were held at the home in charge of E. O. Byrne, sermon by H. P. W. Keir.

**DAVIS.**—John William Davis was born December 11, 1849, near Elizabeth, Indiana. He died December 21, 1930, at the home of his son, William H. Davis, in Indianapolis, Indiana. He spent the greater part of his life in business in Derby, Perry County, Indiana, where he was known as an honest, conscientious man, a good citizen, and a true friend. He was a stalwart defender of the gospel, and his home was always open to the missionary, a place where he found rest and refreshment. Left to mourn are a son, William H., of Indianapolis; three daughters: Mrs. Rose Scruggs, Hot Springs, Arkansas; Mrs. Pauline MacKenzie, Wichita, Kansas; and Doctor Edith Davis Hamar, Indianapolis; and a host of friends. A short service was held at the home of his son, December 22, and the body was taken to his former home in Derby, Indiana, for interment beside his wife. The services were in charge of Elder Arthur W. Gage, assisted by Elders Charles H. Fish and J. Leonard Glenn.

**SMITH.**—Bettie B. Smith was born July 30, 1855, in Itawamba County, Mississippi. She became a member of the church February 22, 1874, at Long Valley, California, receiving baptism at the hand of J. R. Cook. Passed peacefully away after long physical suffering at the Kings Daughters Home, Oakland, California, November 16, 1930, her faith and hope strong to the end. Surviving are two children, Eva Jones and Simmie Smith, of California.

**ROSS.**—George E. Ross was born May 20, 1841, in New York City. He became a member of the church May 1, 1870, at Buckland, Iowa, being baptized by Sam Ackerly. Was ordained a priest in May, 1870. He passed away January 11, 1931, at the home of his daughter, Mrs. Della Bailey, Independence; his wife having preceded him by fifteen years. Left to mourn are four children of a family of nine: Mrs. Della Bailey, of Independence; Doctor John F. Ross, Indianapolis, Indiana; Benjamin Ross, Adrian, Missouri; and Joseph A. Ross, Independence; eight grandchildren; and six great-grandchildren. The service was held in Independence, January 12, in charge of Elder J. M. Terry. Interment was in Mound Grove Cemetery.

**SKINNER.**—Edwin Alfred Skinner was born at Exmouth, Devonshire, England, December 25, 1856. He married Miss Sarah Newton, at Exeter, England, July 25, 1877, and to them were born five sons and two daughters: John W., Edwin, Frank, Harry, Charley, Mary Ann, and Charlotte. They came to Canada in 1882, and one year later moved to Kansas City, Kansas. For thirty-six years he lived there. During that time he was superintendent of the City Hospital from 1907 to 1911. He was chief of the county jail from 1911 until 1918, and during 1918 he was superintendent of the Wyandotte County Farm. In 1919 they moved to Strasburg, Missouri. He was baptized May 4, 1930, by Elder Thomas Newton, at Grandview Branch, Kansas City, Kansas. Passed away January 5, 1931. Surviving are his wife, four sons, two daughters, two brothers, seventeen grandchildren, and one great-grandchild. The funeral services at Grandview Church were in charge of Elders Richard Bullard and J. M. Terry, January 8, 1931.

**THOMAS.**—William Edward Thomas was born July 28, 1858, at Folsom, California, and died November 29, 1930, at the Edmundson Hospital, Council Bluffs, Iowa. He leaves to mourn his widow, Mrs. Rosa Thomas, and eight children: Mrs. Maude Coffelt, Logan, Iowa; Essie Thomas, Council Bluffs, Iowa; Myra Thomas, Neola, Iowa; Mrs. Ula Sutherland and Arlene Thomas, of Lincoln, Nebraska; Alma and Kenneth Thomas, Neola, Iowa; Marvin Thomas, West Point, New York; a sister, Mrs. Mary Cox, Hornick, Iowa; two brothers: J. J. Thomas, Logan, Iowa, and David Thomas, of Neola; four grandchildren; and one great-grandchild. The funeral was conducted December 1, 1930, at the Grange Church by Elders Ray Whiting and George Beatty. Interment was in Grange Cemetery. Although not a member of the church Mr. Thomas was a firm believer of the gospel.

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Questions of church administration should be referred to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, The Auditorium, Independence, Missouri. Questions of church finance should be referred to the Presiding Bishopric, of the same address.

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YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE

"THE CRUISE OF THE TIMEOLEON"

I. Knowlton F. Hanks, Missionary

This is the title of the first of a number of sketches being written this year by Inez Smith Davis for publication in Vision, the young people's magazine of the church. The sketches tell the story of little-known events in church history, with details taken from letters, journals, and other contemporaneous sources.

"The Cruise of The Timeoleon," the story of the first missionaries to the South Sea Islands, is in three parts, with part one appearing in the February number of

VISION

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# THE SAINTS' JOURNAL

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Independence, Missouri, February 4, 1931

Number 5

## A Landmark Passes

When a building has been used for nearly a half century as a church home, its destruction can not but bring deep sorrow to thousands of people. And so the sight of the ascending column of smoke and fire which told the onlookers that the old Brick Church at Lamoni was doomed brought tears to the eyes of all who loved the old structure, and people wept without the least attempt to hide their tears. It was on Thursday night, January 29, that the building burned, and the passing of the historic structure has left the Saints and friends of Lamoni, the first storm of sorrow passed, in a state of quiet though sorrowful determination to carry on as best they can under the circumstances.

It was while the fire was still raging that I learned the news; and I quickly determined to be with the Lamoni Saints as soon as practicable; and on Friday, the next day, with Bishop Carmichael and Brother John Garver, I drove to Lamoni, to be with the Saints in a meeting that night.

I was pleased to see how quickly the Saints had recovered their equilibrium, and to note the firm determination to make the best of a bad situation. By using the Coliseum, the High School auditorium, Zimmermann Hall, and other rooms about town, the regular services and meetings will be carried on, and adjustments made as rapidly as possible. At a business meeting Sunday afternoon a committee of seven was appointed to develop plans for a new building, the local committee to work in conjunction with the general church authorities.

It seems to be the determination of the local authorities that no debt will be contracted, but that the building will proceed as the means are available. This is wise.

F. M. S.

## The Old Brick Church

To many of us the passing of the old Brick Church in Lamoni by fire is like the death of an old and loved friend. The general church also loses the building that next to the Kirtland Temple was our most historic public edifice. A half century ago such pioneers to the "Lamoni Colony" as Joseph Smith, David Dancer, Asa Cochran, and many others, poured into this structure their strength and vision.

Considering their numbers it was a tremendous undertaking. It is said that David Dancer, a man of some means, and himself colossal in stature, refused to be a party to the erection of a church on any smaller scale. Thus they built a church building that came to serve the Lamoni Branch and Stake all these years, and also for many years served the general church for its conferences. Through its portals flowed the spiritual life of the Reorganization. Truly when the old church fell it "left a lonesome place against the sky."

To us "old-timers," as we may appear to a younger generation, the old Brick Church was more than an historic edifice. In our youth, to it we came with high-beating heart to meet the one and only girl. Later to its altar we brought our children to be blessed. From its doors we saw father and mother carried away to their long rest. In its aisles we oftentimes clasped hands with hundreds of close friends. There we received ordination. From thence we went to diverse missions. From its pulpit we heard the gospel preached by such veteran ministers as Joseph and Alexander Smith, Mark H. Forscutt, W. W. Blair, Heman C. Smith, John W. Wight, Joseph Lambert, and scores of other men of like calling and consecration. From its pulpit we oftentimes ourselves have preached the gospel under a peculiar unction of power and light and warmth.

It will be difficult for us ever in Lamoni to preach behind or worship before a new pulpit. Yet time moves on, and God's providences are wisest. We cheer our hearts with the belief and the conviction that from the ashes of the old Brick Church there can, and will, and *must* arise a new and more modern structure that in time shall come to mean to thousands of younger people all that the old church meant to us.

We send our children to Graceland to be educated and desire that their spiritual life shall there be conserved, hence many fathers and mothers, in many States, and even abroad, have a common interest with all those who loved the old church to see to it that the Lamoni Saints have aid in prayers and in finances to rebuild in such way that the work and spirit of the Old Brick Church shall be carried on to coming generations. At her embers a torch must be lighted that shall carry on for another half century.

ELBERT A. SMITH.

## Robert Winning Passes

Always a dignified, well-spoken man, a faithful, loyal church member, a good friend, a benefactor to the needy when able, a student, a logical thinker, a thoughtful father, and citizen of high ideals, when the hour of passing came for Brother Robert Winning many Saints and others find they have lost a loved and respected friend and the church a faithful servant. For nearly sixty years a member, he was ever ready to give such service as he could; and as a leader in the Saint Joseph Branch, and until recently a member of the Kansas City Stake High Council his wise counsel and unswerving faith have been stabilizing factors in the lives of officers and members of the church.

Many join the family in mourning the passing of a noble man, but rejoice in the hope which sustained him and enabled him to approach calmly the hour when through the portal of the grave he could pass to the reward which awaits the faithful in the mansions on high.

I recall Brother Winning as a not infrequent visitor in the home of and close friend and trusted fellow worker of my departed father. And had I not known Brother Winning for his own worthy self, I would still mourn the passing of a good friend of one whose memory I revere. Another faithful friend and stalwart churchman has passed.

F. M. S.

## Graceland Plays Its Part in the Development of a Distinguished Family

Those who have read the February issue of the *American Magazine* will already have noted the article about the Travis family. Those who do not read the *American* should unbend and get a copy, at least for this one time.

The story, very briefly sketched, of the trials and struggles of the parents to subdue the stubborn soil, to match their wits and strength against the pitiless adversities of drouth and blizzard, and to raise a large family of boys and girls to be useful, intelligent, and trained citizens, honest, religious, and right living, is an inspiring one. From that brief story some Hansum could write another *Growth of the Soil* for America.

In that story Graceland College plays its part. The Travis family were members of the church, and they believed in it to the extent of sending their young people to Graceland to have them trained for life. It is said that since the two older boys, Ralph and Lee, went to Graceland in 1912 there has been only one school year up to 1929 that there were no members of the family there. Another lapse and there will be four more young people to go. Cer-

tainly whenever they have been present they have been among the leaders of the school in some way or another, and often in many ways. The Travis boys and girls have been a traditional part of Graceland's school life. They have by this time distinguished themselves in higher institutions of learning, and in other walks of life. It is a record of which they may be justly very proud, though it may be said to their credit that they are modest about their achievements.

Many other families have sent young people to Graceland who have done well in after life, and at the institutions of higher learning. Many others have become a credit to themselves and to the college. It is hoped that many others will continue to crowd the halls of Graceland, to grow and develop, and to make a name for sincerity, honest work, and good character.

Graceland is a college with a character. If there is something good in the boys and girls, Graceland will help to develop it. While the college can not reform a character whose education and home training has been, up to the time of his arrival, entirely wrong, it can do much for boys and girls who have the right kind of material in them.

L. L.

## The "Herald" Grows

It is encouraging that even in these hard times the list of paid subscriptions to the *Herald* is continually growing. We are happy to see this trend, for it leads us to believe that the *Herald* continues fulfilling its mission of meeting a definite need.

Criticisms are in order. The Editors are grateful for letters indicating how their readers react to what is presented. It is true that we hear most often from those friends who are dissatisfied and would like to see us improve. Right now the section devoted to "*Church Work and Services*" is under fire. We wonder how many are finding the materials useful. We are not fishing for commendations; but those who think this material should appear in the *Herald* should let themselves be heard. We wish the *Herald* to grow in usefulness as well as in circulation.

L. L.

No living man can fully estimate the exact momentum of the principles at work in his own time. The objects that obtrude upon his consideration are too near him to be seen in all their just proportions. Time, that great revealer of secrets and infallible exponent of the wisdom of all human schemes, must pass its solemn verdict upon every human enterprise before its proper character can be fully and justly appreciated.—*Alexander Campbell*.

## The Auditorium

### HOUSES MANY ACTIVITIES

By J. A. Gardner

The Auditorium Building, by providing space for the many activities of administration, has become practically the headquarters of the church. From it one can follow the performance of the various tasks of the church in many parts of the world. Every day brings its streams of visitors to the offices, and its sacks of mail. Letters from everywhere asking for help and counsel, people from everywhere wishing to see or to visit, or perhaps to get advice, missionaries and officers constantly coming and going, and bags of mail going out to give assistance to the ministry and branches at a distance—all these are a part of every day's routine.

Changing the headquarters from Lamoni, Iowa, to Independence occupied a period of some years, and during that time the church worked at a distinct disadvantage due to the geographical division of its general offices. The Auditorium, up to its present stage of completion, has made it possible to place practically all of the offices under one roof. The Department of History, the Statistician, the Library, and the Graphic Arts Bureau now occupy the Library Building, one block distant from the Auditorium. It is highly possible that further work on the Auditorium will make it possible to accommodate these four departments and by so doing further unify our work.

In the Auditorium at present will be found the offices of the First Presidency and the Quorum of Twelve. The Presiding Bishopric with its bookkeeping department which cares for the business interests of the church and the proper accounting of all receipts and expenditures is also housed here. The Department of Religious Education with its quarterly editors, the Church Architect, the Social Service Bureau, General Church Secretary, Presiding Patriarch, Transportation Bureau, the Local Pastor in Zion, the Department of Bishopric in Zion, the Department of Religious Education for Independence, the General Church Auditor, and the Department of Publicity all occupy rooms in the Auditorium.

The Laurel Club, which has furnished the money for the installation of several thousand dollars' worth of kitchen and dining-room equipment, makes its headquarters in the building in a room which is also used for a headquarters for the Patroness Society of the Independence Sanitarium—a group of women which, with representatives in scores of branches throughout the church, is working in the interest of the Independence Sanitarium.

The basement of the building can be adapted to a

great many uses. Here is located the kitchen, which the Laurel Club has furnished with modern equipment. It is a part of the Auditorium and is the property of the general church. Overnight the basement can be transformed into a dining room for the accommodation of two thousand guests. Visitors to the General Conference in the past can appreciate the necessity for having a dining room of adequate capacity where meals can be quickly served.

The basement has accommodated the annual Harvest Festival for the last three years. It is particularly adapted to this kind of exhibit. Because of its concrete construction, the wear and tear of building display booths and the heavy traffic of thirty thousand people have no effect at all on the basement room, whereas in the ordinary building it would be a matter for serious consideration.

The basement room can also be made into an auditorium to accommodate crowds of fifteen hundred to two thousand and is suitable for lectures, entertainments, and dramatics of the kind usually given during and preceding General Conference. It is also suitable for gymnasium purposes and is being patronized by the young people of Independence and Kansas City for indoor athletics.

The service features of the main assembly room which houses the general conferences is too well known to require mention here; however, last conference brought this main assembly room into three new uses and proved how much the church needed such a room. The occasion of the Centennial Oratorical Contest brought together the largest number of Latter Day Saints ever gathered in the history of The Reorganization. Even in its unfinished condition, the acoustic properties of the room were satisfactory. The performance of the Oratorio conducted by John T. Gresty demonstrated a new use for the main auditorium chamber. The presentation of the Centennial Pageant, *Fulfillment*, the largest spectacular feature ever given in the Auditorium, again demonstrated its adaptability for this kind of entertainment.

The Auditorium is built for the use of the members of the entire church, and belongs to the entire church. Twenty-five thousand Latter Day Saints live within easy driving distance of the building, which makes its service features and special gatherings accessible to approximately one fourth of our enrollment. A family living this year in Maine or California or some other distant place may be in Independence or vicinity next year. Changes like this are taking place continually, and it is probable that such movements will increase in the coming years; therefore, it is not difficult to understand how increasingly important the Auditorium becomes to every member.



# Righteousness and Prosperity

NUMBER TWO

By J. A. Koehler

In my article last week I said that Latter Day Saints have been committed to the proposition that "righteousness exalteth"; that the rewards of social righteousness are peace, prosperity, happiness, security, honor, and the like; and that our own failure to realize upon the promises of God to Zion is certain proof that our social righteousness is not the righteousness of God.

In this article I will set out what I believe to be the principal causes of our failure to set up the government of God. And I do this, not to find fault, but to help to bring about a better understanding of both the personal and the social adjustments that must be made by us if we are to realize the kingdom.

The first factor in our unfortunate situation as a church membership (we ought to be *a people* in the large sense) is our hopeless hope of a hocus-pocus prosperity. The earth belongs by a natural right, which is a divine right, to the peoples who will use it best to satisfy the primary wants of men universally, "to please the eye, to gladden the heart, . . . and to enliven the soul." But we have hoped to inherit the land of Zion without rising above the level of conduct of other peoples in the uses of the natural creations. We have hoped to build a Zion with the economic institutions of Babylon. We have been content with established economic customs as we found them. Many of our church members have stubbornly resisted any attempt to institute new forms of property, which is the crux of an economic order. And, sharing in the world's economic misbehavior, we have had to share in its economic fate.

Thousands of members of our church have looked toward "Zion" with longing eyes, believing that their mode of life would bring them prosperity if only they could live that mode of life in their promised land. In some un-understandable way, some mysterious way, the mere declaration that this business of mine—which I will continue to conduct in the identical old property relations—is now on the "stewardship" basis, is to convert it into a fountain of wealth and an instrument of social justice.

But there are other evidences of this hopeless hope, such as the wish for a Rockefeller Foundation. Economic prosperity, according to some, is to issue from checks which can be cashed at the bank. Hearing one of our prominent men express such a hope, I asked him: From what do you expect the pros-

perity of this people to arise? From the private philanthropy of individual church members, or from the righteousness of the people? Of course, he dared make but one answer. And so I asked him as I ask you: Then why do we spend so much of our energy trying to collect another dollar, and so little of our energy trying to mold the life of this people to conform to an ideal?

Why should God take wealth away from other peoples and give it to us? What claim do we have upon the wealth produced by other hands? In the sweat of thine own face shalt thou eat, is God's law. By thine own industry, thrift, and frugality—by thine own economic righteousness shalt thou achieve prosperity, is the decree of God for all peoples. And any people who seek social prosperity by acquisitive measures lays the foundation for its own poverty—a poverty of either material or immaterial wealth or both.

The second factor in our unfortunate situation is the apparent inability of our men to discriminate (1) the economic prosperity of *peoples* from (2) the financial prosperity of individuals. This second factor may be the antecedent of the first. There is a difference between public wealth and private wealth which men who seek the kingdom must learn to make.

The current social income consists only in the total current output of commodities and services. The wealth of a people is only the material and immaterial goods which are used to satisfy its wants. Whereas, private incomes may consist primarily in rents, interest, profits, or dividends. The wealth of the individual may be chiefly in the form of notes, stocks, bonds, credit, and bank accounts, not one of which has anything to do necessarily with the prosperity of the race. Every note, bond, certificate of stock, mortgage, and issue of currency could be utterly wiped out without diminishing one mite the total supply of goods upon which the subsistence of the race depends.

Of course, the sudden destruction of a medium of exchange and a measure of values in trade would greatly upset our present economic commercial relations, and would necessitate some new agency of distribution. Money does have social value, not only as a medium of exchange and a measure of values in trade; but, if society were properly constituted, as an instrument of accountability.

In the present business conflict, money is both a weapon of offense and a weapon of defense. And the men of the church, even while they are endeavoring to realize the kingdom, may be under the necessity of using money for both these purposes the while and in so far as they are parts of a mass engaged in a struggle for private gain. But for the men of the church to attempt to realize Zion with her peace, prosperity, and happiness in the use of money for mere acquisition is to make impossible the very kingdom they say they seek to build.

True prosperity for *peoples* arises only as men individually make positive contributions to human welfare; and that means to the social income. And if all the resources spent by the men of the Latter Day Saint Church in speculation, in business competition, in investments for dividends, and what not, had been spent in building communities that were embodiments of the righteousness of God—if they had been used for public welfare instead of private gain—we would not be paying out so much in one year for interest while the allowance of our missionaries' families are left unpaid.

No people can misbehave as we have misbehaved and realize the peace, the prosperity, the happiness, the greatness, and the glory which is the reward of social righteousness. How is it that men of the church can not see that the very nature of acts which seek private gains which are not at once social gains is to destroy peace and happiness, to create unemployment, and business crises, and to reduce the mass of men to poverty? The kingdom can not be an economic *jungle*.

The third factor in our unfortunate situation is our failure to discriminate social righteousness from personal righteousness and our failure to conceive the government of God in terms of social righteousness. At this very time Latter Day Saint ministers even are asking, What is the need of building stewardship communities? And when they ask that question, they reveal their ignorance of the necessity of government and of the nature of social righteousness. Think of it! Expecting to realize order, efficiency, and justice in society without government! They expect Zion to grow up like Topsy—as it grows up. It can't do that and be anything but a topsy-turvy affair. And consequently the membership of our church is a mere mass instead of a people. A heterogeneous and discordant mass at that, so far as its economic life is concerned.

Now the measure of the righteousness of a *people* is their "corporate" behavior; their "group" life; their self-government. No people can express its will except through its social institutions. If its ideals are realized at all, they must be embodied in

social institutions. We have no other way of expressing our concept of righteousness in domestic life except through the family institution. We must make our laws, which say that one husband shall have but one wife. We must bind men together in such relations. There is no other way to express this righteousness. No social ideal can be applied to the problem of human living that is not clothed in social institutions.

And yet in spite of the decree of God, repeated over and over again in the revelations to the church: "This people must be organized"; "there must be an organization . . . to advance the cause you have espoused"; "gather together to the places appointed"; and so on and on, we are asked, What is the need of building stewardship communities? The need is this: These communities are the only possible way we have of expressing our concept of the government of God. It is through these community organizations that we must express our social righteousness, if it is expressed at all.

The fourth factor in our unfortunate situation is our reluctance to confess to ourselves that the government of God has anything to do with giving direction to and controlling the actions of men in economic life. Its experiences with corrupt government have bred into the race an aversion to all forms of restraints in economic life. We are afraid to trust men with authority to administer the concerns of economic life to make them orderly, efficient, and just. And this is the feeling of the mass of men in spite of the fact that the very cause of their economic serfdom is the absence of such a government in economic life.

It is true that the risks of government are great when it is administered by unscrupulous men, or by men whose judgments are perverted by personal favors or prejudices, or by men who are incompetent to perform such offices, or by men who are lacking in their sense of social justice. There is no form of government that does not entail risks. But we must have government. If we abolish one, we must set up another. And so we must take risks.

The presumption is (and I think it is well grounded) that the born-again men of the Christian movement are the best men to intrust with the task of making the economic life of the peoples of the church orderly, efficient, and just. And if the revelations to the Latter Day Saint people do not mean that they have a duty to institute a government of their own in economic life, and that in their own right as citizens of the state, then I think they mean nothing at all.

When these revelations were given, the church was warned that they were for our "salvation."

And we are beginning to see that our salvation from the evils that are distressing the world, in which we share, is conditioned in our own godly government of the affairs of our own economic life. Because we have not done this we find ourselves poverty stricken and distressed.

The essence of government is law, order, and office. But how many men who have accumulated worldly goods are willing to yield to any authority except their own private wills in the determination of the affairs of business life? And yet it is the very nature of government that the individual must be in subjection to the constituted authorities.

Contemplate the revelations to the church. What is their essence? In them we have one succession of laws, intended to serve as our code in the government of the affairs of our economic life. In them we have provision for office and the exercise of authority in the affairs of economic life. In them is positive provision for the organization of economic life. And that is the essence of order. The whole substance of our stewardship program is the godly government of our economic life.

But before we can realize the government of God in economic life, we must have a highly developed sense of social justice. And here we find the next factor in our unfortunate situation, and that is our failure to apprehend the elements of social justice. Justice! the very foundation of peace. Justice! the stuff in which the government of God is grounded.

How is it that such men as L. T. Hobhouse, professor of sociology in the University of London, have so much better understanding of the question of social justice than the body of our ministry? Read his book: *The Elements of Social Justice*. Read John Dewey on the same question. Read Ward and Hobson and Carver and Towney and Rauschenbusch and Gore and Beckett and all the rest. These men have a clear comprehension of the nature and elements of social justice and its relation to the peace, prosperity, and happiness of peoples. Read the contributions of these men, and, if you know your *Book of Doctrine and Covenants* you will think that these men have drunk of the same waters of life that refreshed the souls of our prophets. These men have written the good books that we are admonished to study.

Just a quotation from our book of revelations, for that is all we can give in a short article like this, to remind you that men who seek the kingdom with its prosperity and happiness must have a highly developed sense of social justice:

What man among you having twelve sons, and who is no respecter to them, and they serve him obediently, and he saith to the one, Be thou clothed in robes and sit thou here;

and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just.

Now what is this? Is it not a repudiation of the present system of distribution? Does it not declare the institution as is to be an ungodly institution? And must not the men who build Zion apprehend the true nature of existing institutions? And must they not build new institutions through which to achieve some measure of social justice?

But we have not done that. Not a few—some of them men of office; some, men of influence—deny that doctrine of social justice either in theory or in practice or in both. And because there is such a disparity in our concepts of social justice we have not been able to find common ground upon which to lay the foundations of our Zion structure. And today, in spite of our splendid opportunities; in spite of the great need for the peoples of the church to demonstrate the authority of their religion; there are no towers of Zion to reflect the light of God and to say to the nations: This is the city of righteousness. Come and learn the ways of peace, of prosperity, and of happiness. No; but instead we trample the banner of Zion in the dust of our own poverty and crush her truths with the feet of our own waywardness. What a record of performance!

In the next article I shall discuss the relation of righteousness to prosperity.

## Social Aspects of the Message of Jesus

By A. B. Phillips

The most important—because the most far-reaching—problems of life concern the relationship of men with each other. The word of God in Genesis, which declares: "It is not good that man should be alone," applied not only to Adam but to the whole human race. The principle concerns every person, family, and social group in existence, and implies the necessity of being able to live in friendly association with each other. More than this, it expressly implies that men inherently possess those faculties which are essential to proper social relationships, and which are normally expressed through association with others.

In the course of time the social powers of the human race had become perverted. Men became selfish and disregardful of their obligations to the social group. Their interest in life had become narrow, sordid, and short-sighted, resulting in the prevalence of wickedness, misery, and general degeneration. The beauty of life had changed to hideous deformity, and the glory of God's image in man was pitifully giving place to the sinister shadows of

evil. Self, instead of the social good, dominated the thoughts and purposes of man and distorted his views of life and its responsibilities.

To the Jews had been committed the privileges of a kingdom with laws of social justice and equity. For a time it appeared to flourish, but wickedness became prevalent, and decay set in. Soon the glory of Israel was no more, and only the memory of former greatness remained; this, and bitter mourning. In the depths of distress and exile, spiritual leaders remembered the promises of the Scriptures. It had been foretold that the Messiah should appear and establish in triumphant glory a kingdom of equity and righteousness that should never be destroyed.

### 1. Announcement of the Messiah

In the fullness of time, Jesus came as the long-expected Messiah. His coming was heralded by angels with the declaration:

He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.—*Luke 1: 32, 33.*

With high hopes the Jews flocked to hear the announcement of their Savior-Messiah. They expected him to throw off the hated yoke of Roman rule and establish again the civil power and glory of the Jewish kingdom. Indeed, they looked for the new kingdom to far eclipse the glory of their former state. As he preached to them in the synagogue of Nazareth, they were thrilled by his wonderful words:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.—*Luke 4: 18, 19.*

But their selfish joy turned to amazement and wrath when they learned that he required them to repent of their sins, live righteously, love their neighbors, and be pure in heart. What concern had all this with the glorious kingdom of the Jews? When they made inquiry concerning the matter, instead of proving his mission by freeing them from the haughty Romans, he answered them in riddles:

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.—*Luke 17: 20, 21.*

Would the true Messiah censure their holy priest for avoiding the unholy stranger, and praise the despised Samaritan who disregarded their traditions? (Luke 10: 3-37.) Would he charge that their strict and sanctified Pharisees were worse than the abominable publicans and harlots? (Matthew 21: 31.)

Surely the Anointed One would associate with the rich, the scribes, and the honored men of the world; and not with the poor, the sick, and the despised rabble. That he must be an impostor became their shallow verdict.

### 2. The Kingdom Program of Jesus

Even the disciples of Jesus for a time failed to understand the import of his mission. Some believed that he would soon manifest his divine power by establishing his kingdom by force. Even after his resurrection, the spiritual realities of the kingdom of heaven were still strange to them, for they asked him:

Lord, wilt thou at this time restore again the kingdom to Israel?—*Acts 1: 6.*

As yet they little understood that the very principles which the Master had intrusted to them were to be vitalized by a power that would change swords into plowshares (Isaiah 2: 3), and end the savagery of war (Micah 4: 3); or that the peaceful vine and fig tree would eventually displace the battlements of strife throughout the world as a result of his message to mankind. Neither did they realize what a glorious experience for them was implied in his answer to their inquiry when he said:

It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.—*Acts 1: 7, 8.*

While many had turned away from the new Messiah in worldly disappointment, a few were beginning to see that his message held marvelous meaning and hope for them. They did not yet understand that his kingdom program was to succeed by pure altruism, but they knew that it was to be a kingdom of justice and equity, in contrast to the injustice and oppression which existed in the kingdoms of the world. They knew that it would be a righteous kingdom in which a brotherhood of friendship and peace would prevail, and thus in a limited way they viewed the kingdom of God that should prevail on earth and stand for ever.

The kingdom program of Jesus began with the regeneration of the individuals composing it, formed the church as a missionary and social order to promote it, and established the social principles of love, justice, equality, and brotherhood for its security. The ideals which are revealed in this program comprise the most marvelous social concept that the world has ever known. Yet its essential features are so simple that a child may understand them.

### 3. Social Significance of the Kingdom

The law of social existence demands that our mutual dependence upon each other shall be recognized, and also that the mutual obligations growing out of this dependence shall be accepted by us and willingly discharged. The social teaching of Jesus places this relationship at once upon the loftiest and most intimate possible foundation, and binds it with the holiest and most enduring of all ties. It describes the kingdom of God as a sacred family relationship, in which God is the Father of all, and all under his fatherhood are brothers. It makes known the fullness of the Father's all-prevailing love, and the obligation of man to reciprocate that love and to prove its reality by love to man.

The purpose of the kingdom of God is thus shown to be the benefit and happiness of all mankind. In accordance with its principles, both the majority and the minority, however great or small, must seek the good of each other and all others. The foundation upon which this social concept is based is declared by Jesus to be:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—*Matthew 22: 37-40.*

The social security of such a kingdom is apparent, for it does not tolerate the injustice of favoritism or selfishness, but requires of every subject whole-hearted devotion to the interests and ideals which it represents. The great Teacher himself commanded that his followers give it their first consideration, saying:

Wherefore, seek not the things of this world; but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you.—*Matthew 6: 33, Inspired Version.*

Thus while the everlasting kingdom was the ultimate condition to be reached, it must be a righteous people composing it, and to accomplish this object Jesus sought to establish indelibly in the hearts of his followers the attitude and conduct that would cause such a kingdom to endure. This far-reaching program not only required enduring principles and upright personal character, but also an organization that would secure social solidarity and missionary effectiveness without disregarding the brotherhood of equality on which it must be established.

### 4. The Social Principles of Jesus

Because his social program must be realized by the process of individual regeneration, and not by mob revolution, Jesus taught his followers principles that would convert their hearts and purposes to the divine will. Not violence and bloodshed, but

love, peace, and good will would bring in the kingdom of God. These were, therefore, qualities which Jesus commanded his disciples to acquire if they would share in the blessings of his triumphant kingdom and glory.

Human society is innately interdependent, and this social law is revealed in the common characteristics of mankind. Mutual interests are therefore superior to segregated interests, and the common good is more important than self aims. Man must think of himself in relation to others, and can not separate from them indefinitely without becoming extinct as a race. Some degree of human cooperation is therefore essential to our very existence; and the more complete cooperation becomes, the greater is the power of human accomplishment. Inasmuch as society is built upon the principle of likemindedness, which is essential to its existence, Jesus taught principles that would develop likemindedness in the right direction.

If men could be made to see and choose true values, their social and personal problems would be solved. To accomplish this result, the great social Teacher applied the principle of regeneration and the new birth directly to the individual. This principle is fundamental to the social philosophy of Jesus, for man must not only be educated to know the truth, but he must also acquire the disposition to follow where it leads—to motivate his life by it. The importance of the new birth is thus declared by the Master:

Verily, verily, I say unto thee, Except a man be born anew, he can not see the kingdom of God.—*John 3: 3, English Revised Version.*

### 5. Social Habits of Thinking

It is clear that the Savior understood and utilized the power of habit in right thinking. If his social program was to succeed, his followers must think in social terms. Therefore he utilized the habit of prayer as a means of socializing their thoughts. Man's utmost sincerity and humility will be manifested when he seeks to approach God, and this was the ideal occasion for Jesus to impress upon his disciples something of the grandeur and social meaning of his mission. After listening to the most wonderful discourse ever heard by human ear, the disciples were inspired anew by the marvelous yet simple prayer of their incomparable Teacher as he taught them, saying:

After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.—*Matthew 6: 9, 10.*

In this prayer is found no room for one who thinks only of himself. He must even share his heavenly Father with others, for if he prays "Our

Father," he must think of others as his brethren. This consciousness of the universal fatherhood can not be separated from the realization of universal brotherhood, and he who disregards fraternal concord can not find acceptance with God, for Jesus warns him:

I say unto you, That every one being angry with his brother, shall be amenable to the judges: and whoever shall say to his brother, Fool! will be subject to the high council; but whoever shall say, Apostate wretch! will be obnoxious to the burning of Gehenna. If, therefore, thou bring thy gift to the altar, and there recollect that thy brother has aught against thee, leave there thy gift before the altar, and go, first be reconciled to thy brother, then come, and present thy gift.—*Matthew 5: 22-24, Emphatic Diaglott.*

Furthermore, to pray that God's will be done on earth is to desire that righteousness and the common good shall prevail among men, and one who utters this prayer sincerely must seek to do the will of God. Having this magnificent concept of the divine program, the petitioner finds his own petty notions to be of little importance, for the glorious ideal of the coming kingdom overshadows every other ambition and hope. This ideal is kept before him daily through the habit of prayer.

He who realizes how universal is the love which is manifested in the fatherhood of God will also recognize the great responsibility of his brotherhood, and will desire to help all men to receive its blessings. For the tie of human brotherhood is indissoluble and enduring; it can not be assumed or repudiated at will, but is ours by virtue of the divine creation.

But he who will not choose the kingdom of God as the divine means of establishing universal righteousness, love, and equity, will not accept its obligations, and therefore can not be trusted with its glorious and eternal privileges. He will neither love God with all his heart nor his neighbor as himself, and though his lips may form the words: "our daily bread," his thoughts will be concerned with "my daily bread." How can this man have part in the kingdom of God?

(To be continued.)

### Inner Cleansing

The oldest living city of the world is Damascus. The secret of its long life is in the fact that it nestles close up to the mountains and the river that rises in the mountains is turned under the city so that it reappears in sparkling fountains and in bubbling pools; it becomes, in fact, the flushing system for the whole city. The city is thus being constantly cleansed from within. The river also furnishes power to turn the wheels of the city's industries, both cleansing and power coming from the melting

snows of the mountains. The city is thus endued with power and cleansing from on high.—*E. Stanley Jones, in The Christ of Every Road.*

A loving heart always finds some way to help others toward joy.

In the *Herald* of January 7 there appeared an abridgment of the following poem. We are glad to present the poem in this issue in complete form as it originally appeared in the *Globe Gazette* of Mason City, Iowa.

### Hands

By Inez Kinney

I saw a rugged mountain pile,  
Whose peak loomed stark and grim  
Above the clouds and seemed to hold  
The mysteries of time within.  
Great seams and crevices had formed  
Through ages passed away  
By tempest, flood, or forces deep  
That triumphed in their day.

Massed snow now lay in crevice deep  
High up those dizzy slopes;  
Great hands—a type of life they seemed,  
Stretched forth in anguished hopes  
To reach the top and surely there  
To find the absolute,  
And learn all truth, all treasures rare  
Of Heaven's attribute.

Through ages long they struggled up,  
Those bloodless, straining hands,  
Refusing they, to toil and wait  
On tranquil, common lands  
Where life is undisturbed by urge  
Or pain to look beyond  
To where all quest and answers merge  
Into the perfect bond.

The Salten Sea lies on the plain  
Stretched out in smiling calm.  
It typifies the hearts of those  
Who find a soothing balm  
In fruits of toil and common things,  
In faith and confidence,  
And all the peace that trusting brings  
In humble recompense.

That mountain pile will surely stand,  
Those hands stretched high and high,  
The Salten Sea shall ever rest  
And mirror summer sky.  
Great souls will always struggle on  
To find their Holy Grail,  
While others toil in faith and hope  
Nor seek to draw the veil.

Where would you be? Upon the plain  
Beside the Salten Sea?  
Just toiling on and trusting God  
For all eternity?  
Or would you be upon the heights  
To stand transfixed and mute  
Because you'd strove as far as death  
To reach the Absolute?



# CHURCH WORK AND SERVICES

## Junior Stewardship for 1931

As previously noted in *Herald* columns, the church-wide experiment in junior stewardship extending over two years has demonstrated its value as an educational project. Reports from sponsors who have given the plan a fair trial are uniformly favorable to continuing the work in their branches, and many are enthusiastic. The children are happy in the experiences of accounting, and parents are appreciating a larger responsibility to provide training for their children in industry and thrift. At the same time most valuable lessons in the observance of the financial law of the church have been given, both to the children and to the adult members of the branch. Junior stewardship affords a concrete illustration of adult stewardship on a small scale.

A new third edition of the Junior Stewardship Record Books has just been made to supply the demand for 1931. It is urged that, wherever the books are desired, the pastor, financial agent, and the church school director choose a sponsor for the group of boys and girls who will keep the records. It would be most happy if the bishop's solicitor, himself, were to sponsor the movement in junior stewardship. The plan affords unusual opportunity for effective teaching of the financial law.

For project use under direction of the Department of Religious Education, the books will be supplied by the Presiding Bishopric at five cents each. Under this plan the sponsor agrees to give careful attention and encouragement to the boys and girls and to report their progress.

The books may be obtained for independent use from the Herald Publishing House at fifteen cents each.

For obvious reasons, the records for 1931 should begin in January. A supply of books and directions should be secured at once. Address

THE PRESIDING BISHOPRIC.

THE AUDITORIUM, INDEPENDENCE, MISSOURI.

## The Women at Work

*By John Blackmore, Director of Adult Division*

We can not waste time and enjoy eternity. This thought is implied in the instructions contained in Doctrine and Covenants 11:2. "Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God." Wasted time is damaging to the personality and destructive to the soul.

To be sure, the women of the church in the field of their unordained ministry have worked long and well. They have in the past stood shoulder to shoulder with the men of the church in the practical and spiritual ministrations which give to the church its social value. Of course, they do not share the responsibilities of priesthood, but they do share the call to minister in acts of kindness, sympathy, and service. All are called according to their gifts to labor *together* with God for the accomplishment of the work intrusted to all.

### *Organizing for Work*

Since the movement was begun to unify with the Department of Religious Education the work previously done under the old organization of the Department of Women, many of the good women of the church have wondered how their work was to be carried forward. Letters constantly come to the desk asking for help and advice regarding the way to organize the work. Of course, before a local group should

organize, they should well consider the task to be achieved, and the type of work to be done.

It may be well to review some of the work of the women as they are busy in the functioning of the local congregation. Many are teaching in the various divisions of the church school, others are ministering in the field of music, while some are studying in week-day class work. Others are working in groups earning finances by conducting bazaars, sales, dinners, etc. Then there are those who are busy doing types of social service work and visiting the sick and needy in a neighborly, friendly, and helpful way. Each task is essential and is a part of the ministry of the women. No one phase of the work should be considered more important than any other.

The essential organization for these tasks is already arranged for in most locals. The Sunday sessions of the church school provide the facilities for some teaching and for ministering in the field of music work through the usual avenues provided for that service. Unfortunately in some localities provision has not yet been made for other practical aspects of the women's work.

### *What to Do*

In branches where the unified plan has been established, the supervisor of the adult division should survey the field and stimulate practical projects for work. We would advise in locals functioning under the new plan where the women's work groups are not as yet organized that the adult supervisor in consultation with the pastor arrange for a meeting of the women to form work groups or clubs. If, perchance, the adult supervisor can not meet in the initial meeting with the group, some qualified sister may be appointed to arrange and preside at the meeting. The women interested in a project will then organize themselves into a group to carry forward their particular work. This class or group will be a functioning part of the adult division.

The type of group organization arranged must be determined by the nature of the work to be accomplished. In all of this work the sanction and cooperation of the pastor should be sought before any particular projects are commenced.

These local work groups or clubs may choose a name for their own group, if that is desired. Of course these groups are not independent; they are a unit in the great cooperative endeavor of the whole branch or congregation. Next week we shall discuss further the ministry of the women.

## For Bible Students

*"Jesus and His Message," by Christiana Salyards*

This most excellent study of the Scriptures is now ready for mailing. The lessons have been freshly written by one of the ablest students of the Scriptures the church has produced. The treatment is interesting, the style attractive, and the argument convincing. Mrs. Salyards, the author, brings to her task the study and experience of a lifetime of editorial effort in the preparation of lesson materials. Her lessons breathe the spirit of the latter-day message. Her present treatment of Jesus and His Message challenges the admiration and inspires the confidence and love of the student.

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## Guiding the Nursery Child

STUDY HELPS FOR PARENTS AND WORKERS IN THE NURSERY DEPARTMENT OF THE CHURCH SCHOOL

By Mrs. Bertha Stevens, Phoenix, Arizona

These assignments are appearing early each month in these columns. They will run for one year and should be decidedly helpful to parents of small children and workers with the little tots. Monthly group meetings or classes may well be formed in every branch, under the direction of the church school. The text, *Guiding the Nursery Child*, by Sisters Blanche Mesley and Bertha Stevens, is a splendid work in its field. Order from the Herald Publishing House, Independence, Missouri, price, \$1.25.

It is suggested that each study group organize the material in this unit of twelve lessons around the solution of problems. We feel that if this is done, the successful solution of such problems will find a greatly increased class interest as well as the necessary scientific information organized and ready for future use in meeting similar problems.

The problem for discussion and solution should arise, as far as possible, from the immediate needs of the group. Take actual situations, similar problems of mothers with nursery age children. With this in mind the problems stated for discussion in the accompanying outlines are merely suggestive.

### LESSON TWO

#### *Food Needs of the Preschool Child*

**Problem:** My three-year-old child constantly rebels against food provided for her. She doesn't like milk and cares little for certain vegetables. How can I be sure that she is adequately nourished?

Many factors enter into the problems of nutrition. We need to consider the properties of various foods, the amounts needed, the time and frequency of serving, as well as the age and special requirements of each individual child.

The attitudes of members of the family toward various foods and the general atmosphere surrounding mealtime are important elements to be considered when planning for the food needs of the young child.

The following questions will serve as a basis in gathering and organizing important information on the diet of the preschool child helping in solving the foregoing problem.

1. List the different food classifications (pages 23-25; see references below).
2. What special purpose does each have in body growth and well-being? (Reference: Any good book on foods used by home economics departments.)
3. Explain the importance of each vitamin in the diet.
4. List the different vitamins—A, B, C, D, and E—and under each list the foods high in content of each vitamin.
5. How is food value measured? Explain.
6. How much of each food requirements for the two-year-old? For the three-year-old?
7. Plan a food schedule for the two-year-old. For the three-year-old.
8. Discuss means of forming right food habits. Pages 30, 62, 72-74, 144-146.
9. How may we overcome a child's distaste for certain desirable foods? Should we insist on his eating food he dislikes?
10. Discuss the menu on pages 26-29, 66-72, on basis of the appended outline, which many mothers have found helpful. It helps to keep in mind the six groups of foods from which we must provide each day. If we include in the child's diet each day food from each of these groups, we can be reasonably sure he is getting a balanced ration.

#### THE DAILY MEALS OF THE PRESCHOOL CHILD

##### I. MILK:

- 1 pint, absolute minimum.
- 1 quart desirable and important.

##### II. VEGETABLES AND FRUITS:

- 2 fruits, one of which is raw.
- 2 vegetables in addition to potatoes, one of which is leafy.

##### Examples of leafy vegetables:

Cabbage	Celery
Lettuce	Cauliflower
Spinach	Kohlrabi

##### III. CEREAL, BREADS, ETC.

- 1 whole cereal each day.

##### IV. MEAT, EGGS, CHEESE, FISH, POULTRY, GELATINE.

- One serving of any two.
- This plan should include 1 egg per day.

##### V. FATS, including BUTTER, CREAM, and COD LIVER OIL.

- 1 tablespoon of butter is minimum.
- $\frac{1}{2}$  teaspoon cod liver oil.

##### VI. SUGARS, SYRUPS.

- Used to add fuel to the diet and to add flavor and variety. Used sparingly at end of meal.

The Merrill-Palmer Nursery School authorities recommend that if any of the following foods are served at the noonday meal they be served to the little child in these portions:

- $\frac{1}{8}$  cup creamed cabbage.
- $\frac{1}{8}$  cup stewed tomatoes with croutons.
- $\frac{1}{8}$  cup stewed prunes.
- $\frac{1}{8}$  cup salmon loaf.
- $\frac{1}{8}$  cup green beans.
- $\frac{1}{2}$  tablespoon cream sauce.
- $\frac{1}{2}$  cup cream of tomato soup.
- $\frac{1}{2}$  cup cream tapioca with crushed pineapple.
- $\frac{1}{2}$  cup cream vegetable soup.
- 1 cup chocolate blanc mange.
- $\frac{1}{8}$  cup scalloped potatoes.
- $\frac{1}{2}$  cup buttered carrots.
- $\frac{1}{2}$  cup baked custard.
- $\frac{1}{8}$  cup scrambled eggs.
- 1 small baked potato.
- $\frac{1}{8}$  cup apple sauce.
- $\frac{1}{4}$  cup stewed apricots.

Below are three tested recipes used in a nursery school and especially recommended to be included in the nursery child's diet. They would serve twenty-four children of nursery age if each child was served one half cup. For home use the quantities specified would need to be reduced according to the size of the family.

#### *Baked Liver Pudding*

- 1 $\frac{1}{2}$  pounds of liver, ground.
- 5 medium-sized potatoes.
- 2 medium-sized onions.
- 1 bunch celery.
- 12 medium-sized carrots.
- 4 cups canned tomatoes and juice.
- 2 cups stale bread crumbs.
- 1 $\frac{1}{2}$  tablespoons salt.

Put all vegetables (except tomatoes) and stale bread through food chopper. Cut tomatoes into small bits. Combine all ingredients. Turn into baking dish. Bake in moderate oven one hour.

#### *Fruit Cups*

##### NO. I.

- 18 oranges—sweeten to taste.
- 8 ripe bananas.
- 2 cups pineapple—fresh grated or canned may be added.

##### NO. II.

- 18 ripe bananas.
- 1 $\frac{1}{2}$  cups orange juice.
- $\frac{1}{2}$  cup light Karo corn syrup (enough to sweeten the orange juice).

Allow to stand twenty minutes before serving.

##### References:

*Guiding the Nursery Child*, pages 23-31, 62, 65-74, 144-146.  
Any good high school text on home economics will be found a helpful supplement.

# NEWS OF CHURCH AND HOME

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

## Little Journeys with the Editor in Chief

I closed my last "Little Journey" with an account of the ceremonies of the official opening of the Toronto Church, newly erected. It had been our intention (Brother Budd's and mine) to leave Toronto after the evening services. One of the brothers had offered to take us to Buffalo in time to catch a train west at 4.30 a. m. But as there were some matters which needed our attention, we decided to postpone our departure. Besides we were strongly urged to attend the "official banquet" on Monday night. We were encouraged in this by the suggestion and partial promise that we would, following the banquet, be taken by car to Buffalo so that we might board a 4.30 train Tuesday morning, which would put us in Kansas City Wednesday morning, a day later than we had planned.

Well, Monday we spent at the church from about ten o'clock in the morning until late at night. Conferences with officials, etc., occupied our time, with "time out" for lunch. About five or six o'clock, the Saints began to gather, and by the time set for the banquet the church was again a scene of happy activity. The entire auditorium was occupied by tables, neatly arranged and decorated, with places for about two hundred; but nearly fifty more were served. So much per plate, but all profits to go into the church building fund.

I am not going to take much space here to detail the happenings; but to say a good time was had is to state it well. Under the leadership of Brother Prentice again as chairman, a program was carried out which lasted until ten o'clock and past. Songs by the "crowd," songs by soloists, readings, instrumental numbers, toasts, speeches, introductions, interspersed with "courses," whiled away the time all too quickly; and the Saints admiring the efficient way in which the women had provided and served the tables, pleased with the entertainment that "Leslie" and his followers had given, and happy with the efficient equipment of the building (which will care for Sunday school, prayer service, preaching, committees, musicales, dramas, and other activities needed in a live branch) broke up the "party" with friendly exchange of amenities, and separated pronouncing the opening exercises of the new church an unqualified success.

An interesting feature was the introduction of contractors, general and sub, and workmen who had built, decorated, and equipped the building.

Now a problem confronted Brother Budd and me. Brother "Sam" Clark, who had planned to take us to Buffalo, had not been at the banquet, and we had not heard from him. But knowing he doubtless had good reasons behind his moves, we accepted the situation. Well, Brother Frank Clifton said he would take us, even if it meant driving all night. The weather, however, had been such as I had seen a number of times in Kansas City, viz, drizzling at a temperature near freezing, and as evening came on the temperature dropped a few degrees. So, peering outdoors, and noting a thin coating of ice on the streets, I decided we had not best try the trip, though it meant a delay of another day in reaching home. So we stayed over, and spent the next day until about three o'clock in the afternoon looking after some matters related to the work in Toronto.

Three o'clock Tuesday afternoon found Brother Budd and me on a Canadian Pacific train leaving Toronto for Buffalo, to cross the unbarricaded boundary line again. Unbarricaded? Well, try to get past immigration and customs officers along that line with something you should not, and one is quite likely to find that line somewhat "protected." Now don't misunderstand me! Neither Brother Budd nor I had any difficulty in either direction; but on that trip

out we saw or two who did. A traveling salesman near us was somewhat embarrassed—in fact, much embarrassed—by the shrewd customs officer finding about two quarts of liquor concealed in an overcoat pocket or pockets. The liquor was confiscated, and the salesman escaped a fine. Question: What did the customs man do with the liquor? Who knows? We heard some guesses made, but have no way of testing their correctness.

We arrived in Buffalo on time, and soon were at the Lackawanna station again. Securing accommodations on Nickel Plate Train No. 5, we sought refreshments. And at 7:45 we left on our westward trip home.

We spent some time on leaving in reading. I had noticed that Brother Budd gave evidences of being weary; but he was saying little. While the night was still young, I missed him; and on peeking into his bunk, saw he had "turned in." And I soon followed him. What time? Well, it was not after nine.

Next day was the 21st. This day has always been a red letter day in life, young and old. The anniversary of my birthday. Back in Independence a birthday dinner awaited me, if I were there in time. That was the problem. Ten minutes till eight o'clock in the morning found us at the LaSalle Street Station, and a few moments later at the Union Station, where at 9.35 we expected to board a train for Kansas City, Chicago and Alton No. 11. But that train was due in Kansas City at 9.45 p. m., and Kansas City is ten miles from Independence.

The day was spent in reading, writing, and napping. A happy thought had occurred to me at Chicago. I sent a telegram to the office, telling when I would arrive home. And at Louisiana, Missouri, a telegram was handed me from my daughter saying, "The Luffs will meet you at Independence."

Now this is what that meant: Old-time friends of mine are Mr. and Mrs. John W. Luff, she being a one-time playmate and schoolmate in Lamoni, way back in the last century. Their eldest daughter, Agnes, put in her earthly appearance on the 21st day of January quite a number of years later than I did. For the past few years Mrs. Luff has graciously said to me: "Come down and help Agnes eat her birthday cake." Well, that has become an annual event when I am home. And I am pleased to say that always there is a cake put in front of me with a number of candles corresponding to the number of years which have passed over my—bare head. So the telegram said rather plainly to me: Luffs are waiting dinner for you.

Then the question, How about the train stopping at Independence, not a regular but a flag stop? Well, Brother Budd, who is an experienced traveler, made inquiry and received the information that it would. And so it did. And on the platform we were met by Brother Luff, his son, and John Garver, whose Independence home is with that family. And so I had my birthday dinner after all, though a bit late. It was near midnight when the ceremony and visiting were all over. Visiting? Can you guess, when old-timers, half-centennarians, get reminiscent?

Yes, I had my cake, and helped Agnes eat hers. We all did, and mine, too. Candles on both.

Now it is a pleasant sight to see a blazing cake, and one with fifty-seven candles on it surely makes a blaze. I have not said how many candles burned on Agnes's cake; but we each succeeded in blowing them all out in one breath. I will say, however, that "my cake" was devil's food, while hers was angel's food. Any significance in that? Depends on who answers.

I have been very grateful to the Luffs for having me share the birthday festivities with them, and appreciate the

gracious way they have taken me into the family for one day in the year.

I can not pass over the birthday matter without telling of the next night. The Laurel Club, of which I ought to be an honorary member, if I am not already, has also had a custom in recent years of giving a party for my benefit. So this year it was held on the 22d. And at the home of Sister T. J. Watkins the Laurels met their invited guests. It was a jolly party, though the jollity was subdued. Games, quiet ones, were played, songs were sung, and refreshments served—a most pleasant occasion. Again I am placed under additional obligation to the Laurels.

And so, after little journeys to Toronto, and two birthday celebrations, we drop back into the routine and grind of office work and attention to administrative details.

At home, January 27.

F. M. S.

## About Our Savior's Next Birthday

Christmas for the past several years has been a big problem to me. I could not see why, for I always liked the Christmas season of giving and receiving and the Santa Claus part for the children. I thought it almost a sin to rob them of the joy of believing in Santa Claus. Nevertheless for the last several years after Christmas was all over, I have said to myself, "It's all wrong. I do not know how, but I do know that it's all wrong." By the next Christmas time I had forgotten this feeling of dissatisfaction, and was ready to give and receive once more as I always had.

Every year the problem has grown worse, until this year I had a strong notion not to take any part in it, but the habits of a lifetime are hard to break. I had been wondering why it seemed wrong to me when others continued to get the same thrills out of it, when I picked up a *Herald* and, glancing through the pages, chanced on a short letter. I do not remember who wrote the letter or what the title was, and that *Herald* has already been sent to others, but the words which caught my attention ran something like this: How would we like to have a birthday and have everyone give everyone else beautiful presents, but give us none at all?

In an instant I knew why Christmas seemed wrong to me. One picture after another flashed through my mind.

First came a picture of the Christ with head bowed and shoulders drooping under the burden of debts. His eyes were saddened by the selfishness of his children, who were robbing him of his gifts. He wishes above all else the work of his church to go on, but we in our blindness have tied his hands, hindering his progress by withholding the gifts which would help him to spread abroad his glory. We are robbing him. How can that place of safety, the Zion for which we pray, talk, and sing, be realized if we continue to keep from him his own? Money may be the root of all evil, but Zion can never be built without it. Our cries of hard times and our pleadings for help must make him sorrowful, when he has plainly told us that we must learn obedience even if it be by the things we suffer. Still we go on our way, and when we suffer more than is pleasant, we begin to beg him to bless us, to tell us what to do when we have not begun to do the things he has already told us.

But I see another picture. The eyes of our Savior brighten; a smile is on his face. His beloved children have learned that it is more blessed to give than to receive. They have not ignored him on his birthday but have sacrificed to honor him. The debts of his church are lifted; new missionaries are sent out; the work in Zion is progressing; and most of all, the attitude of his children is such that he can bless them as he desires.

Under the conditions of the second picture, our children are taught from the beginning the great love of Christ instead of Santa Claus. They are taught to give rather than to receive.

Saints, if we could look through the year, and every one of

our one hundred and eight thousand members plan on the next Lord's birthday, December 25, 1931, to present to him only one dollar, there would be great joy in the church next Christmas time? His countenance would indeed be bright, and his work would move forward. Then would we feel in position to ask for his richest blessings. It is within our reach to make his next birthday the happiest in history. Are we going to remember him?

LELA BUTLER.

## Beloit, Wisconsin

236 Saint Lawrence Avenue

We are greatly encouraged as we look into the coming year, for it seems to promise growth and progress. The young people are carrying on the major projects of the branch. It is with new zeal and life that we go forward.

The church school officers are all under the twenty-four year age limit, and the music director is only thirteen years old. This is the result of the annual business meeting December 16. Amos Berve, district president, from Madison, presided. Our officers are: Pastor, Elder H. A. Wasson, Jamesville; associate pastor, Priest J. F. Loomis; church school director, Ephraim Johnson; assistant director, Lucille Johnson; secretary, Clara Barton; branch clerk, Sister J. F. Loomis; treasurer, Noah Johnson; music director, Shirley Johnson; librarian, Sister Clara Barton; custodian, publicity agent, and solicitor, Guy L. Allen.

Apostle D. T. Williams recently made another visit to Beloit and gave encouragement in his discourses the evenings of January 2 and 3 and Sunday morning following. His words of counsel caused us to more keenly realize our position and to have a greater desire to help in unity to establish Zion.

The branch budget was set January 11, at the amount of four hundred dollars. This assures a larger and better church school and some improvements on the church building which will make it more convenient for worship and more inviting to strangers.

The pastor, Elder H. A. Wasson, has outlined many activities in the year's program.

The church school director is making an effective organization to ascertain if our church has a real place for religious education in this city. As we watch the work of our members, we are caused to hope that the youth of other localities will catch the vision and make it possible for all to enjoy the opportunities our church now affords.

## Atchison, Kansas

Ninth and Santa Fe Streets

The two weeks preceding the holidays, W. A. Smith, missionary, was in Atchison. Preoccupation of the people in holiday activities prevented a general attendance at the services, and we hope the future meetings of this brother will be more successful here.

December 21 the church school gave an appropriate Christmas program arranged by Sisters Anna Lentz and Isabel Gildhaus. At the conclusion of the program the school was pleasantly surprised by the presentation of a treat to each member, a box of candy from Anna Lentz.

At the sacramental service January 4 the infant daughter of Gilbert F. and Eva Hedrick was blessed and given the name, Ruth Emma. December 7 the daughter of Mr. Beryl and Sister Dorothy Reynolds was blessed and named Dolores Jeanne, Frank G. and Gilbert F. Hedrick officiating.

Brother Robert Johnston received a telegram December 1 from Seattle, Washington, conveying the sad news that his brother, George Johnston, was accidentally killed that morning by the caving in of a sewer. Before going to Washington, Brother Johnston was a member of this branch. He presided over the group in 1906.

## Elkhart, Indiana

We are endeavoring to do our bit in advancing the cause of Zion in this city of thirty-eight thousand inhabitants. Services continue every Sunday at 2245 Morton Avenue. Although there is opposition, we are blessed, and the Lord is raising up friends for us. We are often reminded of the prophecy quoted by S. W. L. Scott of the comparative growth of the Lord's work with latter-day Israel: "I will take you one of a family and two of a city, and bring you to Zion."

The Sunday school is interesting, and the children and teachers manifest a commendable degree of enthusiasm. We are availing ourselves of every opportunity for good.

January 4 was a day characterized by fine spirit. We were blessed and encouraged in the five services of the day. Elder Scott was here. Sunday school began at ten o'clock, a sermon at eleven, dinner at the noon hour in cafeteria style, and at 2.30 in the afternoon Brother Scott administered the rite of baptism to three people in the Y. M. C. A. Building. The confirmation service came at four o'clock, followed by sacrament and devotional period until the lights were turned on.

Eight people from Gary, Indiana, seventy-five miles away, were present.

Brother Walters, priest, from Bloomsburg, Pennsylvania, is superintendent of the Sunday school, and Sister Wilsey is the secretary as well as a teacher. Brother Wilsey and son, Robert, take charge of the music with violin and cornet, and Sister Slack is pianist.

The industrial depression has hit this city as elsewhere, and the unemployment problem has handicapped efforts at evangelization. An effort is now being made to locate all the members in Elkhart, that they may be told where to meet us in worship.

Sister Wilsey is loaning church books. *The Call at Evening* was given to one woman who said that she could stop reading it only with difficulty. She called one evening to talk with Brother Scott on divine healing. She is reading our books and seeking to learn the truth.

## Pleasant Valley Branch

Lucasville, Ohio

Many members here are alert to the needs of the gospel and are growing in number and in spirituality.

Fair attendance marked the Sunday school and prayer and praise services which opened the month of December. This same day the emblems of the Lord's Supper were shared by the Saints in the tent at Valley View, seventy-six being present at the Sunday school and prayer service in the afternoon. Two brothers were divinely admonished to prepare for a work. One of these, Brother James Cheffen, was lately baptized by Brother Jacob Halb.

The Sunday school is doing fine, and this we think is due to the effort of the new officers. E. E. Williams is superintendent and Donald Bealor is his assistant. Sister Lizzie Hill is leader of the women and their department is active.

The last report from the tent gave Walter Culp as superintendent of the Sunday school, with Harry Culp as assistant. The work is progressing. Attendance during December amounted to between sixty and eighty every Sunday. Because interest continues here we feel this group will soon be organized into a mission or branch.

Sorrows have been our share as well as joys. December 20 Jason Crabtree, near Henley, Ohio, was injured while raising a barn. A piece of falling timber broke his arm and leg. He suffers greatly.

Charles Culp, the victim of an accident several months ago, in which he suffered a broken arm and leg, left the hospital too soon, and hurt his leg over. He underwent an operation for the second injury and is getting along very well.

The Christmas entertainment came the evening of December 23, and a fine time is reported at the tent on Christmas Eve. Missionary Jacob Halb is expected here soon to hold ten days or two weeks of meetings.

## Fisher, Arkansas

We recently had the assistance of Missionary A. M. Baker in an attempt to enlarge our boundaries. Elder Baker held a good audience throughout the meetings. Here it is not a matter of proving the divinity of the latter-day work, but rather the people need to be taught to be religious. We hope to have Elder Baker here again before conference. Many friends assisted in the singing, which was much above the average.

The people here have much for which to be thankful. In many places nearby the Red Cross is feeding hundreds of people. There is noted a tendency on the part of many individuals to be thankful for things previously overlooked.

We should be grateful for the opportunities we have to serve rather than lament because of the things which we can not do. We are hopeful of the future but are endeavoring not to look so far ahead that we ignore the blessings and opportunities of the present.

This branch is like the country in general; it has turned to more substantial progress. C. G. ZIEGENHORN.

## Cherokee, Iowa

For several months the priesthood have labored faithfully to bring the Saints into harmony with one another and with God's law to the extent that we can grow in accord with the progressive program of the church given to us by the last General Conference.

We have been slow to organize under the new order of church school, because we did not fully understand it. But Brothers Reeder and Crippen attended a district meeting of the priesthood at Woodbine in September and received so much help concerning the work that when Brothers Gunsolley and Adams came here for a two-day meeting it was not hard to convince all the members that we should organize our working forces according to the program designed by the church. Brother Gunsolley, district president, was asked to return, and December 16 the branch business meeting was conducted, there being a fine representation of the membership present. There it was voted to organize under the new plan, and Brother A. R. Grippen was again elected pastor after twenty-eight years of service in that capacity. Brother Albert Haynes was chosen superintendent of church school; clerk, Brother Reeder; financial agent, Alfred Ballantyne. E. M. Chiles will continue as bishop's agent. Brother Gunsolley stated that he had never conducted a business meeting in which such a degree of the Holy Spirit was manifested.

Brother Crippen and the supervisors of departments visited Logan Branch December 28 to observe the workings of their church school. They report pleasure in the trip and the learning of many things which will help us locally.

Albert Haynes was severely burned December 27 by the explosion of dust in the furnace at the school where he is employed. He was unable to take the trip to Logan with the other workers; however, he had recovered sufficiently to conduct the first church school session of the new year.

Brother and Sister E. M. Chiles were bruised and shaken when struck by an automobile the evening of December 26, and two grandchildren were slightly injured when the wagon in which they were riding was demolished. Brother Chiles, pulling the wagon which contained the children, was crossing the street when the accident occurred.

Guy Haynes and family, former members of this branch, have returned from Waterloo, Iowa, and will again make

their home here. Elder Haynes is a worker whom we gladly welcome.

Ten members of the branch attended district conference at Woodbine and report a profitable and spiritual season of worship and instruction.

The Saints enjoyed a good Christmas program on Christmas Eve given by the children of the church school.

Pastor A. R. Crippen and wife celebrated their golden wedding anniversary New Year's Day. A family dinner was given by their daughters, Sisters Reeder and Hahn. An informal reception was held in the afternoon, when many friends called to offer congratulations and best wishes. The happy couple received many flowers and a beautiful mirror as a reminder of the esteem in which they are held in the community.

The first Sunday in the new year was a busy day for the Saints. Priesthood meeting convened at eight o'clock, junior church at nine, church school at ten merging into sacramental service at eleven. The new organization worked harmoniously, and the Spirit of God was felt throughout the day, giving evidence that God is ready to bless his people if they will work with him.

The Week of Prayer is being observed. It started with a fine spirit of cooperation.

Brother E. Y. Hunker conducted two weeks of services during December, baptizing one candidate. This was his first visit here, and he will be welcome to return at any time. His splendid sermons were much enjoyed.

### Webster Groves, Missouri

January 12.—The cantata, "*White Gifts for the King*," was presented the evening of December 21 to a large and appreciative audience. Everyone spoke of the beautiful setting and of the acting by members of the school. Sister Beatrice Hill is to be complimented for her work in arranging the scenery. Many of the gifts went to needy families of the church.

There is an average attendance of seventy-five students in the Sunday school, and many are striving to win a pin as an attendance prize.

Pastor C. L. Archibald spoke to the congregation regarding attendance at church services on January 11, and we are hoping good results will follow. So far this winter, attendance at all meetings has been fair, but owing to sickness in the neighborhood, some are unable to attend.

The Sunday school superintendent, R. C. Hands, has entered the Missouri Pacific Hospital. We look forward to the time when he will return to our midst.

Plans are to have B. E. Brown hold a series of meetings in the near future. Surely this will be fruitful in results. Brother Brown is a capable missionary.

RUSSELL E. CHOATE.

### San Diego, California

We of San Diego Branch have elected officers for the coming year and believe that the Holy Spirit directed our selections. Apostle M. A. McConley was in charge, and the meeting was characterized by harmony and good will. Everyone came resolved to transact the business for which the meeting was called. Our hope is that this unified spirit will be manifested throughout the year.

The following are the officers elected: Pastor, E. C. Aylor; clerk, J. N. Munroe; publicity agent, deacon, and treasurer, M. O. Harder; auditor, C. W. Long; Sunday school superintendent, Sister Barbara Kellerby; superintendent of Department of Recreation and Expression, Sister Phoebe Kieffer; superintendent Women's Department, Sister E. C. Aylor. Brother E. C. Aylor was ordained an elder under

the hands of Apostle M. A. McConley, Elders J. N. Munroe, Clyde Walrath, and W. F. Kellerby.

As we review the past we find it is the sum total of the present; and the future is all we have to work for, to hope for, and to live for. The year 1930, as an allotted portion of time, does not show a material gain, yet to the spiritual understanding the branch has made progress, identified through the unified thought and purpose of our existence. We realize that Christ has made intercession to the Father for us, and our time of probation has been extended that we may yet be instrumental in establishing Zion.

There are two things I have added to my individual task for the year 1931—every member of the branch a tithe payer and a *Herald* reader. To the accomplishment of these ends I ask the faith and prayers of the Saints. M. O. HARDER.

### Savanna, Illinois

January 11.—Saints here have been attending an institute held for eleven nights under the direction of District President E. R. Davis. Attendance and interest shown have been gratifying, and we feel that much good will result from the instruction received. A desire has been created to comply more fully with the gospel laws and move forward toward the goal, which can be accomplished only by acquiring an intelligent understanding of our church program and incorporating these principles in our lives, so that we may become doers of the word and not hearers only.

Brother Davis is a teacher by example as well as by precept, and is well fitted for the great teaching task, inspiring the rest of us to become coworkers with God in the redeeming of mankind.

We observed the call to prayer and united our petitions with the Saints all over the world in behalf of the various needs of the church, and believe that God will bless his church, if we are united in a sincere desire to do all we can for his glory. Let us seek his aid at all times, diligently striving to live up to the program of the church, that we may demonstrate to the world that the gospel is more than theory.

### Fresno, California

District President G. P. Levitt was here December 18, 19, and 21. The first night he preached an excellent sermon, the second he had charge of the ordination of Frank Enix, our new branch president, called a few weeks ago to the office of elder. In addition to this ordinance, the new officers were installed with appropriate ceremony. At this time a number of the sisters being installed were spoken to by the Spirit and encouraged to greater faithfulness, being promised the strength needed for their work. Sister Violet Stoner Smith asked to have her infant daughter blessed.

Sister Lillie Jennings made appointments as follows: in charge of adult group, A. S. Votaw; young people, Pearl Roberts; children, Alatheia Kraschal. These three will make plans and appoint teachers where necessary.

The Religio presented its Christmas program Sunday evening, December 21, under the direction of Sister Roberts. This was in the form of a pageant, "*Gifts unto His Manger Bring*." Then Brother Levitt showed slides on the life of Christ.

The next evening the Sunday school presented its program, also directed by Sister Roberts. There were orchestral numbers, readings, class exercises, pantomimes, and a tableau. Christmas treats were given to everyone.

Sister Annie Jennings, sixty-eight years old, passed away December 31. She had been in poor health for a number of years and has suffered several illnesses in the last few months. She was taken sick again Christmas Day at the home of her daughter, Mrs. Charles Cheney, who lives near Tulare. The funeral was conducted at Tulare by A. S. Votaw January 2. Sister Jennings will be greatly missed by her many friends here. DOROTHY M. FUGATE.



## Fremont, Nebraska

Though the Saints here are an unorganized group functioning under the direction of the district presidency, we hope to build a working unit organized to function as a branch.

We were well represented at the reunion at Decatur, some attending the full time.

The Women's Department is active. We do not have as our primary aim the making of money, but have held three food sales this fall and winter with gratifying results. The group meets every week and has just completed two years' study of the *Book of Mormon*. Now we take up the study of the *Bible*.

District Missionary C. A. Kress moved his family to Fremont, and their help and association are much appreciated. Brother Kress has held two series of meetings here. Keen interest was manifested. There is opportunity for accomplishing much in this town.

The Christmas program was conducted December 24. Everyone enjoyed the program, and Santa Claus left a treat for all.

The passing of the old year was celebrated by a prayer meeting opening at ten o'clock. Everyone was asked to contribute something to this meeting. Lunch was served at the beginning of the new year.

The election of Sunday school officers was held the first Sunday of the year as follows: Superintendent, George Fowler; assistant, Sister Jay Crocker; secretary treasurer, Sister Otis Gardner; assistant, Richard Kress; chorister, Sister C. A. Kress; organist, Beulah Gardner; assistant, Helen Kress; correspondent, Sister George Fowler.

We have been greatly blessed with health and employment, and hope as a group to merit greater blessings in the future.

Brother and Sister Kress have been called to Minnesota on account of the serious illness of Sister Kress's mother.

The home of Brother and Sister Fenold Olry has been blessed with a baby girl.

Saints who happen to pass through Fremont will be welcome at our services.

## Flint, Michigan

The week of prayer brought to the Saints of Flint some of the richest spiritual experiences enjoyed for many months. A prayer service was conducted each evening in the week, attendance increasing every night.

Sunday morning, January 11, the prayer service was in session for almost three hours, and the church was filled to capacity. The peace of God that "passeth all understanding" thrilled the souls of all, and we were lifted into heavenly places. We prayed for a Pentecostal experience, and the windows of heaven were opened and the word of God which is "quick and powerful, sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart," was heard in our midst. Gifts of song and revelation were enjoyed.

At this meeting Brothers Fred Hutchins and Theo Bush were called to the eldership, and Brother William Joplin to the office of deacon. Many of those present, including the district presidency, confirmed the calling of the brothers named and witnessed to the divinity of the message given.

Since the week of prayer, many members have been heard to say that they are enjoying a peace and fellowship with God now which they never before experienced. May we profit by the experiences of this week and in the future be more diligent in prayer than hitherto, that the presence of God may continuously abide with us.

The Saints of Flint are rejoicing with Elder W. E. Alldread, who held the winning ticket at the auto show in Flint last week, and won a new Chevrolet Coach, fully equipped

and with license. Brother Alldread is very deserving of this good fortune.

The work of the church in Flint is onward. Much has been accomplished in the past two years, but our vision for the future includes greater things.

T. L. CLARKE.

## Santa Barbara, California

Santa Barbara Branch is starting the new year by putting the plan of religious education into effect. At the last business meeting in 1930, officers were elected. Brother Harry Pedersen was sustained as pastor, while Brother Leonard Younger and Brother Bates were appointed as his associates. Brother Bates, however, could not serve, as he was about to leave Santa Barbara, and the place was left open until January, when Brother Paul Reed was appointed. The remaining officers are as follows: Branch clerk, Sister Louise Winniford; branch treasurer, Brother Eckright; chorister, Sister Torrison; musician, Margaret Daggett; director of religious education, Brother Heth; secretary, Crystal Pedersen; director of Recreation and Expression, Roy Curtis; director of Women's Department, Ethel Heth.

We are working towards a church building. Although there seem to be many difficulties in the way, we hope to get it this coming year. We know that if we had a nice-appearing building instead of a rented hall, many more people would attend our services. It seems a pity that anyone lets the building's appearance stand in his way, for the salvation that is preached in our little hall is the same salvation that would be preached in a fine church. Many people are offended at the stable, and forget the Christ.

At the first sacramental service of the year, the hall was almost full, several nonmembers attending. The presence of the Holy Spirit was felt by all, and filled the room with such glory as I never felt in any other church. Many testified, even some of the nonmembers, and bore witness to the mercy of God. A baby, Billie Joe Bledsoe, was blessed by Brother Pederson. The baby is a year old.

We are planning many activities for the coming year. All the new officers are very enthusiastic, and hope that the close of this year will find our little branch at least twice as big as at the beginning.

LOUISE WINNIFORD.

## Oshoto, Wyoming

January 25.—The Saints met December 28 at the usual hour. The Sunday school adopted the church school plan of conduction. Pastor Fred Cousins presented the name of Sister George Redding as supervisor of the church school, which was approved. Sister Redding selected Vaughn McElroy as her assistant; secretary-treasurer, Lucile Hartshorn; organist, Marjorie McElroy; chorister, Sister W. H. McElroy. At the same time, the branch held its business meeting, old officers being retained, with Brother Fred Cousins as pastor.

The Department of Women met January 6 at the home of Brother Cousins. Although Sister Cousins was confined to her bed, Brother Fred gave the women a fine dinner. Ten members were present. A short program was presented, and Brother Cousins gave the name of Sister W. H. McElroy as leader for another year. This was accepted. Brother Cousins gave the women an encouraging talk. After the report of last year's work was made, plans for the new year were formed.

January 7 Brother Fayette Cole held prayer meeting at the home of Tom Gray, and on January 8 Brother Horace Hartshorn conducted a good prayer service at the home of George Redding. There was also a prayer hour January 11 after Sunday school, Brother Horace Hartshorn in charge. The following week Brother Fayette Cole preached a good sermon on stewardship.

MRS. CLARA MCELROY.

## Independence

### Stone Church

Completing the coordination of the church school services in the main auditorium of the Stone Church, officers announced Sunday morning that the Sunday school hour will in the future begin at 9.45 instead of 9:30.

A large congregation attended the sacramental service in the main room of the Stone Church. In the stand with Pastor John F. Sheehy were Apostles F. Henry Edwards and Frank Curtis and Elders R. T. Cooper, W. Wallace Smith, H. G. Barto, and Stanley Kelley. Apostle Edwards chose for a scripture reading a part of the first chapter of the first epistle of Saint John, touching on the subject of our fellowship with God and with each other, supplementing this reading by a brief talk in which he emphasized the fact that men must make life an active worship.

"An Industrious Christ" was the theme of the talk of Elder E. E. Closson preceding the sacrament in the junior young people's worship hour. The girls' chorus directed by Sister H. C. Burgess, sang two numbers a cappella, and before the oblation offering was taken Sister G. G. Lewis told the story of "The Widow's Mite." Elder H. W. Harder presided over the service, and with him in the stand were Elders E. E. Closson and John Gardner, and Priests W. Earl Page, Gerald Phillips, Kenneth Morford, Oral Andes, and Paul Elliott.

Some excellent interpretation was given to historical characters in the church and their achievements last Sunday night when the White Masque Players presented three "Conversations" written by President Elbert A. Smith. These plays, "The Church Is Organized," "Farewell to Nauvoo," and "Young Joseph Comes to the Reorganization," concluded the four Sunday night series of scenes from church history. Character parts were taken by Reginald Smith, Wallace Smith, Kenneth Morford, Craig Siegfried, Blaine Bender, E. E. Closson, Sister Wallace Smith, James Gardner, Frank Jennings, C. S. Hawker, Allegra Luff, and L. E. Flowers.

Each Sunday night in January drew to the Stone Church a large congregation of people to enjoy the plays and the sermonets by Elder Leonard J. Lea. The plays have been the product of much work, and a group of members has contributed faithfully: Sister Leonard J. Lea, director; Sisters Frank Jennings and Aileen Bullard in charge of make-up; Sister J. A. Gardner, casting and music; Sister F. M. McDowell, costumes; Emlyn Fender, artist; Brother and Sister J. Weeks, properties; and W. Earl Page, lights.

The evening meeting Sunday opened with a song service led by Pastor John F. Sheehy, and invocation by President E. A. Smith. Soft organ music, the ordination scene of Young Joseph, and prayer by Elder Charles Blair, only known survivor of the Amboy Conference in 1860, made an effective close to the hour.

### Organizations and Personalities

The first general meeting of the women of Independence under the plan of the church school was held in the basement of the Stone Church the afternoon of January 28. Over two hundred and eighty women responded to the invitation to attend. After a brief song service, Pastor John F. Sheehy addressed the women on the importance of the home. Two numbers by the Mothers' Quartet preceded an explanation by Sister Thomas Hartnell, in charge of the Commodity Shop, of group functions and needs of the Commodity Shop. Sister G. G. Lewis, in charge of the week-day activities of the women in Zion, then spoke to the women concerning their work. A fine feeling was created by this meeting, and the women expressed themselves as happy at the prospect of working once again.

Like the day high schools the Independence Institute of Arts and Sciences, at the Campus, is now on its third week of work in the second semester. The business depression and its consequent letting off of workers, has made it necessary for some of the Campus students to seek work in other

places, and drop night school for the remainder of the year. Nevertheless, there are some ten or eleven large classes continuing full-year courses of study, and three new courses began with midterm commercial law, sociology, and botany.

The grand honor roll of William Chrisman High School containing forty-six names appeared in the *Independence Examiner* last week. These boys and girls who for the first semester have an average in their grades of E or S include a good number of the church's young people. We are proud of their achievement.

Miss Delta Nace, soprano, and Miss Gladys Good, contralto, winners of the contest for young singers held at the last General Conference, will give a recital next Sunday afternoon at 2.30, at the Liberty Street Church. Gomer Cool, winner in the violin contest, will assist them. Everyone is invited to be present.

The Auditorium leagues in basket ball and volley ball draw people who are interested in sports to the Auditorium basement two nights each week. Under the supervision of G. G. Lewis, assisted by Kenneth Morford and L. E. Flowers, the volley ball league has been organized to play every Tuesday night, and includes the following teams: Gudgell Park, Enoch Hill, Liberty Street, South Side, East Independence, and Spring Branch. The basket ball league, under the same direction, plays every Thursday night and counts in its organization teams from the Stone Church (the Criterions), Enoch Hill, South Side, Sugar Creek, Gudgell Park, Spring Branch, and Jackson County Bank. Both leagues are playing for silver cups, and their games are scheduled until the first week in March.

All games are played on the Auditorium floor, and a small admission fee helps to cover expenses. A weekly feature is the basket-ball game between one of the Auditorium league teams with a team representing the Latter Day Saint division of the Elliott league (Kansas City Stake).

Here is the standing of the teams after last week's games:

Basket Ball	W	L	Volley Ball	W	L
Stone Church	3	0	Gudgell Park	20	1
Enoch Hill	3	1	Enoch Hill	15	3
South Side	2	1	South Side	10	8
Jackson Co. Bank	2	1	Liberty Street	9	12
Gudgell Park	1	2	Spring Branch	3	15
Spring Branch	0	3	East Independence	0	18
Sugar Creek	0	3			

It was with much consternation and sorrow that Independence received news of the burning of the Brick Church at Lamoni last Thursday evening. It was an edifice for which many members here cherish tender memories. President F. M. Smith and Bishop Albert Carmichael left Independence last Friday to attend a special mass meeting of the citizens of that community Friday night at the Coliseum, to consider future plans for the church in Lamoni.

The office of Brother Vernon Reese, in charge of the properties of the Central Development Association, has been moved from the Auditorium to the Battery Block with the American Underwriters.

### Second Church

Since the reorganization of the church school this year, the work is progressing in a way worthy of commendation. All the new officers, with Brother Floyd Mortimore as superintendent, are serving faithfully. Classes are interesting and well attended. In general, the efforts of officers and teachers each Sunday morning are to make the church school session an experience for growth in the life of every member.

At eleven o'clock January 18, A. W. Whiting, a local elder, was the speaker. His subject, "Repentance," was well treated; he stressed the idea of repenting by doing rather than by ceasing to do. Gladys Good sang a solo, which, like all of her songs, was enjoyed by Second Church people

"Divine Incentive" was the theme of Apostle E. J. Gleazer in the evening.

It is the custom of Pastor A. K. Dillee to "talk" rather than preach to his congregation on one Sunday at the beginning of a new year. This he did January 25. In his discussion he summarized the work of the past year and advanced plans and hopes for the new year.

At the morning service two little daughters of Brother and Sister Frank Westwood were blessed, A. K. Dillee and E. E. Robinson officiating.

G. W. Eastwood was the evening speaker January 25 and gave it as his belief that indifference is a grave danger and that service is the remedy.

One who passed from life on the last day of the old year in this district was Sister Mae Welton, fifty-nine years old, and wife of W. A. Welton. She is survived by her husband, her mother, two sisters, five brothers, an adopted son, and other relatives and friends. The funeral was held at Second Church and interment was in Mound Grove Cemetery.

The eight o'clock prayer meeting the morning of February 1 was an inspirational meeting exceptionally well attended. The theme was "Beauty."

All meetings last Sunday were excellent. The communion services of our church are by far the most beautiful of our rites. The one Sunday was no exception. Apostle J. A. Gillen was in charge. The spirit of reverence and consecration to be had on the first Sunday of the month is sufficient to supply the spiritual needs of the Saints for the month if they but desire to make it their own. Elder G. G. Lewis was the evening speaker.

During the week two funeral services were held at the church. One on Tuesday was that of Mrs. Edith Savage Butler, sixteen years old, conducted by Brother J. L. Conyers, D. A. Whiting preaching the sermon. Edith formerly lived in the South Side District. The funeral of Mrs. Fannie Robinson, seventy-five years of age, was held Saturday. She was a Saint who lived in this community for thirty years. Brother Will Inman had charge of the service, and the sermon was by J. L. Conyers.

#### Walnut Park

On Wednesday evening, January 28, a union prayer meeting for all the groups and all ages was held at the church. Jesse Hart and Ted Butler were ordained deacons at this time and Ralph G. Blackburn a priest.

During the week, a vocalion, an imitation pipe organ, was set up in the church by Orlando Nace & Son for the use of the Saints, with the privilege of purchasing it if they wish. Preceding Sunday school, Delta Nace at the organ and Rosamond Sherman at the piano played together, and as the audience became hushed in appreciation of the music, the orchestra came up the aisle, took their places, and began the service. During the intermission following Sunday school, the organ music was resumed, which tended to maintain orderly silence and produce the atmosphere so desirable at this hour, continuing while twenty-nine of the priesthood filed to seats in the choir loft for the next service.

The presidency, S. C. Smith, C. L. Olson, and F. W. Lanpher, presided at the sacramental meeting, Earl Cox leading the singing, Delta Nace organist. Lois Jean, daughter of Brother and Sister L. H. Logeman, was blessed by S. C. Smith and John A. Taylor.

Charles E. Blair, deacon, gave a cheerful talk on local finances preceding the oblation, and assured any needy ones among the Walnut Park membership of help from this fund upon application. G. F. Bullard's talk before the serving of the emblems expressed his attitude toward the sacrament which might well be observed by all. We can not afford, he said, to partake at the Lord's table, then go away and not give out to others of good received. When we do go out from the church building to serve another in a helpful way, we are to that extent advancing the Lord's work and becoming more worthy participants of his favors. The evening sermon was another call to action. "Quit you like men; be

strong," was the text for a healthful, strengthening message by Elder Benjamin Bean.

The young people's class in "Vocational Guidance" continues to enjoy competent instructors, secured through the efforts of C. L. Olson. Roland O. Flanders, secretary of the Blue Valley Foundry Company, spoke on January 25, on "Accounting as a Profession"; and on February 1 Robert S. Clough, county farm agent, talked on "Scientific Agriculture as a Life Work."

#### East Independence

East Independence is progressing under the direction of Brother Frank Minton. He has his new home nearly completed, and hopes soon to be living in the neighborhood of the church.

Several members have been quite ill of late. Among these were Sister Florence Minton, Sister Ethel Tudor, and Brother J. C. Friend. They are better now, some being able to get out.

Notwithstanding sickness in the district, good congregations have attended the Sunday services, and the prayer meetings are improving in the number who meet to worship. The church school is interesting, and the lines of little people marching to places to learn the way of life inspire the members.

The speakers for the month have given much good teaching. Elders G. W. Eastwood and W. J. Brewer spoke January 11. Elder A. M. Chase preached the morning of January 18 and delivered an illustrated lecture in the evening, proving the *Bible* to be true by archaeological evidences. The contralto solo of his daughter, Sister S. A. Burgess, was much appreciated. Brothers N. Carmichael and H. J. Friend occupied the pulpit January 25.

A happy get-together meeting will make us remember the evening of January 16, when Elders E. E. Closson and G. G. Lewis were here to help. The former directed the games.

Sacramental service Sunday morning was largely attended, there being present visitors and former members. A large part of the congregation was composed of children and young people. The adults are happy to see those of tender years interested in the latter-day gospel.

#### Fairland, Oklahoma

January 12.—At the beginning of the year we had regular business meeting at which W. B. Hillen was elected branch president. He has as his predecessor of last year Elmer R. Hart. Both are able men and have served as branch president of this group at stated intervals for several years. Attendance at this meeting was not large, but the spirit of those gathered to transact business was admirable.

Many members here live on farms and are unable to attend services as much as they would like.

Every second Sunday, junior church is directed by Joseph G. Jones, and the children greatly enjoy these services.

Good attendance marks the Sunday school session, and the superintendent, C. C. Shepherd, although he lives on a farm, is nearly always present.

Not much success has greeted the meetings of the Recreation and Expression Department, because the greater part of the young people live on farms and do not always find it possible to come in at night. Nevertheless Ott S. Jones, president, has been faithful in trying to hold interest.

This branch has not yet taken up the church school program. We are, however, trying to understand it more fully and hope soon to adopt it.

Apostle J. A. Gillen was here about the first of December for two days and nights. His visits and services were greatly enjoyed. Most of the preaching of late has been by local men.

The Women's Department has been meeting to tack comforts. Because work and money are scarce, we have not been charging the Saints for this service. We are not progressing very fast financially, but we enjoy meeting and working together.

MRS. OTT S. JONES.

## Hiteman, Iowa

The new year finds some marked changes in local affairs. We have accepted the church school program in part. Election of officers was held December 3.

The new corps of officials stands: Branch president, Edward Rowley; deacon, Dave Smith; solicitor, Nell Smith; auditor, Leoma Burke; clerk, Mary Marshall; musical director, Margaret Allison; librarian, Dave Smith; publicity agent, Mary Marshall; pianist, Leoma Burke; superintendent of Women's Department, Nell Smith; assistant superintendent, Letetia Clark; friendly visitor, Margaret Allison; Sunday school superintendent, Margaret Allison; assistant, Myrtle White; president of Department of Recreation and Expression, Leoma Burke; assistant president, Annie Van Buskirk.

The evening of December 10 Elder James A. Thomas, of Lamoni, gave a lecture on tithing and stewardship. He visited with the Saints a couple of days and returned home.

The branch installed a new furnace in October. This was greatly needed in our church plant.

A large attendance was given the Christmas program.

Installation of officers was conducted the evening of December 30. The officers took their places with Sister Ruth Smith playing the processional. Brother Rowley gave a lecture on our duties as officers and spoke of the support of all the members necessary to the progress of the work. The officers responded with the song, "I'll Go Where You Want Me to Go." Sister Edith Clark and Sister May Hull sang, "The Bird with the Broken Pinion."

Elder Thomas returned to Hiteman January 2 and completed his tour of visiting with the Saints.

Two days later the sacramental service was held, Brother Thomas assisting Brother Rowley. A goodly number was present to feel the Spirit's power.

The Sunday school is increasing in numbers. We contributed our Christmas offering quota and more.

Sister Nell Smith is at present on our sick list.

## Honolulu, Hawaii

1680 North Mott-Smith Drive

The first Sabbath of the new year was observed with a joint sacramental service, the three Honolulu branches—Hawaiian, Chinese, and Japanese—meeting in the main church. It was a beautiful and inspiring service, and there were gathered together Saints representing various nationalities, but all motivated by the same spirit—the love for Christ. Indeed, God is no respecter of persons when hearts turn to the Master. At the Savior's table everyone may partake of the same spiritual food, provided he comes in the right spirit. The songs, testimonies, and prayers manifested a real new year spirit, one of thankfulness and gratitude for God's blessings during the last year; a spirit of consecrated service to carry on this great work during the new year; a spirit of humble supplication for divine guidance and succor; a spirit of faithful assurance that, if the effort be put forth in unity, love, and cooperation, the mind of the Master will truly direct and aid. It is with this happy and optimistic spirit that the three Honolulu branches have commenced their 1931 programs. Like the Saints in other branches, we also anticipate a successful year.

Reviewing the work of the last half of the year, we would like to mention and briefly comment on some of our activities. With the arrival, in July, of Brother and Sister Macrae, the social and recreational activities continued to be a source of great enjoyment. There was the social in honor of the new missionary and his companion. This was soon followed by an around-the-island picnic. Then there was the Sunday school picnic out at the famous Waikiki Park and Beach. And the Halloween party? No, we shall not soon forget it.

Entering the social hall by way of the "back-door tunnel" added tenfold to the weird and creepy atmosphere. It required a "Sherlock Holmes" to identify Brother Macrae, masquerading in the costume of a "sandman." Peter Hoe, who devised the novel method of admittance, must have hit upon the idea while studying some annals describing ancient oriental tortures. Then there were the weekly Friday night meetings of the young people for games and recreation. These meetings continued to be a great source of physical and social enjoyment for the active young folks.

The Women's Department has also been active. Besides its regular weekly meetings, there have been several swimming parties and beach luncheons. It has also conducted several candy and cake sales which "went over big." At the last bazaar that this department sponsored, it "cashed in" over one hundred and fifty dollars. More power to these active sister Saints during 1931!

The more strictly religious services were not made to suffer because of the other activities. With all the various things going on, the place of worship was ever foremost. Besides the regular services, the branch observed the following special occasions with appropriate programs and moved the membership to act in the spirit of the day: Graceland College Day, Decision Day, the first anniversary of the dedication of our Main Church, Thanksgiving Day. The year's activities were concluded with the customary Nativity program. On the evening of December 21, the young people's choir rendered a beautiful Christmas cantata. On the following night the Christmas program for the children was held. The cantata was especially well rendered, and those who sacrificed their time and effort to make it such a success certainly must have enjoyed "a divine happiness"—the satisfaction that comes from knowing and feeling that they had rendered well a great thing. The following Saints are to be congratulated: Brother Macrae, director; Sister Gardie Thompson, pianist; Brothers Mahi, Kaaukauwo, Lee, Richmond, De La Cruz, Evans, and Kiefer; Sisters Bernice Kahanamoku, Clarke, Macrae, Antone, Cummings, Rose Mahi, Emma Kaaukauwo, Emma Oneha, Emmaline and Violet Lee.

A word concerning the junior church services. Sister Macrae, who is in charge of this department, is developing a wonderful spirit of worship among the juniors. They are not being passively taught how to worship God, but are given every opportunity to actively engage in a purposeful worship, simple though it be. We look to a greater year for this department.

During the last few months, Brother Waller added six new members to the household of faith; Brother Macrae also baptized four young members. Our beloved Brother Waller, by the way, is at the present time in San Francisco, where he was suddenly summoned due to the critical condition of his companion. Our sympathies are with the dear brother, his wife having passed away January 7.

Brother Etzenhouser and his family spent Christmas here. They will go to Maui soon.

At the final business meeting, held December 17, the following officers and department heads for 1931 were elected: Pastor, Brother Macrae; associate pastors, Brothers Mahi, Kelii; treasurer and solicitor, Peter Hoe; secretary, Winifred Piltz; publicity agent, Elias Kaaukauwo; correspondent, Keizo Tsuji; auditors, Henry N. Thompson, K. Tsuji, John Wright; director of church school, Miguel De La Cruz; superintendents: Adult department, Emma Kaaukauwo; junior department, Sister Macrae; Women's Department, Mollie Antone; Music Department, Gardie Thompson; Recreation and Expression Department, Winifred Piltz. The various departments are directly under the supervision of the director of church school. Each department head will either appoint or have elected at the meeting of his department, the other officers that are necessary to carry on its work. The members have honored youth by electing young folks to head all the departments. These young leaders sense the responsibility resting upon them; they realize likewise the oppor-

tunity they have of accomplishing some real constructive work for the church. They appreciate the faith shown in them by the older members, and with their wise counsel and cooperation will strive to fulfill their trusts.

## Kansas City Stake

### Central Church

Sunday was another beautiful Sabbath, the air being like that of a March day, and as the strains of the prelude, "A Song of Hope," by Lorenz, came from the organ, the main auditorium was filled. The congregation assembled early in the spirit of meditation and reverence, as this day had been set apart as one of fasting and prayer in behalf of the general church.

A hymn in *Zion's Praises* was sung, prayer being offered by Brother Burdette Root. The Semper Fidelis quartet, Marcene Murphy, Amy Blankenship, Dorothy Eden, and Melva Blankenship, sang "O Shepherd of Israel," by Morrison, being accompanied at the piano by Sister Alice Smeeton. After announcements, the young people's division assembled in the main auditorium, while the adult division occupied the various classrooms and listened to an address by Elder George Mesley.

At the eleven o'clock hour the reassembling in the main auditorium during the prelude "Communion," by Battmann, was for the partaking of the sacrament. The service was in charge of Elder C. E. Wight, and after an inspiring hymn, Elder S. S. Sandy offered prayer. The sacramental message was by Brother Mesley, who reminded us of the purpose of the meeting. After the administering of the emblems, the spirit of testimony prevailed, words of gratitude and comfort being spoken.

The monthly choir concert preceded the evening service, when the choir rendered a lovely program to an attentive congregation. "From Greenland's Icy Mountains" was spiritually sung by the choir and congregation, prayer being offered by Elder Harry Paxton. The anthem, "Seek Ye the Lord," by Roberts, was followed with a violin solo, "The Holy City," by Otis Swart. "The Lord Is Mindful of His Own," by Lieurance, was sung by Clayton Wolfe, tenor, and the climax of the concert of praise came when the choir rendered the anthem, "Praise Ye the Father," by Gounod. Elder Wight's message was the beginning of a series to last over a period of time and was of vital interest to all.

Beginning this evening, the women's club will serve dinner, and at the prayer meeting which follows Brother Wight's Sunday evening sermons will be the topic for a forum discussion.

Central's basket ball team still remains undefeated. They will play Fourth Kansas City Tuesday evening. Plans are being made for the trip to Lamoni on February 21, when they play Graceland. Memories of the good times on several previous trips to Lamoni make our young people eager to again meet the hospitable Gracelanders and renew old acquaintances.

Brother Fred Walmsley, who has been confined to the Trinity Lutheran Hospital for the past ten days, has recovered sufficiently from his injuries to return to his home. He is still unable to return to his work.

### Grandview Church

Elder Floyd M. McDowell, of the First Presidency, gave a vivid portrayal of the Passion Play of Oberammergau, as staged by the citizenry of that little hamlet, in the foothills of the Alps Mountains. His lecture was supplemented by stereopticon views from photographs taken by himself while on his trip there. The first appearance of this historic play, or religious service, was in 1634, and it has appeared at ten-year intervals ever since. Eight hundred people are required to present the realistic drama.

Four of the Twelve have been recent speakers since Christmas. Apostle Roy S. Budd, on December 28, delivered a forceful sermon, summarizing the accomplishments and failures of 1930, and urged each one to forget the things that are behind and press forward to the high calling in Christ Jesus. January 11 Apostle E. J. Gleazer took as his text 1 Kings 18:36: "Let it be known this day that thou art God in Israel." He said there is a necessity of a revelation of God in this day. We must build our altars and worship around them, asking God to reveal himself to us, his people, that the world may know he is God. Apostle Myron McConley, using as his text, Nehemiah 4:6, stressed the importance of prayer and faith in God in our everyday lives. We must have hope and confidence in God, utilizing the opportunities for service that come to us from time to time. John 5:35-47, Hebrews 5:10, and Revelation 12 formed the basis of Apostle Clyde F. Ellis's remarks. He stressed the importance of the priesthood, of authority, and power. A man can receive nothing except it is given him from heaven; everything in our possession comes to us from God.

Other speakers have been the pastor, Charles D. Jellings, State Missionary G. A. Richards, and Elder Levi Gamet, who claimed as his bride some months back, Sister Pearl Carr, and at present is making his home in our neighborhood. The Saints of Grandview are benefiting by his kindly advice and long experience as a missionary for the church.

The Kansas City Night School Orchestra, under the auspices of the O. B. K.'s, rendered a concert at the church January 23. They were assisted by the Night School Chorus and Brother Lester Fowler, soloist.

The baby of Brother and Sister David Richards was blessed Sunday morning, January 25, by Elders W. B. Richards and Daniel Tucker, and given the name, Virginia Lee.

### Fourth Church

December 14 Bishops C. A. Skinner, F. B. Blair, and S. S. Sandy talked to the group, which was divided into three classes, on the financial law. At the 6.30 evening young people's service, Brother A. H. Christensen, of Independence, gave an illustrated lecture on the ancient inhabitants of America. He used Old Testament prophecies that touched upon the subject. George Mesley, of the Kansas City Stake presidency, preached to a good audience at eight o'clock in the evening. His text was, "He that knoweth to do good and doeth it not shall be beaten with many stripes."

December 21 a beautiful Christmas program was given by the young people at the eleven o'clock hour. Again at the young people's 6.30 service, Brother A. H. Christensen gave an illustrated lecture on ancient America.

"Love is the fulfilling of the law," was the text used by Elder R. D. Weaver, of Independence, and on this he preached a beautiful and spiritual sermon, on the morning of January 28. In the evening the Saints were favored with a mixed chorus from Independence, and Fourth Kansas City Church, which rendered the "Messiah" chorus.

Sacramental service on January 4 was very spiritual, and many blessings to the Saints were related. Sister E. L. Comer told of a wonderful blessing received through administration under the hands of Pastor J. O. Worden and E. W. Lloyd, when she was relieved of gallstones.

At the 6.30 service, G. T. Gresty, patriarch, spoke on the subject, "The Ten Lost Tribes," touching also upon the rest of the *Book of Mormon*, which we are to receive in God's own due time. At the eight o'clock hour, Apostle E. J. Gleazer, using as his text, "The Good Shepherd," preached a sermon that reached the hearts of the Saints.

A week of short talks by some of the young priesthood of the group, from January 5 to 11, was much appreciated by those that attended each night. Sunday, January 11, Brothers M. Worden and E. Babcock were the speakers.

January 18, at the eleven o'clock hour, Pastor J. O. Worden preached on the theme, "The Changing of Life." And at 6.30. Sister Lulu Sandy gave a talk on the art of



molding the character of children. The Saints were favored in the evening with a spiritual sermon by Elder J. A. Gardner, from Independence, based on the statement of John 1: 14, "And the word was made flesh and dwelt among us."

### Providence, Rhode Island

*Bellevue Avenue between Cranston and Dexter Streets*

Recently I read somewhere the following: "Thou shalt not wait to be told what thou shalt do, nor in what manner thou shalt do it, for thus will thy days be long in the job which hath been given thee to do."

This job which has been given me to do is not altogether in my line, but publicity, whether in business or church, is a factor in keeping the thing in which you are interested at the front, and while my days in this job may not be of long duration, I trust that from time to time as I endeavor to place Providence in the minds of those who are always interested in her progress as a branch, I may be able to give these happenings in such a way as to make all feel that we are still in the faith.

Standing a little bit beyond the threshold of a new year, we believe that the new corps of officers in charge is looking in the direction of better things. Branch officers are: Pastor, William Patterson; assistant pastor, George F. Robley; secretary, Georgie Spinnett; treasurer, Edward M. Joy; organist, Charles Cockcroft, who is also in charge of deacons and caring for the church building. Under the directorship of Alfred Toombs, the church school has begun, and with John Colburn, Tillie Streeter, and Ed Joy in charge of the different departments, is working in harmony, and bringing out to its sessions the people. Ninety-one were out recently.

The Women's Department, under Evelyn Joy, is taking on new life and aims to redecorate the church building inside.

The men's club, under A. O. Toombs, is doing a work that has long been needed here. All in all the entire branch is moving forward.

And because we are going somewhere, we expect from time to time to blow our own horn when we do things. I also read in the article from which I quoted above: "Thou shalt not be afraid to blow thine own horn, for he who faileth to blow his own horn on the proper occasion, findeth nobody standing ready to blow it for him." D. F. J.

### Sault Sainte Marie, Ontario

*(Owen Sound District)*

We have had another short visit from H. A. Dayton, district missionary and president. During his stay he gave us a few lectures along the line of religious education. He is also director of religious education in the district. Several nights he set apart for questions, and the Saints were privileged to write questions on the new plan of church school administration. We enjoyed them. Some nights it was ten o'clock before the meeting was dismissed. Attendance was not so good as usual, as some of the members were preparing for the Christmas concert, which took up much time.

While he was here Brother Dayton baptized the mother of Brother A. Davidson, of McLennan. She is eighty-two years of age, a fine woman. She has been acquainted with the latter-day work for a long time and lived the life of a Saint, but could never quite make up her mind until a short time ago. We enjoyed hearing her testify soon after her baptism.

December 14 an all-day meeting brought Saints from across the border to be with us. Brother J. J. Ledsworth was holding a series of meetings in Sault, Michigan, and wanted to baptize two young people. They have no church building there, and the weather was very cold, so he asked the Canadian Sault Branch if he could use the font for that purpose. They agreed to make it an all-day meeting.

At ten o'clock in the morning Brothers Ledsworth and Dayton were in charge of a prayer service. A wonderful spirit was present during this hour. At 11.15 church school was conducted as usual, and in the afternoon at 2.30 baptismal and confirmation service, Elders Ledsworth, Dayton, and Edwards officiating. Soon after the confirmation, Brother Ledsworth delivered a fine sermon. After that the visiting members left, as they were to have services in their own branch. Before they left, Brother Ledsworth requested the calling of the priesthood meeting and asked the members of the priesthood if they would give some of their time to the Michigan Sault Branch. To this they responded with the spirit of service. Each plans to give one Sunday a month.

That night Brother Dayton preached an inspiring sermon on "My Task." The next day he left for Manitoulin Island and then home, leaving the promise that he will soon return. The young people are looking to that time, for he has a wonderful influence with them. He is known to them as "Pa."

W. A. BUSHILA.

### Little Visits in Zion

Late in November wife and I visited Second Church on the south side of Independence, where we were permitted to meet a splendid group of Zion builders. To get into their main auditorium, one has to climb, physically and spiritually. Pastor A. K. Dillee has charge of a healthy flock of sheep which feed in the green pastures of the Spirit. I enjoyed good liberty trying to portray to them the grandeur of the latter-day work. Elder T. A. Beck, assistant pastor, is a pillar to the work there.

By invitation we visited Lees Summit (Missouri) Branch late in December and there greeted a happy group of workers. We told them to "press on to eternal perfection."

At one morning service we attended church at Mount Washington in Kansas City Stake, and found there another group of faithful members. They have a comfortable building which shows splendid taste in adornments, assuring one that they have great interest and activity on the part of the sisters. A goodly and attentive audience greeted us in trying to tell of the latter-day work. Surely our cause is truth and will prevail.

In the evening we were invited to Gudgell Park, where we found a small church packed full of anxious workers. We were pleased with their junior choir, which sang beautifully. Elder Sherman needs more room for his congregation, but we believe it is better to be crowded in church than to be lonesome.

Sister Terry and I often think of the Saints in Oakland, San Francisco, and Seattle, and others on the Pacific slope, and offer a prayer for their continued blessing. We spent twenty years of service with them.

Recently I attended a very spiritual meeting of the group elders and pastors of Zion. Brother John Sheehy, pastor in Zion, was in charge, assisted by Brother C. L. Olson, church statistician. With such an army of faithful workers, the cause of Zion will surely move on to victory. To this end we labor and wait.

J. M. TERRY.

### Grand Island, Nebraska

Saints at Grand Island were privileged to hear several good sermons by Elder O. L. D'Arcy, and to enjoy a sacramental service. We seldom are blessed with a meeting of the latter nature, because we do not have in our number a member holding the offices of priest or elder.

The Sunday school is growing, and much interest is being shown in the ladies' auxiliary, which meets every week and gives a fine program and a social for the young people once a month.

MRS. A. B. CONGROVE.



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# MISCELLANEOUS

## Conference Notice

Arkansas district conference will convene at Fisher, Arkansas, February 28, 10 a. m. It will close Sunday, March 1, 9 p. m.—*F. O. White, district president.*

## Request for Prayers

Sister Nora Pelton, Junieata, Michigan, asks the prayers of the Saints.

## New Address

William I. Fligg, field address: 536 Pall Mall Street, London, Ontario.

## Marriage

McLAUGHLIN-PUCKETT.—Miss Alaura McLaughlin, of Warren, Arizona, became the bride of Mr. Calvin Puckett, of Upper Lowell, Arizona, at the Saints' church in Bisbee, the evening of January 18, Elder S. D. Condit officiating. A large gathering of friends was present to wish the couple a happy wedded life. Bridesmaids were Mrs. Martin Vaclav and Miss Mildred Puckett, sisters of the bridegroom, and Martin Vaclav and Walter Brooks attended the bridegroom. "Lohengrin's Wedding March" was played by Miss Eveline Nicholas. After the ceremony, refreshments were served, and a social hour was enjoyed by a number of relatives and friends of the couple.

## Our Departed Ones

HAND.—Charles Edwin, son of Hezekiah and Hannah Hand, was born October 10, 1842, at Cleveland, Ohio. He departed this life January 14, 1931, in Muscatine, Iowa. Married Miss Frances Walters April 5, 1870, and to them eleven children were born. During the Civil War he served his country in Company C, One-hundredth Regiment Indiana Infantry. He became a member of the church February 16, 1884, being baptized by J. S. Roth. Was ordained an elder March 6, 1887, and served the church many years in this office. His wife and three children preceded him in death. The funeral was from the home of his son, Edwin, the sermon by L. G. Holloway. Interment was in the family lot in Helena Cemetery. Left to mourn are a host of relatives and friends.

WOODSIDE.—Lewis Woodside, son of Hugh and Mary Ellen Woodside, was born in McDonald County, Illinois, January 13, 1857. He died in Farragut, Iowa, January 12, 1931, being survived by one sister, Mrs. Belle Palm, and one brother, Clyde, who live at McCloud, Oklahoma. His father died when he was a small boy, and he was reared by his mother and other relatives in Fremont County, Iowa, near Riverton. His mother with her family of three little children moved to the present site of Hamburg, Iowa, and within a few years she passed away, leaving the children in the care of their grandmother. Lewis was a faithful helper, working at home and in the field to carry forward the plans of the family. When his grandmother became an invalid, he cared for her. He was bright at school and although denied the privilege of high school, finished the study of many high school branches. After the death of his grandmother, he farmed for several years, but most of his later life was spent working for Mr. Thomas McCoy, near Farragut. During the past few years he has been unable to work and he has lived in his home in Farragut. He was a friend to all, and a community mourns his death. He united with the church June 22, 1930, in Shenandoah, and was faithful until the end. The funeral was conducted in the Methodist Church in Farragut by Saints from Shenandoah, Elder R. E. Pratt in charge and Elder J. O. Rennie delivering the sermon. Interment was in Mount Zion Cemetery south of Riverton, Iowa.

EDSON.—Elizabeth Barr was born in Ireland January 18, 1844. In 1857 she came with her brother and sister to America and located at Wilton Center, Illinois, where she married Charles A. Edson September 11, 1870. Five children were born to them. In 1862 she was baptized into the church by James W. Gillen, and lived a faithful Christian life. Passed away December 12, 1930. The funeral was held December 14 at the home near Schaller, Iowa, where she lived nearly half a century. C. J. Hunt was in charge assisted by the Reverend E. L. Gibson of the Presbyterian Church.

HARDING.—John Samuel Harding was born December 29, 1850, in the State of Indiana. Became a member of the Reorganized Church July 15, 1877. Passed away January 12, 1931, at his home at Frontenac, Kansas. Surviving are his wife, Mary J. Harding, and a number of stepsons and daughters along with their children and grandchildren. The funeral was held at the Saints' Church in Pittsburg, Kansas, G. E. Harrington delivering the discourse and being assisted by J. A. Gunsolley. Interment was in Mount Olive Cemetery.

BAKER.—Marvin A. Baker, son of Mrs. Bessie Roberts Baker, of Saint Louis, and the late Clyde Baker, was born May 1, 1910, at Saint Louis, Missouri. He was baptized a member of the church April 25, 1924, at Saint Louis. Died December 27, 1930, following an illness of several years. The cheerfulness of this young man who had hoped to become a missionary, was a source of inspiration to everyone who visited him during his last sickness. Before his death he expressed a desire to thank the members who wrote to him in

answer to a request for prayers published several months ago in the *Herald*.

MAHOOD.—William F. Mahood was born in Pennsylvania, July 18, 1866. His parents moved to Missouri, where he met and married Della E. Jackson, September 17, 1893. To them were born twelve children, ten of whom survive. For the past six years he has made his home at Omak, Washington. He and his companion united with the church in April, 1926. Passed from this life December 31, 1930. Left to mourn are his wife, three sons: Martin N., of Seattle; Samuel, of Omak; and William of Wenatchee; seven daughters: Mrs. Ethel Baird, of Oklahoma; Mrs. Lola Corum, Omak; Mrs. Zoe Dalbee, California; Susana and Della May, of Seattle; Zella and Betty, of Omak; two brothers: Harry, of Monetu, Washington; and James, in Missouri; two sisters: Anna Collin, in California; and Mary Mahood, in Missouri; and twelve grandchildren. Interment was in Omak Cemetery.

LLOYD.—Emma Geeson was born December 22, 1855, at Saint Louis, Missouri. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints August 25, 1867, at Saint Louis, Missouri, by John Molyneaux and confirmed by William Smith. Married James Lloyd about 1916. She passed away December 29, 1930, at Saint Louis. Surviving are her husband, two sisters, Mrs. Eliza Cowlshaw, and Mrs. Clara Ebert; and four brothers: Henry C., Edward, and G. Geeson, and William Stubbs.

PERRIN.—Marie Raisbeck, daughter of Clarence and Ollie Raisbeck, was born at Beetown, Wisconsin, October 13, 1903. She was married to Lloyd Perrin, November 9, 1921, at Dubuque, Iowa. To this union were born three children: Carson, Phyllis, and Dorman. She departed this life January 13, 1931, leaving to mourn her husband and children, her parents, three sisters, one brother, and a host of friends who manifested their love by a beautiful array of flowers. The funeral was conducted from the Methodist Church at Beetown, Elder Amos Berve, of Madison, officiating. Interment was in Bloomington Cemetery.

EDGINGTON.—James C. Edgington was born at West Union, Iowa, November 25, 1865, the son of William Edwin and Jerusha Ray Edgington. He came to Wisconsin, and while living at Ellenboro, was married to Eliza Zeigler August 13, 1890. In 1895 he moved to Flora, where he has since resided. No children were born to this union. He became a member of the Reorganized Church of Jesus Christ of Latter Day Saints January 12, 1896, being baptized by Elder J. W. Peterson. He was ordained a deacon February 1, 1897; to the office of priest June 27, 1905; and an elder February 16, 1915. He was faithful to the church until he departed this life January 10, 1931, after a short illness. Leaves to mourn his wife, an adopted son, and a host of friends. The sermon was by Amos Berve, assisted by Leonard Houghton. Interment was in Flora Cemetery.

POWELL.—Bettie Jean Powell, daughter of Pearl and Haskell Powell, was born September 12, 1930. She passed away January 5, 1931, being three months and twenty-four days old. The funeral sermon was preached by Alvin Smith, of Commerce, Oklahoma, and interment was in the Grand Army of the Republic Cemetery, at Miami, Oklahoma.

CATO.—Harriet Jane Prosser was born April 28, 1856, in Carroll County, Missouri, the daughter of William and Zorada Prosser. Married James N. Cato January 1, 1880, who preceded her in death thirteen years ago at Meridian, Idaho. To this union nine children were born, three of whom died in infancy. The following survive: two sons, John B., of Meridian, Idaho, and Willis, of Salt Lake City, Utah; four daughters, Mrs. Ella Dellenbough, of Meridian, Idaho, Mrs. Belle Bullock, of Boise, Idaho, Mrs. Grace Kugler, of Richmond, Missouri, and Mrs. Gladys Van Trump, of Independence, Missouri. Besides these children she is survived by twenty grandchildren, three great-grandchildren; two sisters: Mrs. Charlotte Rose, of Modesto, California, and Mrs. Mae Ritter, of Copan, Oklahoma; two brothers: Joe and Robert Prosser, of Denver, Colorado; and a host of other relatives and friends. Mrs. Cato united with the Reorganized Church shortly after her marriage and remained a faithful member until her death, which occurred at Richmond, Missouri, January 5, 1931. The funeral was from the Saints' church at Richmond, the sermon being by O. W. Okerlind. Interment was in Fair Haven Cemetery, at Norborne, Missouri.

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Questions of church administration should be referred to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, The Auditorium, Independence, Missouri. Questions of church finance should be referred to the Presiding Bishopric, of the same address.

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**FOR YOUR DRAMATICS**

Especially those who are directing dramatics, as well as those who are members of dramatic organizations, will find useful the recommended list of twenty-five one-act plays which appears in the February number of *Vision* under the title, "The One-act Drama." A brief review of each play gives the essential information by which one may determine its suitability for any particular use.

These plays have been used in many places by groups interested in the drama as an instrument of religious education.

**VISION**

*The Young People's Magazine*

**HERALD PUBLISHING HOUSE**

Independence, Missouri



conflict. A close student of European conditions makes the following comment:

The resulting arrangement contained three major sources of future controversy. One was the reparations problem. Another was the matter of armaments. And the third was the extensive territorial readjustment of Europe. A minor source of controversy, but one bound to produce considerable irritation, was the war guilt clause, under which Germany and her allies accepted full responsibility for bringing on the conflict. All of these sources are active today. . . .

As a result of these problems, the nations of Europe have been tending to divide naturally into two great groups. In one group are the nations that lost by the peace treaties and want a revision. In the other are those that gained and demand that there be no change. There are two exceptions: Great Britain has remained aloof; and Italy, not satisfied with what she gained, has joined the first group. Thus there are arrayed on one side Germany, Austria, Hungary, Italy, and Bulgaria, and on the other, France, Belgium, Poland, Jugo Slavia, Czecho-Slovakia, and Rumania. From a military point of view, the first group is definitely less powerful than the second. But that condition will not last many years, and if both sides refuse to compromise, it is hard to see how a conflict can be avoided.

There is a degree of turmoil throughout the whole world. It is manifest in South America, Africa, Asia, and Europe. In Europe at two extremes stand Russia and Italy. Italy, imperialistic to the last degree, follows the dictates of the warlike Mussolini, who talks constantly very much as the Kaiser did during the years immediately preceding the World War. At the other end of the extreme is communistic Russia, really ruled by a dictatorship, and pledged to promote red revolution throughout the world. The resulting conditions indeed bring confusion and "perplexity of nations," even as was predicted.

Twenty years ago those who fondly hoped for the immediate dawn of universal peace were doomed to disappointment. Disappointment awaits those who have the same expectation today, no matter how generously they may lend themselves to the splendid endeavors being made to promote peace and disarmament. "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

We may presume that the words of the Master will be fulfilled until the end, and peace will come universally only when the Prince of Peace comes and is received and acknowledged and his laws obeyed. In the meantime the Saints were admonished that when they saw these things coming upon the earth they should "lift up their heads and rejoice." They were to rejoice, not because of human suffering and misery, but because the day of redemption was drawing near.

ELBERT A. SMITH.

## The Irrevocable Bargain

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? See thou to that.—Matthew 27: 3, 4.

The conditions of life attach a certain fatality to our words and acts that make them irrevocable. Once issued, they take on an independent existence entirely beyond our control. They are benevolent or tyrannical according to the character of the thought that gave them birth, and they are the true giants that stalk in the land of our existence.

It is this character of fatality that makes every Christian deeply serious about every move that he makes and every word that he utters. His record of deeds and words becomes something of supreme importance. He can write the future as he will, according to his talents and abilities; but the record of the past can not be altered by a single letter or dot.

There is a curious immortality, too, in what one says and does. The man dies, but his career lives on in the minds of those who know him. And if he happens to do something that strikes the imaginations of men with bold strokes, he becomes imperishable. In the quotation above we have the record which gave to Judas an undesirable distinction and immortality.

When Judas betrayed Jesus for the thirty pieces of silver (which was the price of a man according to the ancient law), he thought that he had struck a fair bargain. But when he wished to retrieve, he found that the price of the Savior had gone up infinitely: neither the thirty pieces of silver nor any other sum that Judas could command would buy Jesus back. The cold words of the chief priests and elders informed him that the injustice of his bargain made utterly no difference. It was up to Judas to see to that. Judas found the only solution for his miserable dilemma at the lower end of a stout rope.

When we yield to sin, we can not buy back our innocence and integrity for any price. If in dissipation we sacrifice our health for pleasure, nothing can return it to us, without we pay the inescapable price. If we become diseased, we must suffer our course of punishment.

Life is filled with irrevocable bargains: words that can never be unsaid, acts that can never be undone, losses that can never be retrieved. It is important to be careful.

L. L.

I long to accomplish great and noble tasks, but it is my chief duty and joy to accomplish humble tasks as though they were great and noble.—*Helen Keller*.

# Righteousness and Prosperity

NUMBER THREE

By J. A. Koehler

In this concluding article of this little series, I will discuss the relationship of righteousness to prosperity.

It is not difficult to understand the relation between coordinate action in the organs of the body and the health or "prosperity" of the body. Any obstruction of the function of respiration instantly impairs the function of circulation; and, if that obstruction is not removed, the body can not prosper. It may die.

If the cells of your body are robbed of their nourishment, your body will become emaciated. The nourishment made available to the body by the action of the digestive organs must be distributed properly to the several parts of the body or some parts will suffer at the expense of others; and, in time, all will suffer by this miscarriage of function or purpose.

Your body can not prosper if some parts of your organism are fighting other parts. No organism can prosper the parts of which are in opposition to themselves. And that is as true of a social organism as it is of an animal organism or an automobile. There is a direct relation between rightness and prosperity.

Of course, the terms *right* and *wrong* are terms that have special moral significance and should not be applied to the action in the parts of an automobile. These are terms which have to do with human "conduct," i. e., with the choices we make between two possible courses of action. "Righteousness" is a quality of rational beings and free agents.

Now, our corporate behavior is what we make it by our own choices. If we choose a mode of behavior as peoples which sets men in harmonious and reciprocal relations to each other, and which maintains adequate action in all parts of the social organism by the proper care of all parts, we will have peace; there will be plenty; and men will be happy. But if we choose a mode of behavior as peoples which sets the interests of men in opposition to each other and diverts the social income from parts where it is needed to parts where it is not needed, nothing else can result except social distress. Social righteousness is the basis of social prosperity.

In contemplating the relation of righteousness to prosperity, do not forget that men are rational beings. Men are not machines, neither are they mere animals. Men have a sense of right and wrong. Men can feel outraged on one level of living as well as on another. Justice is vital to social prosperity.

The actions of men as members of a social organism are directly affected by what they conceive to be unjust. Injustice upsets the action of society in its parts and robs it of its power as a whole. There can be no social righteousness without social justice. And no people can continue to prosper whose administration of its affairs is unjust. "Righteousness exalteth a nation."

In a later article I intend to discuss the reasons why Christianity left the great task of setting up the government of God in economic life until the latter days. All that needs to be said here is that in no civilization of which we have any knowledge did advancements in the utility arts make such demands as they make today for godly government in economic life. And in no civilization of which we have any knowledge did the political institutions of peoples so poorly match the conditions of industrial life as they do today. And prominent thinkers are coming to say more and more that unless we can match our progress in the arts and sciences with corresponding progress in the art of government, our civilization is doomed. We shall find ourselves in the throes of one of those terrible long swing-backs that the race has several times suffered.

Let us look now at part of one paragraph of stipulations of God's social righteousness as it is set out in the revelations to the Latter Day Saint Church. I use this statement because I think it contains more wisdom, has more utility as a remedy for our present-day social ills, than all the legislation that has been written into our Congressional Record in the last one hundred years. I am sure this is the conviction of the many men who really comprehend its import.

Zion must arise and put on her beautiful garments; therefore, I give unto you this commandment, that you bind yourselves by this covenant, and it shall be done according to the laws of the Lord. Behold, here is wisdom also, in me, for your good. And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundredfold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.—*Doctrine and Covenants 81: 4.*

In this stipulation of social righteousness, there is a whole world of social philosophy. And we see in it the answer to every problem arising from the



industrial revolution, whether it be the problem of unemployment, the problem of inequitable distribution, the problem of commercial imperialism, the problem of racketeering, the problem of public indebtedness, or the problem of economic waste. Here is the inspiration and the vision of a prophet.

Roughly, and in brief, these are the elements of this scheme of social behavior:

(1) A unified economic life. The organization of the functions of industrial life. The coordination of all the activities of the business life of the community.

(2) Group control of the physical basis of subsistence. Not only the right, but the duty of the race to manage the resources of the race or the good of the race.

(3) Equal opportunity for economic expression through the functioning of social organism. An assured place for every man in the industrial life of the community.

(4) Every man equipped for his task. Society's savings, i. e., its capital, mobilized according to the needs of the industry of the society in its parts.

(5) Every activity of every citizen of the nature of a positive contribution to social welfare.

(6) Personal freedom within the limits of social purpose.

(7) Individual responsibility for the management of particular economic functions and individual accountability for economic behavior.

(8) Equitable distribution and the consecration to the group of the surplus arising from society enterprise, and the application of that wealth to the advancement of the well-being of men universally.

(9) Liberation from commercial imperialism. Each community its own capitalist. The socialization of the function of credit.

(10) The sublimation of labor. Industry promoted to a moral basis. Social service the test of personal worth.

This is the righteousness which exalteth. This is the highway to the peace, the prosperity, and the happiness of peoples. This is the government of God.

I do not say this concept is perfect. I do not say the application of these principles of right corporate behavior will work themselves. They must be made vital by the choices of godly men. The plan is self-perpetuating and the benefits automatic in the hands of kingdom-building men. I do not say that there can be only one application of principles. Methods may vary with the circumstances of both individuals and peoples. All I say is that this mode of social life is the price of true prosperity for peoples.

Let us examine one or two of these stipulations of social righteousness to unfold their relation to the prosperity of peoples.

Item No. 2. An assured place for every man in the life of the community. What bearing does a scheme of social organization in which this rule is a logical part have upon the problem of unemployment? What bearing upon the problem of unionism? It is an insult to one's intelligence to assume that it requires to be explained. It is self-explanatory to every normal man. The way of life, indeed, is so plain that a wayfaring man, though a fool, need not err therein.

Item No. 4. Every individual equipped for his task. What relation is there between the wealth of a nation and the fact that every man is adequately equipped to perform his function in the industrial life of the community?

Item No. 5. Every activity socially valuable. What would be the effect if all the energy spent in shady business transactions, and wasteful duplications and commercial warfare, and racketeering, and idling in its thousand forms of activity were applied to the task of providing more, better, and increased forms of socially valuable goods? Or to the relief of burdensome toil? Of course this rule by itself is without meaning in relation to the peace, prosperity, and happiness of peoples. But as one stipulation in a scheme of social organization, it is highly significant. When they are coupled with item 8, equitable distribution and the consecration of the surplus through social agencies, items 3, 4, and 5 become tremendously significant. What I mean to say is that increased productive efficiency is not a remedy for social ills. The chief problems of modern economic life are (1) the problem of unification or organization, (2) the problem of distribution, and (3) the problem of individual accountability. And these problems can be solved, provided only that other problems are solved along with them. That is to say, as I have tried to say throughout these articles, that it takes social righteousness, it takes right community organization, to achieve the glory of peoples.

But social prosperity is psychological as well as physiological. Prosperity for peoples is immaterial as well as material. And social righteousness, therefore, must promote personal qualities as well as social institutions. In this relation, note items 7, 9, and 10 coupled with item 3. Here we have a provision for personal adventure within the limits of personal good and social purpose. Here is opportunity for individual initiative. And here, then, are the conditions for personal contentment through personal achievement. And the contentment of men has a lot to do with social prosperity.

Contemplate these same items in another relation

—in relation to self-respect and to a personal sense of security. Free men from domination by the will of others privately; free them from the necessity of being obsequious in order to come into their social inheritance; and at once you enrich their personality; they feel that they count for one along with all other men; they gain a feeling of self-respect.

The rule, "You are to have equal claim upon the properties," is a truth which is declared over and over again to be a foundation principle in that social structure we call "Zion." Listen to this: "It is not given that one man should possess that which is above another, wherefore the world lieth in sin," and answer me: Do we Latter Day Saint peoples not lie in sin so long as that right of property is a foundation principle in our economic life? And are we not distressed by the outcome of that sinning?

Look at the outcome of this principle of property rights for a moment—this instrument of oppression. Everyone knows that we are in the midst of a world-wide business depression; business is not prospering; the mass of men are in economic distress. But why do we not prosper? Why are we in distress? We have as many factories as if we were prospering. We have as much raw material to draw on as if we were prospering. We have as much man power as if we were prospering. The facts are that our poverty is marked by our plenty. Then why do we not prosper?

The answer is found in our behavior touching the "possession," or rights of property in these material things, and the uses or misuses to which they are consequently put. The answer is found in the fact that the surplus produced by *all* of us belongs only to *some* of us. The answer is found in our economic laws, our economic system, and our economic institutions. That is to say that the answer is found in our social behavior—a behavior which we are compelled by its outcome to us to confess is not godly; it is unrighteous.

Economic society, as it is now constituted, is chaotic; it is wasteful; it is opposed to itself in its parts; its purpose is abortive; it is unjust. And when we say that, we say that we have an ungodly way of governing the affairs of economic life. The only possible remedy for this ungodly social behavior and its terrible social consequences is godly government. The way to achieve true social prosperity is to build a highway of social justice. The price of true social prosperity is social righteousness.

Now I know this is a very partial analysis of this paragraph of stipulations of social righteousness. I know that the wording of this analysis is only roughly true. But it is essentially true. And that is enough for our present purpose.

Once we apprehend what the law of God is for peoples, as such, it should not be too great a task to

comprehend the relation of righteousness to prosperity. "If Zion do these things, she shall prosper and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her," is no arbitrary decree. It is the natural reward of godly behavior for peoples. We can not hope to achieve prosperity while we walk in darkness, as do other peoples. Neither can anyone rob this people of this prosperity if it will make its social righteousness the righteousness of God. How much suffering must we endure before we learn obedience?

### Report of the Department of Statistics

*By Carroll L. Olson, Statistician*

During the month of January the following numbers of the various types of reports were received, resulting in the indicated changes in the total net enrollment of the church:

Total enrollment of the church January 1, 1931.....	108,431
January baptisms .....	118
Gains from the unknown.....	27
Gains by correction.....	2
Total gain .....	147
Deaths .....	129
Expulsions .....	21
Losses by correction.....	3
Total loss .....	153
Net loss during the month.....	6
Total enrollment of the church February 1, 1931.....	108,425
Transfers .....	793
Marriages .....	163
Blessings .....	145
Ordinations .....	23
Divorces .....	10
Branches disorganized .....	4
Deaths on unknown.....	3
Silences .....	3
Restored .....	2

There was a slight loss in the total enrollment of the church during the month, due to the fact that the number of baptisms reported was not sufficiently great to offset the number of deaths.

The outstanding district during January in the matter of baptisms was the Detroit District, with a total of 21. Fifteen of these were credited to the city of Detroit, with the following persons officiating in the ordinance of baptism: Missionary Hubert Case, Elders Amos A. Surbrook and James F. Winegarden, and Priests Morris Bartholomew and Robert L. McGee. Three baptisms were performed at Flint, Michigan, by Priest Robert Luce, 2 at Pontiac by Missionary A. E. Boos, and one at Otter Lake by Elder J. J. Rusnell.

Of the foreign missions, Holland held the lead

with a total of 9. Hawaii reported 4 baptisms and the British Isles 2 baptisms.

The following branches in the United States and Canada, outside the stakes, reported three or more baptisms each:

Detroit, Michigan .....	15
Ogden, Utah .....	5
Toronto, Ontario .....	5
Rockford, Illinois .....	4
Sarnia, Ontario .....	4
Flint, Michigan .....	3
Hammond, Indiana .....	3
Omaha, Nebraska .....	3
Phoenix, Arizona .....	3
Seattle, Washington .....	3
Woodbine, Iowa .....	3

The grand total of 118 baptisms was distributed as follows:

Zion and the stakes.....	16
U. S. and Canada outside the stakes.....	87
Foreign missions .....	15
<hr/>	
Total .....	118

## Social Aspects of the Message of Jesus

### PART TWO

By A. B. Phillips

(Continued from the *Herald* of February 4, page 105.)

#### 6. *The Leaven of the Kingdom*

Jesus did not employ selfish inducements in order to gain converts to his cause. Such a course would have been fatal to the results sought by him, and would have encouraged the very evils which his kingdom was designed to eradicate. On the contrary, he appealed only to the highest and noblest aims that could be aroused or inspired within the human heart, and which were to be realized always by doing good to others. He sought to pour into the hearts of men the leaven of the love that would bring universal fraternity and righteousness. The ultimate power of this leaven was foretold by him when he declared:

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.—*Matthew 13: 33-35.*

The secret of the universal brotherhood kingdom which in due time shall result from the leaven of his message is clearly indicated in this prediction of the Savior-Seer, and is further explained by the similitude of the growing seed, concerning which he declared:

So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day,

and the seed should spring and grow up, he knoweth not how.—*Mark 4: 26, 27.*

It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.—*Mark 4: 31, 32.*

The sublime vision which Jesus here reveals of the social power of his gospel seed is truly amazing, when we consider the apparent barrenness of the field in which it then took root and grew. The growing social concepts of the world today should help us to discern that the time is drawing nearer when the social glory of his message shall give all mankind rest under its gracious shadow.

#### 7. *Society and the Individual*

Although Jesus sowed his seed with liberal hand, it must fall in individual soil, for the elements of an ideal society can not exist regardless of those who compose it. For this reason he dealt with the conduct of the individual rather than with that of society as a whole; yet the social purpose of his precepts is always prominent, for they concern individual behavior toward others. Inasmuch as society can not be regulated except through the conduct of those composing it, Jesus purposed to form the ideal social order of men actuated by sound social principles.

The methods of the Master Teacher were supremely scientific, for they regarded the fundamental law of social fraternity and happiness. They applied to each person as a unit of society, not to an isolated "Crusoe" on an unknown island. Justice, equity, love, and righteousness, essential principles of his teachings, are all of social significance, and must be expressed in social relations.

The teachings of Jesus gave men a broader concept and higher purpose in all their acts toward others. They covered all essential relations, including business, labor, and service, the family, friends, and neighbors. They dealt with civil, political, juridical, and ecclesiastical polity and law; but always to inspire such personal conduct as would maintain social amity, equity, and peace. He clearly recognized that right personal principles and considerate conduct are necessary to the well-being of society, and taught that men should have equal regard for others, declaring:

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.—*Matthew 7: 12.*

This rule of sympathetic regard for others should be applied without expecting or desiring them to make recompense for benefits received. Good deeds must spring from the love and generosity of the

heart, and not from covetous or other unworthy motives, for Jesus declares:

For if ye do good to them which do good to you, what thank have ye? sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, causing no one to despair; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye merciful, as your Father is merciful.—*Luke 6: 33-36, Sinaitic Manuscript, by Tischendorf.*

### 8. *The Acquiring of Wealth*

It was not the chief aim of Jesus to relieve distress, but rather to induce men to live by principles that would remove the causes of distress. He desired them to avoid the error of considering wealth to be the chief object of life. The goods man possesses are intrusted to him by God as a temporary trust which he must soon relinquish, and he who uses this trust for selfish ends is reminded that God's ownership is superior to human possession. So the rich man who enlarged his barns to hold more goods, intending to gratify his own sensual desires for many years, is startlingly warned:

But God said to him: Thou void of reason! This night thy soul will be required of thee; and to whom will belong these things provided by thee?—*Luke 12: 20, Syriac Version.*

Repeatedly Jesus impressed upon his disciples the important truth that property is but incidental to the purpose of life, and that God requires earthly possessions to be used in righteousness. Not temporal but eternal things are the chief object of life, and not goods but goodness will enrich the soul. He did not sympathize with the aims of those who were devoted to worldly riches and indulgence, and when one requested: "Master, speak to my brother, that he divide the inheritance with me," Jesus denied his petition, and cautioned his disciples:

Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.—*Luke 12: 15.*

Only a mercenary person would presumptuously seek to involve Jesus in a quarrel that did not concern him, and whatever the circumstances might be, he could not encourage wrong motives, for social and economic good do not arise from selfishness, envy, or worldly ends. Therefore he said to them:

Be not anxious for your life, what ye shall eat; nor for your body, what ye shall put on. For the life is more important than food, and the body than raiment.—*Luke 12: 22, 23, Syriac Version.*

His wonderful power to discern real values enabled Jesus to point out the futility of preferring the things that perish, rather than the treasures that shall endure for ever. For this reason he admonished his followers:

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.—*Matthew 6: 19-21.*

### 9. *The Nature of Man's Estate*

Jesus not only taught his followers to distinguish true values in life, but he also gave them principles to guide them in the use of all their powers and possessions. He informs them that these possessions are not theirs in absolute ownership, but are committed to them by the divine Father as a sacred trust, and are to be used by them in accordance with his commandments until their stewardship is accomplished and the kingdom of God is established on earth as it is in heaven. This truth is emphasized in his parable of the nobleman and his servants, in which he declares:

A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.—*Luke 19: 12, 13.*

To those who are faithful and administer their trust wisely, the reward of the Master will be given according to the merits of the service rendered. This is explained in the parable, which shows that every man is required to give an account of his service and its results, and declares:

Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities.—*Luke 19: 16-19.*

The estate of man on earth and his responsibility for the trust committed to him is referred to by Jesus repeatedly. In one of his parables he likens this estate to a vineyard placed in the hands of husbandmen, from whom he finally demands some of the fruits of his vineyard. Concerning this he declares:

A certain man planted a vineyard, and inclosed it with a hedge, and dug in it a wine vat, and built a tower in it, and put it into the hands of husbandmen, and removed it to a distance. And at the proper time, he sent his servant to the husbandmen, to receive of the fruits of the vineyard.—*Mark 12: 1, 2, Syriac Version.*

In a somewhat different form the obligations arising from the trust which man has received are referred to by Jesus in connection with the promise of his second coming. Of this great event he issues the solemn warning:

So be ready yourselves, for the Son of man is coming at an hour you do not expect. Peter said, Lord, are you telling this parable for us, or is it for all and sundry? The Lord said, Well, where is the trusty, thoughtful steward whom the lord and master will set over his establishment to give out supplies at the proper time?—*Luke 12: 40-42, Moffatt Translation.*

Concerning the same momentous event and the nature of the trust which God has given to man, Jesus declares that each will be responsible according to his capacity, and explains:

Why, it is like a man who, when going on his travels, called his bondservants and entrusted his property to their care. To one he gave five talents, to another two, to another one—to each according to his individual capacity.—*Matthew 25: 14, 15, Weymouth Version.*

#### 10. *The Obligations of Possession*

In all of these parables the teaching is clearly presented that man can not accept the trust involved in the possession of earthly goods without becoming obligated to use them for the purposes which God requires. Human resources should be recognized as means to the divinely appointed ends, and the means are to be subordinated to those ends, but not made the chief object of life. To make worldly possessions and their enjoyment the dominant aim in life would defeat the true purpose of life itself. This was the great mistake of the rich man who rejected the advice of Jesus—and with it the kingdom of God—for instead of accepting gladly his responsibility to aid the needy, he turned away with a gloomy face. The love of the Master was burdened with sadness as he remarked to his disciples:

Children, how hard is it for them that trust in riches to enter into the kingdom of God!—*Mark 10: 24.*

If they would not value the human soul more than the fleeting possession of property, and more than their own selfish aims, he could not save them. In that day when the earth shall be no longer a mart for the miser, but shall become a refuge for the righteous, no place will be found for those who have lived selfishly. Some will ask in confusion:

Lord, when did we see thee hungry or thirsty or homeless or ill-clad or sick or in prison, and not come to serve thee? But he will reply, In solemn truth I tell you that in so far as you withheld such services from one of the humblest of these, you withheld them from me. And these shall go away into the Punishment of the Ages, but the righteous into the Life of the Ages.—*Matthew 25: 44-46, Weymouth Version.*

These condemned stewards have betrayed or disregarded their sacred trust by valuing riches above righteousness—the temporal means of service above the souls who need that service. They can recall only with remorse the ominous meaning of the words with which the Lord forewarned them:

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?—*Mark 8: 36, 37.*

When death robs man of all his earthly treasures for which he has foolishly given his all, he has nothing left to give in exchange for his soul. Whatever his apparent success in worldly gain, he has lost it all, and also that which is worth infinitely more to him, but which he valued less.

(To be continued.)

## Repentance—Don't Forget to Turn

By C. L. Winniford

While riding one afternoon with a friend of mine, I was discussing the Colation of Scripture in the big *Bible* that I had with me. I was reading some of the headings—such as Faith, Hope, Patience—and at the same time watching the road. For while it was a familiar road to me, it was strange to my friend. Just as we came to the corner where we should turn, I said, continuing my reading, “Repentance—don't forget to turn.”

The accident of my words impressed my friend as being a singular coincidence. “Repentance—don't forget to turn.” We fell to discussing it, and afterwards, when I thought of it again, it impressed me even more. For how many of us, after repenting, forget to turn? How many of us pray the Lord with tears of sorrow to forgive us, and then continue in the same sinful broad path to destruction?

Some may say that they do not know how to turn, or where; some may plead weakness, but whosoever repents, and then fails to turn, is not truly repentant. For we must turn away from our wickedness, our selfishness, our pleasure seeking along the broad road to destruction, and enter in at the straight gate of the narrow way that leads to salvation.

How to turn? By steadfastly refusing ever to commit again those sins of which one has repented. I say “those sins,” but naturally that includes all sin, for if one is truly repentant one does not draw the line between “big” and “little” sins. For one can not lie a little, steal a little, cheat a little, deceive or take advantage in petty affairs, and still hope for salvation on the grounds that one has not committed any serious sins. All sins are serious, more especially those which one has been in the habit of looking upon as unimportant.

In order to repent, one must first have an understanding of the law. And the whole law is this: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbor as thyself. By this law we may know when and how we sin. Understanding the law, and having therefore a lively knowledge of our own sins, we are moved to repentance, and a desire to be washed clean, that we might start anew.

The first fruits of repentance is baptism. Being baptized we become as though new born, our sins being all washed away; and we stand spotless before God and man. Now this is the corner where we must not forget to turn. For, having been washed clean by the blood of Christ, through the ceremony of baptism, if we go straightway and commit all our sins over again, we make the mercy of God of none effect, and crucify Christ again in our hearts.

# CHURCH WORK AND SERVICES

## Nursery Department Organization and Administration

### II. OBJECTIVES FOR THE NURSERY DEPARTMENT

By Bertha Constance Woodward

*This is the second of a series of articles prepared especially for the parents and teachers of children under four years of age.*

If a department is to be constructive in its work, it must have objectives or goals toward which to direct its efforts. First there must be an ultimate objective for the department, then general objectives according to years, and objectives which will motivate religious living.

Following are the objectives for the nursery department of the church school. The curriculum material, for use with the nursery child, has been written with these objectives as a basis. Parents and workers should carry these in mind as they work with the child.

I. *Ultimate Objective of the Department:* To give unto each nursery child, through the rich experiences of everyday living, an appreciation of God and of the things of highest value, and a development in habits of living which will cause him to live at his best.

II. *Objectives According to Years:* The teacher and parent should be conscious of certain general objectives to be accomplished in the child's life as he advances from birth to four years. During the first and second years of the child's life, practically all work of this department must be done through the parents. They are church teachers functioning in the home. They are assisted by the nursery superintendent and teacher, and by the adult supervisor. The health of the child is the parent's first consideration. They also must understand how to help their child form concepts of right and wrong and must help the child to realize the friendliness of God in connection with good experiences. They must appreciate the necessity of keeping their own lives worthy of imitation in both conduct and attitudes.

During the last of the second year and through the entire third year, the church-school teacher has more opportunity to directly assist the child. He is then old enough to join with others of his age in the church school class, and this gives an opportunity for the trained and consecrated teacher to supplement the parent's efforts in teaching the child to live religiously.

III. *Objectives Which Will Motivate Religious Living:* If the purposes expressed in the following seven objectives are increasingly realized in the nursery child's everyday experience, they will come to influence his appreciations and choices in life. These objectives represent the greatest good from the Christian heritage and from the Christian ideal which can be sensed and used by the nursery-age child.

1. Guide the child to appreciate God as an ever-present companion who loves, cares, helps, and gives—a reality in the child's everyday experiences.

2. Lead the child to think of Jesus as the Son of God, a kind and loving friend who loved and helped people, and who still loves and helps us.

3. Assist the child in forming beginning concepts of right and wrong. Develop a right conscience leading to Christian character.

4. Make it possible for the child to find satisfaction in a Christian adjustment to associates; in being kind, helpful, obedient to parents, etc.

5. Assist the child to have a satisfying experience in the church-home associations, and help him to appreciate the church building as a house of worship and learning.

6. Lead the child to feel that God needs him for a helper,

For we must not only repent and be baptized; we must endure to the end if we would seek salvation. The weakness of the flesh is known to the Father, and he therefore gives us a way whereby we may overcome temptation. That way is through faith on the name of Jesus Christ. We must now grow in righteousness, even as previously we grew in wickedness. We must go either one way or the other. If we forget, or refuse, or in any way neglect to turn from wickedness into righteousness, we are condemned even more than if we had never repented, and must proceed onward to our own destruction.

But if we do turn; if, after being washed clean by the blood of Christ, we do seek constantly to do the will of God, he will give us strength that we may stand fast. When tempted, we have only to call upon God, through the name of Christ, believing, and he will surely save us. It is necessary that we should be tempted, to try our faith, and increase our strength, but we shall never be tried beyond our strength, if we really have faith.

Having once turned out of wickedness into righteousness, we must continue steadfast, constantly striving to overcome our weakness, even to the smallest of "small" sins. For we are commanded to be perfect, and in the nature of perfection there is not room for even one little sin. The small sin is in fact the most dangerous, for whereas it is easy to see and avoid a mountain, we must watch carefully to avoid a mole hill. A small sin is like a pebble in the path of a racing machine, deflecting it from the true course only by a small fraction, yet the driver must take care and correct even that, lest it turn him into the ditch.

After repentance, don't forget to turn, but having turned once, continue on in a straight line until the very end.

According to Doctor Henry Van Dyke, there are just four steps to the achievement of godliness. He says: "It is only by thinking about great and good things that we come to love them; it is only by loving them that we come to long for them; it is only by longing for them that we are impelled to seek after them; and it is only by seeking after them that they become ours and we enter into vital experience of their beauty and blessedness."

If Christianity is to conquer the world, it must, on the one hand, return to its own living roots, and on the other, apply itself in ever-widening circles to the problems of the present time.—*Doctor Rudolf Eucken.*



and to appreciate the experience of cooperation between God and little children.

7. Seek to give the child an appreciation of the Scriptures, which tell of good people and of God and Jesus.

## Junior Stewardship Recognition

By C. B. Woodstock

One of the most promising activities developed as a part of the church's program for its youth is provided in connection with the keeping of a Junior Stewardship Record Book. These record books are prepared by the Presiding Bishopric primarily for the use of boys and girls between the ages of eight and fifteen. They may be used to excellent advantage for personal accounting by any age.

The method of accounting is clearly associated with the ideas of stewardship in the church; industry, thrift, savings, the distinction between necessary and other expenditures, the making of offerings, the payment of the tithe, and the method of accounting with the Lord as with a partner, are clearly set out in several pages of helpful directions. The record pages themselves are so ruled and columns so named as to make the keeping of the record a comparatively easy and pleasant task.

As in many other ventures, success comes only through persistent and faithful entry of the items of accounting. And this, too, is a most vital element of Christian character and good stewardship. Every inducement is given to encourage the boys and girls to keep their records conscientiously throughout the year, making up the totals and the summary and balance at the end of each month, as becomes good bookkeeping.

The project was in operation in 1930 in some 150 branches of the church. Much credit for the success attained is due to the faithfulness of the sponsors in each branch. Not all have reported to date, but a summary of fifty-seven reports shows some most interesting possibilities. In these places where 501 record books were in use, 205 are reported as being kept satisfactorily. Of the 501 junior stewards reported upon, 227 are paying tithes amounting in about six months to \$335.04; 133 are contributing through the oblation; 144 have savings accounts.

These 57 sponsors have given personal help and encouragement to 224 junior stewards, talked before groups of junior stewards 141 times, talked to the school 102 times and before the branch 46 times. One hundred and four visits have been made in juniors' homes to encourage the cooperation of the children and their parents in record keeping.

Junior stewardship has proved a most valuable and happy educational experience in every place where the sponsor has been earnest and active, and where parents and officers of the branch have given their hearty support and cooperation.

As a special recognition of faithful junior stewardship in 1930, the Presiding Bishop has issued a neat certificate of commendation to each boy and girl whose record has been faithfully kept for at least six months ending December 31, 1930:

The Junior Stewardship Award reads:

"In recognition of your faithful effort to serve God as a Junior Steward in the year 1930, and on the recommendation of your sponsor and branch solicitor, you are granted this CERTIFICATE OF COMMENDATION.

"We trust the joy you have experienced in earning and saving, in keeping your record, and in paying to the Lord your tithes and offerings, may remain with you always to enrich your life of service in the church. In the coming year and as you grow older, there should be ever more opportunities to increase your stewardship.

"We wish to express to you the appreciation of the church and our faith in you as one of its young workers.

"Signed.....

"Presiding Bishop."

"Independence, Missouri."

These awards have been sent to the following:

NAME	ADDRESS
Don A. Deaver	Webb City, Missouri
Wayne E. Deaver	Webb City, Missouri
Paul W. Deaver	Webb City, Missouri
Eleanor Grace McCune	New Castle, Pennsylvania
Vera Elizabeth Bartberger	New Castle, Pennsylvania
Marie Nell Bartberger	New Castle, Pennsylvania
Rose Lucindo Bartberger	New Castle, Pennsylvania
Carl Jefferson Hammond	New Castle, Pennsylvania
Betty Jane Hammond	New Castle, Pennsylvania
Ora Altman	Lucasville, Ohio
Hazel Cox	Lucasville, Ohio
DeWayne L. Miller	Madison, Wisconsin
Jeanette A. Wirth	Madison, Wisconsin
Harriett Smith	Skiatook, Oklahoma
Eva Mae Randolph	Skiatook, Oklahoma
Leona Asch	Beaverton, Michigan
Fern Rosevear	Beaverton, Michigan
Velma McDonald	Beaverton, Michigan
Cecil Bronson	Enumclaw, Washington
Claude F. Wheeler	Enumclaw, Washington
Marjorie Berndt	Pontiac, Michigan
Elizabeth Mayor	Pontiac, Michigan
Catherine Mayor	Pontiac, Michigan
Fergus Mayor	Pontiac, Michigan
Kenneth Goff	Pontiac, Michigan
Evelyn Davis	Pontiac, Michigan
Everett Berndt	Pontiac, Michigan
Vivian Davis	Pontiac, Michigan
Clara Mayor	Pontiac, Michigan
Eddison Glenn	Rome, Indiana
Joseph Glenn	Rome, Indiana
Essie Lee Glenn	Rome, Indiana
Mrs. Ocie Hughes	Independence, Missouri
Mrs. Florence Hughes	Independence, Missouri
Ralph E. Whiting	Rich Hill, Missouri
Marie Turmline Crowl	Rich Hill, Missouri
Elaine Long	217 Knapp Street, N. E., Grand Rapids, Michigan
Robert Smith	701 Ottawa Avenue, Grand Rapids, Michigan
William Webber	1865 Darwin Avenue, S. W., Grand Rapids, Michigan
Lamont Mair	East Chicago, Indiana
Perry Mair	East Chicago, Indiana
Lavern Butler	East Chicago, Indiana
Vida Allen	Tyndall, South Dakota
Francis Whipper	Tyndall, South Dakota
Lois Anna Keck	Sioux City, Iowa
Frank Smith	Sioux City, Iowa
Helen Mae Ziegenhorn	Fisher, Arkansas
Velma Kemmish	Persia, Iowa
Edgar Salts	Graceland College, Lamoni, Iowa
Franklin Peyton	Logan, Iowa
Lovina Adams	Logan, Iowa
Vene Miller	Logan, Iowa
James W. Barton	Vinalhaven, Maine
Arnold E. Barton	Vinalhaven, Maine

Junior Stewardship Record Books may be secured from the Presiding Bishopric for use under the direction of a sponsor in 1931 at five cents each. The sponsor should be selected by the branch pastor, the financial agent, and the director of the church school. As a project in religious education, Junior Stewardship is carried out under the immediate direction of the general department of religious education.

For individual use, the Record Books may be purchased at fifteen cents each, at the Herald Publishing House,

# NEWS OF CHURCH AND HOME

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

## Long Beach, California

Long Beach Branch is entering upon the new plan of religious education, with W. A. Teagarden reelected to serve as pastor and Jonathan L. Milner as religious education leader. The children's department has as its superintendent, Harry O. Sacre; the adult superintendent is Arthur H. Moran; and the young people's department will be under the supervision of the religious education leader until further arrangements can be made.

An interested group of local workers has been for some months studying religious education work, taking the course outlined by Brother McDowell for the conference classes. At the completion of this course we were given the opportunity of attending the Standard Teachers' Training School of the Long Beach Council of Religious Education, and the attendance of our own group was remarkable in comparison with the percentage of city-wide attendance. We were third in point of registration but first in percentage of membership. We feel that no little good was accomplished by our cooperation in this local work, and at least a little attention was attracted to the things we as a church are trying to teach and live. We also enjoyed the association with the other religious workers of the city. Doctor Kurtz, a local pastor of vast mental scope and dynamic force, made us realize and appreciate, if we had not before, the needs for religious education. He said that the first need of religious education is *insight*—insight into the conditions of the world and all nations and what they need. The second need is *enthusiasm*, and the third need is *training*.

Eli Bronson, pastor of Los Angeles Church, was the speaker Sunday, December 28, and delivered one of the finest sermons we have had the pleasure of hearing for some time. As he talked on "*Brother, wherefore art thou come?*" we were made to realize that not only were we created with a purpose, but that it is expedient that we find that purpose and set about accomplishing it.

This holiday season we attempted a new plan of celebration; we tried to create the spirit of giving, rather than getting. Instead of the usual tree and treat for the children, we gave them the privilege of bringing their gifts to the church, and several boxes and baskets were filled with provisions for the missionaries of the district. Friday evening after Christmas, the players of the Double T Circle staged a short play, "*Joshua's Gift*," which was unusually well done. Again the thought of giving was stressed in the story of Joshua, a boy who gave his heart to the child Jesus, because that was the most precious thing he had to give. The work of little Paul Crum, as Joshua, was highly commendable. With Peggy Crum as the mother of Joshua, Virginia Kuykendal as Mary, Leo Pendarvis as Joseph, Simon Kuykendal as Rabbi Simeon, Bob Pendarvis, Benjamin Corley, and Harold Palmer as the wise men, and George Scott as the shepherd, the characters were well cast, and the performance was at once beautiful and effective.

We opened our year of activities with the theme, "*Service*." The Sunday school program was planned along this line, and the topic of the testimonial service followed the same thought. In the evening another group of the Double T Players presented a short play entitled, "*Service*." The idea of the play was to convey the thought that simple service done with no thought of reward is the true service; yet every true service brings as its own reward, fruits of service, or happiness. The play was written by our director of dramatics. Following the play, a sermon by the pastor was delivered on the theme of the day.

New Year's Eve the branch had its usual Wednesday evening prayer meeting; then the crowd adjourned to the base-

ment for a social time. About eleven o'clock they returned to the main auditorium and closed the evening with a devotional service as the old year died and the new year was ushered in.

We recently voted to do away with the usual Friday night study classes, and try a program of expression and recreational activities. This is a new venture in our branch, and we hope for splendid results.

We have had the pleasure the past few weeks of meeting and knowing the parents of our local deacon, Brother Robert Leibold. Brother and Sister Leibold are from Independence, and their visit has been a mutually happy one. On Sunday afternoon, January 11, a group of Saints took their lunches to the park for a picnic lunch with the Leibolds, and spent the afternoon taking pictures and visiting. We are sorry to bid the visitors farewell.

We feel that the Long Beach Branch has been greatly blessed in the past year, having but little sickness and few deaths to sadden us. And while there are some who have been deeply affected by the general depression and financial hardships, we know that there are many in other places who have been worse off than we, and so are fully cognizant of our own blessings.

It is interesting to speculate whether the general depression is or is not the immediate contributing force back of the trend of our thoughts in this branch; but certain it is that more and more we find our minds and aspirations turning "*Onward to Zion*." May God bless this movement, wherever there is a spark of desire flickering in the heart of a Saint, and not only prepare the way for, but speed the time of, our gathering.

E. LEOLA NICE.

## Hazel Dell Branch

Weston, Iowa

Church attendance has continued good this winter, because so far the roads have been passable and the weather fair, permitting the people to get away from their farms.

Two babies have been blessed, a daughter of Brother and Sister Percy Andersen and a daughter of Brother and Sister Leslie Handlan. It gladdens us to see the little ones brought to the house of the Lord to be blessed as Christ blessed them when he was on earth.

The Saints of this vicinity were saddened at the death of Elder C. B. Bardsley, Neola, Iowa, who for years was an active worker in the Master's cause, and who also was president of the old Boomer church, now consolidated with our branch.

The uncertainty of life was also brought home to us by the death of Elder Floyd Graybill, of Richmond, Missouri, and about a month later by the passing away of his wife, Iona. Both were born and reared in this community. They were willing to do their share in the branch work. Their two small children are now with their grandparents, Brother and Sister Hans Andersen.

A Christmas tree and vesper service reminded the people of the Christmas season. The second service was given by the young people and proved to be outstanding in the community.

Members of the local priesthood attended the banquet given at Council Bluffs and the priesthood meetings at South Omaha.

We have placed our order for the new songbooks and are eager to get them.

This year we look forward to rendering a better service in the cause we believe to be true.

At the head of the Sunday school this year is Earl Jensen,

son of James Jensen, for years Sunday school superintendent. To guide the affairs of the church work we have chosen John Hansen, together with James Jensen and Hans Andersen.

In the Sunday school there are now three classes, all with able teachers. We trust that God will bless our work, that we may do our share in bringing his kingdom closer to our fellow men.

The sisters have presented the branch a new individual communion set, and they have also paid about half the price of the new piano for the church. POUL S. NIELSEN.

## Belleville, Illinois

*Twenty-first and West Main*

Is Belleville looking up? She is. With memories of a good Christmas play and the performance of the new religious education plan assured, we have been surprising ourselves. It is possible that we will, in retrospect a year from now, be positively astonished.

The monthly business meeting was well attended. Elder G. S. Trowbridge, of Saint Louis, was requested to preside. Brother Edstrom, pastor of Saint Louis Branch, was also present and assisted.

Branch finances have been given a chance to untangle themselves with the efficient help of the newly created finance committee. The envelope system of collecting pledges has been adopted, and much is expected of it. The Christmas offering is up and coming. Goals of the various classes total more than double the amount raised in 1930. The young people's class has set forty dollars as its milestone. The class averages about fifteen members.

That great intangible asset, enthusiasm, has a large balance in the ledger of the boys' and girls' clubs. These two organizations are comprised of the members of the junior division, nine to sixteen years, a recent addition to the church school family which bids fair to be the most "peppy" one.

WALTON LAMBKIN.

## Eagle City, Oklahoma

Branch business meeting was held January 7. Elder Lester E. Dyke was reelected branch president; teacher, John R. Dyke; priest, Roy L. Diamond; deacon, Raymond Dyke. At a meeting in July the Saints voted to adopt the new church school plan and elected Lester E. Dyke pastor; associate pastor, Roy L. Diamond; director of church school, Roy L. Diamond. These and other officers were sustained by vote at the January meeting.

A cradle roll graduation with suitable program was held in September. Five babies were promoted to the beginner class.

October 20, 1930, Brother Marvin Pierce met with a car accident near Wellington, Texas, and passed away October 24, being twenty-seven years of age. He and his wife were baptized here in 1922 by Elder W. D. Tordoff.

The young people's class filled and distributed baskets to needy ones at Thanksgiving.

The Temple Builders held a bazaar and the Department of Women a food sale December 5.

Canton Saints whose membership is held here are active at Canton, eight miles away. Sunday school and preaching services are held by elders from here and from Seiling, and the Women's Department is active. Prayer meeting Thursday night is in charge of Roy L. Diamond and L. E. Dyke. Elder Ammon White baptized three adults from Canton at Eagle City this fall.

We now have electric lights and by the use of colored bulbs were able to present "Wondrous Night" on Christmas Eve, in a way which called forth praise from the large audience.

Preparations are now under way for the district confer-

ence, to be held here February 13, 14, and 15. The conference will begin with a program by local talent the evening of February 12.

ALICE DIAMOND.

## Haileyville, Oklahoma

Elders C. G. Smallwood, S. W. Simmons, and H. R. Harder have preached here at intervals in the recent past. Their visits have been much enjoyed by the members. Apostle E. J. Gleazer spoke two evenings here during his tour of the district with Elder Smallwood.

Two carloads of our group attended an all-day meeting at Fanshawe, November 9. Apostle Gleazer's three lectures during the day were profitable to the Saints.

Brother Smallwood, with some local help, painted the church building the early part of December. Sister Ora Dollins furnished the paint. Brother and Sister Smallwood came last week and finished the work on the church by hanging the paper. We now have a neat place in which to worship. To show appreciation of Brother Smallwood, a tacky and pound party was given as a surprise to him at the home of Brother and Sister H. T. Hampton the evening of December 10. Saints from Wilburton spent the evening with us, and about forty were present.

The Sunday school celebrated Christmas Eve with a tree and program.

Election of officers for the Sunday school occurred the last Sunday of December. W. E. Parham was reelected superintendent, with W. P. Hubble, assistant; secretary, Sister W. P. Hubble; treasurer, Sister M. H. Dollins; pianist, Martha Hubble; chorister, Grace Winslow; and librarian, Judean Winslow. The Sunday school is growing. A teacher's training class is being organized under the leadership of Sister Ora Dollins.

Haileyville members were grieved to hear of the death of Brother Robert Smith, of Lawton. He was a member of this branch for years. His family has our sympathy.

The Saints extend sympathy to Sister Janie Winslow at the loss of her companion. Brother Simmons was called to preach the funeral sermon. Sympathy also goes to Brother Hank Poor at the loss of his father, and to Martha, Joelene, and Joy Jaccohi at the loss of their father.

Mr. Robert Lee was drowned at North McAlester December 29. His wife, Sister Maud Lee, and little daughter, have our sympathy.

Sister Mary Sills is suffering from a stroke of paralysis. She was stricken the early part of July, her entire right side being paralyzed.

Mr. and Mrs. George Holland announce the arrival of a new baby in their home.

## Moline, Illinois

January 25.—The Saints feel greatly encouraged in the work, especially since the beginning of the new year. The new church school plan has been adopted and put into practice since that time.

Sunday night services are held the first time for more than a year, and the attendance and interest are good.

Brother Harry Eckright is pastor; Brother H. R. Cady, associate pastor, and Brother Leslie Davis, director of the church school.

During prayer week the first of January, three prayer services were held, and by the spiritual help received those attending felt strengthened and encouraged to go on in the work.

A good spirit is present at all of the prayer services. The midweek meetings are held at the homes of the Saints during the winter months.

A young people's choir has been organized.

W. O. Hand, of Kansas City, delivered an illustrated lecture to a well-filled house Sunday evening, January 18. It was interesting and educational from beginning to end, and we felt that hearing him was a privilege and wish him success

on the remainder of his trip. The part perhaps most interesting to the Saints was that devoted to the story of the finding of the bodies of Joseph and Hyrum Smith in Nauvoo. Practically all of our people have been to Nauvoo, and recognized the spots shown.

A tri-city teachers' training class is held once each week under the direction of Sister Winifred Stiegel.

Brother E. T. Williamson, an employee of the United Light and Power Company, recently received a one thousand dollar check as the prize in an essay contest sponsored by his company. He was the only one of more than thirty employees of the company and its subsidiaries whose essay was considered worthy the prize. The article, five thousand words in length, was in the form of a survey of the progress of the electric light and power industry during the five years prior to 1925 and a forecast of the subsequent five years.

KATHLEEN DAVIS.

## Council Bluffs, Iowa

307 West Pierce

Christmas was observed Sunday morning, December 21, by the children's division. The children from each department contributed to the program which was held in the basement. A Christmas tree with treats and gifts completed the program. In the evening at eight o'clock a vesper service was held which was in charge of Sister Dorothy Stoff, choir leader.

A unique service was held on New Year's Eve. The church was dimly lighted during the reading of a story, "*The Precious Thing*," by Sister Vinnie Hatch; the singing of "*Come, Sweet Comforter*" by Sister Wilda Currie Snyder; and a talk on "*Resolutions*" by Brother Walter Woodward. Pastor Ray Whiting gave a worth-while talk on some things we as Latter Day Saints might resolve to do the coming year and years. He used his fine stereopticon to show pictures illustrating the need of health and active, intelligent minds, and above all the need to make our lives a fit place for God's Spirit.

The short visit of Brother and Sister Walter Woodward, of Trenton, Missouri, during the holidays was enjoyed by Council Bluffs Saints.

The sacramental service at the beginning of the year was in charge of the branch presidency and was marked by a rededication of lives by old and young.

The annual branch business meeting was held the first Monday of the new year. The branch budget adopted is lower than for several years, yet there is more money available in it for expenses and educational work, which is a bright outlook for our branch. Since September 1 we have been using the envelope system of financing, and we are happy to report an increase of seventy-eight per cent over the same period of time in 1929, with an increase of one hundred per cent in known contributors to branch expenses. Tithers have increased three hundred per cent during that time. A gas burner was ordered put into our furnace. This has been installed and is giving satisfactory service. This change makes it possible to have added room for church school purposes.

The following officers were elected to serve our branch: Pastor, Ray Whiting; associates, Peter Heuermann and Amos Graybill; director of religious education, Orace Currie; adult supervisor, Nels Hansen; young people's supervisor, Merle Spence; children's supervisor, Lavinia Allen; branch secretary, James Hartnett; assistant secretary, Minnie Hartnett; treasurer, H. M. Kerns; historian and librarian, J. F. Mintun.

On this occasion we were privileged to meet Brother Rathbun, the new missionary, and to again shake hands with Brother Hunker.

The adult department held its monthly potluck dinner in the church basement January 9. On account of considerable sickness among our people, not so many were present as at the two previous meetings, but an enjoyable time was had.

On the morning of January 18, two young men, who were properly called and recommended, were ordained, Brother Herbert Alexander to the office of deacon, and Brother Amos Graybill, an elder. They were ordained by Elders Whiting and Beatty. In the evening, Omaha's pastor and choir and Council Bluffs's pastor and choir exchanged pulpits. It was a new venture, but we believe one that can well be repeated. The music furnished by Omaha's choir of twenty-four voices was beautiful and much appreciated by their new congregation, as was also the sermon by Brother Blair Jensen.

Brother William Kuykendall, who underwent a serious operation at Mercy Hospital, is reported as improving nicely, and will soon be permitted to go to his home.

Sister May Rudd, who was called to Rochester, Minnesota, and Spokane, Washington, on account of the death and burial of her only son, Harrison Ross Rudd, is again at home. Sister Rudd is nursery mother during preaching service each Sunday morning, and she received a royal welcome from the little tots, who told her they had missed her and were glad she was back.

January 19 occurred the marriage of Phyllis, second daughter of Paul and Mabel Wight, of Council Bluffs, and Donald Jensen, son of W. C. Jensen, of Weston, Iowa. The ceremony was performed in Sioux City by Elder C. J. Smith. The bride has been a kindergarten teacher in our church school for a number of years and is one of our finest young women, well fitted to be a home keeper in Israel. The bridegroom is an exemplary young man and a farmer. We wish for these young people a happy wedded life.

## Oakland, California

From *The Oakland Bulletin*

In observance of the week of prayer, the church was open each morning at nine o'clock, a place where the members might come for a season of meditation and private prayer. Those who could not do this were requested to find opportunity at eleven o'clock each morning to read the scripture selected for the day and offer prayer.

The cantata the evening of the last Sunday in 1930 was well given. Soloists and chorus were in splendid form. The tableaux were artistically arranged and gave color to the program. The collection taken was divided between the district and the local church.

The night of January 8 our aged sister, Augusta Holling, of Park Presidio Branch, passed away after a long illness. She was one of the pioneers in Park Presidio District, having settled here when sixteen years of age immediately upon her arrival from Germany. Her life of eighty-two years was spent in caring for her family and home and the pursuit of her musical profession. The funeral was conducted January 9.

We also regret to report the passing away of Sister Gilbert J. Waller, whose illness was brief. She was spared to greet her husband and daughters, who were in her home in San Francisco when death came. In 1882 Brother Waller joined the church in Oakland, and the family has been well known in the church locally and generally through the ministry of our brother in the Hawaiian Islands and on the coast and through the work of the daughters, Ruth and Christiana. Sister Waller was devoted to her home and family. The funeral occurred from the home January 9. The sympathy of the branch goes to both bereaved families. Interment was in Cypress Lawn Cemetery.

The church organ is installed, and speaks its own message with melody and power. All are delighted with it. The chimes, which are of the finest quality obtainable, are not as yet operating, awaiting the material for dampers. During the regional institute held here recently, Mrs. Meyer and Mrs. Austin played for the enjoyment of the congregation. We hope shortly to be able to announce the dedication of the instrument, when we will, through the cooperation and kind-

ness of Mr. Lowe, secure the services of a guest organist to give a recital.

January 11 the baby daughter of Brother and Sister Bricker was blessed by Brothers C. Hawley and M. F. Ralston. Her name is Mary Joan. On that day Brothers Carmichael and Savage occupied the stand.

We were pleased to welcome the visitors to the church who were here for institute work, which was conducted under the auspices of the Northern California District. The sessions began Wednesday evening, January 14. Brother G. P. Levitt was in charge of the religious education program and spent much time preparing the curriculum. The banquet which opened the session was not as largely attended as the members had hoped, but a splendid meal was served by the Department of Women, and a fine spirit of fellowship prevailed. Brother Levitt had the adult division in religious education. Sister Blohm, of Sacramento, had the teachers and leaders in children's division, but because of a severe cold was able to give only one day's work. Miss Genevieve Opsal could not be present. In the assembly period the pastor gave lectures on the life of Christ.

Elder G. J. Waller was given a welcome hearing by the congregation the morning of January 25.

On Friday evening, January 23, the two organized classes of the Religio held parties, the Key Stone Club at the home of Sister Ruby Strand, and Brother Rushton's class at the church where an organization meeting was held. Those receiving the honor of office were Ned Jacobson, president; Irene Bonham, vice president; Hazel Gann, secretary; Elwood Murphy, athletic director; Ilene Presley, stewardess.

## Denver, Colorado

The young people held their first prayer meeting of the new year at the church on Sunday morning, January 4, at 8.15. They had good attendance and an interesting and encouraging meeting, during which plans for the year's work in their department were briefly outlined. A similar prayer meeting will be held on the first Sunday of each month.

At 10.45 o'clock in the morning the regular sacramental service was held, with the pastor, assisted by E. J. Williams, in charge. The church was well filled, and a profitable hour was spent. The theme for the day was "A New Year of Righteousness." In the evening, after a short sermon by Brother Glaude Smith, the Young People's Dramatic Club presented the pageant, "The Challenge of the Cross," under the direction of Sister Glaude Smith.

For January 11 the theme was "We Are Laborers together with God," the sermon by the pastor in the morning being "Coworkers with God," and in the evening "Evangelists of Love." Brother Smith sang a solo: "Love Lifted Me."

On January 18, during the church school hour, three girls, Dorothy Wildermuth, Elaine Salyards, and Amnah Robertson, gave short readings in harmony with the day's theme: "Making Ourselves Worthy through Helpfulness." District Missionary H. E. Winegar spoke in the morning on this subject, and Brother Smith addressed us in the evening, his subject being "He That Overcometh."

Our young men on the basket-ball team are working hard and making a good showing in their games with other teams in the church league.

On Saturday afternoon, January 18, a party was given at the church for the primary and junior children, under the direction of Sister Louisa Fishburn. They were entertained by stories, songs, and games. Refreshments were served.

The adult division enjoyed a social held in the basement of the church Thursday evening, January 22. Sister Ethel Fishburn presented a mock radio program which was cleverly arranged and given the enthusiastic approval of the audience. One person was heard to remark that our "Amos 'n' Andy" compared very favorably with a more famous pair.

Glaude Smith gave an excellent sermon the morning of January 25 on the subject, "The Joy of Doing." In the evening we again had the privilege of hearing H. E. Winegar. E. W. Fishburn sang a solo.

The Young People's Dramatic Club drove to Colorado Springs last Sunday evening and presented the pageant, "The Challenge of the Cross," before the Saints of the Colorado Springs Branch and their friends. The church was filled, and all expressed their appreciation to the young people. In a pleasing little ceremony the pastor, Brother Joseph Ebeling, presented to the Denver pastor, Glaude Smith, a large gilded key to the church, as a token of their friendship and good will. The young people have been invited to give this pageant at the Edgewater Community Church February 8.

Brother and Sister Irby Mundy, of Uteville, Colorado, have been in Denver for two weeks. Brother Mundy participated in the rodeo events which were a part of the Stock Show held in Denver by the National Live Stock Association. Through his kindness in giving out complimentary tickets, many of the Saints had the pleasure of attending some of the performances.

## Davidson, Oklahoma

January 22.—The first event occurring after the writing of our last letter was the marriage of Mrs. Lula Perkins, daughter of Elder S. W. Simmons, to Robert Skinner, which took place in the home of Brother and Sister John Parker the morning of November 2. Sister Parker is a sister of the bridegroom. In the presence of forty-nine relatives, the ceremony was read by Elder B. F. Renfroe, a brother-in-law to the bridegroom. Preceding the ceremony a prayer of blessing was uttered by the bride's father; then a trio composed of Mrs. Homer Qualls, Miss Valeria Parker, and Homer Skinner, nieces and nephew of the bridegroom, sang "God Keep You True."

Baskets and vases of autumn flowers banked the rostrum of the church on Wednesday evening when ninety-one friends and relatives surprised the happy couple with a musical program and wedding shower. Following the program little Miss Devergle Skinner played a march, as Miss Doris Young and Otis Guy Parker acting as bride and bridegroom and Miss Betty Jean Hood, bridesmaid, marched up the aisle of the church followed by a beautifully decorated toy wagon filled with lovely gifts for Brother and Sister Skinner. The couple will make their home in Davidson. Brother Skinner is an employee of the State Highway Department.

Elder S. W. Simmons preached two fine sermons during his visit here.

December 4 Apostle E. J. Gleazer arrived. He remained only one night, giving a splendid sermon replete with ideas and suggestions.

Hallie Burks, one of our young girls, has recently been a patient in an Oklahoma City hospital, where she underwent a major operation. She is recovering nicely.

To the large crowd which attended the Christmas program the evening of December 25, there came that sweet spirit which expresses itself in worship of Him who was born in Bethlehem. The service opened with the choir singing three anthems, "Behold, I Bring You Good Tidings," McPhail; "Glory to God in the Highest," Beirly; and "Father, O Hear Us," Palmer, directed by Sister L. A. Carrow. After several numbers by the children, the plays, "Christmas at the Inn" and "Wondrous Night," were presented by the adults.

What could be more pleasant than to have our "home boy," Zenos, pastor of Oklahoma City Branch, with us during the Christmas holidays? Apostle Gleazer promised Brother Renfroe the holidays at home if he would preach some good sermons while here. Zenos did that and more, and we are grateful to Brother Gleazer.

The old year closed for us with a rush, and now the new year is well under way. On January 2 the annual business meeting was held and the following officers were elected:

Pastor, B. F. Renfro; counselors, E. B. Stafford and Ray Carrow; clerk, J. W. Parker; director of music, Valeria Parker; general supervisor of Sunday school, Iral Parker; pianist, Sister Troy Parker; head of the Women's Department, Sister Tom Skinner, assisted by Sister Roy Skinner.

The opening sacrament of the Lord's Supper was observed with great interest. Through the Spirit we received encouraging words of instruction.

The first matrimonial undertaking of the new year was that of Miss Emma Stafford, young daughter of Elder and Sister E. B. Stafford, to Loyd Bell, of Davidson, January 4. For a number of years the bride has faithfully filled the office of church school secretary.

The members of the young people's Sunday school class feel in this wedding their loss, but the young married people will be happy if Emma succeeds in interesting her young husband in their class. At the time of her marriage she was employed by the Davidson Telephone Company.

## Des Moines, Iowa

An impressive installation service was held at the opening of the Sunday school the morning of January 4. A presentation speech was made by the pastor, the charge being delivered by District President Henry Castings, who used as a lesson the rebuilding of the walls of Jerusalem in the days of Nehemiah. He told them that this man was chosen because of his courage and faith and ability to overcome obstacles, and that they had been chosen for similar reasons. They were warned that as Nehemiah was asked to come down and quit his task and his answer was, "I am engaged in a great work and can not come down," so they must answer any who might try to get them to quit the work to which they had been assigned.

Brother Castings was in charge of the sacramental service, E. O. Clark and William Robinson assisting. The Saints were urged to speak of their happy experiences of the past year rather than of their discouragements which advice was followed, and a spiritual time was enjoyed by the worshipers. Brother Lloyd Mussell was present and gave his testimony, which touched the hearts of everyone.

Two children were baptized by the pastor preceding the evening classes.

A special musical program, under the direction of Mrs. C. W. Wolf, was the feature of the evening service.

A short address on the subject of service was made by Brother C. B. Hartshorn to a class in home nursing who appeared in white gowns, to the number of twenty-four, and were seated on the platform. Sister J. W. Chapman is responsible for this class, which has been trained to care for the sick in a very efficient manner. These have been busy since in taking care of as many as seven patients a day. Their service has been offered for twenty-four hours a day where needed. Many are grateful for this splendid example of love and care one for the other. The part the class took in the service was to present the church with a service tree, and the teacher with letters of appreciation for her work and interest in the class. Then they sang the song, "We Have Entered into Service."

A small group of the home and service department met at the Hartshorn home the afternoon of January 9 to hear Mrs. S. Joe Brown lecture on the subject "Interracial Good Will Movements," a discussion of the problems of the Negro race.

The annual budget was the order of the service on Sunday the 11th. The amount pledged was considered ample under existing conditions.

A heavy snow January 18 made the attendance light at all services, there being only one hundred and sixty in attendance at Sunday school. The pastor spoke on the subject of prohibition in the morning, and J. L. Parker preached at night on the subject "Twenty-five Years of Achievement."

## Brush Creek, Illinois

Brush Creek began its fall activities by observing Rally Day. A short program was given by the church school September 28. Brother James Slover led his thirteen-year-old son into the waters of baptism.

We were saddened October 8 to learn of the death of J. W. Slover, one of the oldest members of the branch. He was eighty-four years of age and lived at Evansville, Indiana, at the time of his death. The funeral sermon was preached at Brush Creek by R. H. Henson, assisted by V. E. Sheppard. Interment was in Mount Pleasant Cemetery in charge of the American Legion. He was a Civil War veteran.

A Halloween social was held in the dining hall on the reunion grounds October 31. Proceeds went to the branch fund.

November 13 the Religio held a dramatic contest. The judges called it a tie, so both sides will treat.

Two days later Elders V. E. Sheppard and H. O. Plumb arrived to hold a series of meetings. This lasted four weeks. November 17 a number of Saints and friends gathered at the water's edge, where Nora and Malinda Henson and Mrs. Pearl Jones were baptized.

At eleven o'clock Thanksgiving Day several Saints gathered at the church with baskets filled to the top with good things to eat. After all had partaken of the bounteous dinner, there were testimonies of thankfulness for God's goodness to his children, and Brother Sheppard gave an interesting talk. On Monday night before the missionaries left, the Saints and their friends, numbering about fifty, gathered at the home of Mr. and Mrs. Harry Allen for a surprise party in their honor. Readings were given by Kate Morris, Pearl Jones, Olive Pifer, and Katie Burgess. Kate Morris and Maudie Caudle sang "They Cut Down the Old Pine Tree," with guitar accompaniment. The missionaries departed December 15 to spend the holidays with homefolks.

The evening of December 18 Miss Eula Morris was united in marriage to Mr. Willie Shehorn, of Rinard, Illinois, at the home of the bride's parents by Brother William Clements. They will make their home in Rinard.

Mrs. Effie McGrew, of Cisne, was married to Isaac Brown. They have moved to his farm near the church and are welcome in our midst.

Of late some of the Saints have received wonderful blessings in answer to prayer and administration.

This branch adopted the church school program, which was published in the *Department Journal* and *Herald* about a year ago. Almost everyone thinks it is a much better plan than the old form of conducting services.

The Christmas tree and program on Christmas Eve were much enjoyed by a large crowd.

Brother and Sister Harry Sevy, of Independence, were here December 28. His morning sermon on stewardship and his talk on the divinity of the *Book of Mormon* in the evening were much appreciated. We are glad to have missionaries and other church officials visit us, and we enjoy their encouraging talks.

January 4 being sacramental service, many Saints were present to renew their covenant with Christ.

The regular midweek prayer service has been changed to Sunday evening at six o'clock for the convenience of the pastor and several other members living far away from the church. When the weather improves with the coming of spring, it will be changed back to the middle of the week.

The Women's Department meets all day each Thursday to quilt. At two o'clock they have their lesson. Ethel Jones is superintendent. There is also a chapter of women at Johnsonville working on quilts to sell.

The Recreation and Expression Department meets every Friday night when the weather permits, and a good crowd of young people attends.

Sister Carmen Leathers, of Bridgeport, who was seriously



injured in a car wreck near Topeka, Kansas, has been in a critical condition for some time. She is somewhat better now. She is a daughter of Sister Fannie Caudle, of Brush Creek.

### Beaverton, Michigan

January 25.—The annual business meeting was held the latter part of December. Willis Shrock was sustained as pastor. Lloyd McDonald was elected church school director; Bertha Shrock, head of the Women's Department; Sunday school secretary, Emma Rosevear; Sunday school and branch treasurer, Edith Rosevear; branch clerk, Bertha Shrock; Sunday school pianist, Leona Asch; chorister, Elva Hubbard; branch pianist, Edith Rosevear.

The new Year was begun with a watch party.

A choir of thirty-two members was organized the first of the year and made public appearance the evening of January 25. The musicians are planning to work up special numbers.

Our Sunday school membership is one hundred and six. There were one hundred and seven present the morning of January 25. About seventy-five were young people and children. The young women's and men's classes, taught by Edith Rosevear and Willis Shrock, respectively, are working on an evening's entertainment to be given soon. Proceeds are to go into the Christmas offering fund.

We are following the unified service plan for the morning meetings. Everyone is interested and eager to see the work go forward.

### Des Moines District

District officers have held special services in nearly all the branches and groups in the district the past year.

Two all-day meetings were held at Mason City in the home of Sister Inez Kinney, where the Saints of that place and Charles City have been holding Sunday school for a year or more. Brothers Castings, E. O. Clark, and C. E. McDonald ministered to the Saints, by driving two hundred and eighty miles the round trip the same day.

On June 22 Brothers Castings and N. V. Anderson preached in a grove near Webster City to the Saints and a number of nonmembers who came for an all-day meeting and a picnic dinner. This was an enjoyable occasion made possible by Doctor J. E. Slocum and his worthy assistants. Brother Castings' text was from *Doctrine and Covenants* 64:7. His sermon was impressive; he emphasized the condition we must be in before we can dwell in the land of Zion.

Brother Anderson related his experiences of leaving his home in England and coming to America in search of the gospel, how he found it, and his experiences in its service.

On August 3 N. V. Anderson and Doctor G. F. Hull preached to a group of nonmembers at Metz, who were so much interested that they asked for them to return. Doctor Hull preached twice afterwards on Sunday nights to this group. These four sermons convinced many of the truth, but they are bound by the prejudices and traditions of years, and as yet none have been baptized. Brother Anderson preached about his experiences in coming into the church, and Doctor Hull preached on "*Protestantism Has Failed*," "*The Divine Organization*," and "*The Soul of Man, Is It Immortal?*"

On August 10 an opening was made by Brothers Anderson and McDonald at the Babbitt Schoolhouse, just east of the city limits of Des Moines. This opening was made possible through the efforts of Brother Will Butterfield and family, who live across the road from the building. We shared the schoolhouse with the Friends for a while, but have it every Sunday night at present. Brother E. O. Clark is keeping up the appointment. There is a splendid interest, and there will be some baptisms soon, we have no doubt.

The home-coming services began at Newton on November

2 with Brothers Castings and Clark as special speakers. This was a spiritual experience, and the effects of it are manifest in the lives of the Saints until this day. The missionaries came soon afterwards and continued the good work.

Rhodes had its service November 23 with Brothers Castings, Orr, and McDonald as speakers. There was an outpouring of the Spirit during Brother Castings' sermon that will not soon be forgotten by those who were present. The church was comfortably filled with Saints, and an enjoyable time was had.

Nevada's service was on November 30, at which time Brothers Stephen Robinson and N. V. Anderson ministered the word in power and demonstration of the Holy Spirit. There are only a faithful few at this place, but they have repaired and repainted the church building the past summer until it shines within and without.

The business meetings of branches and groups engaged the attention of district officers during December, Brother E. G. Beye attending all outside of the city of Des Moines. Brothers Castings and McDonald attended only a part of them. Perry had a district presidency's day on January 18 with Brothers Beye and Castings as speakers. The other member of the presidency was ill.

### Escatawpa, Mississippi

The new year found the Saints here going forward. Not many made new resolutions but redoubled their efforts toward keeping the old ones. Our number is small, but we continue to have regular meetings: Church school Sunday morning 9.45; review or class work, 11 o'clock; prayer meeting, Wednesday night, 7.30; class study, Thursday night, 7.30; social hour Friday night, 7.30. At the last-named meeting we play and make friends from 7.30 to 8.30. Our crowds are growing larger all the time.

A fine Christmas program was given by the smaller folk of our branch. Sisters Bethel Mizell and Lou Smith directed it. The Christmas tree was loaded with fruit and candy for the children.

New branch officers were elected on January 1. The congregation voted to sustain the branch president, who has served faithfully for eight years.

News of Sister Dorothy Mizell's illness was received not long ago, but she is now improving.

MYRTLE SHERMAN.

### Wabash, Ontario

This is one of the older branches of the church in Ontario.

In the past year we have had here Apostle C. F. Ellis, Brother Williams, district president, Brother Brown, and Brother Dent. They have given some excellent sermons. At the present time we are listening to Brother Njeim, of Syria, and are enjoying his series of services. The crowds have been good, and attention is excellent. Our brother is a good speaker.

This week completes four weeks of meetings. Tonight is the last sermon. Lantern slide pictures of scenes in Palestine have interested us and many of our friends. We hope that a better understanding will exist between us and those not of the faith as a result of the services.

Last fall the district conference was held here with good attendance and services. On Sunday dinner was served to over four hundred and fifty people. A splendid spirit prevailed throughout every session. We trust the members carried this influence with them to their home branches.

Our leading officers are branch president, C. W. Badder; superintendent of Sunday school, Sister E. Ross; assistant, Clayton Ross; Religio presidents, L. M. Taylor and W. L. Ross, jr.

EULALIA ROSS.

## Independence

### Stone Church

The theme thought of the opening exercises of the church school on Sunday morning centered about the life of Abraham Lincoln. Lincoln is not only a great figure in American history, asserted Elder G. G. Lewis in his brief talk, but he is also a world hero. Patriotic songs were led by Brother Earl Audet, Sister Opal Goode Doty at the organ. Associate Superintendent H. W. Harder was in charge.

Observing Boy Scout Sunday opening Boy Scout Anniversary Week, the junior young people worshiped with the adults in the main auditorium. Sections were reserved for the Boy Scouts, for the boys who are not scouts, and for almost one hundred girls with their leaders and teachers.

That the true estimate of a country's wealth is not to be had in its industries, farms, and business enterprises, but in the quality of its citizenry was the principal thought of Pastor John F. Sheehy's address on the purpose of scouting and standards subscribed to by those directing the movement. His plea to the congregation was to help our boys by supporting the undertakings of the local scout troops. Everywhere during this its twenty-first anniversary week the Boy Scout movement is being given emphasis.

The Stone Church congregation sponsors two large scout troops, 223 and 226. Much care has been exercised in the choice of the following directing committees: For troop 223: H. W. Harder, Albert Brackenbury, Roy Chapman, Orval Thompson, and S. A. Thiel; A. E. Bullard, scoutmaster; for troop 226: G. G. Lewis, Earl Audet, William H. Snead, T. A. Beck, and E. E. Closson; W. Earl Page, scoutmaster. Brothers H. W. Harder and G. G. Lewis presided over the Sunday morning service.

Music was by the Stone Church Choir which sang under the direction of Paul N. Craig the anthem, "Praise My Soul the King of Heaven," by Galbraith, Gordon Kress singing the baritone solo. Organ accompaniment and special numbers were by Lorena Kueffer. Scout ceremonials added a pleasing tone to the service.

The young people's group, which meets every Sunday afternoon at three o'clock, listened last Sunday to a talk by Elder Leonard Lea, to a violin number by Gomer Watson, and to a humorous reading by Margaret Mills. Roy McNeil, recently elected president, was in charge of the hour. The afternoon of February 1 Pastor John F. Sheehy spoke to this group.

A crowd filled the church Sunday evening to hear the special program of music given by the Independence Chamber of Commerce Glee Club and a thoughtful sermon by Apostle M. A. McConley. For the basis of his discourse, Brother McConley chose to read *Doctrine and Covenants* 42, and presented suggestions concerning the way we should study to obtain the most from the things we would learn. Pastor John F. Sheehy was in charge of the service, assisted by Bishop C. J. Hunt.

The prayer meetings of this congregation both in the groups and at the church on Sunday continue to be helpful to all.

### Liberty Street

The sacrament of the Lord's Supper becomes increasingly meaningful and significant as one to an added degree values association with his fellows.

The fact that the February communion service was probably the last at which Elder F. A. Cool would break bread for the congregation as pastor made the occasion both difficult and sacredly beautiful for him. Many commented that this was one of the most uplifting services of this nature experienced since the new type of communion worship was instituted. Elders Walter Curtis and Chester Young assisted the pastor in conducting the service.

The ministry of music was the feature of the evening service February 1. Students from the Storms School of Music

playing in ensemble under the capable direction of Arthur Storms gave a concert consisting of a number of the much-loved compositions of the old masters. Clyde Brower and Melvin Idleman played a trumpet duet, "My Song of Songs," by Smith. The accompanist for the entire program was Mrs. Margaret B. Storms. There is no doubt of the religious significance of music after hearing a program such as this. The sermon was given by Pastor F. A. Cool. The study of the piano and other musical instruments on the part of our children must never be substituted by the radio and other musical devices so common today was one of the outstanding thoughts expressed. Music in the fullest sense will cease to be a part of us if we allow other people always to execute it for us.

A union prayer service of the four Liberty Street groups was held at the church Wednesday, February 4. After the worship service a surprise party was given in honor of Pastor F. A. Cool. Elders John F. Sheehy and G. G. Lewis officiated in the presentation to the Cools of a beautiful floor lamp given them by members of the congregation.

The importance of the Boy Scout movement was the central thought in the sermon at the beginning of Boy Scout Anniversary Week, February 8, by Pastor F. A. Cool. The Boy Scout organization has probably done more to develop wholesome and worth-while attitudes and ideals on the part of growing boys than has any other single factor outside of the Sunday school.

That the "land shadowing with wings" mentioned in Holy Writ is the land of America was conclusively proved in the illustrated lecture by Elder C. Ed. Miller in the evening. The zeal and enthusiasm with which Brother Miller presents the claims of the *Book of Mormon* to a congregation of Latter Day Saints makes us wonder to what lengths he might go in sermonizing on it to nonmembers. Special music consisted of two quartet numbers and a class song by the members of Brother B. H. Bunten's class.

The activities of the junior young people, under the leadership of Raymond Wrigley and Cecil R. Walker, are varied and interesting. Frederick Fish is a new and energetic worker in this department. The study of the *Book of Mormon* is becoming an engrossing adventure to the members of the Minute Men Class under the tutelage of this young man. All the teachers of the younger people's classes seem to be consistently following the gleam of the new plan and the ever-widening circle of interests and attitudes it is trying to bring to our youth.

### Gudgell Park

Several members from our congregation were at Nauvoo and Carthage Sunday, February 1. They report a pleasant trip and good time.

Early morning prayer service on the first Sunday of the month was much enjoyed by those present. It was a hundred per cent meeting, and all were encouraged to see the young doing their part to make the hour mutually helpful.

The Saints are pleased to see the church school growing rapidly. It begins to look as if we would soon have to have more room.

Sister Roy Sherman, who has been ill, is improving.

The women held an all-day meeting last Friday at the home of Sister Irene Barnhard. They sewed for some of the sisters.

January 25 the new orchestra, under the direction of Brother Davies, made its first public appearance at Sunday school. We have been looking forward to this for a long time. At eleven o'clock Patriarch W. A. McDowell gave a splendid gospel sermon.

The sacramental service for February was well attended, Brothers Ivor Davies and John Inman in charge. In the evening Brother Inman was in charge, and Brother Gross was the speaker.

Last Sunday morning the Saints gladly welcomed Apostle R. S. Budd, who gave a splendid sermon. Patriarch Mc-

Dowell was again here in the evening. A special number came from the junior choir, and Brother Atwell sang a solo.

The women are organized and ready for work under the leadership of Sister Irene Barnhard. During the last two weeks they have been sewing for needy families.

The junior choir is working on a musical program to be given in the near future.

Gudgell Park's boys have been holding their place in the volley ball games of the Auditorium league.

#### Walnut Park

The intermediates' organization made one of its plans known in Sunday school February 8 when C. G. Closson presented the suggestion that the church school officials sponsor a Girls' Scout movement. This idea had been discussed in the girls' week-day meetings; Mrs. Crowthers, a worker among Girl Scouts, had come from the Y. W. C. A. in Kansas City, and explained what it was; a desirable monitor had been secured, Sister Paul Roberts; patrol leaders and corporals were selected from among their own number for four patrols, and a session of actual work had been held. Now by vote the school indorsed the organization, and a course of enjoyable education lies ahead of the twenty-seven girls who have joined.

After the school classes Mary Jane Bean, one of the above girls, sang "In the Beautiful Garden of Prayer," with Thelma Schwab, also an intermediate, playing the piano accompaniment. Another girl of this age, Margaret Wanita Gregg, was baptized in the font during the junior service by George F. Bullard, and confirmed by Samuel C. Smith and G. F. Bullard.

At eleven o'clock an hour was spent in the interest of the boys in the main auditorium in charge of C. L. Olson. The choir's anthem was "Lead On, O King Eternal," Mrs. Earl Cox, pianist. The Boy Scouts were present with their leader, Ammon Badder. Kent Scott bore the scout flag and Jimmie Rowland the American flag. Jimmie Rowland gave the scout oath, Harold Dillee the scout law, and Elder E. E. Closson, with years of experience in scout work, appropriately gave the forenoon sermon. The service closed with the hymn, "Dare to Do Right, Dare to Be True." Walnut Park has eight Boy Scouts enrolled, with six more registering this week.

In the evening, instead of the usual congregational song service and anthem, numbers were sung by a quartet from the Stone Church, Sister Israel A. Smith, Sister J. D. Gault, Sister Mark Holman, and Sister B. J. Scott. The sermon was by Bishop B. J. Scott, a former pastor, who with his sterling faith in God discoursed on how forces arise to hinder every good work and how these forces may retard but can never frustrate God's purposes. His closing words summed up his conviction of the unfailing power of the Almighty: "My power is unlimited! I can accomplish my work!" How many of us will have faith enough to work with Him during the days of testing before us?

#### Enoch Hill

A surprise awaited Elder and Sister O. W. Sarratt the evening of January 30 when neighbors brought them to the church basement where the congregation was assembled to bid them farewell. The Sarratt family is moving to a farm near Independence. For several years Brother Sarratt has faithfully served the congregation as pastor, and his help will be missed. The large crowd of friends was well entertained by a program of music given by one of K M B C's male quartets in which our young brother Duane Swally sings, and by local musicians, and there were talks of appreciation by Elders Joseph Martin and W. J. Brewer, with responses from Brother and Sister Sarratt.

Attendance at the February sacramental service was especially good. Everyone seemed to sense the opportunity before him in this meeting, and there was universal expression of gratitude for blessings received.

Patriarch Ammon White was the speaker morning and evening last Sunday. His presentation of the gospel was forceful and held the attention of a large number of members and their friends.

Downstairs the junior morning worship centered around the man Lincoln and his works. The sermonet presented sketches of his life, then the children were asked to relate incidents they had read of this national and world hero. Music, prayer, and scripture reading gave an appropriate background for the lesson of love and kindness the service sought to instill in the hearts of the young worshippers.

#### Spring Branch

Eight o'clock Sunday morning prayer meeting February 8 was well attended and an especially good meeting. Elder Stanley Kelley addressed the young people at the church school and later the entire group; Sister Harold Edwards sang "Zion the Beautiful"; and Pastor J. E. Cleveland, observing Boy Scout Day, gave a short talk.

At eleven o'clock Elder Howard P. Andersen, the speaker, read for the basis of his sermon 1 Corinthians 13. His subject was "The Greatest Thing in the World." An anthem, "Some Blessed Day," was sung by the choir, Sister Harold Edwards directing.

Elder John Blackmore was the evening speaker. He also read 1 Corinthians. His topic was "A More Excellent Way."

January 28 Betty Ruth Hampton, infant daughter of Brother and Sister Robert Hampton, passed away at her home on Lexington Road. The parents have the sympathy of the Saints.

Following the midweek prayer meeting January 28 a farewell party was given Brother J. C. Mabbott and family, who have moved from this district.

A few close friends went to the home of Brother Joseph Farrow February 8 to remind him of his birthday. A happy evening was spent.

## London, Ontario

At the regular business meeting of the branch a few weeks ago Elder J. E. MacGregor was again chosen pastor for the coming year with Elders J. Winegarden and W. Hardey as counselors.

The branch has adopted the continued service with Elder Frank Gray as church school director. Elder J. Winegarden is in charge of the adult division, Sister Grace Perry the junior division. Sister Dorothy Abell was appointed organist, and Fred Heddington chorister.

Sister Martha Timbrell is about again after a recent severe illness.

"Uncle John" Vasbinder is recovering from the effects of a bad fall on the icy steps of his veranda.

District Missionary W. I. Flegg has been working here the past month. Attendance at the Sunday evening services is encouraging.

The sacramental service on January 4 was largely attended. Two children were blessed and two were confirmed. They were the grandchildren of Sister Henry.

Elder J. Winegarden, district president, has been visiting near-by branches for two Sundays.

An enjoyable evening was spent by some of the members at the home of Sister Alda Galagher, the occasion being the birthday celebration of her mother, Sister Likins. The evening was spent in games and conversation, and closed with a dainty lunch.

Elder Samuel Tomlinson, one of the old-time Canadian missionaries, passed to his reward December last. He came from Niagara Falls and resided here until death claimed him. He was buried at Niagara Falls beside his wife, who preceded him two years ago. Several sons and daughters are left to mourn, among them Sister Martha Timbrell and Sister Lizzie Constable of this branch.

## Kansas City Stake

### Central Church

Beautiful weather encouraged a large number to arrive early for the church school session last Sunday morning. Organ music, children's voices raised in song, and a story by Sister Leonard J. Lea combined with the prayer of the officer in charge and the songs of the congregation to fittingly begin the Sabbath.

Elder C. Ed. Miller preached the sermonet at the eleven o'clock period of church school worship, being assisted in the stand by Pastor C. E. Wight. The choir sang "Gloria" from the Twelfth Mass by Mozart, George Anway directing, Elizabeth Hitchcock organist, and Lucy Bowser, pianist.

In the evening the pastor continued his February series of sermons, using as a theme "Adventuring in Religion." The subject of each Sunday night forms the basis for prayer meeting discussion the following Wednesday.

The Wednesday evening dinners serve three good purposes; they promote fellowship, add to the building fund, and increase prayer meeting attendance.

Next Sunday evening we will have the first of a series of drama worship services. At this hour the Central Church O. B. K's will present "Mansions," their play in the stake one-act play contest. Special stage equipment is being made for this presentation and for the contest in March.

A baptismal service is being arranged for February 15. Several have communicated with officers in charge, requesting admission into the church.

### Gladstone Church

There are a number sick in this branch. Some are improved, but others are still in critical condition. Special prayers are asked for Sister William Pence. The son and daughter-in-law of Brother and Sister Showalter were seriously injured in an automobile accident January 20, but are much improved.

Stake Missionary G. T. Richards was the speaker at the Sunday morning services during the month of January.

The one-week missionary meetings held at the home of Brother and Sister E. Moran was well attended, some eighteen nonmembers being present.

On January 25 Mrs. Charlotte Mace was received into the church by baptism and confirmation at Central Church.

The O. B. K's had a special program at 6.30 in the evening. Ina McCord and Anita May, of Independence, were guest entertainers, the former giving a reading, the latter a piano solo. Other numbers consisted of instrumental and vocal selections, as well as readings by local young people.

Elder C. Ed. Miller spoke at 7.45 in the evening, giving an illustrated lecture on "The Resurrected Christ in America." Almost two hundred heard the lecture, which was preceded by a special song service. The words were flashed on the screen, and everyone sang.

## Scranton, Pennsylvania

Fine attendance has characterized recent Sunday services. On January 11 Pastor Thomas Jones preached two sermons on the Restoration, showing the distinctive features of the work committed to Joseph Smith by the angelic messenger.

District President T. J. Elliott was here January 18, giving two more splendid sermons which emphasized the necessity of pure living. That honesty of purpose and purity in living are the crying needs of our church and country is the belief of this minister.

The economic situation in this vicinity is alarming. Many of the mines are closed by the business depression. It seems to us that the question of production is solved, but the great need at present is distribution, so that none lack for warmth,

clothing, food, and other necessities. God has promised abundance for all. More than ever it appears that we must learn through the stomach the things we do not learn through the heart and head.

## Sees Familiar Names in "Herald"

Toll Gate, West Virginia, February 1.—Having seen a number of familiar names in the letters from the various branches of the church, I want to mention those with whom I have become acquainted and for whose services I am especially grateful.

Now and then we read of Brother and Sister Frank Minton, whom we so much loved at Parkersburg during their stay in this district. We hope that they may be sent back to us.

Also we see the name of Apostle C. F. Ellis, whom we met. How we would have enjoyed hearing his talk to the church school at Spring Branch, Independence, Missouri, on "The Value of Friends"! We have friends in other churches who are wonderfully kind to us, but none like those of the children of God.

Occasionally Brother U. W. Greene's name is printed. We remember a testimony he gave in the little humble log cabin church at Goose Creek, where we met at my first conference.

And another is Apostle Roy S. Budd. He gave a most inspiring sermon at Clarksburg. It encouraged every member who heard it.

Nor would we forget President F. M. McDowell, who challenges the youth to be brave enough to lead the way instead of going with the "gang." May all the workers be blessed and the Saints grow together in harmony and accomplishment.

FLORENCE WILLIAMS.

## Kirtland, Ohio

On January 4 a fine sacramental meeting was held at the temple.

Annual business meeting has convened, and officers were elected. The new plan of the church in religious education was unanimously adopted. Officers chosen for nine months are: Pastor, John L. Cooper; secretary, Edward Davidson; treasurer, William Davidson; director of religious education, John R. Booher; director of children's division, Auvener Proper with Mary Gale assistant; supervisor of young people, Paul Booher with Beatrice Gale assistant; supervisor of adult division, Edward Davidson; and music director, Brother Wouters. The envelope system for caring for the general finances was adopted. The spirit of optimism toward the work for 1931 seems to be the ruling influence. In the young people's division Brother Paul Booher and Sister Beatrice Gale head contesting sides, and points are being given for attending church services, Sunday school, sacramental meetings, recreation, and expression.

About thirty young people and their teacher from Chagrin Falls visited the Temple one Sunday during the past month according to a prearranged program. Elder John Cooper on that Sunday preached an instructive sermon concerning the history of the church. Dinner was had in local homes, and in the afternoon the class was shown the temple, as were other visitors of the day.

Brother and Sister Milton Schniethorst are the parents of a son born January 7. He has been named after his father, James Milton.

The Reverend S. Hohanen, minister of the South Kirtland Congregational Church, delivered a profound discourse at the temple Sunday, January 25. His text was Luke 14: 24: "For I say unto you, That none of those men which were bidden shall taste of my supper," his theme being "The Master's Theory of Values." Brother George Neville sang a fine solo. This was a community service and was well attended

by members of both congregations. Brother E. P. Smith occupied the pulpit in the evening.

Brother Ernest Wilson, who left about five weeks ago for Lynn Haven, Florida, was in town for a day last week. He came north with friends on a flying trip to points in Pennsylvania. He could not resist looking in at home, Kirtland, if only for a fleeting glance. MAE GILL.

## Ottumwa, Iowa

### *Fourth and Washington Streets*

The women's club of this branch closed a remarkable year last December. As a result of their program of activities during 1930, a sum of \$742 was taken in. If their enthusiasm continues, it will not be long before the church debt is paid.

Attendance at services in January was fairly good. The midweek prayer hour has been well attended.

Mr. Allen Campbell, secretary of the Y. M. C. A., of Ottumwa, was the speaker at the church school workers' meeting in January. He gave an interesting talk which was followed by a round table discussion.

Bishop Charles Fry was the speaker the evening of January 25, bringing a fine message on "Surplus."

A number who have been sick are now improving in health.

We are happy to have with us another son of Bishop Fry, from Kirtland, Ohio.

Several adult members had a surprise party on Veta La-Pointe January 22 at Avery, Iowa, where she is teaching school.

The young people's division, under the leadership of Sister E. E. Santee, is continuing its Friday evening study classes. The last Friday evening of each month is set aside for recreation.

## Columbus, Ohio

### *Second Branch, Rinehard and Twenty-second Streets*

Through the faithful assistance of the women, our branch debt was liquidated. We are thankful to all who made this condition possible.

A wonderful spirit was present at the opening sacramental hour of the year, and the members were encouraged to go forward. An attractive individual sacramental service for taking the emblems to the sick was donated by Sister Margaret Horne and dedicated by Bishop H. E. French.

J. E. Matthews preached a splendid sermon in the evening on "Eternal Life."

The year was only eight days old when the Women's Department met in the social room of the church for potluck dinner at noon. Twenty-three members and five visitors were present. We wish this year to learn more about our American poets. Sister Nelle Swanson gave a short talk on American poets and read, "A Psalm of Life," by Longfellow. Sister A. H. Nieman gave a review of 1930, and urged the women to take faith, hope, and charity with them during the year.

The young girls' leaders are Lucinda Madden for the Temple Builders, Leah Turvey, Orioles, and Lepha McMillin, Blue Birds.

Brother and Sister Winston Simmons brought their baby boy, Winston Churchill, jr., to be blessed January 11. J. E. Matthews and R. E. Madden officiated.

Edgar R. Kimball preached on "Christ's Salvation." In the evening District President A. E. Anderton spoke.

Church school officers' and teachers' meeting was held January 12 in the social room of the church, fourteen being present. We hope to see our school grow this year; our goal is one hundred present each Sunday.

The primary department is growing since its separation from the older people. The children are showing great interest.

The morning of January 18, "Fearful and Wonderful" was

the topic of R. E. Madden. In the evening Doctor W. B. Reeves discussed "Faith in God."

Sister M. A. Horne, recently at Mount Carmel Hospital, is at home. It is hoped that she will soon be strong and well again.

"A Century of Church Development" was the theme of Bishop H. E. French the morning of January 25. C. W. Clark, pastor of First Branch, preached on "A Mind to Work," in the evening.

Fifty were present at a meeting of the Women's Department January 27 held in the social room of the church in honor of husbands of the members. H. E. French was toastmaster.

For the first time the Columbus high schools had midyear commencement exercises January 28. Two of our young girls graduated, Dorothy Jackson from North High, and Ruth Wemlinger, from South High. They are both seventeen years of age. MRS. VASSIE SHEETS.

## Indianapolis, Indiana

### *Pratt and Chester Streets*

The new year has started well for Saints in the Hoosier capital. Last year brought us many blessings for which we should be thankful. Notwithstanding trials and depressing times the Father has cared for us, and we go forward with hope, knowing that he is yet guiding his children.

The Women's Department opened the year January 1 with a dinner for the entire membership. Sister Lena Burch, supervisor, is alert to the needs of the local.

The sacramental service three days later was well attended, a good opening service for the new year and for the week of prayer. A splendid spirit prevailed throughout all the meetings of the week. Such an influence is productive of spiritual growth.

District President and Missionary J. O. Dutton was here the first part of the week and assisted.

The Sunday school is forging ahead under the leadership of Sister Alice Hartje.

January 13 was annual business meeting, and officers were elected for the year. Unity and cooperation characterized the meeting and augured well for the future of our undertakings. Little change was made in the official personnel of the branch. Elder Arthur W. Gage was the unanimous choice for pastor, Sister Rebecca Nolan, clerk. The priesthood were sustained by unanimous vote, which is the expression of a desire on the part of laymembers for mutual service.

The Sunday evening study hour is increasing in attendance and interest. The *Doctrine and Covenants* is being studied, Elder W. P. Creviston teacher.

## Blessed through Prayers of Saints

Fort Pierce, Florida.—I have just read a short piece in the *Herald* which made me think of myself. Here are the words I read: "The shortest, surest way to enjoy life is this: Try to make it a habit to thank God for everything that happens to you. For it is certain that whatever calamity seems to come your way, if you get down and thank God for it, you turn it into a blessing."

I have tried to thank God for everything ever since I was just a small child, and I really do think I receive great blessings every day of my life.

Last spring my health became very poor; I lost six pounds in two weeks and became very sick. I tried two doctors, and neither could help me. I sent a letter to the Saints asking for prayers, and in July I began to gain weight. Now I weigh twenty-three pounds more than I did last June, and feel much better. I want the Saints to know that I thank them for remembering me in their prayers, and I thank God

for my health, and hope soon to be able to help carry the gospel message to other people.

I do not find any Saints in Fort Pierce. If members come here, or pass through, I would be glad to see them. I live on the Okeechobee Road in front of a filling station.

I want the contributors to the *Herald* to know that I enjoy reading the articles, and like the whole paper better every issue I receive. I am always eager to get the next number.

MRS. W. A. STOKES.

## Modesto, California

### *Second and G Streets*

Three young men were called to the priesthood the first Sunday of December, and a splendid sacramental meeting was enjoyed. Brother A. H. Pierce, deacon, was called to officiate as a priest, and two of our boys about eighteen years of age were called, Ralph Griffin, teacher; and Arthur Phelps, deacon.

The ordination service was had January 7. At this time there also occurred the installation of officers, and the district president was here. The Saints were much encouraged by words of admonition and instruction.

The church school is being conducted under the new order and is thriving splendidly. Sister Eva Stark is the supervisor of religious education. The women are taking home economics and home making. The young people's class for evening worship is being conducted by Walter Waldren.

A successful institute was closed January 24. On the evening of the 21st a banquet was served to sixty-three persons. Then a meeting of enrollment was had when nineteen enrolled for the leadership courses, finishing after four days with eighteen. Saints of Stockton met with us. The fifteen-minute worship service each evening was restful and inspiring. The instructor and lecturer was somewhat handicapped by his helpers' not being able to attend. One was ill; the other could not attend for other reasons. Nevertheless, everyone felt well paid for the effort put forth to attend. Brother G. P. Levitt is an able teacher.

There is very little sickness here, and everyone seems to be happy in active service.

Two baby girls were blessed the latter part of January, daughters of Brother Charles and Ihah Rose, and Mr. Fred and Sister Myrtle Talbott.

## Far West Stake

### *Baptismal Service at Trenton*

Sunday, February 1, was an outstanding day in the history of the Trenton Branch. The day was ideal, and roads were fine. Saints and their friends came from far and wide to be in attendance at the all-day activities which marked the close of a series of meetings held by Elder Walter S. Woodward, one of the stake missionaries.

The day's activities opened with a preaching service at 10 o'clock, at which Elder John E. Hovenga, of Stewartsville, a member of the stake bishopric, was the speaker. An hour later found about one hundred people gathered on the banks of the Grand River about a mile southeast of Trenton. There Elder Everett Gamet, pastor of Trenton Branch, baptized four young people who had asked for baptism as a result of Brother Woodward's meetings.

Following the basket dinner the confirmation service was held. This was presided over by Elder Ward A. Hougas, stake president, from Saint Joseph. Elder Benjamin R. Constance, of Cameron, was also present and assisted in the confirmation. Brother Hougas preached following the confirmation, and Brother Woodward occupied the pulpit at night.

Brother Woodward and his wife have been in Trenton since last November and have succeeded in arousing considerable interest among the membership and nonmembers. Sister Woodward has done much work among the young people. This work came to a climax Saturday night with

the presentation of the religious drama, "*The Most Precious Gift.*" Nonmembers outnumbered the membership about three to one at this meeting. Brother Hougas preached Friday night.

The Sunday attendance was augmented by visiting Saints from Spickard, Chillicothe, Jamesport, and other near-by points.

### *Second Saint Joseph Church*

The work at Second Saint Joseph Church has shown a steady growth for over a year.

About a year ago the men of the group decided to excavate and build a basement, which was very badly needed. As the excavating had to be done by hand the men decided to do it themselves in the evenings and spare time. This seemed to be an almost Herculean task, but by constant and consecrated effort it was accomplished, and now a new gas-heating system has been installed, a cement floor laid, and we think that in a few days the lower auditorium, as we now call it, will be ready for use.

January 1 Elder O. Salisbury was made pastor of Second Church, with Elder John Ruoff associate, succeeding Elder T. E. Hale, who has served the church for eight years.

There has been quite a revival of missionary effort among our priesthood. We have four missionary teams holding cottage meetings in the homes of various Saints and friends. Each of these meetings was arranged to run twelve weeks. The teams are T. E. Hale with R. E. Jones; Frank Gist with Robert Agee; Charles Brooner with E. M. Vaughn, supplemented by R. E. Jones; and J. L. Bear with R. E. Jones. Brother Jones is our city missionary, and he and the local men have been doing valiant service. Several have already given their names for baptism, and we are hoping for more. Our new font will soon be ready for them.

Attendance at all church services has been on the increase for some time. R. E. Jones has been serving us for Sunday evening services for several months. For morning speakers we have had Brother Hougas, stake president; Brother Ben Constance, of Cameron; T. E. Hale, F. R. Gist, George Glenz, O. Salisbury, and J. L. Bear, all of the local priesthood.

The work seems to be moving in the other groups of the city also, as Brother Coventry Archibald, pastor of Fourth Church, has recently completed a two-week series of meetings resulting in eleven baptisms to date.

Our beautiful winter weather seems to have a beneficial effect on our spiritual life. We wish to continue in the good work.

### *Cameron*

The new year ushered in a new organization, officers, and spirit for Cameron Saints.

The annual business meeting held in December set aside some of our old forms of worship and decided to venture into something that would make greater opportunities for us. The new church school program as outlined by Brother F. M. McDowell was adopted. The business meeting resulted in the election of the following officers:

Pastor, F. L. Hinderks; associate pastor, D. W. Gamet; church school director, Clifford Constance; supervisor of adult division, Mrs. G. Scott Daniel; supervisor of young people's division, D. C. Fiddick and wife; supervisor of junior division, Mrs. D. W. Gamet. The music department was placed in charge of a music board composed of Paul T. Fiddick, Sister Ralph Livingstone, and Sister G. Scott Daniel.

Attendance and interest have already increased, and we feel sure that the new program will be the means of advancing the work in the branch.

The young people meet each Sunday evening preceding the preaching services for class study, taking up the "*Ideals of Youth.*" Cameron is fortunate in having a splendid group of young people.

Solicitor D. W. Gamet reported sending to the bishop of the stake several hundred dollars of tithes and offerings, besides many inventories.

We have recently lost two of our faithful members, Brother J. F. Gamet and Sister Angie Dwyer.



## MISCELLANEOUS

### Notice of District Presidency Appointment

The resignation of Elder S. A. Dobson as president of the Portland (Oregon) District has been received and accepted, and the Presidency hereby appoint Elder D. B. Sorden to serve as president of this district, and Elder H. W. Savage to act as his associate. These recommendations are subject to the approval of the district conference. We urge the membership of the Portland District to give their loyal and united support to these brethren.

THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, February 4, 1931.

### Conference Notices

Southern Ohio district spring conference will convene at First Columbus Branch, Saturday and Sunday, March 7 and 8. All branches must report through their secretaries to the district secretary, Sister L. M. Madden, East Kossuth Street, Columbus, Ohio. This is a delegate conference, and each branch is entitled to three delegates. Will each branch have its delegates present, properly certified to the district secretary. Apostle C. F. Ellis will be present, also Missionaries John R. Grice, J. G. Halb, and Bishop H. E. French. There will be a program on Friday evening, March 6, by First Columbus Branch to which all are cordially invited. We anticipate a good conference and want to definitely organize the district under the new Department of Religious Education. This is an important step in our church progress, and we ask the support of every branch.—A. E. Anderton, district president.

### Our Departed Ones

AHLSTAND.—Johanna Mattson was born September 24, 1853, near Stockholm, Sweden. Came to America when she was about fifteen years old. She married Jacob Madsen, by whom she had six children. He died in 1887. In 1892 she became the wife of Edward Ahlstrand, by whom she had one child. Five children survive. Brother Ahlstrand died in 1917, and since that time she has made her home with her children, who live in Omaha and Council Bluffs. Was baptized a member of the church when sixteen years of age and remained true to her covenant, always seeking in her humble way to represent the Christ character. Died January 19, 1931, at the home of her daughter, Mrs. Caroline Edwards. The funeral was held in the Omaha, Nebraska, Church, by J. F. Mintun, Blair Jensen assisting.

ROBERTS.—Iva Myrtle, daughter of Peter and Phœbe Peterson, was born September 4, 1880, at Harlan, Shelby County, Iowa. She died at the home of her daughter in Independence, Missouri, January 17, 1931, after an illness of several months, during which she exhibited remarkable patience and resignation to the divine will. November 23, 1904, she married J. A. Roberts, and to them one daughter was born. Was baptized a member of the church by I. N. White May 4, 1890, at Stewartville, DeKalb County, Missouri. Left to mourn are her daughter, Mrs. Pauline Barbour, Independence; two sisters, Mrs. Lois Stevenson, Independence; Mrs. Ardella B. Cox, Kansas City, Kansas; five brothers, John W., Bay City, Michigan; Frank, Saint Joseph, Missouri; Bert E., Independence; Fred A., Bristol, Tennessee; and Edmund O., Bagnell, Missouri; besides many other relatives and friends. The funeral was held from the home January 19, W. B. Paul in charge, sermon by J. M. Terry. Interment was in Mound Grove Cemetery.

GOODMAN.—Margaret J. Dunlap was born May 3, 1873, in Antrim County, Michigan, the daughter of William and Annabelle Dunlap. With her parents she moved at seven years of age to East Jordan, Michigan. March 16, 1898, she married Herman A. Goodman, of East Jordan, assuming the task of being a real mother to her husband's three motherless children. She was baptized a member of the church October 25, 1908, at Bellaire, Michigan, by L. Dudley, and was a devoted member of the church. She was a member of the East Jordan Branch and for twenty-two years served as treasurer. For some time she suffered from ill health. Passed away at the Lockwood Hospital in Petoskey, December 23, 1930. Left to mourn are her husband, one daughter, Mrs. Hazel Dewey, Bellaire; two sons, Clyde Goodman, of Grosse Point, Michigan, and Lionel Goodman, of Forest Park, Illinois; two sisters, Mrs. James Murray, East Jordan, and Mrs. F. C. Smith, of Independence, Missouri; three brothers: William, George, and Frank, all of Boyne City, besides a host of friends. The funeral was held December 26 from the Saints' church, Allen Schreur, of Gaylord, in charge, assisted by Arthur Starks, of Gaylord. Interment was in Sunset Hill.

WHERRY.—Emily Johnson was born at Ann Arbor, Michigan, November 11, 1846. Died at the home of her daughter, Mrs. Alvin Guild, on the morning of January 7, 1931. She married David Wherry in 1866, who preceded her in death. To them were born ten

children, six living at the time of her death. She united with the church in August, 1912, and was loved by all who knew her. Left to mourn are five daughters, one son, one brother, one step-sister, fifteen grandchildren, and nine great-grandchildren. The funeral service was held in the Saints' Church, Belding, Michigan. Sermon by Elder W. E. Aelick. Interment was in River Ridge Cemetery.

HOAGUE.—Abbie Murwin was born in Fulton, Rock County, Wisconsin, July 13, 1854. Departed this life January 7, 1931. She married Warren L. Hoague May 23, 1874, and ten children were born to them, two dying in infancy. Those who survive are Mrs. John McGrave, Baxter, Iowa; Bert L. Hoague, Milltown, South Dakota; James M. Hoague, Janesville, Wisconsin; Charles W. Hoague, Beloit, Wisconsin; Louis D. Hoague, Brookfield, Illinois; Mrs. D. D. McDuffie, Augusta, Montana; Mrs. E. K. Peck, Portage; Frank L. Hoague, Melrose Park, Illinois; ten grandchildren, and two brothers. The funeral was held from the Kimball-Scott and Nelson's funeral home, Amos Berve, of Madison, officiating. She was baptized into the church in September, 1922, at a reunion in Madison, by Patriarch W. A. McDowell, having been converted to the gospel through the *Ensign* sent to her by her sister-in-law, Sister Charles Hoague, of Evansville, and as the result of a marvelous spiritual experience. Her life was a living testimony of the gospel. Her husband was baptized in 1926 and preceded her in death February 16, 1927. They spent most of their life on a farm near Fulton; moved to Janesville, Wisconsin, in 1911.

DANIELS.—Irene, daughter of Leon and Mary Condit, was born September 3, 1902, at Malta, Idaho. She married T. C. Daniels June 3, 1922, and five children were born to them. One preceded her in death. Was baptized a member of the church February 15, 1920. She passed away December 28, 1930, in a hospital at American Falls, Idaho. Left to mourn are her husband, four children, Jean, Jack, Virgie, and Robert, her father, five brothers, one sister, her grandmother, Sister M. C. Condit, and many other relatives. The funeral was conducted at the Saints' church at Rupert, Idaho, January 2, 1931, the sermon by W. A. Connell. Interment was in the Burley Cemetery.

HANAWALT.—Magdalena Reich was born in Germany October 20, 1869. She came to the United States with her parents when but a young girl and settled in Saint Joseph, Missouri. There she grew to womanhood and married July 20, 1892, William Hanawalt. Seven years later they moved to Denver, Colorado. She died at her home on Laporte Avenue, Fort Collins, Colorado, January 9, 1931, after a long illness. For forty years she was a member of the church, being baptized by Mark H. Forscutt. The funeral was held at Balmer's Mortuary, J. R. Sutton, of Genoa, Colorado, officiating. Interment was in Grandview Cemetery. Surviving are her husband and five children: Forrest, Elmer C. Hanawalt, Miss Marie Hanawalt, Mrs. Terrel Moore, all of Fort Collins; Donald Hanawalt, of Kingman, Arizona; one brother, three sisters, and four grandchildren.

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Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Leonard J. Lea, Managing and Assistant Editor.  
 Leta B. Moriarty and Leslie E. Flowers, Assistant Editors.

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Questions of church administration should be referred to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, The Auditorium, Independence, Missouri. Questions of church finance should be referred to the Presiding Bishopric, of the same address.

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# THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Number 7

## Blue Pencil Notes

### *The Signs of the Times. II—Famine and Pestilence*

When the Master was questioned concerning the signs of his coming and the end of the world, he said, "There shall be famines and pestilences." (Matthew 24: 7.) We had come to believe that medical science was able to protect the world against pestilences. This belief was shaken only a few years ago when the epidemic of the flu swept around the globe. The advice given was, "Put the patient to bed at once and send for the doctor immediately, but there is little that he can do when he comes." It is true that today we know more about the nature of the flu, but it is equally true that out of the unknown there may again come pestilences quite beyond our power to combat.

There have been recurrent famines during the past century in China, India, and other parts of the world that have swept away many people. In America we had come to think ourselves safe from such an infliction. One of our men a year ago, speaking upon the subject of the Word of Wisdom and the statement that meat might be used during a "time of famine," said that a famine had never been known in America.

The long-continued drouth of 1930 opened our eyes to the fact that even in a "land of plenty" famine can be brought to us in a very short period of time. This winter for the first time in our history we have seen farmers with weapons coming to town seeking foodstuffs for their starving families. The Red Cross in a recent bulletin reports conditions of famine affecting thousands of families in Missouri, Texas, Tennessee, Oklahoma, and Illinois. This splendid institution is asking for contributions amounting to ten million dollars with which to combat these conditions. Under date of January 29, the Red Cross reported 701,609 persons being fed by them and the number constantly increasing.

Thus even in a land of plenty the thing that we thought impossible has come upon us. Famine, however, may not be the result alone of a failure on the

part of nature to provide; unemployment has brought want to the homes of thousands of people; and we are reminded of the statement of Lloyd George some years ago, "You can not blame poverty upon Providence." In fact, in many instances this very condition of famine seems to be the result of overproduction. There are millions of bushels of wheat held in reserve by the Government or by private individuals because there is no market. There is a great surplus of cotton, and we are told that there has been an overproduction in sugar of one and three fourths million tons. Thus the offense of the land seems to be that she has produced so liberally that her children must starve and freeze. There is so much wheat that many must go hungry. There is so much cotton that many must go without clothing. There is so much coal and oil that many must suffer cold.

The situation is not, then, alone the result of a drouth or a visitation of disaster; its roots go deeper even than we comprehend into our present economic system. One phase of the situation is the speed with which machines have superseded human labor. Under our system of mass production, machines are constantly being installed that may be operated by one or two men and will do the work formerly done by twenty-five, fifty, one hundred, or more employees. Thus those who own and control the machinery of production are enabled to dispense with human labor. Men are thrown out of employment, and we discover as we observe, that many of them have been living very close to the verge of want. The great masses of laboring people have been only a few weeks ahead of hunger. We have come to live almost literally from hand to mouth. In the wake of unemployment there comes naturally an inability to buy the products of the machines and so speedily the owners who had thought to profit by the installation of machinery find themselves without a market, and they, too, come to grief—though probably the owner of the machines does not actually come to hunger as does the man who was discharged when the machine was installed. The problem is worldwide. It has brought confusion and fear into many nations. It challenges a most devoted study by the keenest minds; but we are forced to believe

that there is no solution excepting as it shall be found in the divine plan.

Some hope to revise and reform the present economic system so that it will meet human needs. Others would promote red revolution, overthrow the old economic order, all existing governments, and experiment with a new order, as was done in Russia. Either horn of the dilemma is formidable. It is apparent, however, that while we have succeeded brilliantly in developing the machinery of production, we have failed miserably when it comes to the question of safe and equitable distribution; and thus economic factors may be largely to blame for producing just the condition the Master had in mind when he said, "There shall be *famine* and pestilence."

ELBERT A. SMITH.

### Church Decorum—Our Social Responsibility

Social responsibility is a term which has come into prominence in a modern age. Many people glibly refer to it, but few understand its significance, and fewer still take the trouble to consider its place in their own lives. Nevertheless the principle was known to the ancients, and wherever a people have grown it has been because the principle was recognized.

Here let us consider only a small part of our social responsibility, the matter of teaching church decorum and reverence to our children. It goes without argument that the best way to teach our children reverence, is to give the example of reverence by our conduct.

Paul wrote to the Hebrew saints: "Let us have grace, whereby we may serve God acceptably with reverence and godly fear." It is quite possible that he had in mind the Mosaic instruction: "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord," and its interpretation and application to the life of his time. Paul was a student of human nature. He watched people as they did things, saw their mistakes, and was fearless and persistent in advising improvements.

Let us, too, look about us. Let us go to church next Sunday and forget for the moment the whisperings and wiggings of the children before us, and watch the older people. The things we see and hear among officers, musicians, and senior students will cause childish irreverences to fade into the background. On a recent Sunday morning I sat through the worship services of a church school session. The congregation was large, there being almost two hundred children seated in the central part of the auditorium and an equal number of adults in the

gallery and choir loft. It was Lincoln Day, and while the opening talk centered about that world hero and the flags on the rostrum, and the congregation sang "*God Bless Our Native Land*," and the opening prayer was voiced, two gray-haired sisters, seated in a class in the choir loft, carried on an animated conversation in whispers. The worship service lasted fifteen minutes; so did the conversation. At least half the children not only *saw* but *heard* these two grandmothers! Teaching reverence?

Latter-day revelation is specific in the matter of training our children to be reverent in the house of God. We are commanded to bring them up "in light and truth," teaching them by precept and *example*. "Establish a house," we are commanded, "even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a *house of order*, a house of God." Indeed, it is very apparent that we adults need to heed instruction in order that our children may be "taught more perfectly."

Let every one of us—officers, teachers, parents, grandparents, and neighbors—look more to matters of decorum in the service of the Lord. This is one phase of our social responsibility. L. B. M.

### Biography

Arthur Leverton

In this week's *Herald* begins the autobiography of Arthur Leverton, to be presented in installments. While he was living, Brother Leverton bore a strong testimony of the truth of the gospel message. He lived valiantly, and to his strong conviction, his tireless efforts, and his steady sacrifices, many owe their membership in the church today. Now that he has gone, his voice will be heard no more in testimony among his friends of this world. They, however, are still encouraged by his triumphant Christian example.

Before he passed on, he dictated the story of his life to two young women, who prepared it for publication. We owe a debt of gratitude to the two sisters, Nellie Andrew and Illa Brown, for the service they have rendered in preserving this record.

There are others who have been strong and faithful in the work of the Reorganization. In not many years many more of them will have followed their contemporaries to the "other side." Some of them, unfortunately, will carry the record of their lives with them for the lack of biographers.

Here is an opportunity for those who are interested to perform an important service. Young friends and relatives who have been trained to write can preserve the stories of their lives. In the lives of these men will be found the early history of the

Reorganization. It is suggested that old letters are very important as sources of information. They should be included, or exact copies of them, with the manuscript.

These manuscripts can not all be used at once. Of some of them, only selected parts can be used. The discretion of choice must remain with the editors. The *Herald* Editors would be pleased to receive such manuscripts.

L. L.

## Hints for Speakers and Writers

### "DON'T STRETCH YOUR MATERIAL TOO FAR"

By L. L.

This "Hint" applies more generally to speakers, for the simple reason that there are more speakers than writers. But the Editors would be pleased to have writers take notice, too.

All of us have heard speakers who had in hand excellent material for a good fifteen- or twenty-minute talk, but who insisted on stretching it over a forty-five-minute discussion, and sometimes even an hour. We like to hear a good sermon of a forty-five-minute or an hour's length; but no congregation likes mere padding. Those who complain that audiences are impatient with long sermons had better look more carefully to see if the audiences are not impatient with poverty of ideas. If the sermon is really good, an audience will sit patiently an hour without moving or making a noise.

A neighbor of mine once had a pup that was very pretty. One Saturday afternoon at about one-thirty I looked through the window and saw the pup playing with a rag doll; the sight was very amusing, and I watched him for some minutes. His zeal did not flag, nor did he tire. But when I looked out at three o'clock and saw him still worrying the doll, I felt indifferent. The doll had by this time lost a leg and a part of its insides. At four o'clock the doll was completely dismembered and scattered all over the yard, and I felt annoyed at even so pretty a pup. Speakers and writers sometimes worry their theme to pieces and wear their subject out by working on them too long.

If you have material for a fifteen-minute talk, stop at the end of fifteen minutes. If you talk longer, the audience will dislike both you and your theme; and the only thing they will remember is that you talked too long.

Do not be lazy in preparation. Bring more material to your task than you can possibly use, and if you have prepared reverently and faithfully, the spirit of inspiration will direct you what to use and what to leave out when you are on your feet, facing your audience. If you are properly filled by study, and by the prayer that you should always make in

behalf of the need of the people, the Lord will overlook your own weakness and unworthiness in order to bless your needy hearers, provided you are sufficiently humble and earnest.

It makes little difference whether you are at the pulpit or at the writing desk. The same rule applies. Give your best and give richly, but do not adulterate your inspiration and thought with mere padding of words.

## A Note on Christian Communism

The following comment on the doctrine of stewardship, uttered by a member of another faith, has been sent to us by the kindness of Brother S. B. Mansell. The excerpt of the article is from *The Daily Reporter*, of Columbus, Ohio.

Declaration that armed conflict between capitalism and Russian Communism is inevitable unless one side or the other is Christianized was made by Doctor Ralph S. Cushman of Rochester, New York, in an address prepared for delivery before the Ohio Pastors' Convention here today.

Asserting the world is not big enough for the contrasting economic orders, Doctor Cushman said both were opposed to the Christian point of view by which "property simply must be stripped off as a matter of absolute ownership and personal indulgence and put to use for humanity and God."

"My conviction," the speaker said, "is that the only hope of avoiding this terrible conflict is found in a principle of property which I wish to call Christian Communism. . . . This principle . . . is nothing more or less than the application of Jesus' law of love and brotherhood to prosperity and income."

Christian Communism, Doctor Cushman continued, "was a voluntary recognition of the idea of Christian stewardship. There was nothing compulsory about it. The present Russian experiment is a different thing. Not only is it professedly godless, but is thoroughly despotic.

"But right here we ought to recognize a vital resemblance between Christian Communism . . . and one phase of Bolshevism. Both have a program of world reconstruction. The Russian leaders evidently are sincere when they declare they are out to save society from the evils of an unjust and greedy capitalistic order. In other words they are out to establish by force, or by any other means, the kingdom of righteousness and justice on earth. Was not this one of the things Jesus came to do, although by an entirely different method? . . ."

## Appreciation and Criticism

Readers have generously responded to the request for criticisms of the materials in various departments of the *Herald*. We appreciate the criticisms and are much encouraged by the commendations. Both classes of comment point the way for us to do more to meet the needs and desires of our readers. If there is anything that we can do to help the work of the church in a local way, or to help isolated families, we shall be glad to hear what it is. Let our readers feel free to write to us. We may even become brave enough to publish selections from the letters!

L. L.



# What Is the Remedy?

By John W. Rushton

To prescribe effectively, the doctor must know the symptoms and be able to interpret them. Diagnosis must precede treatment.

That there is much radically wrong with humanity today everybody is agreed. A crisis more or less cataclysmic is believed by our publicists to be not remote. In politics, economics, social and moral life, as well as in the church there is uncertainty, disorder, and dismay. Truly, the "wisdom of the wise seems to be folly"; and "men's hearts are failing because of fear." Education was never more easily acquired than today; never was so vast a sum of money spent in the training of youth for life as now; machines intricate and powerful, with uncanny skill produce in miraculous variety overwhelming quantities of things to meet every conceivable need; socially, the luxuries catering to every form of self-indulgence have removed the strain of living except that which is required to gratify a vitiated taste and a culture whose chief characteristic is ennui; the churches are most impressive for the very things which Christ himself spurned and regarded as detrimental to a spiritual experience: massive and elaborate architecture, ornate ritualism, artistic equipment, eloquent pulpites whose desire to entertain seems to be stronger than the passion "to convict the world of sin and of judgment to come." Just as humanity in social and industrial life seems to be the victim of a machine age, so religiously we have become more attracted to the "plant" and the "equipment" than we have to the "spirit and the truth" without which one's worship of God is not that which he desires.

## *Optimism and Deception*

Truly the apostolic warning was never better fitted as a description of prevailing ills than now. What is heart failure a symptom of? It is a serious warning of strain, and unless there is obtained immediate relaxation, a slackening of the tension, there will be inevitable break and possibly death. The journalistic soothsayers who are attempting to drive men's thinking into optimistic tracks by refusing the recognition of facts which are tragic in their actuality and import is but the cacophony of impudent fraudulence. To the multitude sick and dizzy because of the reality of failure and poverty, it is the refinement of cruelty to refuse to admit the facts and sing the siren song of the "happy days." Like Banquo's ghost the stark facts of reality can not be downed by the journalistic persiflage. Truth

whether pleasant or otherwise will crowd to the front and insist on being noticed.

## *Symptoms of Disease*

Here are some of the facts which are symptomatic and will help us in an effort to discover what is wrong: Fifteen million unemployed, which represents four others in the family group, dependents upon these for sustenance and shelter. Even in America, the land of easy wealth and the shrine of the god "Success," it is estimated that there are anywhere from 2,500,000 to 9,000,000 out of work all the time or part of the time, and recently our government has allocated \$1,000,000,000 for the immediate relief of the sufferers in the large cities. Because of fear the assets of our Nation as with France, Argentine, and other countries are frozen. Money, like the blood, is beneficial only when in healthy circulation; stagnant, it is the source of deadly disease. The supplies vastly outrun the consumption. The surplus backs up and fills the arteries with a back-wash which means expense and waste.

In politics, Hitler, Mussolini, Stanlin, and other demagogues are hurling defiance at all and sundry; and with impish-like glee are playing with high explosives, and their coruscating oratory might easily cause a detonation which will shake the world. Expert thinkers who read the signs of the times are fearful that the increased armaments which exceed those of 1913 portend another deluge of blood, fire, and destruction. H. G. Wells has said that we are nearer to such an outbreak than we are to the year nineteen twenty-five.

Think of our own social life: Mischief-makers who largely through accident have become the voices of the American consciousness fill the avenues of publicity with their venomous attacks upon law, ministers, governments, and administrations, and encourage ill feeling among the nations and arouse contempt for law and order at home. In our educational centers, teachers do not scruple to use their high office and their influence as scholars deliberately to poison the fountain of truth to gain the gifts of commerce and finance, regardless of honor and principle, exploiting the public needs to their own advantage. Then, the attitude of the students, without speaking of anything but scholarship, according to a late and popular indictment, is exceedingly ominous in view of the fact that our present civilization is to be placed in the hands

of the generation now pressing so hard upon the heels of the present; three out of every four university students will fail to gain their diplomas, and the consensus of opinion by the men who know the college and university youth is that there is a lack of intelligence and of the will to work and discipline themselves. Of what use is the exposure to university opportunities and the varied curricula if there is not the cultivation of those qualities which Viscount Bryce said are absolutely essential to the welfare of the democracy: "intelligence, conscience, and a sense of responsibility on the part of the governors towards those whom they govern"? The fact that the I. Q. tests show that the average intelligence of the present generation is that of about a fourteen-year-old child, and that conscience is as rare a thing as a dinosaur's egg, and that graft is so rampant in our public life that it is no longer a scandal; surely there is a need for a prophetic voice and some one who with moral and spiritual purgatives can cleanse humanity of its diseases.

#### *Indications of Decline*

One of the most significant aspects of our present situation is the use or misuse of leisure time and the margin of possessions which are "ours." What we do as employees of another who pays us wages or salary for time and energy we devote to him or his interests does not register our real worth as what we do with the time and with the money we can spend in our own pursuits. What are we doing with that margin of time after we leave the factory or the office or the home? What kind of amusements or sports do we spend our money on? Answering these questions makes the real test of a civilization. Lecky, in his *History of European Morals*, points out that the two chief causes of the decline of the Roman Empire were immorality regarding sex, and the bestializing of sport. Debauchery and the gladiatorial combats were the ruin of the empire. It is proverbial that "Where women are honored, the gods are complacent; where women are dishonored, it is useless to pray." Can we congratulate ourselves on any improvement in the relations between men and women today? Are our women seeking honor and chivalry among men? Is the Madonna now the standard of virtues to modern women? Have they not in the last decade at least given notice of a welcome to things which once were hated, and the cold shoulder to those things which once were esteemed? Can the present hope to escape the condemnation which came upon the past if we seek to outdo anything of which the past has record in these turgid experiences?

Let history inspire prophetic utterances!

#### *Ancient Ideal and Modern Fault*

What of our "play": Classic Greece revered the human body for its strength and beauty. Every four years the winner of the Olympic games was crowned with an olive wreath and was esteemed as the most important person of the state. The ideal citizen was an artist, athlete, soldier, statesman, and philosopher, of whom Pindar wrote poetry, and to whom Myron dedicated his sculpture. Today—how different this field of human activity! In America we are spending over twenty billions of dollars for the sports and amusements of the people in which the great mass do not take part themselves but merely as spectators to watch the "play" of others for commercialization. We raise indignant protest against the killing of cattle in the Spanish arenas and express disgust at the stories of the Roman gladiatorial shows, yet we kill 25,000 people a year with our automobiles and maim over 600,000. For a boxing match between two professional bruisers, 135,000 spectators paid over two millions of dollars. Each year 20,000,000 pay to see the baseball matches between the teams of the two major leagues; and over two millions of dollars are paid to the players. Read Stuart Chase's article on play in *Whither Mankind?* and learn of the demoralization of the realm of sport through brutality and commercialization. This is not the worst feature. The passion for victory has robbed all games practically of the joy and zest of play. No matter what may be the price to be paid—win!—win at all costs! The purpose of play and recreation should be relaxation, health, and the development of a fine spirit of justice through fair play. When we make victory more than the game, when, though not using the implements of the gladiators, we have their spirit, how can we escape the consequences as summarized by Lecky? "It is an essential characteristic of a refined and cultivated taste to be shocked and offended at the spectacle of bloodshed; . . . The gladiatorial games destroyed all sense of disgust and therefore all refinement of taste, and they rendered the permanent triumph of the drama impossible."

#### *The Basic Cause*

May we not say in summation that our chief trouble seems to be that we have lowered our standard of values? Saint Paul places the vital difference between the Christian and non-Christian precisely here—"the fruits of the Spirit" in contrast with the "works of the flesh"—and analyzes the characteristics of each. His warning is that the manufacturers of the "fleshly works" can not enter the kingdom.

In speaking of the success of Christianity in the

early days, Lecky says: "One great cause of its success was that it produced more heroic actions and formed more upright men than any other creed"—men heroic in right. Among the great changes which Christ brought about in human experiences, the most important was the transmutation of values. He disclosed the value of the human soul and put that above all else. In one of the Psalms (143) there occurs this significant phrase, "I lift up my soul to Thee." The real value of life is determined by what we aspire to rather than by what we have achieved. What is the real and essential self (that within us which is and proves that it is by what it does) striving for? What are the ideals we lift ourselves up to?

We need to recover our lost ideals. The ideals of spirit—The Vision Splendid. To have faith which is "confidence in what we dare to hope for and the conviction of the reality of things we do not see," Fosdick describes it as "Vision plus valor." This is absolutely essential. We need reverence for the holy. We have degenerated through consorting with the inferior until we can be and are contemptuous in the presence of "the altogether Lovely." *Whenever we lose our reverence for that which is consciously higher than ourselves, any sin is possible!* Carlyle asks: "Does not every true man feel that he himself is made higher by doing reverence to what is really above him?" Above all we need to discipline ourselves in *high willing*." No matter how skilled, clever, or intellectual and artistic we may be—where there is no will there is no character.

#### *To Restore a Sense of Values*

We are disposed to place the responsibilities we should carry individually upon others, or some institutions or some mechanical appliances. After all, it is our inner sense of values and the responses we make to them that determine heaven or hell for us and demonstrate our reality. Neither priest nor sacrament can save that which is not worth saving. The whole Christian philosophy is in Saint Peter's pentecostal challenge: "Save yourselves from this untoward generation." The Revised Version of the New Testament gives this interpretation of a familiar scripture: "If any man *wills* to do my will, he shall know," etc.

We need more than all else to cultivate self-discipline. The mass can not be better than the individuals composing it; in human society the majority is below the individual. The help of the church must be found in its witnessing for Christ, and revealing his will, and achieving his purpose. There can be no other proof of church identity that will win but the functional. Perhaps one of the

clear calls to the church today which is apropos is that given by Frederic Dewhurst in his *The Investment of Truth*, which I quote through the courtesy of a friend:

Let us then not confound things that are often easily confounded. Let us keep a clear and steady vision as we look out on life. Let us remember that the fate of the church as one organized expression of religion does not decide the fate of the religious spirit itself. The church might totally disappear and religion still be alive. Indeed, some aspects and functions of the church are visibly disappearing. It must lose its officialism. It must surrender its prerogative of regulation and control. It must abandon its monopoly of any special territory of life. It must do all of this in order that it may remain as a center of inspiration and inward leadership. It must die to itself in order that it may live. For my own part I have no fear that the church will disappear, nor that its higher and vital function will perish. But it will be transformed. It is being transformed before our eyes. And the day of its transformation will be the day of its victory. When it comes clothed with no commission except the commission to inspire, to illumine, to clarify the field of life, and to help coordinate its activities and spheres of service, then it will speak its most commanding and convincing message.

No matter which way we turn for guidance and help in our trouble, there seems to be but one remedy for our ills: those who would look to science as the saving grace must be discouraged when so famous a scientist as Einstein tells us that science can not supply morality but merely facts. It is our use of facts which reveals our morality. His warning is a solemn condemnation of our present attitude:

Never forget that the fruits of our work are not final in themselves. Production is to ennoble and make our lives easier, to give to our lives a touch of beauty and refinement. Never should we allow ourselves to be degraded into mere slaves of the thing we call production.

Another voice of authority today has reminded us that:

Science itself can not defend us against this danger which it has raised (the increase of knowledge of power and its use). To do this we must greatly strengthen these stabilizing forces like an adequate art and literature, and a sound religion, a sane and moral political philosophy, the only agencies which have yet been found to make consistently for social justice and for life's larger and least perturbable satisfaction.—*Christian Ganss*.

One of the most commanding prophets of the Victorian era, John Ruskin, said: "Nobleness of life depends upon consistency, clearness of purpose, and quiet and ceaseless energy."

A most serious statement is that of Momerie: "God can create innocent beings, but he can not create a perfect character: that is the result of man's own choices."

We need more than all else besides to accept the gospel of repentance and turn away from the things which degrade and make our response to that which is above.

## Social Aspects of the Message of Jesus

### PART THREE

By A. B. Phillips

(Continued from the *Herald* of February 11, page 128)

#### 11. The Social Example of Jesus

If Jesus had only preached his philosophy of life, it is probable that no one today would know that he ever existed. It was the power of his example that made his precepts immortal. His sermons in the synagogues, his parables to the multitude, and his precepts to his disciples, were but verbal expressions of the principles that ruled his life among men. Of worldly goods he had none, yet no one ever gave so much for humanity as he gave. To heal the sick, comfort the afflicted, pardon the sinner, and cheer the downcast, were but incidents in his strenuous life, which was constantly active in the service of God and man. To the scribe who offered to follow him, he frankly explained the hardships which he endured, by saying:

The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.—*Matthew* 8: 20.

The completeness with which he gave himself for others will always remain the marvel and supreme inspiration of the noblest men of earth. The spirit and nature of his deeds are summed up in the simple words of Peter when he declares:

God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good.—*Acts* 10: 38.

With unswerving loyalty to his mission, Jesus rejected the illusions created by the pomp and show of the world, and gave to society an undying example of humility when the supreme heir of heaven and earth made his kingly procession into Jerusalem riding meekly upon the humble ass. The astonished prophet to whom God had foreshown this event could do no less than exclaim:

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass.—*Zechariah* 9: 9, *American Revised Version*.

This act of meekness arose from no chance impulse, but was the true expression of the great Teacher's heart. The deceptive allurements of worldly pride and false ambitions had no value to him; and when his disciples strove for supremacy and place of honor, Jesus gave them a new concept of greatness by reminding them that the Son of God was among them as one that serveth. To this was added a lesson in humility never to be forgotten, when he set a child in their midst, and said:

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever

therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.—*Matthew* 18: 3, 4. (See *Mark* 9: 33-37.)

The unselfish deeds of the Savior were always without show, but left no room for doubt. It was evidence of his Messiahship to John that he preached the gospel to the poor. He amazed his enemy, the high priest's servant, by healing his wounded ear. When he was made prisoner, his thought was for his disciples, and he said, "Let these go their way." The things he taught were made convincing by the life he lived. Appearances were only baubles, but good deeds were priceless jewels. His unanswerable criticism to doubters was: Though ye believe not me, believe the works."

#### 12. Diligence in Labor for Humanity

The disciples of the Master were directed to sow the seed of the kingdom with a liberal hand and with diligence. They were admonished: "Freely ye have received, freely give." The magnitude of the work before them gave him so much concern that he sought to impress its importance upon them by comparing it to the ripening harvest field, admonishing them:

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.—*John* 4: 35, 36.

To socialize the world in accordance with the principles of the kingdom of heaven would not only require extensive time and continued faithfulness, but there would be constant and growing need for an increased number of laborers. Therefore Jesus declared:

The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.—*Luke* 10: 2.

It was but natural that his followers should desire to know when the great work before them would be completed, and the coming kingdom be established upon the earth. But Jesus informed them that this was unknown even to himself, for the time was in the hands of God. However, lest they should become careless and disregard the work intrusted to them, he cautioned them:

It is like a man living abroad who has left his house, and given the management to his servants—to each one his special duty—and has ordered the porter to keep awake.—*Mark* 13: 34, *Weymouth Version*.

This great trust which is given to man for the good of humanity is also a means of determining whether or not he shall be worthy to receive for himself the priceless gift of eternal life in the heavenly kingdom, for this gift shall never be taken

away from those who receive it. In the presence of the Pharisees Jesus gave warning of the test to be applied to the deeds of life, and declared:

If therefore you have not proved yourselves faithful in dealing with the wealth that is tainted with fraud, who will intrust to you the true good? And if you have not been faithful in dealing with that which is not your own, who will give you that which is your own?—*Luke 16: 11, 12, Weymouth Version.*

(To be concluded)

## Hot Drinks

By H. O. Smith

(Continued from the *Herald* of January 21, page 56)

### *Why the Term "Hot Drinks"?*

The argument is often used: If the Lord meant tea and coffee, why did he not say tea and coffee, and place the matter forever at rest? It is unfortunate, perhaps, but no more unfortunate than the usual way in which God reveals himself to men. I have often wondered why God reveals himself in the form of dreams and visions, parables, symbols, etc. Why could he not tell the straight narrative so that there would be no chance whatever to mistake his meaning? There must be a reason for it, and I sometimes think that God in his mercy has left a loophole through which the recalcitrant might squirm, so that his condemnation might not be so great as it would have been had the plain facts been revealed. But no matter how plain the words may have been given, there would be those who would have doubted anyway. I preached a sermon upon one occasion in which I thought I enjoyed a wonderful degree of the Spirit in handling my subject. At the close I met one of the elders in the aisle, and he began to criticize my position. I told him that I had enjoyed a wonderful degree of the Spirit in my presentation of the subject, and I took it as an evidence that God approved of my position. He scornfully replied that if I had enjoyed the Spirit I would have made him and the whole congregation see it my way. The fact that I had not converted all of them to my way of thinking was evidence to him that I had not had the Spirit. I replied that I read in the Scriptures that the prophets of old had written and spoken as the Spirit had moved them, and yet they had failed in making the world see alike on spiritual things. If they had failed, why should I not fail, even if I did enjoy the Spirit?

I have discovered that God speaks to men through his Spirit, giving the thought, and leaves his servants to clothe the thought in their own words. The words used in those days, when the Word of Wisdom was given, to designate tea and coffee were

"hot drinks," and the prophet used those words to convey his meaning. And that it was generally understood as tea and coffee, subsequent history confirms.

### *Why I Believe Tea and Coffee Alone Are Meant*

At the time the Word of Wisdom was given, these beverages alone were used as common drinks, except those coming under the head of strong drinks. Since then other drinks have been invented as common beverages, but these two alone have come under the ban of the doctors as being injurious to the human system, affecting the heart especially, until a "coffee heart," a "whisky heart," are common terms to denote the effect of these two beverages, one denoted as "hot drinks" and the other as "strong drinks" in the Word of Wisdom. I conclude from this that it is not the temperature that is especially injurious, but the intrinsic evil in the beverages themselves. Some years ago the *Philadelphia Ledger* published an article entitled "Coffee Worse Than Alcohol." In part it reads:

It would shock a teetotaler to tell him that coffee drinking is more injurious to the human system than whisky drinking; yet that is practically what Doctor Oliver P. Rex, medical director of the Penn Mutual Insurance Company, says. The medical gentlemen who guard the interests of the insurance companies have done much to teach the present generation how to live. Having the best opportunities of studying physiological problems, they are able to draw accurate general conclusions from the great number of individual cases which come under their observation as medical examiners.

The article then goes on to describe the process through which injury to the human body is produced by the use of different kinds of stimulants. A heart beat consists of two sounds, one long and one short. In the first, blood is filling the relaxed heart; in the second the heart contracts, with a corkscrew motion, and violently expels the blood through the arteries. It is essential to a healthy circulation that the first movement should be completed and the heart filled before the second is begun. Strong stimulants disturb this regular action, shortening the length of the long beat, and a long continuance in their use may make the derangement permanent. The *Literary Digest* publishes another article on the question, a portion of which reads:

We have quoted several extracts recently illustrating the conclusion that many medical men are fast reaching regarding tea and coffee, which is well expressed by *Modern Medicine* when it asserts that tea and coffee are medicines, not foods, and, if used at all, should be used as drugs in definite and carefully prescribed doses and not as common beverages.

The article then goes on becoming a symposium on the question, numerous doctors giving their conclusions on the subject, forever putting at rest the

matter of the effects of tea and coffee on the human system. One doctor expressed the belief that iced tea is more deleterious than hot or warm tea, thus disposing of the idea that the temperature is the only harmful feature of those beverages.

Just a little common sense applied to the consideration of the term might dispel some illusions held in regard to it. Here is the sentence:

"And again, hot drinks are not for the body or the belly."

When speaking of tobacco and strong drinks, the Lord very plainly says that while they are not good for man taken internally, there are uses for which they are recommended. Tobacco may be used for "all sick cattle," and strong drink is for the "washing of your bodies"; but when speaking of hot drinks, they are not recommended for anything, but are good for neither the inside nor outside of the body. We can not apply the term to hot water, for we know that hot water is good for the body, and that no bathroom is complete without its hot-water faucet; and water reasonably hot is a common application to the body to alleviate pain.

I think that a very good indication of how the medical fraternity regards the Word of Wisdom is illustrated by an incident that happened when I was attending the reunion at Portland, Oregon, about eight years ago. We had a health day, and Brother Marcus Cook, who had charge of the reunion, went to the health department and asked that they send a physician to talk to the Saints at the eleven o'clock service on that day. I do not recall the name of the man whom they sent, but I was informed by those who knew that he was one of the finest physicians of the city. During his talk he invited questions, and some one said to him, "How about tea and coffee, doctor?" The doctor smiled and said:

Oh, I know you people, and I know your Word of Wisdom, too, and I want to say to you that if this world would comply with that word it would be infinitely better off than it is today.

He did not rebuke the person for applying the term *hot drinks* to tea and coffee, but took it for granted that that was the correct interpretation of the term. But why quibble? All acknowledge that tea and coffee are included in the term, whatever else may be, and if they are, why not discard them?

(To be concluded)

It is said of Alexander V, who was born a beggar, that he was "born mud, but died marble." It is no disgrace to be "born mud," but with those qualities for self-development you possess, it is a terrible disgrace to stay mud.

## The Story of My Life

By Arthur Leverton

(As told to Nellie Andrew and Illa Brown)

I was born on the 7th day of September, 1844, at Colingham, Nottinghamshire, England. My parents' names were Richard and Elizabeth Leverton; my mother's maiden name was Cragg, but of the past history of my ancestors I know very little, so will not attempt to say anything about it.

My parents emigrated with their family (which consisted of one girl and myself) from England to this country in the year 1850, leaving Liverpool October 11, and landing in New York on the 19th of November. From there we came by canal and steamboat to Toronto, where my father left his family for two weeks to go and search for work, as his means had become exhausted. After securing work, my father returned and took us to Hamilton. Very shortly after arriving there, my sister was taken sick with the measles, and in a few days she died, being then about eighteen months old. I shall never forget the funeral, although only a trifle over six years old. Oh! how lonesome; my father was the only pallbearer, and my mother and myself constituted the entire funeral procession. We were truly strangers in a strange land. A few days after this sad event, my father procured work on the Great Western Railway, as the work of constructing that road had just begun.

He remained at that work only a short time, as a gentleman employed my father and mother to conduct a boarding house for him. We therefore moved from Hamilton to Copetown, where my parents took charge of the boarding house. Here, let me say, our surroundings became more lively, and sometimes too lively, for we had from thirty to thirty-five boarders continually, and remembering the fact of the very free use of liquor in those days and its effects on men, I assure you we had more life from that source than we wished for.

It was here that my eyes beheld one of the strangest sights of my life, which was the notorious Copetown Railroad riot. I was playing around with other boys close by the works on the railroad, when, hearing strange noises over in the railroad cut, we ran over to see what was going on. And, oh, such a sight! The other boys ran away immediately, but I thought I must stay and see what they would do with each other, for there the men were, about two hundred in number, all fighting in a most ferocious manner, striking each other with shovels, picks, clubs, and any other weapon that they could secure. Well, the result was that after the fight was over three men were carried out



of the cut dead, three or four more fatally wounded, and a number of others severely hurt. I then ran home to tell my parents the strange story, but the news had arrived there before I did.

When spring came my parents left the boarding house, as they did not like the situation very well, although my father was very successful in managing the men and kept very good order in the house, especially so, when we consider the class of men he had to handle. As for myself I was a great favorite with the men, but the example they set before me was anything but good. After my father left the boarding house, he returned to again work on the railroad. That summer I went to work on the railroad with him, my occupation being water boy, but I did not stay at my work long, for I was taken sick with the fever and ague, which did not leave me altogether for nearly a year, and I assure you I was a poor, delicate-looking boy. It was the latter part of the summer of 1852 that we located in Komoka, my father continuing to work on the railroad there. My health became much better, but physically I was a dwarf, for to all appearances I had not grown a bit since we left England. In this place I went to school for a few weeks. The moral element was bad. To give a little idea of the state of society, the head of each home procured a forty-two-gallon barrel of whisky, so under such circumstances drinking and drunkenness was the order.

Frequently the men would coax me to drink some whisky, but very seldom could they get me to take any. Although very young, I could see the great evil, misery, and broken hearts brought about by such a practice. One day, thinking over the situation of what I saw, I made a covenant that I would never follow the example that was set before me. Today I thank God for that covenant. Surely I was inspired by the Spirit of the Lord when I made it.

In the year 1854 we moved from Komoka to the Township of Zone, Kent County, which was at that time a dense forest. There was no road, only as each settler cut a sleigh track through the woods to the various lots where they settled. After we got settled on the lot my father had taken, we found our nearest neighbor lived more than three miles away. I was then about ten years old, and I went daily with my father to work, chopping, logging, and doing other work incidental to clearing up a farm.

I must here relate one incident which took place about this time that I shall never forget. It was in November, 1854. My father was finishing our log shanty to shield us from the cold storms and tempests of winter; his supply of nails became ex-

hausted, so he sent me to Thamesville to get a fresh supply, a distance of about seven miles. When about two miles from home, I was following on the path which led around the edge of a small marsh to cross over a beaver dam. Immediately after crossing the said dam, I suddenly came close upon three wolves playing around a fallen tree top. This frightened me so that I climbed a tree so quickly I do not know how I did it. I remained there until the wolves went away; then I came down and returned home double quick. I told the story to my father, which he could not seem to credit, giving as his reason that I could not go that distance and return in the time I had been from home, let alone being up in a tree for some time, but he said he would go back with me and see. I saw that moment there was trouble ahead for me if there was not some good evidence to prove my story to be true, and I wondered what there could be to prove it. But when we arrived upon the spot, there hung the bag I had taken to carry the nails in on one of the limbs of the tree I had climbed; so all was well, and I was pleased. Nothing of any import occurred for two years, only incidents common to pioneer life; but when I look back upon those lonely days of the long ago, I see many things that would be considered by people now to be severe hardships. There were no schools, no places of worship, and father and I had to carry in on our shoulders all the provisions to sustain physical life.

In the fall of the year 1856 I went to live with an aged couple by the name of Metcalf, to do chores for my board and go to school. About the last of October I commenced upon my new duties; this I continued until about April the following spring, at which time my services were required in another direction, so that ended my schooldays. The following summer I worked for Mr. Metcalf for four dollars a month. I continued to work out by the month or by the job, and gave all the proceeds I could possibly spare to my parents. In the year 1858 my father and I worked the spring and summer months on the railroad. I saw a great deal of immorality. However, in the fall we returned home. By this time a new log schoolhouse had been built, and a Methodist minister by the name of William Savage had received permission from the trustees to hold divine services. Later on Mr. Savage held revival meetings. I attended them and became convinced that I ought to be a better boy; so I went forward and with others was put on probation. I worked at home with my father that winter, getting out saw logs, as there was a saw-mill in our neighborhood.

(To be continued)

# CHURCH WORK AND SERVICES

## The Task of Early Training

By Myrtle A. Weber

There is no task more beautiful, no opportunity more welcome, than that of working with the little children that come to our church schools. Nothing is so beautiful as a little child. He is our greatest asset. These little lives intrusted to our care for a short time each Sunday are more precious than riches, more sparkling than diamonds, more to be desired than the possessions of all the world. No greater recompense than the love of a little child could be meted out for one's untiring efforts in this field of endeavor.

With the ever-rising complexities of civilization, the responsibilities of the home are constantly being shifted to outside agencies. To the public school is assigned the task of systematic education; to the church school the responsibility, indeed, the privilege of guiding little footsteps for the first short distance along the path of religious nurture. Realizing that one's moral code influences his attitude toward life and determines more or less his behavior, we have a slight comprehension of the task that is ours in shaping moral concepts and in developing ideals and loyalties of Christian character.

Froebel began his work with the older children. Finding they lacked much, he sought the cause in the grade from which they had just come. There he found that something was still wanting, and he inquired as to the training of the class from which they had come. And as he went down the ladder of education, he discovered that the foundation was not firm. Consequently, he began his work with the kindergarten child, his purpose being to develop the child's natural tendencies, thus giving him the proper start on which to build. If our senior groups lack something, and the intermediate and junior classes are found wanting, this reflects on the kindergarten and primary training. It is for us, therefore, to lay a strong and firm foundation on which the child can build intelligently. Our task is to mold the spiritual side of the child after the great pattern, Jesus. Our task is a high privilege, a privilege next to that of the parents.

The following poem is quite significant and worth each teacher's consideration:

I took a piece of plastic clay  
And idly fashioned it one day;  
And as my fingers pressed it still,  
It moved and yielded to my will.  
I came again when days were past;  
The bit of clay was hard at last;  
The form I gave it still it bore,  
But I could change that form no more.

I took a piece of living clay,  
And gently formed it day by day,  
And molded with my power and art  
A young child's soft and yielding heart.  
I came again when days were gone—  
It was a man I looked upon,  
He still that early impress bore,  
And I could change it never more.

—Miriam Maxwell.

## Using Worship Materials in the Church School

By C. B. Woodstock

A real worship experience is soul refreshing. It brings renewed confidence and courage. It makes God seem near and reveals to us hidden sources of power and achievement. Too frequently our worship services have been handled clumsily, or the occasion has been cut short, or omitted entirely. In any of these cases those to whom the service should minister have been deprived of a sacred privilege and must inevitably suffer loss. When the service has been successful, however, the entire group or congregation has been uplifted, strengthened, and caused to grow.

### Inducing the Spirit of Worship

It should be no secret that we definitely seek a close communion with God through worship. We may control, if we will, many conditions which make or mar the service. We readily realize that unpleasant surroundings, uncomfortable seats, poor light or ventilation, distracting sights or sounds make continuity of thought and reverent participation quite impossible. Congenial, friendly surroundings, freedom from distractions, and especially the presence and leadership of men and women in whom we have confidence, make a favorable setting for worship. The playing of music or the singing of hymns rich in their power to suggest the noblest idealism and best aspirations of the soul, with mutual participation in song, prayer, and response, perhaps all in a setting of architecture or of nature which contributes to the reverence of the occasion, make worship natural and easy.

Indeed, there is a gentle and refined art of worship that may be cultivated, if we would worship successfully. It is a matter of controlled surroundings, an uninterrupted flow of the service, a careful selection and preparation of materials, a prearranged program with parts well assigned to include all present in participation. On the human side, variety of expression and balance provide most favorable conditions for helpful worship experiences. Such an effort made in humility and in earnest striving to merit the presence of the Spirit of God can hardly fail of desired results.

The most important essential is the spirit of genuine worship on the part of those who lead in the various phases of the service. By no means should our search for the art of worship lead us to descend to the low plane of artifice. The one who would lead us in scripture reading or prayer must express his own devotion if he would minister to us in a spirit of worship. The soloist, the musician, the teller of the story, the minister who preaches the sermon or sermonet, each in his sphere and with his special ability must reverently express his own deepest convictions if he would move us to spiritual heights of worship. Quality of voice and personal demeanor on the part of a leader are important elements, but an assumption of the artificial in tone or emphasis, or a resort to strategy is empty, hollow, meaningless. Worship is a sharing of experience. One can not share what he does not possess.

The spirit of true worship is to be induced only by a harmonious approach into the presence of the divine. The brief worship period should serve as a school, a trial ground, in which we consciously seek to discover the true, the beautiful, and the good through the avenue of worship. Our enriched experiences should then carry over into other services of the church, into our homes, and out into every avenue of daily living.

### Adapting Materials

It has been urged repeatedly in the columns of the *Herald* that the worship programs as printed offer merely a suggested order of service and source materials for use. It is not even probable that the arrangement will fit all situations.

It is most desirable that those in charge work out their own programs, making such use of the printed suggestions as may seem best. Seldom should all the materials be used. Often a variety of songs or a number of pictures or stories are listed from which leaders are expected to choose the ones available and most suited to the local conditions. Or quite other materials known to the leader may be used in place of those suggested.

It is highly desirable that local leaders of worship become self-reliant and acquainted with a fairly wide range of source materials. Too frequently we fail because we rigidly follow a set form or printed outline. Our effort then may be mechanical, perhaps halting, and lacking in genuine spirit. On the other hand, the inexperienced leader may well follow, at first, recommended ways and means which have already proved their worth.

#### *The Time Element*

A common fault is to carry the worship service of the church school beyond its allotted period. This often comes from beginning late, a delay in the order of service because of a misunderstanding or some one's failure, or too much time may be taken by one person in some feature of the service, as a long-continued prayer or a rambling talk. Sometimes we really plan too much material for the length of time the service is to occupy.

Experience will teach us to plan a simple service to be completed in not over fifteen or twenty minutes. We will check up closely on those who are to participate to see that each is present and ready for his part. We will personally warn long-winded people that they are to use but a certain number of minutes of the brief period.

It is unfair to other services of the morning for the worship service to encroach upon the time allotted other activities.

#### *Source Material*

The three standard books of the church naturally furnish our best supply of source material. There is great need that the most useful and helpful passages be gathered from each of the three and made more readily available for church school and worship use. The *Bible*, *Book of Mormon*, and *Doctrine and Covenants* each contain beautifully expressed words of life and truth, words of admonition, words of hope and cheer, the commandments of God to man.

Other churches have led the way in the selection and arrangement of scripture readings taken from the *Bible*. Our own literature is extended and enriched by the additional materials, so significant to Latter Day Saints, found in the Jaredite and Nephite records and in latter-day revelation. The preparation of this latter material for general use in the worship of the church school must be a matter of immediate concern.

Leaders of worship will find much help in the use of certain collections of stories and songs, reference to which is made in our printed worship programs. Those responsible for our programs have been limited in their reference to a few of the best collections, and from these selections will be made each month. It is urged that where the printed programs are regularly used, an effort be made to secure one or more of the reference books for the branch library. Usually these reference materials are protected by copyright, and we are not at liberty to reprint them.

We have recently read the copy prepared for number three of the current adult quarterly entitled, *The Church Program for a New Century*. This particular number is the April, May, June issue, and its lessons will discuss "*The Worship of the Church*." Workers in the church school, and especially those concerned with its worship service, will find these lessons most interesting and helpful.

## Church School Worship Services

### SUGGESTIONS FOR MARCH

*By Mrs. H. A. Gould, Kansas City*

The following outlines provide materials from which local worship programs may be builded. The services should be brief, not over fifteen or twenty minutes. Study to develop a feeling of reverence and to encourage real participation in worship. If class work is to follow, let the worship period serve as the opening part of the church school session.

#### THEME FOR MARCH: "WE WOULD SEE JESUS"

##### MARCH 1

*Theme: "The Christ of Courage."*

1. Prelude: Medley of hymns.
2. Call to Worship: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."—*Isaiah 6: 8*.
3. Prayer. That we may have such an abiding faith in God that it will impart to us "the courage of Christ."
4. Hymn: "'Tis the Blessed Hour of Prayer," *Praises*, 114.
5. Theme Talk: We would see Jesus in the fine courage which he showed in always doing those things which would please his Father. His was a courageous character, a character that always stood firmly for his convictions, even when it cost him his earth life.  
 "We kneel, how weak. We rise, how full of power!  
 Why, therefore, should we ever do ourselves the wrong  
 Or others, that we are not always strong,  
 That we should ever weak or heartless be,  
 Anxious, or troubled, when with us is prayer;  
 And joy, and strength, and courage, are with Thee?"
6. Hymn: "O for a Faith," *Saints' Hymnal*, 104, verses 1, 2, and 3.
7. Scripture Reading: Luke 4: 1-16.
8. Hymn: The last two verses of number 104 in the *Saints' Hymnal*.
9. Reading: "Courage," in "Heap O' Livin'," by Edgar Guest; or the story, "Three Mighty Men of Valor," page 74 in *Knights of Service*, by Bradshaw.
10. Solo: "We Would See Jesus," *Praises*, 133.
11. Sentence Prayer.
12. Offering. Accompanied by quiet music or solo, Hymn 339 in *New Hymnal for American Youth*.
13. Hymn: "Dare to Do Right," *Praises*, 79.
14. Prayer.

##### MARCH 8

*Theme: "The Christ of Hope."*

1. Prelude: "Rock of Ages."
2. Call to Worship:  
 "O love the Lord, all ye his saints,  
 For the Lord preserveth the faithful;  
 Be of good courage,  
 And he shall strengthen your heart,  
 All ye that hope in the Lord."
3. Prayer. That our hope be a spiritual reality, through which we may see Jesus and his way of life more clearly.
4. Hymn: "Hear Our Prayer, O Lord," *New Hymnal for American Youth*, 342. Should be sung very softly and slowly as a solo or choir number.
5. Hymn: "Sov'reign and Transforming Grace," *Saints' Hymnal*, 131, verses 1, 2, and 3.
6. Theme Talk: The Hope of the world is Jesus. Without hope there can be no endeavor. Tennyson refers to "The mighty hopes that make us men." Whittier writes:

"Behind the cloud the starlight lurks,  
Through showers the sunbeams fall;  
For God, who loveth all his works,  
Has left his hope for all."

Through Christ there is hope of life abundant, here and hereafter.

7. Hymn: "Precious Name," Praises, 127, verses 1 and 2.
8. Scripture Reading: *Book of Mormon*, Moroni 7: 45-50.
9. Story: "The Prince Who Sought Happiness," *Knights of Service*, page 70.
10. Solo: "We Would See Jesus," Praises, 133; or choir number, "Lift Up Your Hearts," *New Hymnal for American Youth*, 3.
11. Sentence Prayer.
12. Offering. Quiet instrumental music.
13. Hymn: "Be Pure in Heart," Praises, 103.
14. Prayer.

## MARCH 15

Theme: "The Christ of Peace."

1. Prelude: "Holy, Holy, Holy," Praises, 131.
2. Call to Worship: "Glory to God in the highest, and on earth peace, good will toward men."—*Luke 2: 14*.
3. Prayer. That we may live in such humility of spirit, that we may experience that peace which Christ came to give.
4. Hymn: "Light of Life," *Hymnal*, 71.
5. Scripture Reading: *John 14*, 21-28.
6. Solo or Quartet: "Sweet Peace, the Gift of God's Love," *Pentecostal Hymns, Book 3*, No. 102.
7. Theme Talk: "The Christ of Peace." Peace is one of the priceless gifts of God. When was there ever a greater need for this Gift of Peace than in this age of jazz and restlessness? In *Isaiah 32: 17* we read, "And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever." And Paul says in *Philippians 4: 7*: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." We would see Jesus better in the quieting, assuring influence of his peace.
8. Hymn: "How Gentle God's Commands," *Hymnal*, 80.
9. Sentence Prayer.
10. Offering. First and last verses of, "I Need Thee Every Hour," *Hymns for the Centennial*, sung softly.
11. Concluding Thought: Solo, "Peace I Leave with You," page 34 in *Services for the Open*, by Mattion and Bragdon; or,

"Drop thy still dews of quietness,  
Till all our striving cease;  
Take from our souls the strain and stress,  
And let our ordered lives confess  
The beauty of Thy peace."—*Selected*.

12. Hymn: "Abiding Rest," Praises, 92.
13. Prayer.

## MARCH 22

Theme: "The Christ of Love."

1. Prelude: "Jesus, Lover of My Soul," *Hymnal*, 72.
2. Call to Worship: Duet, "There's No Love Like His Love to Me," Praises, 20.
3. Prayer. For this love to fill every heart; that it may give light and understanding and a loving service to each life that we touch.
4. Hymn: "Love Divine," Praises, 143.
5. Theme Talk: We can not fail to see Jesus in his love for all humanity. Jesus made love the test of obedience to his word: "If ye love me, ye will keep my commandments." And in the *Doctrine and Covenants*, section 11: "No one can assist in establishing the cause of Zion except he shall be humble and full of love. In *John 13: 34, 35*, John quotes

Christ's words: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

6. Hymn: "Come Tell the Story of His Love," Praises, 6.
7. Scripture Reading: *Moroni 7*, verse 50 to the end of the chapter.
8. Story: Hymn story of how George Matheson wrote: "O Love That Will Not Let Me Go," in *One Hundred and One Famous Hymn Stories*.
9. Solo, quartet, or choir: "O Love That Will Not Let Me Go," *New Hymnal for American Youth*, 154.
10. Sentence Prayer.
11. Offering. Quiet music.
12. Hymn: "Tell Me the Story of Jesus," Praises, 27.
13. Prayer.

## MARCH 29

Theme: "The Challenge of Christ."

1. Prelude. Selected quiet music.
2. Call to Worship: Poem, "We Would See Jesus."
 

O God whose love is over all the children of thy grace,  
Whose rich and tender blessings fall on every age and place;  
Hear thou the songs and prayers we raise in eager joy to thee,  
And teach us as we sound thy praise, in all things thee to see.

To see thee in each quiet home, where faith and love abide,  
In school and church, where all may come, to seek thee, side by side;  
To see thee in each human life, each struggling human heart,  
Each path by which, in eager strife, men seek the better part.

—*Selected*.
3. Hymn: "Take Up Thy Cross," Praises, 95.
4. Prayer. That we may have the courage to accept the "Challenge of Christ"; to become like him and follow more closely his way of life.
5. Scripture Reading: *Matthew 5: 1-17*.
6. Hymn: "Oh, to Be More Like Jesus," Praises, 128, to be sung by the choir.
7. Theme Talk: The Challenge of Christ. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me."—*Revelation 3: 20*.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them."—*Matthew 7: 12*.

"It will always help me to be kind and true,  
If I ask in earnest, what would Jesus do?"

8. Sentence Prayer.
9. Offering. Quiet music.
10. Concluding Thought:
 

"We can do all things through Christ;  
We can only fail without him."
11. Hymn: "Jesus Is Calling," Praises, 111.
12. Prayer.

Great living means being true to the vision, when we no longer behold it; carrying it loyally across the desolate plain and even through the valley of shadows, in the certain faith that the hills will rise again, we shall ascend them, and again behold the vision of life, still and clear at our feet. He who lives as if the highest were true, when he can no longer see it, helps to make it true in his life.—*Edward Howard Griggs*.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Madison, Wisconsin

219 Jackson Street

Elder Amos Berve, during the last month, has spoken a number of times to this congregation. Two of his texts were: "Come now, let us reason together," and "By faith we understand." He is teacher of the young people's class. Each Wednesday evening at 6.30 he also conducts a class for teachers, using the textbook, *Methods of Teaching*. This period is followed by prayer service and choir rehearsal. Not long ago Brother Berve began a series of missionary sermons, which are proving instructive. During the first week of February he broadcast from a Madison station at 7.50 each morning on "Starting the Day Right." Indeed Brother Berve is helpful in every line of activity.

Elders Charles Clark and Henry Woodstock are taking turns preaching on Sunday mornings.

The women's working club meets every two weeks. They are making a name quilt at ten cents a name. When completed the article will contain ninety-five dollars' worth of names. It will then be quilted and sold. The latter part of January four women served a chili supper in the lower auditorium, the proceeds to go to the purchase of new hymn books.

Under its new director, Brother Root, the church school is going forward.

February's sacramental meeting was well attended. Thirty minutes were devoted to prayer, song, and testimony.

### Vancouver, British Columbia

Vancouver Branch has settled down for a busy year. Every department is doing its share of work.

The Women's Department deserves special mention for its good accomplishments. At the beginning of 1930, talent money was given to each woman to increase. The money came back five-, ten-, and almost thirty-fold. The bazaar was also a success, making the year a financial success. This department donated generously when the recent call for funds to the general church came. Now the women are presenting to the branch new church pews costing about three hundred dollars. Officers for the year are president, Sister Dallyn; assistant, Sister Stoyhoff; teacher, Sister Isaac McMullin; and secretary, Sister Gerrie.

J. E. Johnston is branch president, with Isaac McMullin and George E. Mille as counselors. Sunday school officers are, superintendent, Herbert Stanbridge; assistant, Chase Taylor; secretary, Stanley Stoyhoff. Religio officers are, president, Edwin Spargo; assistant, Charles Stanbridge; and secretary, Lillie Spargo.

Elder H. I. Velt is preparing for a big missionary campaign in Vancouver, and he has the support of every member. We expect to have a good report for the *Herald* when our campaign is over.

John Gerrie was called home owing to the illness of his mother, who passed away since his return to Vancouver.

EDWIN SPARGO.

### Bisbee, Arizona

Elder George H. Wixom stopped in Bisbee January 24 on his return to his mission field in southwestern Texas. He spent Christmas with his family in San Bernardino, California. He preached here morning and evening on Sunday.

And in the afternoon a few cars motored to Douglas, where Brother Wixom baptized Calvin Puckett's bride of a week. They now begin their life together in the service of the Master. Sister Puckett has been acting as pianist for the branch since Christmas.

### Kimball (Ontario) Branch

February 2.—Under the church school plan the branch prospers. From eighty to ninety per cent of the branch attend the Sunday morning prayer service and Sunday school. Preaching comes at night. During the week we have song service, a music class, Boy Scout meetings, and cottage prayer meetings which are well attended. The last named help greatly in building our spiritual characters.

We have engaged a competent music teacher from Port Huron to teach a large class of young people on the instruments of their choice. The response and results are pleasing. This movement is being sponsored by Francis Shaw.

JOHN H. HARKNESS.

### Gaylord, Michigan

In the last month two weddings have been solemnized here, that of Sister Helen Widrig and Leonard Jensen January 18, and that of Mrs. Hilmer, of Detroit, and Brother Earl Widrig on January 28. Elmer Widrig officiated at both.

The young people are faithfully attending choir practice every Monday evening, and the congregation is benefited by their Sunday night special numbers.

Suppers served here lately by the Women's Department have been much enjoyed.

Elder Hector McKinnon has lately visited several branches in the interests of the Sunday school work.

Sister Hartnell, of Boyne City, lectured here on the church school.

Pastor Elmer L. Parkes took the girls' quartet, Helen McKinnon, Eleanor Buddy, Flora Widrig, Reva Henrietta, and Sister Ilah Schreur, pianist, to Boyne City, to furnish special music during the series of meetings conducted there by Elder Ledsworth.

General branch work progresses. Several new members have been recruited in the Sunday school.

Several of our families are enjoying the radio sermons from the Stone Church studio in Independence.

MRS. GEORGE S. WILSON.

### Sperry, Oklahoma

February 7.—Elder William Bath started a series of meetings November 2. His first three sermons were on home building. Wednesday evening O. A. McDowell, pastor of Tulsa Branch, gave a lecture on stewardship. Thursday evening Sperry High School came in a body, filling the house. They gave the evening's program; Brother Bath gave a talk on the home and school.

Sunday, November 12, Apostle Gillen arrived and preached that night to a full house. They decided to continue for another week, as the interest was very good. Brother Gillen and Brother Bath preached some wonderful sermons, and we believe the meetings were the best ever held in this place. Nine were baptized.

Our annual business meeting was held, and Brother Selma Stephens was elected to succeed Brother Rumsey as superin-

tendent of Sunday school. Brother Stephens is a young priest and a capable man to have in this important place.

The Women's Department is active. Sister Rumsey has a program that gets results. We are glad to have opportunity to express our appreciation to them. They maintain a fund for caring for the sick, beautifying the church, and helping with missionary work. Their slogan is, "*Doing More Than Our Part.*"

## Rupert, Idaho

Church work in Idaho is progressing. The entire State, excepting a small portion in the extreme north and an area in the southeastern corner, is included in the Idaho District. There are only four branches—Boise, Hagerman, Filer, and Rupert. We have a large scattered membership. Permanent reunion grounds are maintained at Hagerman, and the annual reunion is time for spiritual refreshment and happy association. Our plan of serving free meals has proved successful.

The enrollment of Rupert Branch is over one hundred members, but distance prevents a large per cent from attending frequently, and some do not get to come at all. We are now operating under the new plan of the church school and find it an improvement over the old method. W. A. Connell is pastor; Arthur Condit, home visiting director; and William Storey, director of church school. The adult department is under the supervision of Brother Condit. The young people's division, under Sister William Storey, has organized into clubs and meets on Friday night for study period. Junior services are held every Sunday excepting the first Sunday of each month, at the home of Brother and Sister Montrose near the church, under the direction of the children's division supervisor, Sister W. A. Connell.

About once a month a group social is enjoyed by all.

Choral service is conducted each Sunday night before preaching under the direction of the chorister, Sister Ethel Godfrey. The Women's Department meets every Thursday afternoon. Sister M. Condit, affectionately called "Grandma" by all of us, is the leader. No class work is being done, the members receiving that in the adult club. The women sew and do other things to raise money to help branch expenses.

One of our young members, Brother Calvin Cunningham, met with an accident last October in which he was severely burned from the hips down. He will be confined to his bed for months yet.

Apostle J. F. Curtis and District Missionary O. W. Okerlind, held meetings in Rupert before the holidays, and a few were baptized.

MRS. W. A. CONNELL.

## Bradner, Ohio

December 29 the branch met in business session for the annual election of officers. The following are the heads of the departments: Pastor, R. F. Slye; counselors, Walter R. Wirebaugh and Edward Patton; church school supervisor, Edward Patton; Recreation and Expression, William F. Smith; Women's Department, Sister R. F. Slye. With few exceptions a complete change was made in the official staff of last year. More young people were chosen for office than ever before. This surely is a step forward in branch work and will be a means of training and stimulating the youth for greater responsibilities, which will be theirs if they are faithful.

As requested by the First Presidency, the branch observed the week of prayer.

January 18 eight families of the branch united Sunday dinners in the home of Brother and Sister Henry Smith, five and one half miles from Bradner.

MRS. R. F. SLYE.

## Calumet, Oklahoma

The branch in Calumet is progressing, and regular meetings are being conducted by all departments. The annual business meeting convened December 2 and adopted the new plan of religious education. The following officers were chosen: Pastor, A. G. Owings; associate pastor, Elmer Richards; church school director, Arthur Crownover; supervisor of adult division, Sister Lillie Elwell; supervisor of young people, Harold Crownover; children, Lydia Crownover; pianist, Mildred Owings; chorister, Harold Crownover; secretary, Nettie Armstrong; treasurer, Thomas McGraw.

The Women's Department had an all-day meeting the 28th at the church and tacked comforters and sewed for a needy family. The brothers took advantage of the day and came with teams and scrapers to level and beautify the church ground.

The sacramental service the first Sunday of 1931 was marked by the spirit of love and unity.

MRS. M. CROWNOVER.

## Hammond, Indiana

6243 Monroe Street

The week of prayer, January 4 to 11, made a fit beginning for this year's activities. Each family was given a list of prayer themes and scripture readings for its guidance in the proper channels of thought. The pastor made an urgent appeal for serious thinking and earnest prayer.

Our interests are centered around the new plan of religious education. The organization has worked splendidly, and as we go along we hope to perfect this system and beautify our services to such an extent that they will be pleasurable and beneficial to each group concerned. D. H. Smith is director of religious education, and for assistants he has H. G. Cresse for the adult division; Clair Ellis for the young people's division; and Eleanor Myers for the children's division. The adults have organized a class to study Sister Wight's course, "*Religion in the Home.*" The theme is very interesting and offers a wide field for study and development.

To better care for the needs of the children, a beginner and primary church has been arranged to supplement the junior church hour.

Apostle D. T. Williams gave some interesting discourses during his short stay with us in the first part of January. "*On to 2030*" and "*The Paralysis of Fear*" were two subjects which he discussed.

District President William Osler stopped one Sunday at Hammond *en route* from his home in Canada to his mission field. We are glad to welcome him back to the district after his Christmas recess.

Because we feel the importance of prayer, special attention has been given the midweek devotional services. Quiet music while members are assembling helps to bring us into the proper attitude for communion with God. A large attendance on January 28 made the prayer service a very effective and beneficial one. The sacramental service on February 1 seemed to be a climax to our spiritual experiences. A feeling of reverence and fellowship radiated from each personality, and the bond of friendship and love for the gospel was great.

Several weeks ago there appeared in a Sunday issue of the *World Herald*, Omaha, Nebraska, a news story featuring the life and work of Brother Walter Thurston Lowe, in charge of the South Side Church, at 2609 D Street. Like many other men in the church, Brother Lowe during the week follows his trade, and on Sunday presides in the house of worship. He is a barber in Omaha, having followed the trade more than thirty years, and his customers have been impressed by his sober, straightforward manner of doing business, his studious reading, and his interest in the church.



## Kewanee, Illinois

*Sixth and Tremont Streets*

Kewanee Church held annual business meeting in November. Elder E. R. Davis, district president, was chairman. It was voted to adopt the new religious education plan. Elder Harry Jones was elected branch president, Edwin Winquist, director of the church school; supervisor of adult division, Sister Dessie Burchett; supervisor of the young people's division, Beatrice Jones; supervisor of children's division, Clara Winquist; branch clerk, Elizabeth Jones; supervisor of music, Laura Bennett; treasurer, Hyrum Epperly; financial secretary, Tressie Sanfleben; and publicity agent, Edward Jones.

The women of the adult division are organized into a class with Sister Violet Mitton president; vice president, Sister Ann Godke; and secretary, Sister Tressie Sanfleben. They have chosen for a name Zion Builders' Class, and for their motto, "Zion Our Goal." The class has a membership of twenty-three, and the members recite *Bible* verses to answer roll call. Their meeting is held once a month in the church. The afternoon is divided into three parts—worship, work, and social.

Much interest has been shown in the children's division. We are following the junior church programs outlined in the *Saints' Herald*. The children are looking forward to their spring festival, when their handwork will be displayed in the basement of the church.

We are working this year with optimism and hope to make every month a successful period of time in the Lord's work.

CLARA MAE WINQUIST.

## Independence Sanitarium Patroness Society

The year 1930 was one of pleasure. The Patroness Society of the Independence Sanitarium has given many an opportunity to express their gratitude to God through service to humanity.

While ours is a humble service, we hope the time is not far distant when every pastor will see the necessity and realize the spiritual worth of a Patroness unit in his branch in harmony with the recommendation from President F. M. Smith and Bishop A. Carmichael.

The amount of work done during the year by the Independence unit has been beyond our expectations. About eight hundred people are now members of the organization, and at the close of the year 1931 we hope this number will be doubled. Is this too much to expect? We think not when our people know the amount of work it takes to fill the demands of such an institution. Many know the needs of the Sanitarium and have donated generously in the past, for which we are thankful. But the needs of the community and the church at large have outgrown our dear old Sanitarium, under whose roof many of us have experienced the healing power of God and have been bathed in the comforting influence of his peaceful Spirit, and our generosity must continue.

Sixteen units of the Patroness Society have been organized in the church, and six of these have taken upon themselves the task of furnishing a private room each, the cost being three hundred dollars with a yearly upkeep (linens and painting) of seventy-five dollars. We are happy to report that one of these units has already sent in its amount, Philadelphia Branch.

We appreciate the inquiries and work of isolated Saints. We know they find joy in their service, and hope that many who are not in touch with a branch or unit will write our president, Mrs. H. L. Loosmore, 1117 West Van Horn Road, Independence, Missouri. Your requests will be promptly taken care of, she will be glad to send a list of the needs of the Sanitarium—bed linens, quilts, table and tray covers, etc., to any who ask for them.

The women in Independence are working hard. Most of the quilt material has been furnished by them. Over one thousand pieces were turned in from the society last year, besides about seventy-seven quilts. The quilt committee has been busy quilting many of the quilts here and sending to the different units.

The Sanitarium endowment fund has not been stressed as we would have liked, our efforts and ambitions being concentrated on the work of furnishings that are and will be needed as the new building nears completion. Nevertheless, a sum of \$144.75 has been received for the fund.

Pastors of Zion are cooperating with the workers of the society. We plead for an organization of a unit in every branch, so that the joy of service may come to all. Women, Temple Builders, and men, too, may become members of the society. The dues are one dollar a year, which is used to buy material for your own unit. Information regarding the organization of a unit may be had by writing the president.

A fine meeting was had in the unit in Zion, January 23, it being the first one of the year 1931. Work, lunch, songs, business, and distribution of home work composed the program of the day. We wish to thank all who have assisted in making the past year a successful one, and if the spirit of unity and service which is now manifested is an omen for 1931, we are already assured of a happy and successful year.

MRS. H. L. LOOSEMORE, *President*.

MRS. ALMA BOOKER, *Corresponding Secretary*.

## Skiatook, Oklahoma

T. P. Greenwood's father has been seriously ill with blocked heart. This sickness prevented Brother Greenwood, branch president, from meeting in services for five weeks.

The holidays were observed with good programs and social gatherings. And beginning with the new year the branch unanimously adopted the new plan of religious education. It will be put into operation as soon as the changes can be made.

Harry Robinson, of Tulsa Branch, was here the first Sunday in January. He talked on the *Book of Mormon*. Brother Robinson, who is a wonderful teacher, has been with us before, teaching from the *Book of Mormon*.

Salmas Stephens, from Sperry Branch, preached the second Sunday evening of the month. His sermon was edifying to the Saints. Brother Stephens is a young man and young in the ministry.

T. G. Williams, from Walco, branch teacher, preached four sermons in succession a few weeks ago on Sunday evenings. The sermons were specially designed for the consideration of the members and treated on the subject of unity and how the Saints should live.

Brother T. P. Greenwood preached his first funeral sermon a few days ago in the city funeral home. The deceased was a Mr. Stokham, a Methodist, and an ex-soldier.

We have four or five families favorable to uniting with the church. We have been meeting nonmembers in their homes and in social gatherings. Brother Bath, missionary, is expected here soon after the district conference at Tulsa, February 6, 7, 8. The Saints are working with friends and neighbors to get them ready for the meeting.

The branch feels good results from the week of prayer.

Some of the Saints have prepared a Negro minstrel, which is popular in various parts of the community. They go to different places and charge a small admission. The proceeds go to pay church debts.

There is much sickness at present with the "flu" of the throat and ears.

Mr. E. L. and Sister Ruby Hicks have a son born December 18. Also Brother and Sister J. R. Hicks have a son born January 21.

## Independence

### Stone Church

The annual concert of the Wahdemna Choral Club, given Sunday night, was the outstanding event of the week at the Stone Church. For one hour and a half it enthralled a crowd of hundreds of musicians and friends with vocal and instrumental numbers. The chorus sang eleven selections a cappella, and soloists of the evening were Delta Nace, Gladys Good, LeRoy Smith, Gomer Cool, violinist; and Lorena Kueffer organist. Two numbers were played by an instrumental quartet: Orrin Fry, violin; Lillian Green, violin; Gomer Cool, viola; and Milford Nace, cello.

The excellent quality of musical contribution the choral club offers this community is recognized by everyone. Often the chorus is invited to sing at public functions in Independence and surrounding points. The evening of February 8 it sang at Holden, Missouri.

Since its organization Paul N. Craig has been conductor of the Wahdemna Choral Club. Bertha Ellerick is the accompanist, and Lorena Kueffer, organist.

Three intermediate boys assisted the officers in conducting the junior young people's worship program Sunday morning, giving added meaning to the day's theme, "*Knights of the Deed.*" Elder J. R. Lentell, a teacher in the department, was the speaker. The guest pianist was Miss Kathryn Haberlein. Superintendent Howard Cook was in charge of the program, assisted by another teacher in the department, Priest Oral Andes.

Pastor John F. Sheehy was the speaker at the morning service Sunday. His sermon was a discussion of *Doctrine and Covenants* 42, which he called "the constitutional law of the church," emphasizing particularly the principles of brotherhood among men and accountability to God.

The Stone Church Choir, directed by Evan A. Fry, sang two anthems, "*Incline Thine Ear to Me,*" by Himmel, and "*New Every Morning Is the Love,*" by Bullard. Alice Mae Burgess, contralto, and Lilly Belle Allen, soprano, sang solo parts. Lorena Kueffer played two organ numbers. George Miller played the piano accompaniment for the musical service.

The funeral of Brother James E. Hall, who died at his home Friday night, occurred at the Stone Church Sunday afternoon in charge of Pastor John F. Sheehy. Elder W. S. Macrae, of Holden Stake, preached the sermon. He leaves to mourn his wife, two sons, two daughters, other relatives, and many friends. Interment was in Mound Grove Cemetery.

### Second Church

Our boys took prominent part in the morning services February 8, which was Boy Scout Sunday. A newly organized quartet of older intermediates, Laurence Wiseman, Walter Folkes, Chester Curtis, and Norman Inman, sang two numbers, being accompanied by Gladys Inman. Jamie McPherson, also an intermediate, played a violin solo. Elder Henry Stahl spoke on the Boy Scout movement.

The junior church service, conducted in the basement by J. L. Conyers, attracted the largest number so far, one hundred and seven boys and girls. A German family, John Drigalla, wife, and four daughters, furnished the program. Brother Drigalla talked a few minutes, and the girls sang songs in German and English.

Attendance at all services was good. The theme of the early morning hour, "*Let Us Do What the Lord Would Have Us Do in the Way He Would Have Us Do It,*" influenced the meetings of the entire day.

The funeral of Sister Rena Dievendorf occurred at the church the afternoon of February 10. She is survived by five sons and three daughters. Mrs. Sarah Noble and Mark Dievendorf are of the home and members of this congregation.

Two intermediate girls, Lynida Page and Dorothy Peek, contributed to the musical program of the morning service

last Sunday. Miss Lena Mortimore, who has recently learned to play the organ, also took part on the program. Brother Floyd Mortimore was the speaker.

### Walnut Park

Elder W. T. Gard, who is in general charge of the Sunday morning prayer meetings, attended by the five groups in this district, has been choosing the ordained men in a certain group to preside on a designated Sunday. February 15 the officers of group 29, west, presided: Pastor G. F. Bullard, E. E. Moorman, Orlando Nace, Lewis Mauzey, and William Haskins. Forty-one were in attendance. Sunday school followed with four hundred and twenty-two present, including thirty-five of the thirty-eight teachers.

At eleven o'clock officers of group 27, north, were in the stand, their pastor, Elder C. K. Greene, delivering the sermon on the subject, "*The Second Coming of Christ,*" a discourse replete with well-chosen, well-applied scriptural references.

The funeral of Brother George W. Tousley, deacon and janitor at Walnut Park Church, was held at 2.30. He passed away February 12 after an illness of one month. The sermon was by Elder U. W. Greene.

The evening congregation listened to a serious and intensely interesting sermon by Apostle M. A. McConley, who warned us that conditions prevailing make it imperative that those who would see this work triumph let nothing hinder their devoted service, even to the extent of much self-denial. He reminded us how much the Saints in Zion owe to the church at large in living exemplary lives. The sermon was cheering to some, but only to those who are willing to consecrate themselves to a full obedience to the laws of the church.

Group 28 reports its monthly social, where old and young members of the group are made welcome. The February meeting was held the evening of the 12th at the new residence of Brother and Sister Ammon Badder. Songs, games, and refreshments have place in these "get-acquainted" gatherings. The women's "gypsy basket," a novel idea for collecting funds, had just completed its round of the group and contained five dollars.

### Spring Branch

All those whose birthdays come in the months of January, February, and March were guests of honor at a Valentine-birthday party conducted by the congregation the evening of February 13 at the church.

"*Gardening*" was the topic of Brother Dan Lloyd's talk to the women at their meeting February 11. His ideas will prove helpful to all the members who plan to raise fruits and vegetables for the Harvest Festival this fall.

The first junior church service to be conducted in this branch occurred Sunday morning, Elder Swen Swenson speaking to the children. Officers hope to make this meeting a regular activity.

Doctor F. J. Lewis addressed the young people's class Sunday morning in the church school session. "*Are you dependable?*" was the text of Elder J. A. Gardner's eleven o'clock sermon, and the junior choir sang "*Lift a Little.*" In the evening the young people's class gave a program following the study session of the church school. Bishop C. J. Hunt was the evening's speaker.

Brother and Sister Dee McNeeley announce the birth of a daughter, Nola Dee, February 4. Sister McNeeley was formerly Miss Marie Harper.

The funeral service of Miss Eva Sedoris, who died last Friday evening, was held at the church Sunday afternoon. The family has the sympathy of the Saints.

### East Independence

The annual community song fest of East Independence and Fairmount Methodist Sunday Schools and Spring Branch and DeKalb Schools did much Sunday night to promote the feeling of community consideration and fellowship. This year it

honored the birthdays of three illustrious men born in February—Abraham Lincoln, George Washington, and Henry Wadsworth Longfellow. The contributions of this congregation were a pantomime of old songs by the children of the intermediate, junior, and primary departments, under the direction of Sisters Iva Edgerton and Alta Dutton, and a chorus, "Keep the Home Fires Burning" by the women of the district.

Elder Stanley Kelley spoke Sunday morning, explaining the peace of Christ and the Christian life as that of action, not of stagnation. Encouraging and instructive discourses by Elder C. B. Woodstock and Apostle Clyde F. Ellis were part of the Sunday program February 8.

The evening of February 9 we heard the second of a series of lectures by Robert S. Clough, county extension agent. The subject, "Poultry Raising," is one of interest to nearly all of our members. We are taking advantage of an opportunity to gain ideas which are tested in the State Agricultural College.

An adult meeting to outline the work which we hope to accomplish this year was in charge of the congregation's officers the evening of February 13.

### Traverse City, Michigan

February 2.—Traverse City Branch has been working under the new plan of church school organization since last October, when all the offices were filled by election.

Traverse City was one of the first branches to go over the top with its 1930 Christmas offering, and we expect to do the same this year.

The twenty-eighth annual anniversary supper was held in the church basement January 28, and was indeed a success. The program was planned by and in charge of Sister Conklin and Sister Richardson, the theme being "Looking Ahead." Brother Ray Dick gave an address of welcome to nearly ninety people. Brother Shelley, of Freesoil, Michigan, who is the assistant district president, delivered the main address of the evening, and several young men gave short talks on subjects of interest, "The Branch," "Church School," "Youth of the Church," "Church Building," "Finances," and "Music." A number of good musical selections were also enjoyed.

Patriarch Davis, of South Boardman, better known in Northern Michigan as "Uncle Jimmy," was present and offered the opening and closing prayers. Sister Davis was with him.

Plans are being made for the enlargement of the church. In its present condition it can not properly meet present-day needs.

The Women's Department has started a building fund. Their aim is one mile of pennies.

The past year has been successful for Traverse City Branch. We are looking ahead to one equally as good, if not better.

R. C. MORAN.

### Stonington, Maine

The illustrated lectures given by E. F. Robertson on the Sunday evenings during November and December were interesting and educational. The church was well filled each evening.

On December 16 the Department of Women, under the leadership of Sister Cornelia Shepard, held its annual bazaar and supper at the Odd Fellows Hall. This, with the sale of fancywork outside, netted the sum of one hundred and two dollars.

The Christmas program given December 28 consisted of numbers by the children and a play by the young people. Sister Nettie Cook, assisted by Linnie Eaton, had charge, and they are to be commended for the good work accomplished.

The death of Sister Florence Smith occurred December 21.

Formerly Sister Smith had been a faithful and efficient worker in the branch, but had been for a number of years a constant sufferer confined to her home.

The Loyal Workers' Club, organized a year ago with Sister Gertrude Robertson as leader, gave an interesting entertainment at the church January 16. Ice cream, cake, and candy were sold during the intermission. The women of this organization have taken up a study of church history at their weekly meetings during the winter.

The branch business meeting was held December 31. The church school plan of organization was adopted. We trust the change will prove advantageous. Attendance during the month of January has been encouraging.

We are glad to learn that Sister Vera Billings, of Deer Isle, has returned to her home from the Memorial Hospital at Blue Hill, where she underwent a serious operation.

Former residents and missionaries may be interested to know that Stonington now has regular airplane service.

### North Manchester Branch

Since receiving the "barometer" for the Christmas offering the children have been trying to reach the goal we set ourselves in the branch. We are a small branch, and we aimed rather high so regret we were not able to accomplish this. But we mailed to our bishop a postal order for one pound, ten shillings, the extent of our effort.

We are doing our best here to keep the latter-day work progressing, and although few in number, are trying to utilize the material we have at hand to the best advantage. We have since January had a change in the pastor. High Priest Nephi Dewsnup, former pastor, asked to be released for greater responsibility in the mission. By unanimous vote of the branch, Elder F. H. Smith was elected, and we feel we have made a wise choice, because the officers seem happy in service under his presidency. He is also the director of religious education.

The children's division is wide awake. All ages except the nursery class bear testimony in the fellowship services and offer prayers. Even those in the nursery class ask Jesus to make them good and bless the sick people, and they believe that Jesus will, because they ask him.

On December 20 the leader invited the children to a party. Several of the members of the branch gave gifts of money and foodstuffs towards the effort, and it turned out a huge success. The previous year "Daddy" Christmas came and gave gifts to each child. Because one of the small kiddies was frightened at him then, he did not stay to see them this year, but filled their stockings and left them hanging around the fireguard in the room where, after tea, the children were allowed to go to have a romp. It was good to see their happy surprise when they saw the stockings.

At 7.30 in the evening some of the adults came, and a social was held in charge of Pastor Smith. First of all, after the opening ceremonies, the children were grouped together to form a clock and sang "Tick Tock." There were also recitations from the nursery class and games such as "Ducky, Ducky," and "Advertisements," and a competition for "Men Only" caused a lot of amusement. The song, "The Milkmaid," was given by a boy and girl from the junior class. Three of the intermediates acted "Jack and Jill" in pantomime. One of the star features of the evening was a concerted item, "The Gospel Chariot," adapted from a song which is sung in the Salvation Army, and as it was much enjoyed we have decided to do it again for the party on Saturday. The closing number was by the children, "Piggy Back."

We have not many young people in the branch, but we have determined to get together along educational and social lines, and the pastor will provide the spiritual education. The evening of January 13 we held our first social, and it proved very enjoyable. We are looking forward to others of like nature. For the next four Tuesdays Elder Abel Hall has

kindly consented to give us a series of lantern lectures on the *Book of Mormon*.

Owing to her serious illness, Sister Maud Nelson was unable to retain the position of musical director in the branch. Our sister has done splendid work in this department, and we are grateful and hope the Lord will bless her.

With the dawning of the year 1931, there has come such a pleasant feeling of unity among us that we are determined to fight the good fight. It will be a hard struggle, but we do not ask for a bed of ease in church work.

"We'll go forward unto Zion,  
We will pledge our lives to Thee."

OLIVE HEYWOOD.

## Chicago, Illinois

### First Branch

First Chicago Branch started the year with Elder H. T. McCaig again at the helm and Elder A. O. Skinner as counselor. The Sunday school, Department of Recreation and Expression, and the Women's Department have been consolidated and now operate as the Department of Religious Education under the plan adopted at the last General Conference. Elder J. W. Pettersson was elected director of Religious Education; Elder J. L. Gautchier and Sister C. Ballinger, adult supervisors; Priest Eric Edstrom, young people's supervisor; and Elder F. E. Bone, children's supervisor.

Friday night, January 23, a banquet was given for the young people, at which time their "part in the church" was discussed. They were accorded the floor to voice desires as to future meetings and what they wished to do with their time.

The women of the branch, working under the plan of the church school, are divided into three groups, each having its own leader. The Oak Park group, under Sister E. Studtman, is expected to give a good account of itself this year. Nearly all the members are wives or sisters of members of the priesthood. Having such a backing, the group should be a model for the others to follow. The West Side women have Sister C. Ballinger for a leader, while Sister A. Karll will direct the activities of the North Side group.

The choir this year is again directed by Sister Ruby Newman, and at the present time an Easter cantata is occupying the attention of its members.

The evenings of January 24 and 25 found Brother W. O. Hand, of Kansas City, in our midst. Brother Hand delivered illustrated lectures to the branch, and the subjects chosen were well presented.

## Far West Stake

### First Saint Joseph Church

The "Call of Brotherhood" was the theme for the worship service Sunday morning, February 8. The piano prelude by Muriel McLean was from "Symphony Pathétique," by P. T. Tschaikowsky. "Let Us All Be Brothers" was the call to worship. We were favored with a visit from Elder Clifford Constance, of Cameron, who gave an appealing talk on "Am I My Brother's Keeper?" Sisters R. E. Haden and Harold Schleezer sang "Come to the House of the Lord." After the lesson Deem Ferris sang "The Lord Is My Shepherd." Brother Mifflin occupied the eleven o'clock hour in place of Brother Milo Burnett, who was detained at home by his physical condition.

In the evening we enjoyed a unique service. Sister Edna Ehlers at the organ rendered the "Chant d'Amour," by Gillett, while the adult choir filled one side of the rostrum and the junior choir the other. "God Is Love" was the opening hymn, and prayer was by L. A. Keck. Then the junior choir,

directed by Sister Letha Timm, Muriel McLean at the piano, sang "Looking to Jesus." We are glad when youthful voices assist in the ministry of song. The adult choir, directed by Evan Ehlers, sang "More Love to Thee," by Chester Nordman. The solo part was taken by Sister R. E. Haden. Then the lights were extinguished and the words of "Trust and Obey" were thrown on the screen. Everybody sang, and the walls fairly resounded with the strains of the hymn.

With this setting, Ward A. Hougas gave an illustrated lecture on Bunyan's *Pilgrim's Progress*. Old and young breathlessly followed Christian in his journey through life until he came to the Beautiful City. Then with the lights still low the words of "Shall We Gather at the River?" were flashed on the screen, and the people sang.

The adult group met Thursday, February 5, and though attendance was smaller than was expected, good was accomplished. The needs of the church were discussed and plans made to meet what seem to be the four most urgent present needs: A better attendance; more home visiting; a greater spirituality; and a strengthening of finances.

The dramatic club is rehearsing "The Challenge of the Cross," to be given during the stake conference the second week in March.

## Graceland Chats

Last week the principal topic of conversation was the burning of the Brick Church. Thursday night almost every resident student ran to the fire and stood with Lamoni folk in silence and reverential regret as the flames shot up from the old structure. It had come to be the church home of many students during recent years.

### Meetings in Zimmermann Hall

Had a stranger been passing Zimmermann Hall the evening of January 30, he might have been genuinely surprised to hear, instead of the wild cheering which usually issues from a college gymnasium; the poignant melody of an old-time hymn. If this phenomenon had drawn him inside, and had he been informed that on the previous evening the church home of this congregation had been completely demolished by fire, his wonder would have grown as he noted the calm spirit of self-possession and firm resolve to "carry on" which hovered over the crowd.

Few were the empty seats during any of the four meetings there; for though his usual meeting place was gone, no one stayed at home to mourn his loss, but rather exerted more effort and came to the hill. The first of these services took the form of a mass meeting in which memories of the past were relived and plans for the future discussed by the general officers of the church who attended. The following evening Apostle E. J. Gleazer concluded his interrupted series of sermons on "Life" with an inspiring talk. Sunday morning witnessed the group renew their covenants and dedicate their energies to the task which is ahead. Everyone was privileged in the afternoon to catch at least a small glimpse of the building program of the church and how it applies to Lamoni's problem, through the eyes of our President, Frederick M. Smith.

These inspirational meetings taught a lesson which should prove valuable to us as we make our readjustment to our new church home, the Coliseum, that regardless of the type of building, wherever the children of God meet to worship him, there will he "deign to be."

ROBERTA LEWIS.

### Apostle Gleazer in Chapel

E. J. Gleazer spoke at the Friday morning Chapel, January 30. A piano prelude opened the service, and Roy Cheville offered a short prayer. After a hymn, Apostle Gleazer was presented. He came as a supporter of Graceland's growth and contributions. "Nothing but Leaves" was the descriptive title of his spiritual talk.

## Gloucester, England

The home of the Young family at Maise more, on the banks of the Severn, is at present serving as the church home of Gloucester Saints. Though very few in number, they enjoy some wonderful meetings, due undoubtedly to their sincerity and faith, strengthened because of the importance they place on their "meeting together often in fasting and prayer." They have had many manifestations of God's love for them in the healing of the sick, and of his will concerning the work in this part of the vineyard. The lack of a larger and more centrally situated meeting place does not prevent these members from enjoying their social "get-togethers."

January 14 saw the holding of a somewhat overdue Christmas party. About twenty Saints and nonmembers sat down to a sumptuous repast, prepared by Sisters Meadows and Young, and "fully" enjoyed themselves. This was followed by games, including a vocal competition strictly confined to amateurs. Maybe Caruso would not have been jealous, yet Brother Harry Young deservedly took first prize. Another pleasing event was the presentation of a *Book of Mormon* to the director of religious education, Sister Jarvis, as a surprise gift from the branch. The distribution of various gifts to the younger people brought to a close an enjoyable evening.

Edwin Meadows was recently ordained an elder. This will help considerably in the branch and will lighten the load of the president, A. T. Trapp, who is also the bishop for the British Mission.

The Saints often refer to the short but very enjoyable and educational visits of Brothers F. M. McDowell and F. H. Edwards, and now look forward to the promised visit of Apostle Paul M. Hanson early in February.

At the business meeting early this month, the members took a decided step in an effort to obtain a permanent meeting place, and though it will call for unstinting loyalty and courage on the part of the dozen Saints, it will be worth while. More will be heard of this when they write of their ambitions and successes later in the year.

For the past few months, with the exception of two or three visits to other places, I have had the pleasure, along with Sister Davies, of meeting with these good people, and though there is nothing tangible to report in the way of baptisms, the future will probably bring the reward. The prayers of the Saints are for their brothers and sisters throughout the world, and God's blessing on the march to Zion.

FRED DAVIES.

## Clinton, Missouri

The most interesting series of meetings held here in years closed Sunday night, January 25, having continued three weeks with Brothers J. Charles May, Ammon White, and George Jenkins as speakers. These ministers gave wonderful gospel sermons, carrying us back in memory to the time of our conversion to the faith. A number of nonmembers came out to hear, increasing until there were more out the last night than before, which was an encouraging sign. Brother Ammon White, a graduate of the high school here, renewed acquaintances among old friends. Some of the leading citizens of the town came out to hear him preach and expressed themselves well pleased with his sermons, even though he did not hesitate to declare unto them the whole counsel of God.

The people enjoyed the music and songs furnished by Brother May, who helped in every way he could to make the meetings successful. His sermons were much enjoyed. Brother May is a worker and does not hesitate to tackle anything, whether it is preaching the gospel, leading the song service, looking after the advertising, or doing the janitor work. Brother Jenkins could not be here long but preached some fine sermons.

The editor of the *Daily Democrat* treated the Saints very kindly, giving space every day for a write-up of the serv-

ices, which were held in the Family Theater the last two weeks.

Praise is due Post Oak Saints who rallied to our assistance with attendance and finances.

At the close of the meeting we feel some are near the kingdom. We pray that the seed sown will be blessed.

We would ask the prayers of the Saints in behalf of Sister Roy Payne's husband, who is ill with pneumonia. He opened his home for meetings and helped in caring for the elders, besides freely using his car to take the members back and forth to the meeting. He is a Saint at heart if not as yet in name.

ERMINA PERKINS KEARNEY.

## Fort Madison, Montrose, and Keokuk, Iowa

February 6.—The recent fire at Fort Madison church has proved in some ways advantageous rather than disastrous to the work there. The insurance adjustment has made possible some remodeling and redecorating of the interior, which gives almost the effect of a new building.

The church school, under the superintendency of Byron Brumm, is progressing and increasing in numbers. Sister Wright's stories to the juniors are enjoyed, while Brother McIntire's class of about twenty women are enjoying the study of "*Personal Evangelism*."

The Department of Music has taken on new life, and with both orchestral and vocal numbers is adding to the interest and attendance at the regular Sunday evening services.

Brothers F. T. Mussell and A. M. Chase are planning a series of missionary meetings to be held there beginning February 8. Montrose will join with and assist in these services at the request of Brother Chase, who is pastor of both branches.

Robert Brown, of Fort Madison, lately organized a Sunday school at Farmington, Iowa, where there are now seventeen members. They have secured the use of the Congregational Church building and hold Sunday school at two o'clock in the afternoon each Sunday. They are asking for a preacher for Sunday nights.

At Montrose the church school is progressing. Joseph Reed is now in charge. The Wednesday evening prayer service is increasing in interest. One fine feature is that the junior class from the church school is present there, and each member takes active part in the meeting.

The Women's Departments of these branches are working hard and successfully in gathering means to help in the local expenses.

Keokuk has a group of energetic women. When their presiding elder left them some time ago, being forced to seek employment elsewhere, they had no one of the priesthood there. These women have kept up an interesting Sunday school, also an active Women's Department. At their request, one of the priesthood of Fort Madison, or Montrose, has been giving them a sermon each Sunday morning, following the Sunday school, with the exception of the first Sunday of the month, when the sacrament is shared.

Brother and Sister Chase drove to Keokuk every Friday night from reunion time until Christmas week, for a preaching service. In these efforts they were assisted by talent from Montrose. Those who attended these services are asking that these Friday evening meetings be resumed.

Brother and Sister Chase were guests of the Women's Department at a chicken pie dinner, at the residence of Sister Wright Wednesday evening. Over one hundred tickets had been sold at fifty cents per plate.

Were it not for the loyal support given by the local priesthood, Elder Chase would not be able to keep the work of these three branches going. Not only do they lend their aid in the home branches, but when called upon to visit and assist in the work at one of the neighboring branches, it is seldom that they refuse. In this way are the calls met in this part of the district.

We rejoice in the achievements of our young people, and

report that two of our juniors at Montrose are outstanding in their work in the public school: R. N. Smith, jr., son of R. N. Smith, has taken first prize four years in succession in declamatory contests—two years while in the grades, and the last two years in high school. He is preparing to enter a State contest in about a month. Junior looks forward to Graceland after finishing his work in high school. Edith Strange, daughter of Elder B. F. Strange, took first prize in a declamatory contest in the grades here just before the holidays.

## Kansas City Stake

### Central Church

Two little members of the junior department of the church school, Betty Jeane and Geraldine Mallams, were administered the ordinance of baptism by Elder C. E. Wight, the service being a part of the worship exercises of the church school Sunday morning. Also Mr. Caswell, of Bennington Heights Group, united with the church. Confirmations were announced for the prayer service tonight.

The young people's division during the class period assembled in the main auditorium and listened to an educational lecture by Bishop A. B. Phillips.

During the "Festival Prelude" the adult classes returned to the auditorium for the service period. "Festival Te Deum," by Dudley Buck, was sung by the choir, George Anway directing, Irene Wolfe at the organ, and Lucy Bowser at the piano. Elizabeth Hitchcock, Estelle Moore, Clayton Wolfe, and Alfred Hitchcock assisted the choir with quartet work in the anthem. Elder A. B. Phillips spoke on "The Restoration."

The Central Church O. B. K's were in charge of the evening service, the first of a series of drama worship services arranged for the year. "Mansions" was presented by three O. B. K's, Doris Faler, Rebecca Dunn, and Clelland Raber. T. B. Dunn directed, and Wallace Burlington was in charge of the settings. The Wednesday evening prayer meeting will discuss the theme of the play.

Central Women's Club and their friends plan a tour of the Country Club Laundry tomorrow afternoon, followed by a tea at the home of Sister B. F. Moats. The club will receive twenty-five cents for every member making the tour, the proceeds being designed for the building fund.

A box of beautiful flowers and ferns sat at the foot of the pulpit and a bouquet of tulips adorned the pulpit at the services throughout Sunday, a tribute by Miss Amy Winning to the memory of her father, Brother Robert Winning, who would have celebrated his eighty-fifth birthday but for his decease several weeks ago.

## Boise, Idaho

### From "The Boise Clarion"

The Boise Clarion is a mimeographed sheet published monthly by the Department of Recreation and Expression of the branch. Its staff is as follows: Editor, John R. Mamerow; associate editor, Winona Porter; news items, Lucile Fletcher; reporters, all members of the branch.

During December the Saints were busy preparing the Christmas program under the direction of Sister Jackson. The entertainment proved to be the best ever given in this local. All who took part are to be commended for the service.

November 21 at a special business meeting, Elder John B. Cato was elected president of the branch in the place of Elder Hull. The branch voted to pursue the church school program as outlined by the general church, and Elder George B. Anderson was elected associate pastor to have charge of the church school; Elder T. B. Jackson was elected associate pastor in charge of home visiting.

On January 7 Boise Branch held the regular quarterly business meeting. It was decided at that time, in order to be in step with the rest of the church, to elect branch officers at the first of each year rather than in July, as has been our previous practice. Election of officers for the year resulted as follows: Pastor, Elder John B. Cato; associate pastors, Elders George B. Anderson and T. B. Jackson; treasurer, Elder T. B. Jackson; pianists, Sister John B. Cato (branch), Helen Bullock (church school); secretary, Gladys Chamberd; chorister, Sister Charles Likins; assistant chorister, Bethel Cato; librarian, Bessie Hull; superintendent of Sunday school, Lester Dellenbaugh; assistant, John R. Mamerow; secretary, Ella Dellenbaugh; assistant, Rolla R. Bullock; superintendent Department of Recreation and Expression, John R. Mamerow; assistant, Winona Porter; secretary, Rolla R. Bullock; assistant, Margaret Bullock.

During the first part of January, Boise Branch observed the week of prayer. Services were held each evening at 7.30 except Sunday, January 11, when the final meeting was held at 2.30 p. m. Following this meeting John R. Mamerow was ordained a priest.

Word has been received that Sister Harriet Cato died at the home of her daughter, Sister John Kugler, at Richmond, Missouri, January 5. She was born April 28, 1856, and married James N. Cato, January 1, 1880. Her husband was a zealous worker in the service of the church and died in Meridian, Idaho, in 1917. Sister Cato was well known throughout the Idaho District. There was hardly a reunion that was not attended by her. She was a faithful and willing worker in the service of the Lord. Burial was at Norborne, Missouri, January 8.

Sister Bessie Hull has received many kind letters from Saints throughout the district expressing condolence at the death of her husband, our beloved brother, Cecil Hull. She is happy at the beautiful thoughts expressed by those who have written.

## Holden Stake

### Atherton

There are at present nine families of stewards in the Atherton valley, and all are happy at their work. Brother Charles Scribener, of Kansas City, Kansas, wishing to learn more about stewardships, is spending the week donating labor. He is painting poultry houses for the stewards. Eleven have been built during the past year.

Bishop G. L. DeLapp, of Lamoni, spoke Sunday morning concerning the fact given in Holy Writ, that God has given men power to become the sons of God. In the evening C. E. Bogue's subject was "Love."

We hope soon to have the church school plan in full operation. D. R. Snively was chosen superintendent, and has to assist him, Anna Bogue, supervisor of the children's division, and Gracia Holman, supervisor of young people.

The work on the Sunday school rooms of the new church progresses.

Part of the evening hour the last Sunday in January was given to the ordinances of blessing of children and confirmation, two candidates being confirmed members of the church.

### Post Oak

Pastor Joseph Duffy and family have of late been called to pass through severe trials. A son passed away, and a daughter is now very ill in Kansas City. The prayers of the members are for her recovery. Many other families are troubled with sickness.

Patriarch Ammon White paid this branch a visit the last Sunday in January, and preached a helpful sermon.

The young people's class is active. Early in the month they enjoyed a party at the home of Henry Savage.



# MISCELLANEOUS

## Conference Notices

Saint Louis district conference will meet with Saint Louis Branch February 21 and 22. Business meeting Saturday 6.30 p. m.; lecture at 7.30 p. m., "*The Need of Religious Education*"; recreation at 8.30, in charge of Brother Conklin, of Saint Louis Branch. Sunday: "*Religious Education from Our Church Point of View*," 9 a. m.; Church school, 10 a. m.; sermon, 11; men's meeting and women's meeting, 1.30 p. m.; prayer service, 3; preaching at 5.45. Send your reports early. Be on hand for the conference.—*Bruce E. Brown, district president; C. J. Remington, district secretary.*

Rock Island District will assemble in conference at Rock Island, Illinois, February 28 and March 1. The church is located at the corner of Eighteenth Avenue and Tenth Street. Meals will be served in the basement, and visitors will be entertained at the homes of the Saints. On Friday evening a program will be given, and all are invited to contribute numbers to this entertainment. Musical numbers, readings, and a short playlet are being planned. We have been promised a general church worker to be with us throughout the conference. We anticipate a very good conference and large attendance. All district officers are urged to be present and to send in their reports as soon as possible. All members of the priesthood are also requested to have their reports sent in to Brother Davis on time, so that they may be compiled before the conference. Statistical reports are not necessary at this time. Let us make this conference a success in every way.—*Mrs. John Stiegel, district secretary.*

## Appointment of Bishop's Agent

Because of moving away, William Roy has resigned as bishop's agent of the Alberta District. The Presiding Bishopric, therefore, has appointed Lee Roy Allen, 7210 106th Street, Edmonton, Alberta, as bishop's agent of the Alberta District, effective February 1, 1931.

This appointment of Brother Allen is subject to the ratification of the next district conference.

The solicitors of this district are requested to forward their reports, due February 25, and each month thereafter to Brother Allen at the above address.

We feel confident the Saints of the district will give to him their loyal support, that their united efforts will bring satisfaction to them and benefit to the church.

THE PRESIDING BISHOPRIC,

By M. H. SIEGFRIED.

Approved by The First Presidency, by F. M. McDowell.

## Our Departed Ones

**WILLIAMS.**—Mary Jane Samuel was born August 6, 1867, in Wales. She answered the call to eternal rest on the morning of January 29, 1931. The relief came after an illness of a number of years' duration. She was patient and long-suffering during the entire time. May 22, 1888, she was united in marriage to William E. Williams. To this union twelve children were born, six of whom survive her. For almost forty-three years she walked down the pathway of life with her beloved husband, sharing the hopes and disappointments, the desires and ambitions, and the joys and sorrows incident to married life. She united with the Reorganized Church of Jesus Christ of Latter Day Saints in 1890, and for forty-one years she was a faithful member. She is survived by three sons: Thomas S. Williams, of Lamoni, Iowa; Reece Williams, of Oklahoma City, Oklahoma; Glenn Williams, of LaJunta, Colorado; three daughters: Martha Truman, of Wichita, Kansas; Eleanor Russell, of Norfolk, Nebraska; and Margaret Williams, of Wichita, Kansas; eight grandchildren; four brothers, and four sisters. She was a good mother and a loyal and true Saint. Services were held at the Gill Mortuary at Wichita, Kansas, in charge of the pastor of Wichita Branch, Arthur E. Stoff.

**GRAVES.**—Edwin B. Graves, son of Fred and Bertie Graves, was born February 21, 1918, at Joplin, Missouri. He passed away early the morning of January 31, 1931, at Saint John's Hospital, Joplin, Missouri, death being caused from injuries received the evening before in a motor car accident. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints at the age

of eight years. At the time of his death, he was the president of his Sunday school class. He was preceded in death by a brother, who died in infancy. There remain of the immediate family to mourn his passing, the parents, two brothers, James and Harold, and six sisters: Helen, Eva Belle, Ozella, Mary Frances, Margaret, and Margie, a grandmother, many other relatives, and a host of friends. The funeral services were conducted by Elder Frank McDonald, assisted by Elder O. C. Karlstrom, at the Saints' Church in Joplin. Interment was in Fairview Cemetery.

**CARR.**—Sarah Ellen Mann was born in Stanton, Delaware, October 27, 1873, and died at her home in Elk Mills, Maryland, January 7, 1931, after a lingering illness. On June 11, 1893, she was married to Harry H. Carr, and to them were born five children, two daughters and three sons. Surviving her are her husband; five children: Thomas M. of North Charleroi, Pennsylvania; Mrs. Wilhelmina E. Hubbert, Leroy, Delbert, and Audrey, of Elk Mills, Maryland; eight grandchildren; her parents, George S. and Emma J. Mann; two brothers, and six sisters. She was baptized a member of the Reorganized Church in Philadelphia, Pennsylvania, April 14, 1895, by Elder A. H. Parsons. The funeral services were held in Elk Mills, Maryland, Elder A. H. Parsons conducting and preaching the sermon. Interment was in the Cherry Hill (Maryland) Cemetery.

**HOSKYN.**—Gladys Ann Hoskyn was born at Oroville, Washington, February 10, 1911. In early childhood she moved with her parents to the Deer Lodge valley, Montana, where she has since made her home, beloved by all who knew her. She passed peacefully away the morning of December 22, 1930, in her twentieth year, leaving to mourn, her parents, Mr. and Mrs. W. J. Hoskyn, three sisters: Elizabeth Ann, Lillian Jane, Stella Jean, numerous other relatives, and a host of friends. Funeral services were conducted from the Saints' Church in Deer Lodge by D. L. Allen.

**REESE.**—Gomer Reese was born at Pittston, Pennsylvania, February 18, 1857. He moved to Montana with his parents in 1863, and settled in the western end of the Gallatin valley. December 23, 1875, he married Miss Chloe M. Moore, and to this union were born nine children, four of whom died in infancy or youth. Two sons and three daughters, with Sister Reese, mourn his departure. He has one brother living, Thomas Reese, Independence, Missouri. He was baptized November 12, 1876, by A. B. Moore, and was ordained an elder August 1, 1880, by W. W. Blair. When the Montana District was organized, in 1880, Brother Reese served as the first district secretary. He passed to his reward December 19, 1930, at his home in Bozeman. Funeral services were conducted by D. L. Allen.

**EDWARDS.**—Myrtle Etta Edwards was born November 12, 1880, at Geneseo, Illinois; baptized October 5, 1921, by John Edwards. She died December 28, 1930, at the hospital in Lancaster, Wisconsin, after a short illness. She was a faithful and efficient worker in the church, and will be very much missed. The funeral was conducted from the Methodist Episcopal Church, which was filled to capacity, the sermon by Elder Amos Berve. Interment was in the Brodsville Cemetery.

**KEYPORT.**—Mary Elizabeth Donaldson was born August 25, 1870, near Savanna, Illinois, and passed away January 28, 1931, at her home in Cameron, Missouri. She was married at New Hampton, Iowa, August 28, 1889, to William Henry Keyport, who passed away November 11, 1930. They resided the greater part of their life at Packard, Iowa, and moved to Cameron, Missouri, in the fall of 1923. To this union were born five children: Mrs. Maud Tackman, Clarks-ville, Iowa; Mrs. Mable Townsend, Battle Creek, Michigan; Mrs. Alfreda Smith, Winterset, Iowa; and two children who died in infancy. She leaves besides her three daughters, three grandchildren, two great-grandchildren; three sisters, Mrs. Anna Higlin, of Mount Carroll, Illinois; Mrs. Minnie Kirkey, of Hanover, Illinois; and Mrs. Clara Hennigh, of Ulysses, Kansas; and one brother, Charles Donaldson, of Larned, Kansas. On July 7, 1894, she united with the Reorganized Church of Jesus Christ of Latter Day Saints, being baptized by Elder W. H. Kephart. To this faith she remained true till death. She was always found at her post of duty, willing to make any sacrifice to forward the cause she so much loved.

**STROEBEL.**—Eva May Stroebel was born January 3, 1860, at Monroe, Wisconsin; baptized a member of the church July 25, 1919, at Portor, Wisconsin. Death came to her as a release from suffering January 21, 1931, at Peoria, Illinois. For almost thirty years she had suffered severely with rheumatism and at the time of her death was entirely helpless. She was a faithful member of the church, but could attend services only when some kind-hearted Saint brought her. Her husband preceded her in death. Surviving are three sons in Peoria and a sister in Chicago. The funeral was conducted by the Reverend Munns, of Peoria, at Boland's Undertaking Parlors. She was a daughter of the American Revolution, which organization assisted at the memorial services.

**TURNER.**—Luella May Turner was born February 10, 1881, at Wheeler's Grove, Iowa, and died December 5, 1930, at Chico, California. She is survived by her husband, Fred A. Turner, two sons, Lyle and Leslie, of Chico; her mother, Mrs. Stephen H. Opsal; and three sisters: Mrs. Irene Henry, of Oakland, California; Mrs. Mattie Uhl, and Mrs. Ethel Bailey, Chico. The funeral service was conducted by G. P. Levitt, and interment was in Chico, California. Mrs. Turner was baptized at Smithland, Iowa, by Elder F. E. Chort in 1896.

**DELONG.**—Editha Brooks, eldest child of Mr. and Mrs. J. Vardaman Brooks, was born in Kentucky December 7, 1849, and brought by her parents to Harrison County, Missouri, about ten miles from Lamoni, Iowa, when she was but six months of age. She grew to womanhood there and February 18, 1866, married Isaac Newton DeLong, who had lived a neighbor just across the Iowa line in Decatur County since 1851 or 1852. To them were born thirteen children, nine of whom survive: Mrs. Rose Manchester, Davis City; Mrs. Mulda

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Braby, Alonzo, John R., and Fred, of Lamoni; Mrs. Blanche Dexter, Independence, Missouri; Mrs. Josephine Weable, Leon, Iowa; Isaac Newton, Utleyville, Colorado; and Mrs. Eunice Atterberry, Lamoni. She was baptized a member of the church September 5, 1890, at Deepwater, Missouri, by I. N. White. Died January 14, 1931, having given to the world a life of service to others and of sacrifice. Left to mourn are five brothers, three sisters, five daughters, four sons, fifty-eight grandchildren, and sixty-eight great-grandchildren, besides a host of other relatives and friends. The funeral was conducted by T. J. Bell, of Lamoni, Iowa.

**GERRIE**—Sarah McLean was born in Fergus, Ontario, Canada, August 26, 1855. Married William Gerrie October 31, 1877, and to them were born four children: Euphemia M., William A., John F., and Harry J. She was baptized by Daniel Macgregor at Sauble Falls, Ontario, in 1899. Moved to Metiskow, Alberta, in 1910, where she lived until 1924, when she went to live with her son at Provost, Alberta. In October, 1930, she went to spend the winter with her daughter in Edmonton, Alberta, and on December 24 suffered a paralytic stroke. She had been frail for several years, and complications set in, taking her peacefully away January 17, 1931. Left to mourn are her daughter, Mrs. W. A. Cooper, Edmonton; one son, John F. Gerrie, Vancouver, British Columbia; four grandchildren, three sisters, one brother, and many friends. The funeral was held from the Provost United Church by the Reverend Charles Bishop, a dear friend and neighbor. Interment was in Provost Cemetery.

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Elbert A. Smith, Floyd M. McDowell, Associate Editors.

Leonard J. Lea, Managing and Assistant Editor.

Leta B. Moriarty and Leslie E. Flowers, Assistant Editors.

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Questions of church administration should be referred to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, The Auditorium, Independence, Missouri. Questions of church finance should be referred to the Presiding Bishopric, of the same address.

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Number 8

## Important Changes in Financial Program

The swiftly shifting economic and social conditions have necessitated in recent months readjustments in practically all organizations in order to meet the changed conditions. The character of some organizations permits a rapid adjustment, while others have difficulty in overcoming the inertia of momentum. In the latter class the church falls, and we will probably experience the hardships contingent upon such conditions. Several trains of circumstances and conditions have run together to present a perplexing situation. This situation the councils of the church have been facing and attempting to meet by careful analysis with resultant method of procedure.

The Appropriations Committee was scheduled to meet the first of December last, but the meeting was postponed; and later the date was set for February 12. Previous thereto the Presidency, Twelve, and Presiding Bishopric met, and the condition of the church and affairs in general were discussed at length as well as later in the meeting of the Appropriation Committee.

At the opening session of the Appropriations Committee, I as President of the church, announced that the resignations of Bishops Becker and Siegfried had been presented to me, and accepted; and that I had appointed to fill the vacancies Bishops L. F. P. Curry and G. L. DeLapp, these brethren having indicated their willingness to accept the responsibility.

These appointments were made with the idea of Bishops Curry and DeLapp bringing the results of a wide experience in business circles to the assistance of the Presidency and Bishopric in guiding the policies of the financial department in carrying into effect a program which was presented to the council by the President. Bishop Carmichael retains the position of Presiding Bishop. To this arrangement Bishop Carmichael has given his consent and promise of full and hearty cooperation.

The program presented by me is one looking to reduction of church debt and cessation of expansion in building, etc., until proper reserves have been established. It is well that I should here present to the church the program suggested. In presenting

the matter to the Appropriations Committee, and suggesting the reorganization of the Presiding Bishopric, I said:

The reorganization indicated in the foregoing should be had with the following objectives in view, here expressed in general terms, without attempt to elaborate or even suggest the details. These can well be left to the Bishopric to work out:

1. Enter upon a concerted and concentrated program of debt reduction, with the object of eliminating all interest-bearing credits, especially those held by persons or institutions other than our own members or concerns.
  2. Placing, as soon as possible, all notes, bills, accounts payable upon the basis of definite maturity, with suitable plan of amortization.
  3. With the reduction of the interest-bearing debt well under way, create definite reserves or surplus funds, and increase these reserves until the appropriations can be had on the basis of money or funds in hand rather than anticipated or probable income.
  4. To accomplish the foregoing it will be necessary to agree upon a non-expansion program until a large enough reserve has been created to justify resumption of expansion program.
  5. Limit all building to structures whose need is beyond question, and then build only as the money is in hand.
  6. Go upon a budget basis which will keep the appropriations within the limits which will make the foregoing possible.
  7. Reduce the overhead expenses of both field and local work.
  8. Reduce salaries and allowances of stipendiaries, always of course with specific factors in view and consideration.
  9. Convert into cash, holdings and properties now owned by the church but which are not needed or used for local or general church activities, as soon as is practicable without undue loss, and apply the proceeds to reducing the interest-bearing debt, especially where held by nonmembers.
  10. Reduce overhead at the general offices.
  11. Find work, church or otherwise, for many who are now drawing allowances for which little or no return is made.
  12. Increase the efficiency of all workers, departments, and offices, where necessary or possible.
  13. Refund the college endowment as soon as practicable, and invest it in a variety of securities of well-known safety.
- To reduce the appropriations to a point where there will be a margin to apply on debt retirement, basing the appropriations on the lowest probable income, will under present conditions be necessarily extended over a long period, and a span of a decade may be required to eliminate the debt and create the desired reserves.

This plan was discussed at great length, and by a unanimous vote was approved. And every member of the council pledged himself to the support of such program.

Acting from this basis, the Appropriations Committee approached its task, and as a result there has been a marked reduction of appropriations in all departments of the church work.

To meet the reduction, the work of some departments will for a time at least cease, and their tasks will be absorbed by other departments where possible and the work must be done.

As a result of the reduction of appropriations, the Joint Council of Presidency, Twelve, and Presiding Bishopric entered upon the difficult task of reducing the number of appointees. It has become necessary to release a large number of men, and these men in turn have the difficult task of readjusting themselves to changed conditions.

Together with this there will be a reduction in allowances, and salaries or wages, as well, in all departments, with a curtailment of expenses. In the many instances where approach to men and departments has been made with reduction of budget in view, there has been found a fine spirit of cooperation and cheerful willingness to make the readjustments, even though some hardship might be entailed.

The release of men from the appointment list will in many if not all instances throw a larger responsibility of work upon the local members of the priesthood; but I feel quite certain that the local men will respond with characteristic loyalty and devotion.

The adoption of the program above outlined in general means a distinct curtailment of expansion, and to this I have given my consent and promise of hearty cooperation in working for the objectives indicated. Our expansion has perhaps been too rapid to properly absorb and assimilate, and efforts now made to consolidate the ground gained will strengthen our position.

In a short time there will be forthcoming from the Presidency and Bishopric epistles and letters to the Saints which will further inform them on the program and plans.

We are in the midst of trying times; but we as a people have been tried before, and are, perhaps, all willing to be tried again; for the Lord tests his people before he imposes greater tasks.

As soon as the present Council meetings of the Presidency, Twelve, and Presiding Bishopric shall have finished their arduous tasks, the members of the Twelve will take the field, looking to a more compact and harmonious organization and larger activity of the local priesthood, branch, and district organizations, in a unified plan of work and progress.

F. M. S.

The road to success is filled with women, pushing their husbands along.—*The Prism*.

### Reflections of the Week

One of the most important items in this week's *Herald* is the article "Pre-Easter Missionary Activities," by F. H. Edwards of the Quorum of Twelve. Needless to say, every branch officer and indeed every parent should study the article carefully for local use.

\* \* \* \* \*

Many of the leading churches of the country are facing grave financial difficulties. Open expressions of their concern appear in church and other periodicals. Our church is no exception. "These are times that try men's souls." They have to decide frequently between the necessities of life and the obligations of religion that they acknowledge. And in many cases the most generous of people can give nothing because for the time they have too little for their necessities, let alone for their benevolences.

\* \* \* \* \*

Most people divide what they have as best they can to keep both church and home financed. It is a tribute to the work of the church that even in the hardest of times people will sacrifice to support it.

\* \* \* \* \*

"Brother Elbert's" Blue Pencil Notes have been prevented from appearing this week due to the unexpected length of this week's official communication, for which sufficient space was not allowed. The Notes will appear next week, and there will be plenty of space provided for them.

\* \* \* \* \*

Readers will note that the "Little Journeys" with the Editor in Chief have been shifted from the News to another department. This is for a purpose of our own.

The belief in God is here. I accept it not because it is proved but because it appears to me the best explanation of the universe of men and things which I can find. If the belief can be proved to be out of line with human reason—that is to say, if it can be positively disproved by irrefutable logic, I stand ready to surrender it. No such disproof, however, is yet in sight, and when it does come in sight it will travel upon basic assumptions which can not be proved. I shall always reserve the right to look both at the logic and the assumptions.—*Francis J. McConnell*.

## Fences for Christians to Straddle

By Evan A. Fry

"No man can serve two masters, for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon."  
—Matthew 6: 24.

A casual glance at the churches and church members about us today, or at the history of individuals and institutions of the past two centuries, will prove that ever since these words were uttered, and probably for centuries before that, man has consistently refused to believe that they were true, and has devoted his life to the task of trying to prove that he would be an exception to the rule—that he could serve God on Sunday and mammon the rest of the week. Occasionally the drab picture is illuminated by the life of some man or woman who takes this statement at face value and surrenders everything to Christ, but most of us ignorantly or willfully or carelessly try to maintain a position astride the fence so that we can get to either side conveniently as occasion demands. The world has an attraction for us that even religion and Christ and his church can not always successfully combat because of the deep-rooted love of worldly things in the hearts of the church's members, and too often the church and the cause of Christ are crippled and handicapped because its members are neither saints nor sinners; they are just ordinary, medium grade, lukewarm, fence-straddling Christians.

But let us stop being general and use some specific examples. Some men find themselves carried away by the quest for money. Day after day they work long hours, neglecting wife and family and home, and seldom or never going to church, or taking any part in the religious life of their chosen congregation. Oh, yes, they are interested in the church; they wouldn't invest their money in a town where there were no churches, but after six days of hard work and strenuous nervous activity they would much prefer to stay at home and read the funny paper and the sport page on Sunday morning. Time to pray? Well, no, not always; that is, scarcely ever. The wife takes care of that and sees that the children say their prayers every night, but they just can't find time to do it.

Of course money isn't the only thing that men can seek so assiduously that they forget God. They may seek power, or fame, or position, or influential friends, or postage stamps, or Chinese pottery—or, in fact, almost anything will do, if the man has an overwhelming hobby for it. Then, too, there are the people who profess to belong to a church, but who say that they must have a little recreation now and then; that they can't go to church all the time.

Very true; God never expected people to spend every spare moment of their time in church, but he does expect them to spend every moment of time in something which will make them better people—people more fitted for a life with other perfect souls in the land beyond. And it is just here that most people refuse to make their break with the world. They get the idea somehow that religion is a sort of dolorous and lugubrious process, and that every so often a really live person *must* break away from it all and hunt some excitement. I'll almost agree to that, but not without qualifications. Even religion—at least certain kinds of religion—can get very monotonous, and the man engaged in the most Christlike work is very apt to get tired of it. What he needs, however, is a change in the *kind* of work, not in the *quality* of it. He doesn't need to stop being good a while and turn bad just for the sake of variety. He can temporarily stop one kind of good works and seek out some equally good and appealing recreation which will leave him a better man, refreshed and renewed for the recurring labors of another day or another year.

It is in precisely this respect that many Christians make their big mistake. They have the idea that in order to shake off the boredom of religion they must approach the borders of wickedness, just for the sake of a little recreation and variety. Are you trying to serve the Lord in your daily work and Sunday worship, yet trying to serve mammon in your recreation? To be still more explicit—I have maintained for years, and shall continue to maintain, that theater going in itself is not an evil, but I do sadly admit that going to the average modern theater is more like serving the Devil than serving God. I have seen plays presented from the secular stage which were a benediction and a blessing from God—which did me more good and cleansed my soul more thoroughly than many a sermon could have done. But if I go to a theater seeking some recreation which will also make me a better Christian, I wonder whether I find it if I come away with vivid memories of glossed-over immoralities and lewdness and unfaithfulness and profanities and obscenities to haunt me through the coming weeks. If I attend a dance looking for some refreshing recreation for my soul as well as for my body, and come away with a mind intoxicated by savage music and a body inflamed by lust, am I serving God, or Mammon? There isn't time this morning to run through the list of things which Christians do which drive the Spirit of God far away from them. You can



probably name several which are bothering you right now. I'm sure I can.

The soul that wants to be truly happy must have given itself completely to God—must have cut all ties which bind it to a corrupt and sinful world. Dwight L. Moody used to tell a story of two men who came down to the waterfront late one night in an exaggerated state of intoxication, intending to get into a rowboat and row across the bay to their homes on the other side. They rowed all night very patiently and assiduously, only to find in the morning that they had not moved from their starting place. Daylight revealed that they had forgotten to untie the rope which held them to the wharf. When you began your journey to Christ and an immortal life in his kingdom, did you untie the rope, or will you wake up some morning to find that you are still tied to the wharf of this world?

### Pre-Easter Missionary Activities

*By F. H. Edwards*

By common custom among the various Protestant denominations, the pre-Easter season has come to be regarded as a time of intensive missionary activity. During these weeks the combined forces of the churches are being used to increase the number of church members. In all the larger cities of the United States, special effort is being made to promote great ingathering into active church membership.

Because of the background provided by this intensive activity, and for the special reason that the present industrial depression has made men peculiarly susceptible to religious influences, it is particularly timely that we shall observe the month preceding Easter as a period of special missionary activity throughout the church, in accordance with the instruction of the recent General Conference.

The brethren under missionary appointment will be actively engaged in their missionary duties during this period. Work along these lines can not be greatly intensified except as added experience enables the brethren to do better work in the same time and with the same sacrifice that they have hitherto put forth.

The distinctive call at this season is, therefore, for church-wide local cooperation in missionary endeavor. All the signs point to the coming of a great revival, and this revival will be hastened in the measure that we increase the missionary productivity of our local forces at this time. The church spread in the Roman Empire because of the testimony of the saints, and the book of Acts tells the story of this wonderful achievement. A new book of Acts can be written in our day if we will rise to

our opportunity. The power of God is in no sense diminished. He is depending on us.

One of the most successful methods which we have yet discovered for winning people to the church is to hold special classes for preparation for church membership. These classes can be held in any branch over a period of four to six weeks, and for one, two, or even three nights a week. Persons who have a passing acquaintance with the church or an undeveloped interest in its program should be urged to join these classes. The purpose of the classes should be to present in a constructive and inviting way the fundamental requirements of sainthood, and the material presented should of course be adapted to the needs of the people in the class. Some excellent outlines and suggestions for use in connection with these classes have already been published, as follows:

#### *Preparation for Church Membership (Adults), by C. E. Wight:*

Lesson One—Why Join the Church? (*Herald* for May 14, 1930.)

Lesson Two—The Functions of the Church. (*Herald* for May 14, 1930.)

Lesson Three—The Structure of the Church. (*Herald* for May 21, 1930.)

Lesson Four—The Philosophy of the Church. (*Herald* for May 28, 1930.)

Lesson Five—The Philosophy of the Church. (*Herald* for June 11, 1930.)

#### *Evangelism among the Young People, by John Blackmore, Department Journal, May, 1930:*

The Meaning and Purpose of Evangelism.

The Analysis of Our Faith.

Baptism Is Essential.

Outline of Lessons (8).

The Method of Evangelism (What to Do).

#### *Church School Evangelism for Primary and Junior Children, by Myrtle Weber, Department Journal, May and June, 1930:*

Discussion of Objectives and Processes.

What It Means to Be a Latter Day Saint.

The Story of Our Church.

How Our Church Serves and How We Can Help.

How We Can Be Disciples of Jesus.

The Church Services.

The Principles of the Gospel.

The Baptismal Service.

#### *General Articles:*

Suggestive Baptismal Service, by John Blackmore, *Department Journal*, May, 1930.

Our Program of Evangelism, by C. B. Woodstock, *Department Journal*, May, 1930.

Decision Day, by C. B. Woodstock, *Herald* for October 8, 1930.

In addition to the foregoing, considerable help can be gained from study of our outstanding tracts. These are also invaluable for personal study. Here is a selected list of tracts which can be secured from the Herald Office:

*The Angel Message Series:*

What Did Jesus Preach?	A Glimpse of the Govern- ment of God.
Faith in God: Is It Scien- tific.	The Apostolic Office.
Repentance.	The Moral Code.
Baptism in Water.	The Latter Day Work.
Baptism of the Spirit.	The Sublimation of Labor.
Laying on of Hands.	A Remarkable Church with an Unusual Mes- sage.
Immortality and the Res- urrection.	The Apostasy and the Res- toration.
The Eternal Judgment.	The Dollar Library.
Latter Day Saints, and What They Believe.	This is a selection of tracts numbering over thirty and containing subjects to cover the entire field with du- plications eliminated.
The Latter Day Glory.	
The Church of Jesus Christ.	
The Book of Mormon Veri- fied.	

For a more extended class study some of our books prove excellent texts. Among these are the following:

*The Old Jerusalem Gospel*, by Joseph Luff. An old-timer, but still extremely valuable.

*Joseph Smith Defended*. A very able presenta-  
tion.

*The Fall of Babylon*. An extensive treatment on  
the Apostasy, Reformation, and Restoration.

*Man Here and Hereafter*. A comprehensive study  
of the nature and destiny of man.

*The Call at Evening*. A splendid church novel  
for adult readers. Has been a major factor in  
winning many converts.

A further desirable method of evangelization at this time is the preaching of special "invitation" sermons on Sunday evenings. It is presupposed in preaching these sermons, however, that they have been preceded by informative missionary sermons such as are being delivered Sunday evenings in a large number of the more progressive branches of the church. It is quite unwise to invite people to accept the responsibility of church membership until they are well acquainted with the meaning of these responsibilities and eager to accept and discharge them.

Basic to any method of successful evangelism is personal invitation and testimony on the part of the membership of the church. During this pre-Easter period, then, Saints everywhere should be particularly active in personal witness regarding the work of the church and the saving power of the gospel.

Those to whom this witness is taken should be invited to attend services and should be followed up with tactful and intelligent persistence. Branch and district presidents will do well to reread the carefully written articles on the prospect list, published in the *Herald* for July 16, 23, 30, and August 6, 1930. These articles are available in pamphlet form from the Herald Office. The pamphlet on "*The Place and Meaning of Personal Evangelism*" (10 cents) should also be found useful.

During this period quite a number of people will probably become interested in church work but will not be brought to the point of decision. Do not allow these people to slip away from the influence which has been developed. Keep them coming to the services. Subscribe to the *Ensign* for them at the nonmember subscription rate of sixty cents a year. Visit with them socially. Loan them books and tracts. Keep the good work going: Your testimony may win another Paul or another Peter, for whose coming the church is waiting. Your class may build an important nucleus for the church in your city.

## Social Aspects of the Message of Jesus

By A. B. Phillips

(Continued from the *Herald* of February 18, page 152.)

### 13. Social Significance of the Church

The program of Jesus was of such universal and far-reaching importance that it must be promulgated and maintained by the organized cooperation of its adherents. The laws of nature show that all of the forces of God are admirably organized for their intended purpose. The Savior could not adapt the political or social organizations of the world to his use, for they were in opposition to the spirit which must actuate his people in all of their relationships. His followers—the called-out ones, the church—must function as a united and mighty society, with power to regenerate and transform men into new creatures having new ideals, new vision, and new purposes.

Jesus provided for the church to represent him and to function as the visible family of God on earth. It must, therefore, be organized flexibly enough to reach every problem, yet strong enough to sustain the many burdens it must bear, and so efficient in all of its varied activities that the well-being of man and the growth of the kingdom should be promoted. It must be aggressive in giving to all men the transforming message of life, or it will become like the salt that has lost its power to season. Its great responsibility to society is revealed in the admonition:

Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it

under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—*Matthew 5: 14-16.*

To the extent that the church has failed to recognize its great social responsibility to be the light of the world, to that extent its light has become darkness. It was the divine power of the church to bear witness that Peter exemplified when he declared, "Thou art the Christ, the Son of the living God." Jesus himself declared that Peter received it as a revelation from God, and solemnly affirmed:

I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—*Matthew 16: 18.*

The power of the church to convert the world and promote the new social order is dependent upon its own social solidarity and whole-hearted support of the Master's program. Our Lord was deeply concerned for the unity of his people, and earnestly prayed:

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.—*John 17: 21.*

The Savior knew, however, that even in his church the imperfections of human nature would be manifested, and the church must therefore at times deal with them in order to preserve the discipline and fraternity of the body. For this reason he directed that one who refused to be reconciled with his brother should be accountable to the church, upon which he conferred remarkable powers to represent the kingdom of God on earth. Concerning the incorrigible member of the church he commanded:

But if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.—*Matthew 18: 17, 18.*

The social powers of the church are here made evident. If unregenerate, unsocial, and disruptive forces were permitted to contaminate the body, it could never accomplish its mission among men. He who will not fraternize and cooperate with the church can not obtain or appreciate its benefits, and is not in reality consecrated to its divinely ordained program, or converted to its social precepts.

#### 14. *The Social Law of Gathering*

Inasmuch as the church was made the divine nucleus of God's kingdom on earth, it must bring together such individuals as are able and willing to be assimilated into the body. The principles which Jesus taught are attractive to those who possess the qualities which God can use for this purpose. Therefore the proper presentation of his message by a unified church should bring together a body of peo-

ple who will work faithfully and in concord to accomplish the work divinely intrusted to it. The nature of the message itself tends to bring into the fraternity of the body such as shall be fit for the kingdom of God.

The law of church association demands that the members of Christ's body shall be welded together in devotion to his ideals and program. This devotion is the soil in which thrives the greatest social principle known to man, the love for each other which Jesus both taught and exemplified. It produces an equality and a bond which is closer and stronger than death, which manifests the spirit of the Savior's admonition:

But be not ye called Rabbi; for one is your Rabbi, and ye are all brethren. And ye shall not call yourselves Father on earth; for one is your Father, who is in heaven. And be ye not called guides; for one is your Guide, the Messiah. And the great one among you shall be your servitor.—*Matthew 23: 8-11, Syriac Version.*

It is the spirit and bond of this association which brings the very presence of Christ, and is the required condition of his promise:

Where two or three are gathered together in my name, there am I in the midst of them.—*Matthew 18: 20.*

Those who are in harmony with Christ possess the basis of harmony with each other; and thus form a concordant body. This is the divine foundation on which his people are brought together, concerning which he declares:

He that is not with me is against me; and he that gathereth not with me scattereth abroad.—*Matthew 12: 30.*

It was the purpose of Jesus to gather together his people. Before he finally declared the rejection of the Jews, the high priest Caiaphas was permitted to prophesy and declare concerning it:

Being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together the children of God that were scattered abroad.—*John 11: 51, 52.*

That this is a part of the program of our Lord was clearly indicated in his solemn lament over the rejected Jews, in which he declared:

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!—*Luke 13: 34.*

The social program of Jesus will not be completed until the gathering of his people is accomplished. He refers to it as a great consummation, saying: "They shall gather together his elect from the four winds, from one end of heaven to the other."—*Matthew 24: 31.* This great work shall finally bring in the kingdom of God triumphant, and shall be crowned by the glorious reign of the King of kings and Lord of lords, when all his people at last are ready for his coming, of which he says:

Whithersoever the saints are gathered, . . . thither will the

remainder be gathered together. This he spake, signifying the gathering of his saints; and of angels descending and gathering the remainder unto them.—*Luke 17: 37, 38, Inspired Version.*

Thus in fulfillment of the Beatitudes of Jesus, the pure in heart, the poor in spirit, the peacemakers, and the meek, shall inherit the kingdom where pride, arrogance, and selfishness can not enter.

## Hot Drinks

By H. O. Smith

(Continued from the *Herald* of February 18, page 153.)

### *My Own Experience*

I have proved to my own satisfaction that the Lord was right when he said hot drinks are not good for man. As I said in the beginning of this article, I was raised by parents who believed in the Word of Wisdom according to its literal interpretation, and while my mother used these beverages moderately, my father never touched them, and I hardly knew what they tasted like. I did take a cup of tea occasionally when having a sick headache, as it would relieve me, but as a beverage they were taboo. When I became a man, or to that age that I could make a hand in the field, I hired out to a neighbor whose wife was an expert coffee maker, and she gave me a cup for my morning meal as regularly as the morning came. I soon found out from experience that it was not good for me, and told the lady that I would not drink it any more. She thought to tempt me into breaking my word and set the cup of coffee at my plate every morning for one week, but I refused to touch it, although God knows I wanted it, and wanted it bad. At the seventh time, the lady picked up the cup untasted, with the remark: "I will not tempt you further, but I wish I had your resolution." For a month or more, no matter how heartily I might eat of the morning meal, I felt as though I had not eaten breakfast. This feeling would pass away about eleven o'clock, but the next morning it was back again. After it finally passed away, so far as daily recurrence was concerned, it would return at times with an intensity that was almost irresistible, but I persevered, and it finally left me entirely. This experience does not come with any of the other so-called "hot drinks," such as cocoa, chocolate, Postum, and so forth. I can drink these beverages for a year and break them off immediately, and feel no bad effects. However, I seldom indulge in even these, as I do not think that they are of any special benefit. They are considered foods, however.

Foods may be distinguished from stimulants in this way: One food will take the place of another food. If I do not have enough bread to satisfy my

hunger, I can supply the need with potatoes, meat, or any other food, and not feel lacking in something. But with stimulants it is different. A man may stuff himself with food, but if he is in the habit of smoking, he fills his pipe, lights his cigar or cigaret, often before he leaves the table. If he is addicted to the use of coffee, tea, or liquor, his meal is never complete without them; no amount of food will take their place. One form of stimulant will not take the place of another form of stimulant. The tea drinker must have his tea, the coffee drinker his coffee, and so on.

### *The Moral Phase*

Of this phase of the question Winfield S. Hall, M. D., of Northwestern University Medical School, says:

Let us discuss briefly this question of sense gratification. There are five senses: The tactile sense, the sense of smell, the sense of taste, hearing, and vision. Animal organisms in general, including man, are endowed by nature with these senses for particular purposes; for protection from danger, for the discovery, selection, and procuring of the proper food, drink, and air; finally, for increasing the happiness or well-being of the race; that is, of the associate, and especially of posterity. The use of these five senses in the pursuit of any or all of these objects always results in their higher development. The exercise of any power or attribute of the body in a legitimate use gives the animal pleasure, an exhilaration, a consciousness of gratification. This experience of pleasure is nature's compensation for activity. Man has become very ingenious in devising means for sense gratification. It may be stated as a general principle limiting self-gratification that *those forms which benefit the individual benefit the race, while those forms which do not benefit the individual injure the race.* And how will the useless gratification of sense injure the race? By adding to the moderate influence of heredity the very strong influence of environment; the two factors working together to make the following generation less resistant to temptation.

Students of humanity and society tell us that the race is more important than the individual, and that the great problems of society are those which deal with the comfort or well-being of the race. If this be true, it must follow that *any act which benefits the race is legitimate and to be encouraged, while any act which injures the race is illegitimate and to be discouraged.*

If we accept the premises, it leads us inevitably to the conclusion that even the moderate use of tobacco by adults is to be discouraged, though we view the question from the standpoint of the physical effects alone. If we are to bring in questions of *aesthetics, of the greatest good to the greatest number, of economy, etc.*, we would be repeatedly led to the same conclusion: *that the moderate use of tobacco by the adult is to be discouraged.*—Tract on "Tobacco," pages 10, 11.

It is true that Doctor Hall is talking about the effects of tobacco, but the same thing may be said of tea and coffee. I shall give two instances, one of each. The *New York Medical Journal*, several years ago, published the following:

When the Europeans first visited New Zealand they found the natives the most finely developed and powerful men among the Islanders of the Pacific. Since the introduction of tobacco, for which these men developed a passionate liking, they have, from this source alone, become decimated in num-

bers, and so reduced in stature and physical well-being as to be altogether an inferior type of men.

And the following on the question of tea and its effects on the future generation:

A writer in the *London Telegraph* contributes some interesting suggestions to the discussion, and takes the ground that nothing has more seriously injured the health of women of the working classes than the cheapening of tea. He adds, "I have no hesitancy in saying that it is the constant drinking of strong tea which makes the women of our toiling masses delicate, and their children anæmic; for not only do these latter inherit that weakness from their mothers, but become ever greater sinners in this direction than their parents."

This same writer, and in the same article, says: "Many warnings have been given against tea intemperance, especially if the tea be iced." This seems to indicate that iced tea is more injurious than warm tea, and furnishes another evidence that it is not the temperature that is especially hurtful.

The two incidents above quoted seem to place tobacco and tea, at least, in the same class, both hurtful to the human system, and an indulgence in their use unfits one to become a father or mother in the fullest sense. And if it unfits one to function fully in this, would it not hinder the fullest exercise of one's faculties along all the lines of activity. I think there is a great temperance lecture in the incident that is related of the eminent European surgeon, Doctor Lorenz. It is said that at one time when he visited this country, and a banquet was given in his honor, wine was served at the table, but he refused to partake. When he was asked if he was a total abstainer from such beverages, his answer was:

I can not say that I am a temperance agitator, but I am a surgeon. My success depends upon my brains being clear, my muscles firm, and my nerves steady. No one can take alcoholic liquors without blunting these physical powers which I must keep always on edge. As a surgeon I must not drink.

Here is the crux of the whole matter. If indulging in tea, coffee, tobacco, strong drinks, or any other form of narcotics, lessens our powers, physically, mentally, or spiritually, and the consensus of opinion seems to indicate that they do thus affect us, the one who indulges in these things is not serving God with all his might, mind, and strength. It would be well for all Latter Day Saints to think of the answer that Doctor Lorenz made to the inquiry if he were a total abstainer. Surely our work as spiritual advisers is as important as the surgeon's. The surgeon deals with the body, while we deal with the soul's welfare, and surely it is important that we keep our faculties always on edge.

It would be well, too, if we would always remember the principle laid down by Doctor Hall, and given before: "It may be stated as a general principle limiting self-gratification that *those forms which benefit the individual benefit the race, while*

*those forms which do not benefit the individual injure the race,*" and govern ourselves accordingly.

I am not a crank. I am not a fanatic. Cranks and fanatics do not deal in cold facts. I do, however, want to see God's word regarded and honored. And if the Word of Wisdom is God's word, I would like to see it obeyed. I believe that God's commands are given to us because he wants us to get the most out of life. It is a manifestation of his great love for us. Surely we should be grateful to him for this manifestation, and avail ourselves of the knowledge he imparts to us, whether it comes by way of command or advice. Any other course is bound to result disastrously. This is just as inevitable as that night follows day.

## The Story of My Life

### II. FIRST CONTACT WITH THE CHURCH

By Arthur Leverton

As told to Nellie Andrew and Illa Brown.

(Continued from the *Herald* of February 18, page 154.)

The following summer we had preaching, class meetings, and Sunday school, and I took an active part in the last two. One Sunday, returning from Sunday school and class meeting, I was invited by Mr. John Dent to go and take dinner with him and another gentleman by the name of Kirk. After dinner Mr. Dent and Mr. Kirk entered into a scriptural conversation, the principal topic being the signs following the believer. After considerable discussion on the subject, Mr. Dent made the remark: "Why don't the signs follow the believer nowadays?" to which question no reply was made by Mr. Kirk. Disappointed at not having the question answered, I spoke up and said, "I will tell you what I think about the matter. I think if you can find the true believers in Christ Jesus today, you will find the same spiritual signs following them." To this answer my older brethren seemed astonished, but after a moment's pause Mr. Dent said, "Well, I don't know, but I think Arthur is about half right."

The next winter, 1859, I took a job of cutting down twenty acres of heavy timber from a man by the name of Hartwick, he giving me my board and a span of colts for pay. I completed the entire work without any help, took the colts home, and gave them to my father. The following summer I worked for farmers, but when winter came on I went to work in the lumber woods. Here I soon drifted with the tide in the river I had set sail upon, with one exception, and that was drinking liquor, and the temptation was very strong to lead me off in that direction. But the dead past would come to life,

and the covenant I had made would come up anew before me, and then I would say: "No, I will not follow the drunkard's steps." From the lumber woods I went to work in the sawmill, working in all the departments of the mill, from tail sawyer, to head sawyer, and from fireman to engineer. Up to this time I had helped my father pay off the debt on his small farm, clear it up, and build a barn, having faith and confidence in God that if I did what was right with my parents the Lord would bless me in future days. But I don't wish to convey by the above statement that I was trying to live a life devoted to God. Oh, no! I had become reckless as regards to religion, and very sinful; I had contracted the very bad habit of swearing and taking the name of God in vain.

About this time, 1864, I left home with the intention of doing something for myself towards getting a future home. Before leaving home I gave my folks all the money I had, save fifty cents.

About this time the Latter Day Saints had held services in the neighborhood of Mr. Elgin, viz, Louisville, seven miles east of Chatham, and a number in that vicinity had joined them. The excitement was running high. The "Mormons" was what they were called, and of course we thought that was just what they were. During the summer the neighbors were called out to do statute labor, the so-called Mormons with the rest. It was only a short time after we met on the work before the discussion—or I should call it persecution—of the "Mormons" commenced and was kept up all day. It pleased our pathmaster, for he was bitter against them, and so long as we were giving the "Mormons" "Hail Columbia" he did not seem to care whether we were doing any work or not, and we young fellows soon took in the situation. As I had read *Female Life among the Mormons*, I seemed to be a little better posted than the rest, so I confess I took a very prominent part in the discussion, though not because I had any ill-feelings toward the "Mormons" or cared in the least what anybody believed or how they worshiped God. If they were pleased, I was satisfied. The main object was to get the best of the pathmaster, and we got it. But just before quitting work in the evening, Mr. John Traxler (one of the so-called Mormons) and I were talking, when all at once he stopped work and looked at me very earnestly and said, "Young man, you have had a great deal to say today about the Mormons, but I will be mistaken if I don't live to see the day when you will be a Mormon, as you call them." I made light of the idea, of course, but an old Negro who was close by and had not taken any part before spoke up and said, "I have been out to hear those people preach, and all I have to say they preach more Scripture than any other people I have ever

heard." This statement made an impression upon my mind that never could be eradicated, and from that moment I made up my mind that if I ever had an opportunity to hear them preach, I would go and hear them.

Immediately after leaving those parts, I came home and went to work in the lumber woods hewing timber, etc. During that fall and winter the dancing parties were my craze. My time and finances were greatly taken up with the dances. Towards spring a man by the name of Mr. Hooper, a Methodist minister, conducted a protracted meeting in the neighborhood, and, as my inclinations always did lead to a better life, I finally attended those meetings and joined the Methodist Church. I continued with them until I was married. Then I entered another sphere of life, having married Mary Porter, the only child in the family, on the fourth day of May, 1868.

After my marriage I commenced to investigate the doctrine of baptism, as I became quite unsettled on that point, and at a district meeting they put me on the Methodist plan as an exalter. That rather agitated my mind, as I did not think I was a very competent man to go on preaching to others. That led to a deeper investigation, and I commenced reading other writings on the matter. The minister and I had several discussions on the subject. The further we went, the more he convinced me immersion was right and affusion was wrong. Consequently, in October I made application to the Baptist Church to be baptized, thinking I was getting nearer to God and would enjoy a greater measure of his Spirit. But I was disappointed, with the exception of being in harmony with the law of words, and my spiritual experience did not increase any. Then I thought I was clear of preaching. I did not feel confident. But to my surprise, the Baptist authorities announced that I would fill a certain appointment that they had for preaching. I was quite displeased with this, but there was such a large gathering that I did not like to disappoint them, so I filled the appointment, giving the authorities to understand that I did not want to do that any more. They wanted to know why. I said, that the authority of preaching became a question in my mind. I had had no call from God to preach the gospel, and it occurred to my mind that no man has a right to preach unless he is called of God.

(To be continued)

### "Thy Garden Fair"

"Go make thy garden fair,  
Thou workest not alone,  
For he whose plot is next to thine  
Will see and mend his own."

—Selected.



## Little Journeys with the Editor in Chief

To Lamoni

On Thursday night, January 29, in my home, my daughter Lois and I were entertaining a life-long friend and his companion, and a pleasant evening was in progress of development. The telephone rang, and on answering it the voice of Brother John F. Garver from the other end of the line said: "Fred, my wife has just telephoned me from Lamoni and told me that the old Brick Church is burning—the roof has just fallen in."

Well, not pleasant news that! It came as a distinctly disruptive factor in pleasantries and social amenities; yet we must at times, aye, often, carry on with smiles when frowns might more nearly represent our feelings. But I had a pleasant evening of reminiscence and chat, anyway.

Later in the evening another telephone call brought the news from another source. This time it was Bishop DeLapp, calling from Lamoni. "Come and cheer us up," was the chief message. So next morning after a conference with some of the brothers at the Auditorium, it was decided that some of us from headquarters should go. After hasty preparation and a busy few hours at the desk, and about three o'clock in the afternoon of Friday, the 30th, Brothers A. Carmichael and John Garver and I left the Auditorium in my Nash car, and laid a course north towards Lamoni. We had decided to go by way of Highway 69, so went first to Courtney, a village just north of Independence, lying at the foot of the Missouri River Bluffs on the south side of the bottoms. Then over a badly pitted but graded road across the bottoms, to what is termed the New Liberty Bridge, built a short time ago over the river.

A toll was collected from us at the bridge. I am, perhaps, not different from many other persons in having a dislike for tolls, either road or bridge. Just how that dislike was formed I have never analyzed. But as Brother Carmichael paid the toll this time, the resentment was not so strongly stirred. Some day, however, the State may buy the Liberty Bridge and make it a free passage one. It may be that such objective was in view by the builders.

The short distance from the bridge to Liberty negotiated, we entered Highway 69 and were soon rolling rapidly along an old macadam road, but one in splendid condition, towards Excelsior Springs. Between the Springs and Cameron, because of road construction being in progress in places, bridges and fills, some short detours were made. Everyone knows what to expect on detours. But they were "not too bad," as a Canadian would say.

A brief stop for gas was made at Cameron, and then onward. But I will not here attempt a description of the journey in detail. Suffice it to say that with a good "slab" of concrete most of the way, and the dirt roads in good condition because of an extraordinarily mild and dry winter, we made good time all the way. To us who had been reared on the prairies of the great Mississippi Valley, in Iowa, remembering as well we might the rigorous winters, the snow, and ice, and keen cutting winds, it seemed a remarkable experience to be riding swiftly along a clear highway, no snow in sight on a day at the close of January with car windows open, no overcoats on, and with a gentle wind, almost balmy, blowing. No wonder we could make good time. So Pattonsburg, Bethany, and Eagleville were laid behind the swiftly moving Nash, and we were at the State line. Familiar ground here, to Brother Garver and me, old-time ball players and fans.

And as I entered the town of Lamoni on its southern border, over a smoothly laid concrete road, graded according to modern engineering principles and methods, I could not but contrast the road conditions with some I recalled. I quite well remember the clay hill south of town, short, steep, and slippery, which in rainy and wet weather was such a task to negotiate, either up or down.

In on State Street, we determined to go at once to the

church offices in the town center; but as we crossed Sixth Street, we could not refrain from taking a look in the direction of Clark and Sixth Streets. Just a mass of crumbled walls over which rose the thin smoke of smoldering ruins.

From the moment the news of the burning of the church reached me, I found a constant tendency for thoughts to turn to the experiences of earlier days, and on the trip many instances of the past connected with the Brick Church and earlier days were commented upon. So as I nosed the Nash into the curb across the street south from the church offices, at the corner of Linden and Main Streets, is it any wonder that the brick wall of "White's Store" was for the moment metamorphosed by memory into the red wooden wall of "Tom Teal's store" of 1881? The time of putting the front wheel against the curb that day was about 5.40. We had reached Lamoni without delay. At least quite a number of people think there was no delay on our trip, despite our asseverations that several detours delayed somewhat. I was interested in noting that the odometer showed a distance from the Auditorium to Lamoni center of about 130 miles, the shortest distance I ever remember of traveling between the two towns. When 69 is completed, the distance will be somewhat shorter yet.

Well, up the stairs into the church offices, we were soon in conference with Brothers Thomas, DeLapp, and others of Lamoni Stake. About what were we talking? Why ask? First we from the south wanted to learn what we could about the disaster which had destroyed a well-known landmark. And then the chief theme became, What shall we do? And so plans for future activities were discussed in their general aspects. It was evident in a very few moments that if we were to judge the Lamoni Saints by the officials with whom we were discussing the situation, the moments of grief and confusion consequent upon the shock of the disaster to the community, were soon followed by an adjustment to the situation which gave everyone a forward-looking attitude. "We have had a severe blow by misfortune; but to grieve over our loss will not meet our present needs. So let us to work and make the best of a bad situation." Such seemed to be the spirit we found in the men of the stake, and such we later discovered is the spirit of the entire group. Of course there may be some few exceptions to this, for there are always some in whom pessimism and other factors work to develop a spirit of gloom and foreboding.

It was apparent, however, that for the moment the work of the branch was quite deranged; but with the high school auditorium, the Coliseum, Zimmermann Hall, and other places made available for meetings, classes, etc., it would be only a short time before the officers could have activities following about the usual course.

I almost forgot here to tell about one other official we found at the church offices. It was Brother Gleazer. He had been holding a series of meetings in the Brick Church and had a meeting scheduled for eight o'clock Thursday night. The fire was discovered somewhere about seven o'clock. Brother Gleazer wore his usual smile, but there were evidences of the strain the occasion had put him under. He has gained a new distinction by the disaster. He is the man who preached the last sermon in the old church. "So," says Brother Gleazer, "my name is linked now in history with that of Brother W. W. Blair, for he preached the first, at the opening." I wonder how many sermons by how many men were preached in the interim between those two occasions!

Repairing to a table in Gibson's Cafe, we continued to discuss the situation. Also plans were discussed for the "meetings" arranged for Friday, Saturday, and Sunday. Brother Gleazer's meetings were temporarily interrupted, and we learned that a mass meeting had been called for that night at Zimmermann Hall, the college gymnasium. Lamoni may well consider herself fortunate that so commodious a building is available.

Well, at the appointed hour, or a little before, we went "out on the hill," and by the time set for the opening of the

# CHURCH WORK AND SERVICES

## Send for Primary Worship Programs

Due to the demand for *Herald* space to be used for adult materials, the Kindergarten and Primary Worship suggestions were not printed in these columns for February. In response to a number of requests, however, typewritten copies of the programs were prepared and sent out to children's division leaders who were depending upon them.

We are very anxious to supply this need and will send out programs for March on request. Perhaps when we know the extent of this demand, we can plan in a more satisfactory way to supply the materials. Send a two-cent stamp for postage. THE DEPARTMENT OF RELIGIOUS EDUCATION.

## Certification in January

By C. B. W.

Certificates in Religious Education and Leadership are awarded in January and July of each year. This plan makes possible the stimulation of a number of students in each branch to complete their preparation to qualify for one of the three grades of certificates at these stated times. It is urged that the certificates be presented with dignity and appreciation at a time and place most appropriate in the district.

The three grades of certificates represent, respectively, 150, 300, and 500 hours of personal study and effort in preparation for efficient service as a teacher or leader in the fields of religious education. The plan serves to stimulate and direct our study and to begin to standardize the elements of our training program.

Certificates were awarded in July, 1930, as follows:

Joseph Bates, Senlac, Saskatchewan, Gold Seal.  
 Clarence L. Bruno, Denver, Colorado, Gold Seal.  
 Floyd Engstrom, Colorado Springs, Colorado, Gold Seal.  
 Ruth Minkler, Lorain, Ohio, Gold Seal.  
 Mrs. L. R. Wells, Dallas, Texas, Gold Seal.  
 H. E. Winegar, Denver, Colorado, Gold Seal.  
 R. J. Crayne, Kansas City, Kansas, First Grade.  
 Gracia Robinson, San Antonio, Texas, First Grade.  
 Mrs. F. J. Gerber, Kansas City, Missouri, Second Grade.  
 Mrs. Mary Tubbs, Freesoil, Michigan, Second Grade.  
 In January, 1931, the following certificates have been won:  
 Mrs. Chattie Everett, Dallas, Texas, Gold Seal.  
 Mrs. S. N. Gray, Joplin, Missouri, Gold Seal.  
 F. W. Kendall, Anaconda, Montana, Gold Seal.  
 Mrs. Letha M. Tilton, Fort Collins, Colorado, Gold Seal.  
 Mrs. Anna K. Ward, Barberton, Ohio, Gold Seal.  
 W. T. Wellman, Omaha, Nebraska, Gold Seal.  
 E. R. Davis, Moline, Illinois, First Grade.  
 J. R. Epperson, Council Bluffs, Iowa, First Grade.  
 Hazel L. Minkler, Wellington, Ohio, First Grade.  
 Mrs. F. L. Waters, Kansas City, Missouri, First Grade.

We take this occasion to recognize the worthy attainment of those listed above. Their effort represents much earnest, personal application to study, and self-sacrificing devotion to

meeting a large and representative audience was seated in Zimmermann Hall awaiting whatever messages might be given them by the speaker or speakers. That Lamoni audience is quite unique. I want to say something about that uniqueness in my next.

February 8. At home.

F. M. S.

the teaching work of the church. By no means should the receiving of a certificate mark the close of preparation and growth in service. It is but a step to yet higher and better things. The period of training represented is but an introduction—a mere entry into the vast field of possible achievement.

We wish for those whom we honor, above, the further joy of continued growth through study, and the happiness of a life of service in the church, made more happy because of the enlarged vision, the greater control, the enriched knowledge of materials and means, and the acquired skill which comes through consistent training. We commend these leaders to the confidence of the Saints in their several localities when their service is rendered in a spirit of love, exemplified by the Master Teacher of all men.

## Worship Suggestions for Use in the Children's Division

By M. A. W.

Printed programs often become stiff and stilted unless wisely adapted to the needs of each particular group. To be truly meaningful to the children, programs must be carefully and prayerfully planned, with a specific group of boys and girls in mind. General programs are helpful only in so far as they serve to stimulate the leaders and give suggestions as to some usable material and direct where it can be found. It is the privilege and opportunity of each leader to experience the thrill that comes in the thinking through and the arranging of materials for her own group. Appreciating the truth of the foregoing facts, for the month of March we are giving in skeleton outline a form or type of service that allows for worship and pupil participation. Do not feel that it is necessary to follow the outline precisely, but shift and rearrange as seems best.

We suggest that you use as the theme for the month of March: "*Looking for the Beautiful.*" Stories, songs, and other necessary materials are suggested, by means of which the theme can be carried out through the month.

It is urged that the children meet with the adults on the first Sunday of each month to partake of the sacrament.

### A Suggested Type of Service

Theme: "*Looking for the Beautiful*"

Instrumental music.

Call to Worship. (May be read by the leader, by a Junior, may be repeated in unison, or may be used as a responsive reading.)

Song.

Prayer. (May be offered by leader, by a junior, or take the form of a sentence prayer, where the leader makes a brief prayer and is followed by any number of the boys and girls, each in a sentence prayer.)

Offering Service. (Music may be softly played during this service. Let Junior boys take the offering. Offering may be brought to the altar and a blessing asked on it by the leader.)

Song, or solo, duet, reading, dramatization, or teaching of a new song by use of a hymn story or pictures.

Sermon Talk.

Song, or special number by boys or girls themselves or by a guest.

Story.

Closing Song.

Benediction—by the leader or a junior.

### Suggestive Materials

Instrumental Numbers:

"*Largo*," by Handel.

"*To a Wild Rose*," by MacDowell.

"Spring Song," by Mendelssohn.

Calls to Worship:

"Holy, Holy, Holy," *Zion's Praises*, 131.

Psalms 122: 1; 100: 4 (end with word *praise*). Matthew 22: 37, 38.

A response:

Leader: Psalm 95: 6, 7.

Response: Psalm 51: 15.

Songs (from *Zion's Praises*):

"Holy, Holy, Holy Is the Lord," No. 26.

"Come, Learn of the Meek and Lowly," No. 7.

"We're Marching to Zion," No. 37.

"Sweet Are the Promises," No. 41.

"Praise," No. 87.

"Stepping in the Light," No. 100.

"Be Pure in Heart," No. 103.

"Look for the Beautiful," No. 147.

"The Old, Old Path," No. 207.

"Joyful Easter Bells," No. 229.

Pictures for your room:

493 "The Lake," by Corot.

801 "The Christ" (detail from Christ and the Doctors), by Hofmann.

802B "The Christ" (detail from Christ and the Rich Young Man), by Hofmann.

618 "The Shepherdess," by Lerolle.

484 "Spring," by Corot.

These pictures, if all ordered at same time, may be purchased from the Perry Pictures Company, Malden, Massachusetts, at 10 cents each; size 10x12 inches.

Topics for Sermon Talks:

Seeking and Finding the Beautiful—"Look for the Beautiful."

Beautiful Savior—"Think of the Beautiful."

Helping others to find the Beautiful—"Talk of the Beautiful."

Zion the Beautiful—"Live for the Beautiful."

Stories:

"Jesus, Our Heroic Master," *Knights of Service*, by Bradshaw, page 9.

"The Great Stone Face," *Knights of Service*, page 121.

"The Statue in a Calico Dress," *Stories for the Junior Hour*, by Demerest, page 94.

"Where Love Is, God Is," *Rules of the Game*, by Lambertson, page 188.

## Creating after the Image

By J. E. Vanderwood

While perusing the *Note Book* of Elbert Hubbard a few days ago, I read this statement: "Man, like Deity, creates in his own image." This is scientifically true, and perhaps unfolds more to the thinking mind than the average reader would at first suppose. It may be more fully illustrated in this manner: A group of writers assembled one evening for the purpose of discussing the merits or demerits of the productions of their group, and after a short poem had been discussed for some time a lady said to a certain man, "Did you write that poem?" He, in order to draw the matter out more clearly inquired, "Why do you ask me that?" and the answer came, "It expresses your personality." Yes, man, like Deity, creates in his own image, and whether he is conscious of it or not, he

is revealing his own likeness in all that he does or says here. When I read the message of a friend, I do not need to look for the signature, for the production itself reveals the image of the one who has written it, and what is true of literary productions is also true of any other form of creative work. The image of the creator is discovered in the thing he has created.

Whether we know it or not, we are constantly creating the world in which we live and move and have our being. By this I mean the social, the intellectual, the moral condition around us. We attract to ourselves the things that are akin to us. The disagreeable man is constantly finding a disagreeable world, while the cheerful, pleasant man is discovering a cheerful, pleasant surrounding. The grouch is beset on every hand with unpleasant conditions, while the agreeable man is attracting to himself pleasant surroundings and pleasant associates. Man is just as certain of coming into his own as the sun is to rise and set again. The language of the old Hebrew prophet which says: "Be sure your sins will find you out," has more than a theological meaning. Not only do one's sins find him out, but his virtues do also. It is scientifically true that man must reap the fruitage of his planting in life. No amount of sophistry can change it, the law of the universe is the law of compensation, so when I receive back what I have given out I must remember that I am sharing in the thing I have been creating.

The negative man defeats himself; he destroys his own foundation by trying to destroy that of another. The constructive man makes safe his own position by simply pursuing the course of right and letting the error of others reach its own destruction. He who would subdue others will himself be subdued, and he who would protect others will himself be protected. Elbert Hubbard has expressed it thus:

Force expends itself and dies; every army is marching to its death; nothing but skull and skeleton fills helmet and cuirass; the aggressor is overcome by the poison of his pride; victory is only another name for defeat; but the Spirit of Gentleness and Truth is eternal.

When men come to discover the real import of this statement, they will come to create a much better world about them, because they will be much better men, and we are reminded again that man, like Deity, creates in his own image.

The folks who keep on sawing wood in all kinds of weather, are the folks who have the biggest woodpile at the end of the season.

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Toronto, Ontario

January 18 the Toronto and North Toronto Branches were amalgamated, at the opening of the new church on Bathurst Street at Saint Clair Avenue. The church was tastefully decorated with lilies and palms, generously provided by a corps of active deacons. Visitors approximating one thousand, and representing fifty different towns and cities, from Vancouver on the west to Ottawa on the east, and a number of States in the United States of America, were present at the various services of the day.

Prayer meeting was held at nine o'clock in the morning and was in charge of Apostle R. S. Budd, who expressed the thought "that as Christ began his ministry with prayer, it was fitting that active service in our new church should be begun, in like manner, in a prayer service." The opening prayer was offered by Toronto's oldest living missionary, Elder John Shields. The boys, with their leader, Brother Bertram Gozzard, occupying seats at the north side of the church, and the girls with their leader, Sister Minnetta Pycock, the south side. The lower Auditorium was taxed to capacity.

At 10.50 Clifford G. McCormick played a voluntary on the new organ, while the robed choir marched to its place in the choir loft. President Frederick M. Smith was the speaker. Two anthems were rendered by the choir, "Praise Ye the Father," and "O Love That Will Not Let Me Go."

The dedicatory service was held at three o'clock in the afternoon, at which the Chief Justice of Toronto, Mayor Stewart, and Controller Hacker were our guests. Mayor Stewart commended us on our spiritual work in the city, and numbered some of our members among his personal friends. Five-minute speeches were given by the following brothers: Bishop McLean, who gave a synopsis of Toronto branch history; Elder H. A. Dayton, who spoke as president of Owen Sound District; Elder Frank Mesle, for New York District; Elder S. G. Clark, as president of Toronto District; Elder Hubert Case, for Detroit; Apostle R. S. Budd, representing the church in the world; and Elder J. Leslie Prentice, as president of Toronto Branch.

A special prayer was given by Patriarch John F. Martin, and the choir sang "Who Fathoms the Eternal Thought?" and "Tarry with Me, O My Savior."

President Smith gave the dedicatory message, stressing the thought that the church should symbolize the ideals of its people, and the necessity of teaching cleanliness of thought, word, and action, to the young of the church.

The evening service commenced with an organ prelude by Brother McCormick. The opening hymn was "God Is Marchaling His Army," and prayer was by Elder B. H. Doty, missionary in Toronto District. Members were requested to go to the junior Sunday school department room, where an overflow meeting was held, to make room for the visitors. Sister Jackson sang "Just for Today." Apostle Budd was the speaker of the hour. The anthem, "God Moves Out," was rendered by the choir, and the benediction was by Patriarch John Martin.

January 19 a banquet was held in the new church, attended by about three hundred. At the conclusion of the dinner, a half-hour musical recital was given by Mr. Legge at the organ and Brother McCormick at the piano, as a dedication of the new organ. Toasts to the King and country, and to the church were proposed by Elder James Pycock and Bishop McLean, after which was the regular program of speeches by general church officers and those who were instrumental in building the church, interspersed by vocal solos by Sister Blanche Needham and Brothers George Murphy and James

Irving, and readings by Sister Lois Panter (nee Bryan).

The Department of Recreation and Expression is giving five opening concerts to aid the organ fund. On January 23 a piano recital by artists from the studio of Professor George E. Boyce was given. Three grand pianos were used. The entertainers were assisted by vocal and violin artists from the Musical Arts College of Toronto. January 30 Don Hutton's twenty-five piece orchestra played to a well-filled house.

The Women's Department held its annual meeting January 27 in the new church. This department had many activities to report for the past year. They are on the third year of the group system, and recommend it highly as a means of enlisting the assistance of every sister in the branch. The department's slogan last year was "All together." This year it is "Spend your money with us." During the year the department has turned to the Building Committee \$3,500, and has also equipped the kitchen in the new church. New members are being added to the department, and the women are busy on local and community interests. Besides the promotion of the social side of church life, they have been given the responsibility of the yearly interest on the church debt.

Sunday evening, January 30, Patriarch J. F. Martin commenced a series of doctrinal sermons, using as his subject, "What We Believe about God." We feel that much good will be accomplished by these sermons, and pray that Brother Martin's health will be completely restored, so that he may continue the good work started in this place. P. CRUMP.

## Oelwein, Iowa

The week of prayer was a splendid introduction to the activities of the year and served as a challenge for us to go "forward with Christ." Indeed, our activities keep us so busy we wonder at times how they all can be handled, but we find room for them because they are the Lord's work.

Every Thursday evening finds an interested group taking a course in teacher's training with Sister Esther Shippy as teacher. Most of the members are teachers and workers in the church school, all of whom are found in other discussion groups solving problems and making plans for the betterment of the work.

The new church plan which our branch adopted last October is getting in better working condition all the time. Indeed, we find it a great improvement.

The women of our branch have remained organized as a group, studying and doing relief work. Our present subject for study is "Health."

The following classes are organized into clubs: the young people's class forms the Excelsior Club, with Ruth Smith as leader; the intermediate boys make up the Sunawa Club, with Esther Shippy leader; and the junior girls are our Blue Birds, Ruby McFarlane leading.

The quarterly branch business meeting was held recently, and among the matters taken care of was the branch budget.

The members were saddened at Christmas time by the death of Margie McFarlane, seven-year-old daughter of Mrs. Ira Shippy, of Newton, Iowa, formerly of Oelwein. Funeral services were held in Oelwein the day before Christmas. E. A. Davis, of Independence, Missouri, preached the funeral sermon.

Two months ago another prospective helper in the church arrived in the home of Sister Jessie Sims, supervisor of the adult division. His name is Marvin Sims.

Our branch membership is not large, and we have lately lost a number by transfer, nevertheless we have enough with which to carry on. George McFarlane is pastor. Charles Shippy is the church school director.

## Shenandoah, Iowa

On Sunday night before Christmas the choir, under the direction of Sister Mayme Miller, gave a cantata, "*Chimes of the Holy Night*." A good crowd attended.

The children presented their program on Tuesday night, songs, recitations, a playlet, and a pantomime of the wise men following the star to find the Baby Jesus. Santa Claus came with a treat for each one at the close of the entertainment.

The annual business meeting was held December 17, J. O. Rennie in charge, assisted by Ray Whiting, district president, and J. R. Epperson. At this time we adopted the new plan of religious education. J. R. Epperson was chosen pastor. He has recently moved here from Council Bluffs, Iowa, and is a capable man. Other officers are: Director of visiting, R. E. Pratt; director of religious education, Mayme Miller; chorister, Mayme Miller; pianists, Alta Royer and Luella Topham; financial clerk, Charley Martin; branch clerk, Luella Topham. It was left with the director of religious education, in consultation with the pastor, to appoint the supervisors of the three divisions. Those chosen were: Supervisor of adult division, J. O. Rennie; supervisor of young people, Alta Royer; of children, Minnie Epperson.

On the Sunday after Christmas we had the pleasure of having Brother and Sister T. A. Hougas and son Ward and his wife, here. Brother Ward Hougas gave a good sermon in the morning.

As a branch we have resolved to press forward to the mark of the prize of the high calling in Christ Jesus.

LUELLE TOPHAM.

## Terlton, Oklahoma

Missionary meetings were the lot of Terlton congregation the latter part of January. Elder William Bath, the speaker, continued his effort one week, his sermons along the line of improving the homes of the members. While here he responded to an invitation to address the high school. His lecture was on "*The American Home and Its Youth*." From here he went to Jennings for a week's meeting, then on to Oilton.

While Brother Bath was here, the branch was shocked at the sudden death of Sister Blanche Pearson. Sympathy is extended the family of this good woman. The funeral sermon was preached by Elder Bath.

A number of members attended the conference held at Tulsa the first of February. There they met many members from other branches, and together enjoyed a profitable time.

The midweek prayer meetings, Sunday school, and women's meetings are doing the best work possible under existing conditions. Sickness, unfavorable weather, and the removal of some members have had their effects. Nevertheless we are happy in our work and hope to help the church move forward.

## Santa Ana, California

Shortly after the first of the year Santa Ana Saints met for the annual business meeting and election of officers. Brother Will Teagarden, of Long Beach, district president, was here. A. M. Starkety was reelected pastor, Sister Charles Calkins superintendent of Sunday school, and Sister William Kuhn head of the Department of Women. The next Thursday the ladies' aid society met at the home of Sister Kuhn, at which time she chose her assistants. The afternoon was spent sewing, and later refreshments were served. In Santa Ana, this society meets at the homes of its members, and refreshments are always served and a social time enjoyed. This has successfully kept up attendance, strengthened friendships, and contributed to the material needs of the branch.

Members of our Patroness Society were happy to send a

box of linens to the Independence Sanitarium and Hospital last week, and are planning a program to raise money to send.

Sister Lottie E. Walker Metcalf, eighty-six years of age, has gone to her reward. She was a member of the church for years and knew well many early-day missionaries. The funeral services were held in Santa Ana. Brother Bronson, of Los Angeles, preached the sermon.

During the past year members of Santa Ana Branch have given eight of the "*Conversations*" by Elbert A. Smith.

February 8, Elder Leonard Rhodes, our former pastor, came over from Downey, with his daughter, Eilene. In his sermon he mentioned the day as being the anniversary of twenty years a member of the priesthood and of the happiness he had found in service.

## Fargo, North Dakota

*Bungalow Church, 1423 First Avenue, South*

With the hearty directorship of our new pastor, Elder Harry Ratcliff, progress is being made here in the new plan of religious education. The Sunday morning classes meet at ten o'clock, followed by a piano prelude for a period of meditation before the congregation enters into a season of prayer and testimony. At seven o'clock in the evening, the adult division has a study class in the *Book of Mormon*. Worth Couey presents the lesson. The young people have a class in church history at the same hour. Every other Sunday they hold a prayer service at nine o'clock in the morning.

Our active young people have obtained space in the home of Elder Thomas Leitch, back of the church, for club rooms, and hold social and literary meetings there on Wednesday evenings. On Friday evening the girls meet at the home of Sister Ratcliff for a class in home economics.

Choir rehearsals are held on Tuesday evening at the church, and progress is being made in musical lines.

The ladies' aid meets at the club house on Thursday afternoon for class study on "*Religion in the Home*." They plan also to do some handwork.

Good sermons have of late come from Elder George Day, of Bemidji, Minnesota, from Courtney Rotzien, deacon in this branch, and from Pastor Ratcliff.

Social activities have included a Valentine party for the children, and a birthday surprise party for the former pastor, Elder Thomas Leitch.

The workers of the church school here appreciate the articles in the *Herald* under the heading, "*Church Work and Services*." We hope they will be continued.

## Parkersburg, West Virginia

Although industrial conditions in this region continue unfavorable, this branch decreased its church debt by one hundred dollars, when the notes came due in February. Not least in carrying forward the get-out-of-debt enterprise is the Women's Department. The sisters are earnestly availing themselves of every opportunity to do their part. They are keeping up their monthly church debt pledge. With this spirit characteristic of our undertakings, we are hopeful of the future.

Our church was asked to take part in a religious and unemployment survey of the city the week of November 30 to December 7. It is the first time we have been asked to take part in any activity with the other churches.

A two-week series of meetings near the end of last year by Brother A. C. Silvers served to acquaint us with this member of the ministry and his wife. They are wintering at Harrisville, West Virginia, and have on a number of occasions spent Sunday with us. Their help has been much appreciated, as there is only one member in Parkersburg to do the speaking.

A number have been ill this winter, and death has claimed

some, Brother William Harmon, Sister Minnie Keyse, and Paul Withee.

The quarterly conference last fall brought out facts which encouraged our small membership. One of these was a total of tithes and offerings for the year of \$1,425.15. The publicity agent reported over sixteen hundred lines of church news in the two city papers for the year. Harry Smith was at this time reelected president of the branch. A branch budget of \$223 running expenses was approved.

Outstanding activities in the closing quarter of 1930 were a Labor Day Picnic, the quarterly conference, a rally day October 26, commemorating the tenth anniversary of the branch, a Halloween party, and the visit of Brother and Sister Frank Minton before their return to Independence.

During this season Brothers Burns Wilson, James Withee, and A. L. Williams gave the church a much-needed coat of paint. Members donated money to buy the paint.

### Woodbine, Iowa

Elders E. Y. Hunker and Ellis Rathbun opened a series of missionary meetings January 11 and continued until February 8 with good attendance. Some wonderful sermons came from the lips of these consecrated servants. Elder Gerald Gunsolley was here several evenings, and Saints came from Logan, Dunlap, Magnolia, and Biglers Grove.

The Department of Religious Education under the supervision of Brother K. C. Harder is doing splendid work. The women are also active.

On Decision Day last fall Brother William Chambers, of Persia, was here and baptized his son-in-law, Floyd Hammond, and two grandchildren, also Myrl Sanders, another grandchild, from Logon. They were confirmed at a succeeding sacramental service.

At the close of the year Pastor F. A. Fry called a priesthood meeting for the purpose of planning a complete ministerial program for 1931.

Sister Nancy Emeline Mefford, eighty-one years old, a member of the church from childhood, passed away lately. The funeral was held from the church February 2, in charge of F. A. Fry.

### Sacramento, California

*Twenty-fourth and Kay Streets*

District President G. P. Levitt opened the work of our institute the evening of January 28. The initial event, a fellowship dinner, was attended by a fine group of workers. Following the meal greetings were sung to Brother Levitt, and to Mr. and Sister C. H. S. Bidwell. Sister Bidwell is director of religious education, and Mr. Bidwell is mayor of the city of Sacramento. As a surprise to Pastor Dawson, whose birthday it was, Sister Marie Honeychurch asked Brother Levitt to present a gift from the branch, a fountain pen. During the congratulations he was also presented a beautifully decorated cake from Sister Bidwell.

Brother Levitt then talked concerning the work of the institute, and classes began, to continue throughout the week. Brother Levitt taught adults and young people; Sister Hazel Blohm taught subjects dealing with the children. Elder John W. Rushton, of Oakland, gave three lectures on "The Life of Christ," and also conducted a class on "Worship" one evening.

The opening sacrament of the year was marked by a spirit of deep consecration and purposefulness, on the part of officers and members. The officers for the year were installed by an impressive ceremony. Elder Levitt was in charge.

A new plan for Sunday night services has been arranged between the pastor, the supervisor of young people, and the music director. A half-hour program will precede the preach-

ing service. The orchestra, directed by E. C. Burdick, the choir by Sister Birdie Clark, and the various groups of the young people's division, will present the programs.

The officers of the various divisions have many plans for those in their charge, and some of these are at the present time being worked out.

Brothers Joseph Bussell and Jabez Elam have started a mission at Auburn, holding services in the afternoon. The members there are working to cooperate with this endeavor.

We were saddened by the news of the death of Sister Sarah E. Osmer February 5. She was eighty-six years old and leaves a host of friends. Brother Levitt officiated at the funeral. Interment was in Wamego, Kansas.

### Oshoto, Wyoming

In charge of Sister George Redding, who has as assistants the three supervisors of the divisions of the school, the church school is moving forward. It gave a short program before the lesson period the morning of February 1, the theme being carried out as far as possible according to the outline in the *Saints' Herald*. The sacramental service which followed was in charge of Brothers Fred Cousins and Horace Hartshorn.

At the last meeting of the Women's Department it was voted to take up the study of some church book, the members to write papers on assigned themes for each meeting. This active group meets frequently at the various homes in the community. It is doing some good work.

### Kentucky and Tennessee Conference

The spirit of unity and real fellowship made all happy who attended the semi-annual conference of Kentucky and Tennessee District which convened in the Odd Fellows' hall in Paris, Tennessee, February 14 and 15. Rain kept many who had planned to come from attending, notwithstanding a goodly number assembled to take part in the business, in the prayer services, and to listen to the excellent sermons by local and district representatives.

Brothers T. U. Thomas and C. B. Gallimore were elected as counselors to the district president. Other items of business were disposed of and the remainder of the time given over to prayer and preaching services.

P. J. Weston was called and ordained to the office of elder and Arthur Norton to that of priest. Elvin Seaton's name was presented, by Foundry Hill Branch, for ordination to the Melchisedec priesthood, and approved.

Throughout the meetings the Spirit of the Lord was felt. The gifts of the gospel were manifested, and the Saints were admonished to be more obedient and prayerful. We have been given the promise that if we heed the divine message, a great revival awaits the work in this district.

### Enfield, England

*New Church, Lancaster Road*

Many splendid meetings have been enjoyed in our church home, and the Spirit has blessed us abundantly with its presence. Not least impressive of these services have been the decision days. Eight people entered the church during 1930. The first to be baptized in the new church font was Frank Folkes, younger son of Elder and Sister L. Folkes. This baptism took place March 16. On the next decision day, July 6, three people were candidates, May Oakman, Nellie Ackland, and Amy Hatch. The last named is a sister of Sister W. Cole, of Bognor, and traveled from Bournemouth, eighty miles for the ceremony. Two more entered the fold on the next decision day, November 2, Lily Cozzi, and Gladys Cas-



tle. The Saints were very happy at the next decision day over the baptism of William and Emma Butler, two whom they have long wanted to see enter the portals of the kingdom. All of these candidates were baptized by Pastor John A. Judd.

Several socials and concerts have been held with good spiritual and financial results.

The Saints still have glorious memories of the visit of President F. M. McDowell and Apostle F. Henry Edwards. A reception was held in their honor, at which Apostle Paul M. Hanson was also a guest. Following this, President McDowell planted two small trees in the church grounds, and these are affectionately termed "Mac's twins." The splendid talks of these brothers spurred us to greater activity. Apostle Paul M. Hanson has carried on their good work with splendid effect.

## With P. T. Andersen in Denmark and Norway

Porsgrund, Norway.—It may not be amiss to let *Herald* readers know where I am and what I have been doing since I left my home in Council Bluffs, June 7, 1930.

In company with Brother Fred Davies, I left New York June 14, and on June 23 we landed at Liverpool, England, where I left Brother Davies. June 24 in the evening I landed at Esbjerg, Denmark. I had a fine trip, enjoying good health and being in good company, for all of which I was thankful. I went to Aalborg, my former field, and some of the Saints were at the station to meet me. I started meetings in our old meeting place, but at that time of the year it is hard to get people out. As I had to go to Copenhagen in order to have my passport extended, I thought it best to go while the weather was good and while I was not able to get the people out. Later in the season I hoped for better church attendance.

So on July 19, I left Aalborg for my birthplace, Hunds-lund. I have a sister and a host of friends there I wanted to visit on my way to Copenhagen. I visited around till August 4 when I left for Copenhagen.

We have had a few Saints at Copenhagen from the time that Peter Anderson, H. N. Hansen, and Peter Muceus did missionary work in that city. I tried to find some of them, but succeeded in finding only one sister, a woman baptized by Brother H. N. Hansen just before he left the mission in 1915. Some had died. Others had moved away; and I found that some had joined other denominations. I visited the sister, who seemed glad to see me. We have a host of good friends in Copenhagen whom I also visited, and I had many talks with them about the gospel. I hope the time is not far distant when we can take up the work in that city.

While at Copenhagen, I had a letter from Apostle P. M. Hanson, stating that President F. M. McDowell and he would be in Copenhagen Sunday morning, August 17, coming from Stockholm, Sweden, and that they would like to meet me the next day at noon at a certain place in the city. I was not able to meet the brethren, as I had a few days before sent word to the few Saints at Helsingborg, Sweden, that I would be up there that Sunday. I had no way of letting them know of the change of plans if I did not go, so I decided to take the disappointment myself, in not meeting Brothers McDowell and Hanson, rather than disappoint the few Saints up there. I am happy that I went, for they were very glad to see me. We have but two sisters there now, Sister Nelly Poulsen and Sister Alfrida Appelkvist. Brother Appelkvist died about a year ago. I went up on Saturday afternoon, as I knew that the sisters would be off work, and we had a little meeting at Sister Poulsen's home that evening. I felt blessed in talking to the two dear sisters, and the Lord verified his promise to us, that where two or three gather in his name there he will be to own and to bless. Again on Sunday afternoon we had a meeting at Sister Poulsen's house. There were two nonmembers there besides Sister Appelkvist's little daughter. A second time we were made to know that the Lord had not forgotten us; we were

wonderfully blessed, and the dear sisters bore some wonderful testimonies to the truthfulness of the latter-day work; their faith is strong, and their hope is brighter than ever before, even though they stand alone. These two sisters meet together often and have prayer together, and in that way they obtain strength to continue faithful.

After meeting we went to the cemetery to see the last resting place of Brother Appelkvist. An attractive granite monument marks the grave. From there we went home with Sister Appelkvist and spent the evening with her and her little girl.

The next morning, August 18, I left for Billes Holms Grube to visit Brother Isaksen and family. They, too, were glad to see me, and I stayed with them for two days, enjoying my visit. Brother Isaksen is a faithful soul, who lets his light shine so that others may see to find the way. Sister Isaksen does not belong to the church but is friendly to the work, and takes good care of the missionary when he comes round. I have always been made welcome in their home. Brother Isaksen told me that he had received much strength during my visit with them, and that he was determined to hold out faithful to the end.

Letters came from Saints in Norway inviting me to spend some time with them, and Brother V. D. Ruch also wrote. For a time I hesitated to leave the work in Denmark, but having received permission from Brother Paul M. Hanson, and made my plans a matter of prayer, I concluded to go. October 22 I left Aalborg for Oslo, Norway, where I was met the next day by Brothers Ruch and Johan Andersen. Brother Ruch had a meeting in Oslo that night in a rented hall, and I assisted him. The next night we had a meeting at Brother Johan Andersen's home, and I did the talking that night. The next day, Saturday, I went home with Brother Ruch, to Bøn, and on Sunday evening I preached my first sermon at our little church at Bøn. Brother Ruch had planned that I should do all the preaching while there, and that meant work. I felt blessed in my humble effort and enjoyed a wonderful degree of the Spirit.

I left Bøn for Porsgrund November 15 and had my first meeting at Brother Wilhelm Carlsen's home the next day, Sunday. We could not get the hall till November 23, as it was under repair, so I decided to visit the Saints at Kragerø. I went down November 19 and came back the 22d, holding two services there. November 23 I had my first meeting in the hall at Porsgrund, and I conducted two meetings a week until December 14, with fair attendance.

Having been invited to spend Christmas with Brother and Sister Ruch at Bøn, I left Porsgrund December 18 for Oslo, where I met Brother and Sister Ruch next day, as that was the night for meeting there. From there we left for Bøn, and I spent a very happy Christmas with Brother and Sister Ruch and little Velma. They made me welcome, and I felt at home.

December 30 the Sunday school had its Christmas tree. There were about a hundred children, and they all got a treat. The last day in the old year we met at the church at ten o'clock in the evening to see the year out and welcome the new year. The last two hours of 1930 we spent very profitably, with songs and short talks, and the last two minutes of the old year we spent in silent prayer. At midnight Brother Arthur Iversen tapped a gong twelve times, while Brother Ruch read the Lord's prayer, and the old year 1930 went into eternity. The Spirit of God was brooding over us in great measure and I prayed that all of us might live in such a way that it would continue throughout the year.

On January 4 we had an old people's fest (*gamlefest*). All the old people in town were invited. In all there were over a hundred. The fest started at four o'clock. The guests were served coffee and cake when they came. After that we had devotional service. Brother Ruch read Psalm 23 and made a few remarks, but I had to give the main talk. The rest of the brothers of the local priesthood made short talks. I was happy to see so many happy old faces, and we entertained them with song and music, then took them by the hand and marched around the Christmas tree singing

Christmas songs. We tried to make them forget their cares and trials of life for that evening. They were served lunch by the Women's Department, and it was close to midnight before they left the little church, wishing each other a happy New Year and hoping to meet again next year.

I left Bøn January 6 for Oslo. I wanted to spend a couple of days down there visiting some friends, and I was engaged to preach there the 8th. On Friday evening, the 9th, we had a sacramental service at Brother Johan Andersen's home, and the next morning I left for Porsgrund, where I started meeting Sunday evening and intend to continue till about March 1.

P. T. ANDERSEN.

## Far West Stake

### Guilford

Stake President W. A. Hougas and R. E. Jones, one of the stake missionaries, came to Guilford, according to previous arrangements, and held a church school institute January 17 and 18. Class work was as follows: Saturday, 10 a. m., "Worth-while Folks Get the Most out of Life," Brother Hougas; 11, "Getting Together," R. E. Jones; 1:30 p. m., "Games," R. E. Jones; 2:30, "Fill-ins." In the evening Brother Hougas gave an illustrated lecture on "The Other Wise Man." Sunday the church school at ten o'clock was in charge of local officers; sermon, "Is the Church Worth While?" by W. A. Hougas, at 11 a. m.; Class work, "Songs and Paradology," R. E. Jones at 1:30 p. m.; class work, "The Greater Patriotism," at 2:30, by W. A. Hougas. These services were attended by Saints from Ross Grove and Bedison Branches. About fifty attended the series of classes, and seventy-five attended the illustrated lecture.

At the branch election late in December Brother W. B. Torrance was selected as pastor with W. T. Ross to assist him. Sister Neva Brittain is the church school director.

Among the ministry who have this year been very helpful in this branch are Brother Wilfred J. Winn, of King City. Brother Winn has assisted in sacramental services and has preached some good sermons. Brother Mose Hinderks, of Stewartville, was here early in February and delivered an interesting sermon.

As a branch, Guilford wishes to support the general church in every avenue of endeavor. Prayerfully we go forward.

## The Baldwins in the Northwest

A leadership institute of the Seattle-British Columbia District, the first of its kind to be held under the direction of the Department of Religious Education in this region, occurred at Seattle January 30 and 31 and February 1. It was a seven-session institute, the first class occurring on Saturday, the last Sunday afternoon.

A mixer on Friday evening, a sacramental service on Sunday morning, preaching services with Elder Richard Baldwin as speaker, and almost continuous class sessions, all under the institute theme, "God's Workmen," drew delegates from every branch in the district except one. The district director of religious education, Sister D. S. McDole, of Seattle, was in charge.

Classes conducted for credit were: "You Can Learn to Teach," Sister D. S. McDole; "The General Conference Institute Extension Course," Richard Baldwin; "Handcraft in Religious Education," for teacher-leaders of girls, Sister Richard Baldwin.

Good music by district choir workers, an enthusiastic response by students and congregations, and the prevailing spirit of fellowship repaid those in charge for the effort put into the institute.

Brother and Sister Baldwin began the year in Seattle, attending there on January 6 a workers' conference, held under the auspices of the Department of Religious Education. This

session opened with a dinner attended by sixty-five workers. The program was planned by Sister McDole, who introduced Mr. Victor N. Witter, religious educational director of the Western Washington Baptist Conference. Mr. Witter addressed the guests on "The Teacher and the Task." "The Use of Art in Religious Education," and "Missionaries to Youth," were subjects of talks by Sister and Brother Baldwin. Attending this dinner were District President H. I. Velt and Elder A. C. Martin.

A series of meetings was begun at Bremerton January 10 by Brother and Sister Baldwin, interest being good from the start. Attendance increased each night. The list of prospect names grew. During the first week Brother Baldwin spoke especially to members of the church; the second week he devoted exclusively to missionary endeavor.

In this branch the new program of religious education had not yet been adopted, because the members did not understand it. So each night at the close of the sermon, Sister Baldwin spoke for a half hour, explaining the provisions of the plan. At the close of the first week the branch was ready to adopt the plan, and the second week Sister Baldwin spent helping the Saints to understand the organization of their local group and the duties of each divisional head.

At the invitation of Branch President Bacher, the Baldwins visited the Navy Yard, going over shops and departments. They inspected the battleship *Tennessee*.

## Institutes Point the Way in Clinton District

The institute movement has grown of late in Clinton District. The first conducted by President F. M. McDowell, and the second by Elder John Blackmore, definitely outlined the organization plan of the new program of religious education, stressing its adaptability to local church schools. As a result several of the branches adopted the plan to suit their needs.

A third institute was administrative in nature, and answered many questions of local workers regarding the new plan. District President Birch Whiting, assisted by the district director of religious education, the supervisor of young people, the supervisor of children, and musical director, had studied the needs of our branches and on February 7 and 8, at Butler, Missouri, conducted the institute. Effective discussions of the duties and possibilities of church school officers were given a background of real fellowship.

Another institute will be held at Eldorado Springs, Missouri, June 13 and 14, in charge of Patriarch and Sister J. A. Gunsolley. This will give all in the district opportunity to gain a more complete knowledge of the gospel plan and its operation.

## Birmingham, England

Under the leadership of Pastor Peter S. Whalley, lately from the United States, this branch is going forward. The Saints have greater confidence in each other. Our financial burden is lifting, the last quarter of 1930 showing vast improvement. We know that our friend, President F. M. McDowell, and others are watching us, and we are not going to disappoint them.

Three new members have lately been added to our ranks. Brother and Sister Rock were baptized by Elder A. Kendrick and confirmed by Elders Whalley and Kendrick. Their little daughter, Iris, was presented for blessing. November 16 Morris Bailey, an eleven-year-old lad, requested baptism at the hand of his grandfather, Brother T. Anderton, being confirmed by E. Norton.

We now have the honor of a visit from Apostle Paul M. Hanson. He is giving a series of lectures this week. Already his sermons have raised us to greater heights of living and serving. We appreciate his help.

The week of prayer was faithfully observed, and the week-night prayer service was richly blessed.

## Holden Stake

### Warrensburg

Warrensburg Branch is trying to follow the plans of work laid out by the general church, and the spiritual condition of the local is advancing.

Apostle F. Henry Edwards came from Independence January 25 and preached in the morning. With him came his wife and son and Miss Lois Smith.

During the holiday season we had several good programs, one a vesper service December 21, and another a pageant written by Sister Walter Johnson, which was given December 23.

The Saints are now recognizing dramatization as a means of education, and are contributing their services in this activity. Sisters Esther Rich and Leroy Morgan are showing talent in planning little plays.

We who read the letters from other branches, which appear in the *Herald*, receive much benefit from the various ideas given. They encourage us to press on.

## Mikado, Michigan

Four people, two young men and a middle-aged couple, were led into the waters of baptism February 1, and were confirmed in the evening by Elders Guy and Stewart. Again the next morning Brother McGuire was called to open the hole in the ice for another baptismal service. Four more were inducted into the kingdom, two young women, one suffering from tuberculosis of the hip, a young man, and the mother of one of the girls. A woman who has passed her ninety-third birthday and is suffering from blindness has requested baptism. There are more ready to obey the gospel summons.

Mikado Branch has been very active since Elder Guy, of Hillman, arrived December 28 and opened a series of meetings. These were well attended, especially by the young people. Elder Pendleton, of Beaverton, came to assist Brother Guy January 9. The two brothers visited many homes and preached the gospel to members and nonmembers. Surely we have all been blessed by God's Holy Spirit during these experiences.

The Saints are planning to build a church in the spring. Our services have been held in the Independent Order of Odd Fellows' Hall.

## With Brother Baker in Arkansas

Siloam Springs, February 14.—The missionary labors of Elder A. M. Baker have for the past few months extended over a large area. Outside his appointed field (Arkansas and Louisiana) he has worked in Tennessee and Alabama, meeting many devoted members.

Drought and business depression have colored the missionary outlook with discouragement, Arkansas being especially hard hit. Nevertheless a fair degree of success has marked the efforts of this minister, who moved forward to discharge his duty.

At Hot Springs the reunion was enjoyed, though attendance from other points of the district was small. With S. W. Simmons, Judge White, and W. H. Hampton, Brother Baker continued meetings for about ten nights, and five persons were baptized.

After a two-week meeting at Fisher, Brother Baker joined Truman Ziegenhorn, a man much interested in the cause of Zion. Brother Ziegenhorn has helped in song service and fireside preaching, as well as occupying in the pulpit. These two held a series of meetings at Caraway. Homer Wilson, a young school-teacher, and his wife, and another young man were baptized.

Of his last missionary effort, let Brother Baker tell in his

own words: "We have just closed one of the most interesting series of the year at Wheeler, Arkansas. Sister Viola Fohrman moved into this community with her son and family about thirteen years ago. They planted a vineyard and orchard on the rough hillsides. Grandma Fohrman, a granddaughter of William Napier, who was murdered at Haun's Mill, during these years has borne a faithful testimony to the angel message. It was through the invitation of this family that I came to Wheeler and commenced meetings in the union church. The church was crowded from the beginning. Interest was intense. The homes of the people were open to us. Just before the close fourteen were baptized, eight of them adults. There are more to follow. Last Sunday we organized a Sunday school with J. V. Fohrman as superintendent."

## Lincoln, Nebraska

### Twenty-sixth and H Streets

The branch made January 9, the evening of the business meeting, the occasion for establishing its plans and recruiting leaders and workers for the year's undertakings. Elder E. J. Lenox was chosen pastor and selected for his counselors Brothers Anderson and Poague. Brother Poague was made director of the church school, and the heads of the various divisions were also chosen. Brothers Farrar and Pfanmiller were recommended by the pastor for ordination to the office of deacon, and Francis Shrunck priest. A number of officers of last year were sustained in their offices.

One thousand dollars was the budget named for this year, and the twofold envelope system will be the means of meeting the branch expenses. Sixty packages of envelopes, representing seventy-two members, are out and will, no doubt, increase the list of tithepayers.

The women, in charge of Sister Hale, meet weekly to quilt. Sister B. M. Anderson reads aloud as they work. The calendar method of raising money is being tried out by this group this year.

## Pleasant Valley Branch

### Lucasville, Ohio

District President A. E. Anderton, of Columbus, was here the week-end of February 6 to 8, and conducted our branch business meeting the evening of February 7. E. E. Williams was elected branch president and given by the people a corps of consecrated assistant officers. Two brothers from McDermott were ordained, George Shope, teacher, and Brother Harold, deacon.

At the tent at Valley View, near Portsmouth, Brother Anderton the next day organized a mission. Officers were chosen to conduct the work there, headed by Walter Culp and O. A. Rexroad. This mission has for a number of months drawn its energies and activities as well as membership from Saints and friends of this vicinity. Its Sunday school has now claimed a number of our members.

Several have been called from this life, among these three aged sisters, Sister Jaonn Crabtree, Sister Martha Bealor, and Sister Galiger. John Benton Crabtree died at his home February 9. He was forty-three years of age. Surviving are his father, one sister, two brothers, and a host of other relatives and friends.

Early in the year Elder Jacob Halb conducted a ten-day meeting at the tent and led into the waters of baptism four candidates, three small girls, and a mother of a family. These baptisms completed two family circles.

Though local forces are somewhat weakened by the building up of our neighbor mission, the courage of our members is high, and we are pressing on. We look forward to the district conference at Columbus, Ohio, March 6, 7, and 8.

## Independence

*Enoch Hill*

The Enoch Hill Volley Ball Club went through the season, winning the pennant in the Auditorium Volley Ball League on the final night, February 17. The team was entertained by its manager, E. H. McKean, at his home the evening of February 20 with a chili and pie supper. During the season the Enoch Hill boys won twenty-six games and lost four, coming into the championship the final night. The Enoch Hill Basket Ball team also made a good season's showing.

Missionary meetings to continue throughout this week were opened by Patriarch Ammon White, who preached two excellent sermons Sunday. The response which is being given by the congregation is good.

A Valentine party at the home of Daisy and Martha Christensen the evening of February 14, entertained the members of the young people's division with stunts, games, and refreshments.

The speakers February 15 were Apostle R. S. Budd and Elder Walter M. Self.

## Fanning, Kansas

Living up to its slogan, "Know your own church," the Religion Department covered considerable historical ground in a contest which closed early in the year. The book, *Joseph Smith and His Progenitors*, formed the basis for questions concerning church history. The losers in the contest entertained the winners at the Dittmore home January 27. This department was led in 1930 by William Gurwell, and this year is in charge of Sylvia Chestnut.

The branch expressed by vote a desire to adopt the church school organization, but does not as yet completely comprehend its provisions.

Five years of perfect Sunday school attendance is the record of Sister Hazel Thomas, during which time she has served as assistant secretary, and is now the secretary. As an acknowledgment of her faithfulness she was awarded a ring set with her birthstone.

Two quilts for the new Sanitarium at Independence compose the contribution of Fanning women. One has already been delivered, the other is now being quilted. An all-day meeting February 5 was devoted to quilting. A covered-dish luncheon was served at noon to thirteen workers.

Sorrow has laid its hand on the Saints and their friends in this community. We mourn with the family of Brother Steven Davis, an old settler, who died November 5, 1930. Elder Samuel Twombly preached the sermon. A daughter of Brother Davis, Sister Nettie Watkins, of Sparks, Kansas, passed away January 1, and was laid to rest beside her father, Brother Twombly again speaking words of comfort and assurance.

The community was shocked January 19 at the death of Emmet Nesser, twenty-seven years old and fourth son of Brother and Sister Arnold Nesser, near Sparks, Kansas. Emmet with his brother was chopping a tree which fell on him, killing him almost instantly.

## Lancaster, Ohio

*1111 West Fair Avenue*

Attendance at the meetings of this local is increasing. All services of late have been marked by good spirit and attention. Some splendid discourses have been preached by such men of the ministry as S. E. Dickson, W. P. Vickroy, and C. W. Clark, of the district bishopric.

At the business meeting held early in the year, Elder S. E. Dickson was chosen pastor, and given a group of willing and able fellow officers. Under their leadership the Saints hope to achieve many things, and they ask the prayers of the church that they may be strengthened for their tasks.

## Kansas City Stake

*Central Church*

Pastor C. E. Wight continues his series of Sunday evening talks. Each week the thoughts presented in the Sunday evening discourse are discussed at the Wednesday evening prayer service.

The administration committee is ready to serve all who need this ordinance. They are available at the church Sunday morning and evening and Wednesday evening.

Next Sunday evening the Wahdemna Choral Club, of Independence, will appear on the evening program.

The work taken up by the women's club is progressing. The members of this group hope to enlist the cooperation of all the women of Central Church.

Last Sunday evening the congregation was treated to a sample of what may be expected from the drama contest March 2, 3, and 4. Ten plays will be presented by the stake young people. These plays are high class royalty plays and will be worth many times the price of seventy-five cents, the cost of a season ticket. Single admission is thirty-five cents.

*Chelsea Church*

The family worship hour is in charge of a different class each Sunday. This plan of service has proved successful and has generated considerable interest. The Grandview O. B. K. Trio visited here recently and furnished some excellent music.

Stake President C. E. Wight delivered a discourse based on the scout laws February 8. Brothers Mesley and D. E. Hough were speakers the following Sunday.

The O. B. K's are active. They recently gave a luncheon at the church. They are planning to hire a truck and drive to Lamoni next Saturday to attend the basket ball game between Central team and Graceiland.

*Argentine Church*

Elder E. T. Atwell, speaker for last Sunday evening, took for a subject "Fundamentals." Bondie Shireman, deacon, was the morning speaker.

## Mallard, Iowa

A short time ago three of the ministry drove sixty miles in a snowstorm to help this branch, Brothers Crippen, White, and Albert Haynes, of Cherokee. They assisted us in organizing on the new religious education program basis of operation. Brother Crippen was the morning speaker, using as a text a portion of *Doctrine and Covenants* 84. The words of encouragement of this trio of brothers spurred every member to greater application.

## Alexander, Kansas

Elder O. L. D'Arcy, of Nebraska City, Nebraska, the first missionary to visit Alexander since last April, arrived January 27, and began meetings the following evening. This is the first series of meetings conducted here for more than two years, and the people were much interested. He preached six times, being much blessed by the Spirit, and his message was willingly received by Saints and nonmembers. His kindness, sincerity, sympathy, and devotion won him many friends. He left after promising to return in six weeks. During the services Miss Clara Wood, of Bazine, Kansas, sang two solos and Glenster Schaben and wife, of Bazine, also sang.

Since January 1 weekly prayer meetings have been conducted in the members' homes, a wonderful spirit being present.

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## MISCELLANEOUS

### Conference Notices

March 6, 7, and 8 the annual conference of Far West Stake will be held at the First Saint Joseph Church, 415 North Seventeenth Street, Saint Joseph, Missouri. The opening event of the conference will be a sermon by Apostle F. Henry Edwards Friday, March 6, 7.30 p. m. The order of Saturday's services will be as follows: 9.30 a. m., prayer service; 10.45 a. m., business meeting; 2 p. m., business meeting; 3.15, priesthood meeting (in lower auditorium) in charge of Apostle F. Henry Edwards; 3.15, general meeting (in upper auditorium) in charge of Apostle J. F. Garver; 7.30 p. m., sermon by F. Henry Edwards; 9 p. m., recreation in charge of the young people's organization of First Saint Joseph Church. Sunday's services will also be of interest: 9.30, church school; 11, sermon by Apostle J. F. Garver; 2 p. m., prayer and ordination service; 7, religious drama, "*The Challenge of the Cross*"; 7.45, sermon by Apostle F. Henry Edwards. Lodging for all visiting members and friends will be furnished free of charge by local Saints. Meals will be served in the basement of the church on Saturday and Sunday at the following prices: breakfast: adults, 15 cents, children, seven years and under, 10 cents; dinner and supper, adults, 25 cents, children, seven years and under, 15 cents. In addition to Apostles Edwards and Garver, Patriarch W. A. McDowell, all stake missionaries, and local bishopric will be in attendance. Plan now to spend the week-end in Saint Joseph and obtain the benefits of this conference.—*The stake presidency, 413 American National Bank Building, Saint Joseph, Missouri.*

### Conference Minutes

MOBILE.—District conference was held at Bay Minette, Alabama, January 24 and 25. The first meeting was a preaching service on Saturday night, the sermon by George E. Burt. Business session opened Sunday morning at 10 o'clock, Franklin Steiner presiding. George E. Burt was chosen to preside during business session. Music was furnished by Mrs. Jesse Baggett and Miss Vera White with Jason Booker in charge of singing. Minutes of the last conference were read and approved; official report of the president was read and accepted, also report of reunion committee. Ministerial reports were read from J. W. Hancock, H. M. Aebli, Franklin Steiner, W. N. Howell, J. C. Yocom, and Norman J. Wiggins. Statistical reports were read as follows: Bay Minette, 94; Mobile, 264; Escatawpa and Vancleave Branches were not reported. Nonresident report was not read. A recommendation from Mobile Branch that R. C. Smith and Frank Miller be ordained to the office of priest was accepted. The ordinations were left with the district presidency. Reunions were withdrawn for the coming year or until it is seen fit to continue them. A committee was chosen to dispose of all reunion property except dishes. The reunion fund, \$30.94, was transferred to the district fund, and the Bishop is to be notified. Suggestion that a week's combined institute to be held with Alabama, Florida, and Mobile Districts was accepted; and the district president conferred with officers of the other districts as to the time and place of institute. Time and place of next conference were left with the district presidency. The suggestion that the district president preside over district conferences was accepted. Officers elected for the coming year are: President, Franklin Steiner; counselors, George E. Burt and H. M. Aebli; secretary, Irma Tillman; treasurer, Irma Tillman; director of religious education, George E. Burt; auditor, R. C. Smith; musical director, Mrs. George E. Burt; budgeting committee: Franklin Steiner and Irma Tillman. Franklin Steiner was the speaker for the two o'clock meeting Sunday afternoon. Conference adjourned to meet at the call of the district presidency.

### Our Departed Ones

DOBSON.—Robert Dobson was born July 9, 1854, at Arthur, Ontario; united with the church March 1, 1898, being baptized by Elder J. L. Mortimer. He was a friend to the traveling ministry who labored in Ontario. In March, 1885, he married Flora McLean at Port Elgin, Ontario. Left to mourn are his widow, four sons: Robert, John, and James Levi, at home, and William G., of Toronto; one grandson, five sisters, and six brothers. Following a short illness he passed away January 24, 1931, at his home in Port Elgin. The funeral service, largely attended, was held in the Saints' Church, January 26, in charge of Iden Leeder, president of branch, assisted by Reverend D. C. Cowan, pastor of United Church, and D. E. Perkins, of Warton, past president of Owen Sound District, the last named delivering the sermon. Interment was in Sanctuary Park Cemetery.

BURLEY.—Martha Elizabeth Burley was born in Charleston, West Virginia, September 24, 1857. She was united in marriage to Jesse

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H. Burley in 1873. Nine children were born to this union. Her husband and five children preceded her in death. Three of the remaining four children were present at the funeral. She passed away February 8, 1931. Over forty-five years of her life were spent in the church, she having been baptized by R. M. Maloney at Seligman, Missouri. The funeral occurred from the Carson Funeral Parlor, Independence, Missouri, the sermon by J. M. Terry.

**YOUNG.**—James M. Young was born in Newtongrange, Témple Parish, near Edinburgh, Scotland, in 1850. Immigrated to the United States in 1869, settling near Sharon, Pennsylvania. He married Chloe P. Notman in 1870. To them six children were born, three boys and three girls. Adam died in infancy and James about four years ago. His wife passed from this life in May, 1928. He united with the church in 1889, being baptized by L. W. Powell. Died January 4, 1931, leaving one son, George S. Young, and three daughters: Mrs. H. G. Early, Mrs. J. P. Hess, and Mrs. J. A. Becker with whom he lived; eleven grandchildren, and fourteen great-grandchildren. The funeral was from Carson's Funeral Parlors, Independence, Missouri, in charge of E. F. McGuire. Sermon was by U. W. Greene. Interment was in Mound Grove Cemetery, Independence.

**LAWSON.**—Earl Eugene Lawson, son of Mr. and Mrs. Eugene Lawson, was born February 2, 1931, at Independence, Missouri. Died February 6, 1931, and the funeral services were held at the home, Elder C. E. Blodgett in charge. Interment was in Wood Lawn Cemetery, Independence, Missouri.

**WILBY.**—Martha Ann Wilby was born at Dewsbury, Yorkshire, England, in 1842. She came to Canada in 1875. Was baptized by J. D. Stead December 5, 1923. One son, Donald, with whom she has lived since coming to western Canada some thirty years ago, is a member of the church. She passed peacefully away December 30, 1930, surrounded by loving friends, her son, Donald, and an only daughter, Jessie, at her side. Left to mourn are four children, a devoted daughter-in-law, Lilly Wilby, and six grandchildren. She spent an active and useful life and was favorably known in the community. She had a strong belief in the hereafter and esteemed her faith in the latter-day work as well founded. Doctor Farrell, of Edmonton United Church, conducted an impressive funeral service. Interment was in Heatherdown, Alberta.

**ORNDOFF.**—Mary C. Orndoff was born September 1, 1861, at Clinton, Illinois. She became a member of the church February 9, 1896, being baptized at Cameron, Nebraska, by Samuel D. Payne. Passed away January 4, 1931, at Rochester, Minnesota, where she had gone for medical treatment. She was a Saint who had many interesting stories to tell of the blessings given her because of her faith. Left to mourn are her husband, E. J. Orndoff, Cairo, Nebraska; four sons: John and Ted, Cairo; Bryan, Albion, Nebraska; and Duward, Alliance, Nebraska; three daughters: Mrs. Anna Brundage, Mrs. Goldie Irvin, and Mrs. Opal Irvin, Cairo. O. L. D'Arcy, of Nebraska City, delivered the funeral sermon at the family home in Cairo January 7.

**BURR.**—Mary Ann Burr was born in Ontario, Canada, April 4, 1850. Died January 9, 1931. She was married to A. E. Burr December 30, 1874, and to them four children, three daughters and one son, were born. She joined the church July 14, 1899, being baptized by J. J. Cornish. Left to mourn are her husband, one son, three daughters, one sister, one brother, eleven grandchildren, and five great-grandchildren. The funeral sermon was by E. S. White. Interment was in Oak Ridge Cemetery, Bay City, Michigan.

**DANI.**—Elizabeth Brown was born in Huntersfield, England, September 6, 1845. She with other members of her family united with the Utah Church in England in 1861. In 1863 with an older sister she immigrated to the United States, their objective being Utah. While they were passing through Missouri, Elizabeth met Gabriel Dani, who became her husband; she did not accompany her sister to Utah, but went with her husband to California, and with him was baptized into the Reorganized Church at San Juan by J. R. Cook in 1873. To them were born the following children: Mrs. Mary E. Swending, of Monterey; Mrs. Jane A. Twitchell, Santa Cruz; Mrs. Ada Harlan, of Monterey; and Lucia Dani, Monterey; Alvin Dani, Big Sur; Anthony Dani, Aromas; John Dani, of Watsonville, California. Another son, Reil Dani, for years an employee of the Government, died a year ago. Her husband passed away in 1908. Through the righteous life she lived she made many friends for the gospel, and through the teachings of herself and husband all of her children and many grandchildren and some great-grandchildren have united with the church. There are forty-seven grandchildren and sixty-nine great-grandchildren. She died at her home in Monterey, California, February 5, 1931. The funeral was held in King City in charge of Elder A. R. Lawn.

**PEARSON.**—Nancy Blanche Parshall was born in Greenfield, Ohio, May 2, 1882. She moved with her parents to Oklahoma in 1894. Married Bert Pearson July 4, 1901. Eleven children were born to them. Three died in infancy. She was baptized a member of the church July 20, 1904, at Terilton, Oklahoma, by W. M. Aylor. Passed away January 27, 1931, leaving to mourn, her husband, eight children, her father, five sisters, two brothers, and one grandchild. She was a good wife, mother, and friend. The funeral occurred from the Methodist Church at Terilton, the funeral sermon being preached by William Bath. Interment was in Terilton Cemetery.

**MAYBEE.**—Alvira Catherine Kast was born in the town of Scott, on April 26, 1868, the daughter of William and Mary Kast. She departed this life at Soldiers' Grove, Wisconsin, January 30, 1931, after a short illness. She was married to William Maybee March 13, 1885. This union was blessed with thirteen children, three of whom preceded their mother, Walter, Willie, and Nellie. Living are her husband, five sons, five daughters, seventeen grandchildren, four great-grandchildren, four brothers, and five sisters. Sister Maybee not only cared diligently for her own large family, but she was constantly helping others, and she leaves a host of friends in the neigh-

# THE SAINTS' HERALD

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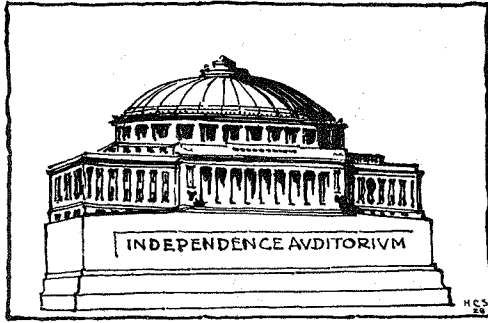
borhood where she lived. Her life was one of service. She was a faithful member of the church for seventeen years. The funeral was from the Soldiers' Grove Church, and the sermon was by Amos Berve, assisted by Arthur Davenport.

**KING.**—Richard Martin King was born February 28, 1855, in Jackson County, Mississippi. Died January 30, 1931, at his home in Bayou Labatre, Alabama. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints March 17, 1879, by H. C. Smith, at Bluff Creek, Mississippi. Was ordained an elder March 11, 1911. Surviving are his wife, two sons, three daughters, and several grandchildren. The funeral was conducted by George E. Burt and Franklin Steiner.

**VERMILYE.**—Ino Maxine, daughter of Oscar V. and Hazel Stahlle Vermilye, was born in Peoria, Illinois, May 27, 1918. At the age of four weeks she came to Plano, Illinois, with her mother, living with her grandparents, Mr. and Mrs. Henry Stahlle, for a year while her father was in the service of his country during the World War. At Doctor Vermilye's return, her permanent home was in Plano. Maxine was in the seventh grade at the time of her decease. She was an exceptionally good student, and had developed rare ability as a pianist for one of her age. She was baptized July 18, 1926, by Elder W. A. McDowell, confirmed by Elders McDowell and L. O. Wildermuth. She was always faithful in her response to her church activities. She was ill for four weeks, passing away at the Saint Charles Hospital in Aurora, February 3, 1931. She is survived by her parents, one sister, Gloria Jean; her grandparents, Mr. and Mrs. Henry Stahlle, of Plano, Illinois; and of Mr. and Mrs. Oscar Vermilye, of Sandwich, Illinois; and a host of other relatives and friends. The funeral services were held from the Methodist Church because of its larger seating capacity. R. E. Davey delivered the discourse, assisted by J. M. Blakely. Maxine was loved by the people of Plano, and her death was felt by all. The stores all closed for the funeral, and the upper grades of the grade school were dismissed.

**PENDLETON.**—Joseph Thomas Pendleton, son of Joseph T. and Mary E. Wright Pendleton, was born February 3, 1849, near Council Bluffs, Iowa. He died at Lyons, Wisconsin, February 3, 1931. He leaves to mourn, two sisters, Mary Emmeline Pendleton and Rosella Felicia Pendleton. The funeral sermon was by Elder Amos Berve. Interment was in the Lyons Cemetery. He became a member of the church August 4, 1898, at Lyons, Wisconsin, being baptized by F. M. Cooper.

**MIDDLETON.**—Warren E. Middleton, of Kanorado, Kansas, died suddenly at the home of his son-in-law, Russell Bartlett, Saturday morning, February 14, 1931. He was born January 12, 1871, at Edina, Missouri, and was married to Lillie May Fender June 4, 1899. To them eight children were born. One son, Lester, and one daughter, Mary, preceded the father in death. The living children are: Mrs. Russell Bartlett, and Elsie, Raymond, Lucile, Orwin, and Dorothy of the home. These with the wife and two brothers, March and Ed Middleton, survive him. Mr. Middleton and his family were among the earliest residents of Sherman County, Kansas. For a number of years he was a member of the church in which he held the office of deacon. He was a highly esteemed man, one who worked for the betterment of the community in which he lived. The funeral occurred at the Christian Church at Kanorado, Elder J. D. Curtis officiating, and interment was in the Kanorado Cemetery.



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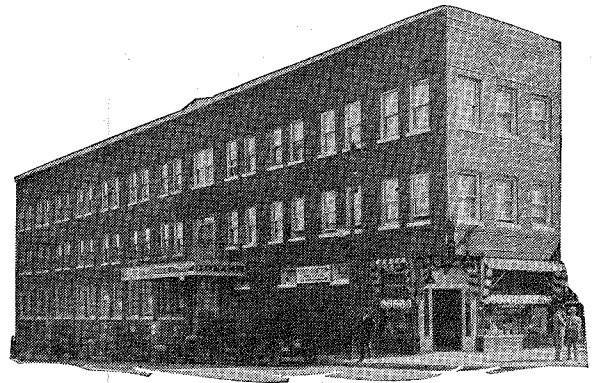
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Independence, Missouri, March 4, 1931

Number 9

## "The Way Out"

In another column is an article from the Presiding Bishopric which should have the careful attention and reading of all Saints, particularly those of the ministry. A reading of the article will show that the Bishopric in administering the finances of the church has entered upon a policy of retrenchment and debt reduction, which was indicated and outlined by and in the policy adopted by the Appropriations Committee in passing judgment upon the various items and general aspects of the budget allowances. It will be remembered from our presentation last week that this policy was also approved by the members of the Joint Council of Presidency, Twelve, and Presiding Bishopric. In fact, it is well to state here that the Bishopric as previously constituted was aware of and concerned with the problem of church indebtedness, and had considered ways and means of meeting the situation.

In presenting the five points constituting "the way out," the Bishopric while iterating what has previously been said, has briefly set out what might be greatly expanded in detail. Two things by way of dilation I mention here.

Several letters coming to the desk have indicated a fear on the part of some that once out of debt, the administrative authorities will at once "plunge into other debt," and it is thought that some assurance should be given against such procedure. In the fourth principle cited, this matter is covered succinctly, for to "work under a balanced budget" will prevent the very situation indicated in the fears cited. A balanced budget will provide expansion only from reserves already set up and surpluses in hand.

The policy outlined by the Bishopric means a course of frugality in church expenditures; and Bishop Carmichael in discussing the matter with me suggests that we should *lay great emphasis* upon the necessity of every family and every member of the church entering upon a period of stringent frugality as well as the church doing so. And he is right.

The present financial and industrial depression has impressed many severe lessons, lessons we might well have learned by obedience and observation rather than from the things we suffer. But

even the Master had to learn obedience by the things he suffered. So while facing the issues and with our faces determinedly to the future, we have no energy to waste in mourning about "what might have been." It is better that we apply ourselves to the task, "This is what must be done."

In unity lies our strength.

F. M. S.

## Blue Pencil Notes

*Signs of the Times: III.—"Perilous Times."*

Paul declared, "This know also that in the last days perilous times shall come."—2 Timothy 3: 1.

The developments of science in medicine and along other lines, together with more universal and liberal education, were presumed to promote human safety and peace. Yet such has not always been the result. In fact, some of our most cherished inventions today make the times eminently more perilous. For example, the lists of killed and wounded in automobile accidents annually read like the record of a great war: in the United States in 1930 there were 32,500 persons killed and 960,000 injured. The man who fares forth upon the highways, either on foot or in his automobile, incurs a risk that begins to become comparable to that of going into battle. In a recent report the Travelers Insurance Company says: "It's worse than war. In the eighteen months of the World War 50,510 members of the A. E. F. were killed in action or died of wounds. But 50,900 persons have been killed in motor car accidents in the last eighteen months."

Disturbances in the social order tend to further mark the times as perilous. In years gone by we talked seriously of invading Mexico to restore order and protect American citizens against the menace of bandits; we were concerned for the safety of our citizens in Morocco and other distant lands. Today the front page of almost every daily paper in every city is adorned with the reports of outrages committed by bandits. Not only are citizens robbed, they are frequently tortured maliciously and without provocation. There are wholesale machine gun massacres in Chicago and other less notorious gang

resorts. Kidnappings for ransom are more frequent than they were in Mexico.

Peace officers seem either unwilling or unable to protect the citizens. In many cities the peace officers are in league with the criminal element, and themselves are paid, first by the city to protect its citizens, and then by the criminals to see that the citizens are not protected. Even where there is an honest endeavor to furnish protection the automobile renders the problem exceedingly difficult. A robbery or murder occurs, the criminals dash around the corner, change their caps for hats, dust off their coats, light fresh cigarettes, and are lost in the crowd. Even if apprehended, conviction in the courts is exceedingly uncertain. It has reached a stage where many begin to argue that the law-abiding citizen must arm himself and learn how to shoot as they did during the frontier days of the country.

We had fondly hoped that modern enlightenment and education, together with religious influences, had developed humanity beyond a stage of savagery, but Paul went on to say that in the last days men should be not only selfish and without natural affection, but they should be *fierce*. The wanton cruelty and disregard for human life and suffering by those engaged in some of the activities mentioned above is appalling and reminds us of the further statement of the Master that at the time of his coming it would be "even as in the days of Noah." The Biblical statement concerning the days of Noah is that the earth was "filled with violence."

To the elements of unsafety already mentioned may be added economic conditions, the fear caused by the actual realization of unemployment and poverty. The foundations of more than one government today tremble because of the unrest of people who are out of work and in need. To give them a dole which will support life will not remove the peril, because an idle populace is always a menace to the safety of a country.

James in writing about the signs of the times in the last days said: "Ye have heaped treasure together for the last days."—*James 5: 3*. He added, "Your riches are corrupted . . . your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Howl for your miseries that shall come upon you."—*James 5: 1-3*.

There has been a heaping together of treasures on the part of the rich such as was never before

witnessed in the history of the world. Some of those who have heaped this treasure together use it as a stewardship for the good of humanity, but many others use it in wasteful, wanton ways which serve to inflame the passions of the unemployed and those in need. As James said, "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter." This condition of the unequal distribution of wealth, the great heaping together of treasures in the hands of a few, this revelry and waste during a time when the world is burdened and torn with sorrow and want fan the slumbering embers of revolution, until there is danger that they shall break into flame, bringing disaster upon rich and poor alike.

To the physical and economic perils before mentioned may be added those moral menaces that undermine the home and the characters of the members of the home circle, striking at the very roots of civilization. Our gravest perils are spiritual. There have always been evils in the world; but today the forces of vice and immorality are better organized, better intrenched than ever before, better financed, better equipped with all sorts of modern paraphernalia to make their work effective.

Latter Day Saints are not pessimistic, even though they see the untoward signs of the times. Beyond the present turmoil, destined perhaps to increase for a time, they see the rise of a better era when Christ shall reign in peace. Safety will be found only in righteousness. To his warning, Paul adds the admonition: "Continue *thou* in the things which thou hast learned, and hast been *assured* of, knowing of *whom* thou hast learned them."

ELBERT A. SMITH.

## Representing the Church

When a local paper prints something concerning the Restoration that needs correcting, it is a good policy for the persons who feel moved to make those corrections to write to headquarters for suggestions and data. It sometimes happens, through no fault of their editorial staffs, that papers carry material that gives a wrong impression; but they show their fairness and honesty in their general willingness to print corrections.

Members of the church, with the best of intentions, sometimes make very serious errors because they do not know how to present the history and doctrine of the church in concise journalistic form. Sometimes their articles represent the church so incompletely and leaves its identity so confused that

# OFFICIAL

## The Way Out

Doubtless the members of the church studied with anxious care the announcement in last week's *Herald*, by President Frederick M. Smith, of the financial program adopted by the Appropriations Committee. Discussion of the program by the Presiding Bishopric may prove helpful, and may be necessary for the purpose of indicating the mind of those upon whom the responsibility for the guidance of church finance chiefly falls. Some things stated previously require repetition, for a second telling may serve to emphasize the importance of the principles adopted and the work to be done.

The laity, as well as the priesthood, has felt a genuine concern for the well-being of the church. A brief summary of what has happened to us will disclose a substantial basis for this concern, for our church treasury had felt the severe effects of rapid changes in the social, economic, and religious life of our time, in addition to the changes in our own organization.

From the point of view suggested, some social changes are very significant. In many States the period of required schooling has been steadily lengthening, frequently not ending until the pupil's sixteenth year. This has made a heavy inroad upon the parental pocketbook, as every parent can feelingly testify who has been faced with the heavy expense this longer educational period entails. To the majority of children the additional schooling thus required is a blessing whose merits may not be overstated, but these merely make the expense more bearable; they do not reduce it. It is trite to say that living conditions have been advancing. The automobile, the radio, better and more fashionable clothing, foods attractively and conveniently brought to us, finer and more beautiful homes—the list is unending. But each advance has made living more expensive. The desire to spend money has been increased by advertising through every conceivable medium, making a subtle and powerful appeal with which our fathers were almost entirely unfamiliar. And the desire has been made easy of fulfillment by installment buying.

With the social changes increasing, as they have, the costs of existence, a number of economic

it would be better for the authors not to attempt to correct other errors at all.

Send clippings to headquarters, and material will be sent as soon as possible. This is not to "muzzle" local writers, but to insure that the church will not be misrepresented.

L. L.

changes have raised themselves. We are now very gradually emerging from a business depression which for severity, in the life of our Nation, has had only six counterparts. It has caused widespread unemployment as business activity has been reduced or ceased. Drouth, with resultant crop failures, has afflicted the land. Financial institutions have perhaps never before been compelled to meet so severe a test. But aside from these effects, other factors have been operating for some time. Real wages have begun to decline; part time employment, to some extent because of increased mechanization of industry, has cut money income; the employable ages of workers have been restricted, until in many factories a man of thirty-five or forty is too old to be hired.

The religious life of the world about us has suffered from indifference by many to the enduring elements of the Christian faith. The way of pleasure has been more alluring than the way of truth. Our church has not escaped, for, with or without reason, inactivity, indifference, and distrust have beset us. Possibly many have not realized and are not now aware that a time of testing has come.

The changing conditions, sketched above, have caused in our church a decreasing income, while on the other hand, costs of maintaining our properties and conducting the work of the church have been mounting. The requirements of missionaries and their families, of those in growing number whose active days in church service have passed; the expense of larger holdings and institutions; the efforts towards the establishment of Zion, have thus brought about a serious situation. What is the way out of it?

The way out is indicated by at least five general principles, the following of which although requiring a severe, even painful, effort, should be permanently valuable to the church. First, not only arrest expansion, but in providing for future growth on a "cash and carry" basis, be certain that maintenance of broader activities is possible from current income without endangering the money needed for activities already in effect. Second, stop the leaks from costly operations, diversion of liquid resources to fixed investments which increase maintenance costs and add to the drain from current income. Third, having our church objectives in view, digest assets now in our possession as rapidly as possible by diverting to productive uses, or converting into cash by sale as conditions may warrant. Fourth, not alone this year but in ensuing years, work under a balanced budget, where income reasonably to be expected is not overreached by outgo. The attainment in that direction this year, despite its accomplishment by severe sacrifice, we hope will

(Continued on page 214.)



# "Our Creed, All Truth"

AN EXPLANATION

By S. A. Burgess

We were really quite startled recently to be told that to scholars the above-stated creed sounded "presumptuous."

Such a conclusion could come only from what seems to us a complete misapprehension of its meaning. We have never understood it to mean that we of the church individually here today possess a knowledge of all truth, or that we collectively have all the truth that is to be had. To the contrary, that creed instead of being presumptuous is one of humility.

This church in its history has rather refrained from any attempt to formulate an official and definite, but limited, creed. Individuals coming out of other churches have brought with them some creedal ideas, but if we have really understood our own position it has been and is that which is sometimes called an attitude of scientific open-mindedness.

It has seemed to us many times as remarkable that one who had as limited an education as Joseph Smith had should have set forth such clear scientific principles, so much in harmony with modern thought.

In *Doctrine and Covenants* 76:5 we find set forth the idea of conservation of matter and eternity of intelligence, or the indestructibility or conservation of intellectual energy. These clear concepts, though they may have been touched upon by philosophers at different times, hardly became ordinary teaching as early as 1832 and 1833. The statement that truth is a knowledge of things as they were, as they are, and as they shall be, is quite significant from a philosopher's point of view. That the truth is not things, but the knowledge of things is a distinct statement of philosophic thought: that it requires a perceiving intelligence for a fact to be true.

Joseph Smith, jr., opened the Restoration with the statement of James 1:5: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally." This promise was given by James to the church, and he recognized the privilege and responsibility of every member of the church to make that appeal to the Divine and that open-minded approach to the truth, that true revelation should not be restricted to outworn forms of worship, but our intelligence left free always to find more of truth.

Joseph Smith's son confirmed again and again the same theme, divine responsibility and the open way before us. His grandson, our President F. M. Smith,

twenty-five years ago made the declaration that if each of his hearers would note down his own idea of God in detail, place it in an envelope and lay it away for ten years, he would guarantee that when the envelope was opened his ideas would have changed. We may well say that we would hope that it had; that our concepts of our heavenly Father had approached more nearly the truth, and our knowledge of that which is true increased.

"Our creed—all truth" means that our minds are not shut to any truth; that our dogma is not to be limited to our past, or even our present concept; that all truth is divine when discovered and is part of our creed. Instead of being a boast, it is rather a humble acknowledgment that we see through a glass darkly; that we have much to learn; that we will not close our minds to truth as it may be discovered; that we hope to progress to a greater knowledge of the truth as time passes. We recognize human frailty and our own tendency individually to make mistakes at times, but we hold that any truth scientifically proved can not be inconsistent with the Perfect One, with our Beloved Elder Brother, with our Savior, Jesus the Christ.

This belief therefore challenges us to accept the developments of science as they unfold. But one asks, "Do you, then, believe in evolution? Do you believe that man was descended from a monkey? Is that part of our creed?" No, that is not part of our creed, because it is not yet shown to be a part of truth. The correct approach is one of open-mindedness, a willingness and desire to learn the truth. To close students, it is only a theory. Other assumptions are hardly worthy of the dignity of being called theories, and are only hypotheses. But so far as anything is discovered to be scientifically true, it is not inconsistent with the Word of God, let alone with God himself.

Thus, for example, in the *Bible* story of the creation it stated that God made the world in six days, and yet it was the fourth day when he set the moon and sun in the heavens and divided the night from the day. It is, therefore, evident that these six days could not have been days of twenty-four hours in length, which we now call a day. Evidently they refer to periods of time. A thousand years is as a day to Him, and a day, for that matter, as a thousand years. A million years is only a measure of time.

We have rather rejoiced in this feature many

times, that our faith is such that it is open to receive any and every truth as discovered; that we may approach humbly seeking to find out always that which is right, that which is truth, that which has been, which is, and which shall be. We believe that no truth is contrary to our creed, not that we ourselves possess all truth, but that we do not shut out any fact when discovered and proved. That seems to us a wonderful and splendid platform on which to stand.

## The Story of My Life

### III.—GROPING TOWARD THE LIGHT

By Arthur Leverton

As told to Nellie Andrew and Illa Brown

(Continued from the *Herald* of February 25, page 177)

Up to this time the Latter Day Saints had preached only once or twice in the neighborhood. The Baptists had an evangelist come and hold a series of meetings. We held a prayer meeting in the afternoon during the week, in which they expected the question of my call would be satisfactorily decided upon, so the evangelist took me to task. He asked, "Don't you love the Lord Jesus?" "Yes, sir," I replied, "if I understand the principle of love." "Wouldn't you like to engage in the service of bringing sinners to Christ?" "Yes," I answered, "if the Lord wants me to, but I do not know whether he does or not, as I have no assurance." "What do you want?" he asked. "I want satisfactory evidence that the Lord wants me to assist in the work." "According to your own conversation you have all the evidence that any of us have," he returned. "Is that true?" I asked him. "Yes," he replied. "Well," I said, "I do not think very much of your evidence."

I met Brother Joseph Snively and John Shaw on the road the following day. We commenced talking church and religion, and discussed the question of the authority to preach. They agreed with me and commenced to show me from the *Bible* that it was a real necessity. I wondered if I left the preaching alone, if there was not sufficient to save me without changing my church fellowship. I continued to go to meetings. Some said, "You are not going to go to those Mormon meetings, are you?" I said, "Yes, I am. If the Devil himself should come along and give out an appointment, I would go and hear what he had to say." I became thoroughly convinced that even if the so-called Mormons were wrong, I was not right. So on the eighth day of January, 1871, I attended a service at John Traxler's, conducted by the Latter Day Saints, and was baptized. Before I returned home from my baptism, I prayed that God would give me such a testimony

and evidence of the gospel I had now embraced that I should never in the future be left to doubt its truth for one moment. This I did not receive, and my wife thought I had thrown myself away. She fretted and cried and made it very difficult for me and caused considerable sorrow, for if ever two loved each other, we did. I prayed for the evidence, but I did not receive it, and it appeared that all the spiritual light I had ever received on religion was taken from me. I finally became disgusted with any kind of religion, and fully made up my mind I would have nothing more to do with religion or church.

On the twelfth day of January, 1871, I was called to the office of elder. That same evening the Zone Branch was organized, and I was chosen its president. As I had not received the above testimony, I continued to pray for it, but God still withheld it from me. So there I was, some of the duties of an elder pressing upon me and I in spiritual darkness, having no direct evidence from God of the truth of the work that I was now called to represent and teach to others. This I could not do. So I took the stand that I would not preach and teach to others something of whose truth I had no direct evidence from God. Accordingly, I refused to take any part in religious services whatever, and would not even go where such services were held. For over five months this state of spiritual darkness continued. During that time so great was that darkness that I lost confidence in all forms of religion, and almost in the existence of a God. Life itself with me seemed to have no charms, no hope, no light. Oh, that state of mind—I can not find words to express it. But to illustrate further the horror of such a state of mind, I will here relate a short prayer which I offered. One day, feeling despondent and sorrowful, I retired to a grove and there fell on my knees and said, "O God, if there is such a being in the universe, and thy power is as unlimited as stated, let, I pray thee, light come into my soul. Otherwise take my life from off the earth, for I do not wish in this state to remain here any longer." A short time after the above prayer was uttered, I chanced to be where a man was ridiculing the doctrines taught by the Latter Day Saint Church and persecuting the Saints in general. Without thought on my part, and before I had time to think what I was doing, I was on my feet defending both the doctrine of the church and the Saints. Afterwards I wondered why I did so, but was unable to decide. Another incident I must here relate:

In talking with Brother Snively (who baptized me), I said, "If there is a God, and this is his work, I wish you to have my name taken off the church records; for the way I am now I am a damage to the church, and if it is true I do not wish to

do the work any harm." I was told that the Saints that same evening in prayer meeting prayed to God for wisdom in regard to the matter and were told in reply to let the subject rest, that it would be all right in time. Some time after this I was, one evening, passing the home of John Taylor, where the Saints met for prayer meeting. They were then gathering for meeting. I felt impressed to go in with them and see how they were getting along. I did so. I was invited to take charge of the meeting. This I refused, for I had no intention of taking any part in the meeting whatever. However, the service commenced, prayers were offered, and testimonies borne. I was thinking over the past, and suddenly there came into my mind a promise I had made to God years before. It was on this wise the promise was made: I had been to a love feast in the Methodist Church that day and had neglected my duty in speaking for Christ, so on my way home I felt condemned for such neglect. So there and then I promised God that in future where any opportunity was given to speak for Christ I would do so. Now it came to my mind this way, after the invitation was given for all to take part: "Will you keep your promise, or will you lie to God?" I soon decided to keep my promise, but I did not know what to say. I rose to my feet to say something, but I did not speak, for before I could do so the Spirit of the Lord came upon me in such power that I was unable to speak, so took my seat again. After a short time I arose again and was then able to say, "I know this latter-day work is true, and from this time, God being my helper, I shall stand in its defense and try to do something towards its advancement." After receiving the testimony of the Lord concerning the truth of the work, I took my stand as a minister of the church, and God blessed me in preaching.

### Odds and Ends

*By Voas Meredith*

The "odds" are determined by the "ends." Life is a game of choice, not a game of chance. Whether or not the odds are against a player depends on the ends for which he is living. I repeat, our odds are determined by our ends—by our objective, our goal, our purposes, our motives.

We can sanctify ourselves "for their sakes," or we can merely "eat, drink, and be merry," as we will. We can enjoy the privilege of a home, or we can refuse the obligations of home life, whichever we choose. We can acquire athletic, musical, and industrial skill, or we can bury our talents and "pass the time," as we desire. We can live as a friend to

man or we can exist "unhonored and unsung," according to our choice.

The one distinguishing characteristic of man which makes him the crown of creation and only a little lower than the angels is this ability to determine the ends for which he will live. Not that man can choose to fly as a bird and, having chosen, soar through the air; nor that he can will to live entirely "unto himself alone" and, having so willed, ignore the great principles discovered through centuries of human experience. There does abide biological and cultural heritage as well as personal endeavor; but the greatest of these is personal endeavor. It is important to recognize biological limitations and possibilities; it is important to study and correlate the enduring values of the ages and their accumulated wisdom; it is tremendously more important, however, to contemplate these limitations, contributions, and ideals to the end of consecrating one's life to further creative achievement. Why understand the nature of man's organism or the type of environment that surrounds him except as these may be used as means in attaining some progressively constructive end? What could be more odd or more unintelligent than a humanity concerned with knowing the kind of machine man is and the kind of materials that he has at his disposal while lacking in any vital care as to the end-product he is creating and marketing?

Parents who know how to give good gifts to their children are parents who have chosen to "know their job" and who are squarely shouldering their responsibility. Children who are growing in wisdom and stature and favor with God and man are children who are choosing to be "about their Father's business." Business men who are really sharing in the work of the world are those who are choosing to "labor together with God." Friends who are "giving themselves with their alms" are those who are choosing to become the "servant of all." Teachers who are truly "sent of God," and whom the "people hear gladly" are those who are choosing to "study to show themselves approved" and who are daily deciding to "love mercy, deal justly, and walk humbly" with their God.

What are *your* ends? Are the odds against you? Is the percentage of the choices you are willing to make in terms of more adequate and more enriched living on the decline or the ascent? "Choose ye this day," *and every day*, to seek, not hide; to become, not succumb; to grow, not dwarf; to achieve, not drift!

Pleasure is like a sprained ankle, you have it all to yourself; but happiness is like measles, you can not have it without giving it to some one else.—*Selected.*

## Defiling the Temple

By *Evan A. Fry*

If thine eye be single, thy whole body shall be full of light.—*Matthew 6: 22.*

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.—*1 Corinthians 3: 16, 17.*

No matter what their denomination may be, the ministers of today are practically unanimous in their opinion on at least one thing. Ask any minister what is wrong with his church today, and you can be almost certain that he will deplore the lack of spiritual power among his people. He will look with longing eyes toward the marvelous experiences of the early New Testament church, and especially towards that crowning marvel of spiritual blessing on the day of Pentecost. If you ask him still further, you will discover that this average minister holds a rather pessimistic view of the spiritual state of his parishioners; that he believes that the thing practically every one of them needs is a thorough conversion and an overwhelming baptism of the Holy Ghost, such as was experienced by the primitive church under the ministry of the apostles.

By no stretch of the imagination can the present age be called a spiritual or a religious age. People have very largely ceased to care for things of the spirit, and have consequently ceased to seek after them, or to believe in the spiritual life of those faithful few who have sought and found a higher life. Even a casual observation of the life of the world today is sufficient to account for this lack of spiritual power even among the church members and professed religionists. People do not seek after and cultivate spiritual power; their eye is not single to the things of God, and their bodies are so defiled as to be unfit dwelling places for the Holy Spirit should it try to come and abide.

I wish to discuss some of the ways of defiling the temple of the Holy Ghost. Some of them may seem trivial, but it is by the little things that we nearly always stand or fall. A very little mud or filth tracked into a very clean and very beautiful temple each day for a month would render that temple uninhabitable for a cleanly person. Similarly, a very little defilement of the temple of the Holy Ghost, if oft repeated and continued, may soon bulk large enough to drive the Spirit from its home and render the temple desolate.

In a physical sense, defilement of our body may enter through any one of the five senses. I do not think it makes very much difference how the defilement comes; the fact of its being there is sufficient. I do not think we can conscientiously ex-

cuse ourselves for defilement on the grounds of its relatively small degree or minor importance. Dirt is dirt, whether it be little or great.

There are two types of defilement; that which defiles the mind of man and that which affects the physical body. Anything which affects the physical body will of course react upon the efficiency of the mind; therefore the two types are essentially the same after all.

Your mind may be defiled through the gates of your ear when you hear a lewd and smutty story that leaves a dark smudge on the heretofore clean surfaces of your mind. Your mind may be defiled by hearing constant profanity and blasphemy which you could just as well avoid. The hearing of anything which takes your mind from what is good and pure and of good report will defile your mind.

Your mind may receive defilement through the gate of your eyes, which read trashy literature, feast upon lewd pictures, or revel in movies or stage plays whose sole apparent purpose is to cater to the lusts of man through their carnal appeal. Christ said in no uncertain terms that whosoever should look upon a woman to lust after her should not have the Spirit, and I don't recall that he said whether the woman should be on the printed page, in a picture, or behind the footlights of a modern stage. The effect in any case will be the same.

The temple of your body may be defiled if you pamper it with the satisfaction of all fleshly lusts which gratify the sense of feeling, or the sense of taste, or the sense of smell. You can not expect your body to be filled with the Holy Ghost if it is so slothful that it has to spend most of the time in bed out of sheer laziness. You can not expect your whole body to be filled with light if you keep it full to saturation of rich and unhealthful foods or stimulating drinks. We Latter Day Saints have a modern revelation which is known as the Word of Wisdom, which expressly cautions our people against excesses of eating and drinking, which advises us against strong drinks, against an excess of meats in the summer season, and against the use of hot drinks as stimulants. This same Word of Wisdom states in no uncertain terms that tobacco is not good for man, but that it is to be used as an herb for the treatment of sick cattle. This Word of Wisdom does not condemn the man who violates its advice, but it does extend promises to those who will heed that advice.

How many of the people of the world today do you know whose bodies are overstuffed with rich and fancy foods, whose nerves are constantly jangled by stimulating drinks, whose brains are dulled by tobacco, and whose physical powers are dulled by sheer physical lethargy and laziness? I don't

think that it is a terrible and damnable sin to over-eat, or to drink tea and coffee, or to smoke cigarets, but I do think that the people who do indulge themselves in such things are to some extent defiling their body, which is the temple of the Holy Ghost. The Holy Ghost can not dwell in a body soaked with nicotine or caffen, or alcohol, or poisoned with undigested and unabsorbed food, any more than it can dwell in a mind filled with the lusts of the world. And in the day of final reckoning, we shall all have to give an account of how well we kept that temple of the Holy Ghost which was intrusted to us.

If you and I have been defiling this temple, let us make it clean today, and resolve that no more shall defilement of any kind be allowed to enter there and remain. Then we may truly rejoice in the knowledge that our whole body is filled with the light of God's love and his Spirit.

### Our Zionic Homes

*By Raymond G. Wrigley*

The pillars of Zion are the homes, which are the strength and stay of our social order. The foundation of the Zionic home is the gospel of Jesus Christ, which is the power of God unto salvation. These homes, molded of the composition of the individual family membership, must measure up to a certain definite standard of efficiency and perfection in order to meet the acid test of the conditions and forces of life. The homes are just as strong Zionically as the family is. And the family is just as strong Zionically as the individual membership is. And inasmuch as the forged chain of metal is only as strong as its weakest link, so we find the stability of the organization of our people is in proportion to the individual unit strength. Therefore, having so great a mission attached to our homes, what manner of domestic institutions ought we to have?

The living material of the home is the family. A family may be designated as a unit society of two or more individuals, bound together by the bonds of matrimony, by love and common interest. The strength and beauty of these binding ties are promoted by high moral standards, physical well-being, spiritual mindedness, and intelligence of the members of the family. The contribution of this unit society lies in its ability to glean the best from the rich heritage of the past and from the intellectual offering of the present; which rich fruit, when combined with a vision of the future, provides a family solidarity, relative in strength to the unity of the family members.

We find in the present time, homes of various types and qualities, some as assets and some as lia-

bilities to the society of which they are parts. Inasmuch as we find two great contending forces of life waging a great struggle and conflict involving the enlistment of human souls—one destructive, immoral, and wicked, and another constructive, moral, righteous, and life-giving—we choose carefully the motivating force for our ideal home and unit of society. Specifically, then, we as a people are preparing ourselves for the task of building Zion by moving on to perfection that ours might be a united society of perpetuation.

Some of the greatest assets to the full, rich home life may be considered as follows:

- (A) Common ideals of life and its living.
- (B) An understanding of the divine plan of the Master for family activities.
- (C) Church literature; the three standard books, the main circulating periodicals, a rich collection of the literature, and worth-while contributions of the current times. A suitable time set aside for the study and perusal of each.
- (D) The filing of an inventory and a stewardship in obedience to the celestial law.
- (E) A bond of mutual appreciation for the many problems and perplexities confronting the members.
- (F) Ability to close the doors of the home to the disintegrating forces of worldly powers and influences.
- (G) Ability to open the windows of the home for the inflowing of the constructive forces of life energizing light and truth.
- (H) A beautiful disciplinary rule for all the members—not so drastic as to be harsh, nor so elastic as to be unstable, but stern enough and yet pliable enough to meet the ever-changing troubles and cares of living.
- (I) Respect of the children for their parents throughout their growth and development.
- (J) Cleanliness both in regard to dwelling and inmates; in dress, candor in speech, softness of tone; the sunshine of nature is matched by the sunshine of happy and pure hearts.
- (K) Suitable recreation in its season, both for the adults and the youth, which should be wholesome physically and mentally.
- (L) An effort to live up to the pattern of life set by Jesus.
- (M) The Spirit of God which abides because of family prayer and individual supplication; ever ready to cheer, to comfort, and guide the inmates along the rugged course of life, in proportion to their earnestness, sincerity, and faith.

Thus as the goal of our united social order has been Zion for this hundred years of time, realizing the mission of the home in the Zionie plan, let us strive to keep our homes inviolate, and the spirit of earnest prayer alive. To cement our home fellowship and the fellowship of the Spirit in such enduring ties as to render our homes sanctuaries of refuge and of hope, is our constant purpose.

### Sainthood as a Career

*By Edwin H. Davies*

There is no more important period in life than in which one chooses a career. It may involve a number of minor decisions which are to come later, but these are only incidental and are not to be compared in importance to the one great choice when we decide in which channel the current of our life force shall flow towards the wheels which we are to turn in the world.

Paul, in his letter to the Corinthian saints, speaks of his career as an apostle, which he states was allotted him of God. The parallel thought in this chapter is that they were called to be saints with the same certainty that he had been called to be an apostle, and that they were to live lives so pure as to be worthy the name of "saints of God."

It would be much more beneficial to us if we were to view our religious life as a career, not as something added to our lives, but as life itself. It is certainly not a correct perspective when a man thinks of himself, firstly as a father, brother, or a statesman, and lastly as a Christian, and relegates to a secondary position things of a spiritual character.

The teaching of Christ was, "Seek first to build up the kingdom of God and establish his righteousness, and all these things shall be added to you." I am sure that our spiritual lives would be infinitely enriched, and all our relations of life blessed, if we would give the church our first and supreme consideration, as there is no business that can afford to prosper at the expense of one's sainthood.

If the purpose of our lives here were to get rich and get on in the world, and we could take our wealth into the next world, and so add to our character there, some allowance could be made, but this is not so. We are here to develop our manhood and womanhood, and enlarge our moral natures with deeds of love and kindness, which only can bring us into close fellowship with our Savior Jesus Christ. When one sacrifices character and fellowship with the Master for the sake of something which is transient and ephemeral, a sad mistake is made. It may be true that his bank account may

grow larger year by year, but as his bank book expands, his soul gets smaller and smaller, and the spiritual side gets less attractive and less charming.

Sometimes it is not money that attracts, but power. People begin to think it is no use living in the world unless they can have influence over others. In following this out, they soon begin to feel the restraint from their religion. Conscience gradually becomes deadened. Their friends tell them, "When you are in Rome, you must do as Rome does." They believe, and soon consent to follow suit, and thereby blemish their characters and mar their vocations as saints.

Had Christ yielded to such a temptation when he was spiritually weak after forty days of abstinence from food, when Satan offered him the world to get him to betray his mission in exchange for temporal power, how miserably he would have been cheated. But no, he could not be bribed by such an offer, nor tempted away from the paths of duty for the kingdoms of the world and their glory, or for ease, wealth, luxury, or power. His name in consequence is revered in millions of homes, because he was strong enough to resist temptation which was designed to mar his career as a saint, and as a Savior of saints.

Again, not power but pleasure may sometimes be the attracting force. Some are tempted to sacrifice goodness for the sake of pleasure, and often pleasure wins, and goodness and sainthood are again sacrificed that pleasure might not be lost. Many start with good intentions and high ideals, but in the pursuit of pleasure they are brought into temptation. The proverb today is, "Be good and you will be lonely," and eventually pleasure wins the struggle. The church is neglected in order that the gaudy butterfly called pleasure may be pursued and captured, only to find that it soon dies, leaving nothing but the empty case, so transient is pleasure.

Let it not for a moment be understood that to be a saint means to sacrifice all that the joys of life can offer. It is possible for one to have business successes, power, happiness, and pleasure without sacrificing his sainthood, but sainthood must never be relegated to a secondary consideration in our lives. For example, Abraham was a man who had great riches and prosperity, but he always gave God and the work first service. You remember how he was called a friend of God. In order to keep our faith bright and untarnished, service to God and his work must be held as the first and highest thing in life.

It is a great mistake to think that in giving of oneself heart and soul to serving God, it will in any



way narrow his horizon or make life less enjoyable; that is not so. The flowers of this life may fade, but the fragrance and bloom of a Christian's life lives forever. Dear Saints, you can depend upon it, everything else will change or perish, but your career as a Saint need have no sunset; age can not wither it, nor will time destroy it.

### Building Strength of Character

By Charles H. Arven

Fortunate indeed is the church of today that can hold the interest of its young people. And after much thinking and investigation, it does seem that the home is the only logical place to start training the youthful mind for that strength of character so necessary in the lives of Christian men and women. In this day and age, strength of character is certainly greatly to be desired, and it is highly needful that the young folk of our church be endowed with a strength of character that will enable them to take charge of the tremendous task that the church has undertaken, and to stand shoulder to shoulder, to battle against the forces of evil that are sure to be arrayed against it.

The church must have young men and women who have had training and possess the courage to carry on the work when the enfeebled hands of our present ministry are forced to lay it down. On the strength of the character of our young people, the great work must depend. Let us hope, and let us pray, that we may be able to train these young folk and that they will be ready when the call shall come.

Just now there is a movement on among certain clergy of an eastern State, to become confidential advisers to the young people of their church, not alone in a spiritual way, but to help them to solve the problems that confront them day by day, which they may not understand, or have not the courage to battle alone. The idea seems good, and may bring good results in the way of confidence in the ministers and the strengthening of the young people's characters. No doubt there are certain young people who at times would like to take their problems to some good man whom they could trust and confide in, one who would sympathize with them and give them the right kind of advice and the courage to go on. It would be interesting to learn just what success these ministers are having.

The great work that our church has undertaken to accomplish will certainly require young men and women who have enough strength of character to become leaders and specialists in this important

work. If the above idea or any other that can be conceived that is better and more practical to build up and strengthen this line of specialists for this glorious undertaking, we should not be slow in grasping it and bringing it up to a high state of efficiency. It is a day of specializing, and every advantage must be given those who are selected to become specialists in our line of work. Therefore, if a way can be opened to help the youth of the church to solve their daily problems more readily, in a way they can clearly understand, it may be able to form characters that the church can rely on in times of great need or stress.

### Out of the Shadows

By Mary E. Gillin

Out of the mists and the shadows  
Where each must grope alone—  
Into the Light Eternal—  
Welcomed by those we have known.

Out of the mists and the shadows  
Where we strive in vain to know  
The "why" of today and tomorrow,  
And the path where each must go.

Out of the mists and the shadows,  
Into the sunlight above  
When all that here lies hidden—  
Made clear by our Father's love.

Out of the mists and the shadows  
Where we falter and lose the way—  
Then to waken where all is beauty,  
And the Darkness turned into Day.

The Door is closed on our going—  
Hidden awhile from your sight—  
But ever and always the Morning  
Is driving the Darkness of Night.

Though mists hug the earth like a blanket,  
Beyond is the arching blue!  
And Faith will dispel the shadows  
As the sunlight dispels the dew.

Out of the mists and the shadows  
Where each must go alone—  
Into the Light Eternal—  
Welcomed by those we have known!

PEORIA, ILLINOIS.

For more than twenty years Sister Eva May Stroeble suffered with rheumatism till her body was twisted and she was rendered quite helpless. On January 21, 1931, she was released from bondage and has passed out of the shadows that have so long surrounded her. In memory of her, Sister Gillin has written the above poem.

## Little Journeys with the Editor in Chief

Lamoni

In my last I closed by referring to the Lamoni audience as being unique. We were in Zimmermann Hall, awaiting the arrival of the exact time to open the meeting—the mass meeting called after the burning of the Brick Church. Some of my first work as a public speaker was done in the old Brick Church, and hence as a speaker in those days I did not know by way of contrast how the Lamoni audiences differed from others, though by statements made by visiting speakers I learned somewhat about it.

This uniqueness was quite marked at the meeting in Zimmermann Hall. Quietly, with complete control of deep running feelings, the audience took their seats and listened to the addresses, with no demonstration of feelings so common with other audiences. A few of us gathered on the platform, and after the usual form opening, Brothers Garver, Gleazer, Carmichael, and myself spoke to the Saints. Of course, we could not but speak of the calamity which had befallen the community. Combining reminiscences aroused by the holocaust which had leveled the historic landmark, with analysis of present needs and conditions and forward-looking attitude, we tried to present to that quiet audience, which has long been trained and able to closely follow every speaker, the general aspects of a forward-looking and progressive plan of adjustment. Who could doubt what that group of people would do? Of course they would rebuild and thus supply their needs! There was never a doubt of this. The very quietude bespoke such determination; for only a people without a plan are confused. Confidence in their leaders seemed pronounced and bespoke a willingness to give unqualified support to any reasonable plan which might be developed to lead them out of the present difficulty.

No attempt was made to put on an impetuous drive to raise funds for building, just a manifest determination to get behind any move in the right direction.

And so after listening to the various talks, the audience adjourned and sought their homes. The home I sought was that of one of my elder sisters, Mrs. Frank Weld, or "Carrie," as she is affectionately known to the family. Needless to say I found a characteristic welcome.

The next day was Saturday. I had made up my mind to put in some of the day about town, just visiting. And so, breakfast over, I took the Nash to "Bert" Derry's garage for some professional attention that Bert is so well qualified to give. Then I went about town, stopping here and there to greet old-time acquaintances and pass a few words—Jim Jones, Len Dickey, Henry Miner, Joe Traxler, Dave Hanson, Dina Denio, Fred Hartshorn, George Fowler, Harry Bass, Clare Smith, Clif Merritt, Art Lane, Ted Sheen, and many others, older and younger, all remembering me of bygone days. I even saw an old-time neighbor of Independence, Burr Loar, who had come to Lamoni with a truck load of household goods. And finally I ran across Brother Carmichael, who had been doing about as I had been. I met him a few minutes later again as I went into Hinderks' store to talk guns and knives with Brother Hinderks. Made a purchase or two, and with Brother Carmichael went to get a "bite to eat." At the restaurant we met and chatted with, as we ate, John Haas, another old-timer.

Then Brother Carmichael and I thought to look about a bit on some matters which interested both of us. We had talked with Brothers DeLapp, Garver, Gleazer, Thomas, and others in the forenoon and knew somewhat of further plans for meetings, etc., and knew we had time between noon and night. So getting the Nash from the garage, together we drove to the old church site, and spent a few rather sad moments looking over the ruins. The destruction was complete; and smoke was still rising in a few spots, showing the ashes were still hot.

Well, what our ruminations were neither one said; and after a short while we went on. We went to the home of

Brother Mortimore, a professor on Graceland's faculty, popularly known as "Mort." He had previously said something to me about limestone and limestone outcrops; and Brother Carmichael and I were both interested. We found "Mort" at home, and he readily consented to go with us. So he was soon in the car with us. I noticed he had his hammer with him. He's not a knocker, but he carries a hammer with him at times. We went to the college and to the home of Brother "N. Ray" to get Brother Carmichael's "rubbers." I had mine in the car. Then we followed Highway 69 straight east—a fine concrete "slab"—and about four or five miles from the center of Lamoni visited what in my boyhood days was known as the Boswell rock quarry. It was owned and operated by Brother Joseph Boswell, and from it was taken most if not all the stone used in the basement and foundation walls of the old Brick Church, and most of the other buildings in Lamoni erected in the early days of the town. At the quarry the limestone crops out because of the erosion which formed the valley of Grand River. Only a slight overburden permits quarrying without insurmountable difficulty. We reached the quarry in a few moments after leaving the college, and I could not but recall the days at times "Fitz" (short for Professor Fitzpatrick) and I, hammers in hand (as "Mort" now had his), had "trudged" that four miles or more for the privilege of hunting paleontological animals in and around the dumps of the old quarry. It was a real day's work, those days, and we usually carried our lunch.

Leaving our car at the gate, we all donned our rubbers and climbed the hill to the abandoned quarry. I was in a "chatty" mood; and in reminiscing those "geologizing days," I mentioned the fact that one day I surprised "Fitz" by finding a fine specimen of trilobite. Well, I discovered that the mere mention of this fact surprised "Mort." "What's that?" he asked. "Do you say you found a trilobite in this quarry?"

"Yes," said I, "and I'll mention his family name. It was a *Phillipsii Sangamonensis*." He seemed to know the fellow and said he'd stir his students by telling them I had found a trilobite there. Then I told him how "Fitz" tried to trade me out of that specimen. He finally did, and it is now somewhere in Iowa City, if I remember aright. It is the only specimen so far found in Decatur County. So there is another record for the Graceland students to match.

So we trudged up the hill, talking paleontology, and I noticed as we reached the dumps at the edge of the quarry, both "Mort" and I were watching those dumps, and each would stoop and pick up some fossil, old friends. But I noticed another thing. My eyes lacked the skill of the practice had some years ago, and "Mort" picked up about four to my one. And pretty soon he said: "Well, well! A trilobite!" But it was only a part of one, just the tail; but it was one of the same family as the one I mentioned before, and I was glad to have my story corroborated.

By this time we were at the quarry, and then we fell to discussing with Brother Carmichael the possibilities of quarrying suitable building stone. Here was our purpose in visiting the quarry. Brother Carmichael had said, as we stood beside the smoldering ruins of the old church: "Brother Smith, I'd like to see the new church constructed of native stone." So would I. And so we were interested in the old quarry. We found the stone in there, one or two strata being particularly desirable. Of course these same strata are likely to be found wherever this particular formation is to be found. Lamoni is situated on a typical glacial drift formation, anywhere from one hundred feet in thickness to two hundred or more. Below this lies the Bethany Falls limestones. So to get stone for Lamoni from this formation one must go north, east, or south to get below the drift. To the west the drift thickens till it reaches a point near Mount Ayr, some twenty-five miles or so from Lamoni. Mount Ayr is situated on one of the highest points on the southern boundary of Iowa. The glacial drift is a conglomeration of clays, sands, granite boulders, limestone rocks, gneiss,

# CHURCH WORK AND SERVICES

## Guiding the Nursery Child

STUDY HELPS FOR PARENTS AND WORKERS IN THE NURSERY DEPARTMENT OF THE CHURCH SCHOOL

By Mrs. Bertha Stevens, Phoenix, Arizona

These lesson assignments are appearing early each month in "Herald" columns. They are designed to be directive and helpful in the study of all parents of small children and nursery workers. They should be especially helpful for the use of monthly group meetings or classes under the direction of the church school. The text, "Guiding the Nursery Child," by Mesley and Stevens, is an outstanding work in this field, and thoroughly reliable. Order from the Herald Publishing House, Independence, Missouri, price \$1.25.

Lessons One and Two appeared January 7 and February 4, respectively. C. B. W.

### LESSON THREE

#### Clothing the Preschool Child

It will be helpful and add interest if the group has been asked to bring illustrative material—garments, fabrics, pictures, posters, etc., in connection with this lesson on children's clothing.

Not only modern apparel but old-fashioned garments of the "long ago" little tot will have appeal. Garments both good and poor from standpoint of suitability, service, and comfort should be displayed and discussed. Or it might be better in some instances for the leader to arrange the display to illustrate the points of emphasis in the lesson.

Perhaps your home economics teacher, your county home demonstration agent, or even a children's wear department of a local store may assist or loan illustrative materials for the occasion.

The problems arising for discussion will bring out information which may be organized around the following outline:

- I. A Suitable Wardrobe for the Preschool Child.
  - a. One who attends a nursery school, or
  - b. One who spends his time largely at home.

quartz, and various disintegrated formations carried by the ice from northern points.

After inspecting the old Boswell quarry and speculating somewhat upon the commercial possibilities of the shales interspersed among the strata of stone, we returned to the car, and driving to a point a mile or so east, followed a creek for some distance, to see other outcrops. This done, we entered the car again and drove several miles north and west of Davis City, towards Terre Haute, and leaving the car again in the road took another walk of a mile or so to see an outcrop, cliff shape along the creek bank.

Then, once more in the car, we drove to Terre Haute. I wanted to see that part of the territory again. I had not been there for some years. Well, I would not have known it. Only a few houses left, three or four, and the old bridge over Grand River. But the trip recalled many memories of my boyhood days. Then back to Lamoni over the old "ridge road," now a county highway. And about four or five o'clock we were back in Lamoni. And we had covered ground which formerly would have taken many, many hours. And the running talk with "Mort" on geological topics recalled former studies and trips, and I enjoyed the day (half day) greatly.

At Home, February 9.

F. M. S.

Keep in mind the following points in planning this outfit:

1. Purpose of the garment.
2. Suitability for the occasion (season, play, school, or dress up).
  - a. Materials.
  - b. Design.
  - c. Boy or girl, type, etc.
3. Serviceability:
  - a. Materials.
  - b. Design.
  - c. Workmanship.
  - d. Ease of laundering.
  - e. Replacements.
4. Accessories, shoes, etc.
5. Cost.

II. How may one ease the laundry burden and still maintain a satisfactory standard of cleanliness?

III. Suggestions for helpful, simple, and practicable garments originated or adapted by members of the group.

References, *Guiding the Nursery Child*, pages 34-37, 76-82, 149 paragraph 4, 150 paragraph 2.

In connection with Lesson Three and succeeding lessons for *Guiding the Nursery Child*, the following are suggested as the most helpful supplementary texts for study course leaders:

1. *Nursery School Procedure*, Foster and Mattson.
2. *Growth and Development of the Young Child*, Rand, Sweeney, and Vincent.

If one must choose between the two, perhaps the first should be chosen, as it is considered the best in the field. Both are very good, however, and should be in the branch library for nursery workers and parents of the nursery child. Order from the Herald Publishing House, Independence, Missouri.

## An Investment in Juniors

By C. B. W.

At Merlin, Ontario, a unique experiment was carried out in connection with the junior stewardship project in 1930. The local church school voted to loan its twenty juniors twenty-five cents each, for investment, the use of which was left to the initiative of the junior under the advice of a sponsor. It was understood that the gain at the end of the year was to be sent in as Christmas offering, after the twenty-five cents had been returned to the school and a tithe of the increase, in each case, had been sent to the Bishop.

The plan seems an excellent one. It gives the junior the feeling that the school has confidence in his ability, there is occasion for the keeping of a financial record, the loan from the church emphasizes his partnership with God, a tithe of the increase is most reasonable, there is the return of the loan (payment of an honest debt), and finally there is the making of a free-will offering of the net gain.

We are informed that all but one of the twenty returned with the loan, and eighteen had made material increase. The individual gains ranged from sixty-six cents to four dollars and seventy-five cents. From the group, three dollars and sixty-one cents was paid as tithing, and thirty-one dollars and ninety-five cents as Christmas offering. The junior stewards returned over seven hundred per cent on the investment!

We doubt, however, if the financial return is to be compared with the richness of spiritual blessing attained by these juniors and those associated with them in the project. Lessons of industry, thrift, consistent accounting, earnest effort in a good cause, compliance with the financial law, and sacrificial giving to God through the church—all are best learned through actual practice.

The Merlin plan may not fit all communities. But some such plan of cooperation and encouragement will vastly increase the pleasure and the ultimate value of junior stewardship.

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Northwestern Iowa Young People's Convention

A most outstanding event for the young people of Northwestern Iowa District was their convention at Missouri Valley February 14 and 15, outstanding for the splendid speakers, the excellent spirit, and for the royal way in which the Missouri Valley Saints received all the visitors.

Mention of the name of Elder E. E. Closson, a guest speaker, is sufficient to assure the readers of the success of the meetings. Brother Closson filled the days with enthusiastic lectures which brought the young people many practical suggestions for helping themselves and leading others to the more abundant life.

Saturday's work culminated in a sumptuous banquet served by Missouri Valley women. Approximately one hundred guests were entertained. Elder E. Y. Hunker capably served as toastmaster, his theme "*The Stewardship of Youth.*" The toast by Elder E. B. Rathbun, "*The Preparation of Youth,*" made us realize that in a growing church more careful and greater preparation is needed to meet our problems. Elder Ray Whiting's toast, "*The Conservation of Youth,*" was given with convincing forcefulness. "*The Compensation of Youth*" was given by Sister Bertha VanEaton, and "*The Stewardship of Youth,*" by Elder E. E. Closson. Elder Gerald Gunsolley had used real foresight in planning this service and others of the convention.

The number present at the 8.30 prayer meeting Sunday morning gave assurance that the young people considered this meeting very strengthening to spiritual life. "*What Fruit Will You Bring for the Master?*" was the theme.

The eleven o'clock service was preceded by an inspirational period of worship of congregational singing, scripture reading, a beautiful duet by the Kilpach sisters, of Logan. Then the sermon was by Elder E. Y. Hunker, "*The Challenge of the Church to the Youth.*" "Lo, I set before you an open door" was the text.

A fitting climax to the convention was the effecting of a young people's district organization. This new step promises many achievements for the coming year. Frank Fry, of Woodbine, was chosen president, with Louise Louis, Missouri Valley, to act as vice president.

"To fully appreciate this young people's convention," writes Sister Zeta Clothier, of Dow City, "one must have had the experience. It was highly beneficial, full of enthusiasm, a splendid means of making social contacts, and a force in making resolutions to climb higher."

## Graceland Chats

Many interests are engaging the students just now. Week before last the Graceland basketball team won over the Creston Junior team, and lost to the Kidder team. Last week the men's teams of the literary societies have been playing. The Pleiades and Kaps were winners. Social clubs are beginning to hold seasonal banquets. The "G" Club members are planning their annual carnival. The faculty have been holding meetings preparatory to outlining next year's catalog and carrying on publicity work. The girls are practicing for their annual gym show. Meanwhile the library is the scene of studiousness.

### Representative Students Chosen

The *Acacia*, Graceland's annual, is installing as a feature of this year's publication the pictures of Graceland's three most representative women and three most representative

men. The election of these representatives was recently held, the student body making the choice. The election was made on the basis of personality, character, scholarship, extra-curricular activities, and college spirit.

When the votes were counted it was found that Miss Eva Wallace, of Cleveland, Ohio, was the ranking coed, while Mr. Almer Sheehy, of Independence, Missouri, ranked highest amongst the men. Both of these students well deserved the honor accorded them. Miss Wallace is in her junior year at the college, a member of the *Tower Staff*, *Press Club*, *Lambda Delta Sigma*, *Graceland Girls' Athletic Club*, president of *Walker Hall*, president of the *E. T. A. Club*, editor of the *Acacia*, a member of the *Crescent Club* during her sophomore year, and a former vice president and president of the *Pleiades Literary Society*.

Mr. Sheehy is president of the *F. O. M. Club*, president of the *Royal Thirteens*, president of the "G" Club, business manager of the *College Players*, and during the first semester was president of *Herald Hall*, and president of the *Kapforean Literary Society*. He is a member of the sophomore class. In addition to these activities both Almer and Eva hold industrial positions.

Second and third places among the women went to Miss Daisy Black, of Stewartsville, Missouri, and Miss Vivian Castings, of Des Moines, Iowa. The positions among the men went to Paul Utneher of Antigo, Wisconsin, and Delmar Jones of Taylorville, Illinois. JAMES B. MOSES.

### Vestae Filiae Meet

The Vestae Filiae Club held its monthly professional meeting Saturday evening, February 14, in Briggs Hall. After some musical numbers, Miss Opal Roark, superintendent of Lamoni Public Schools, talked to us about what she expects of teachers in her system. As most of our group intend to become teachers, we were much interested in learning what qualities we would be expected to possess. Miss Ruth Derry, of the home economic department of the Lamoni school, then told us of the many new and varied opportunities now offered home economic students. It was reassuring to know that there were other means besides teaching for us to express ourselves. Before adjourning we were served punch and wafers and discussed plans for our coming party.

EDNA MAE REDFIELD.

### Unusual Wednesday Service

Last Wednesday evening in the chapel there was held another one of Graceland's worship services. As a prelude to the service, there came from the piano the air of a sacred composition. A mixed quartet then brought into the theme of the meeting "*Softly Now the Light of Day.*" This was followed by a solo, "*Prayer Perfect.*" A short prayer was offered by Roy Cheville, and the congregation joined in the hymn of the sea, "*Jesus Savior, Pilot Me.*" Then the cast of "*Menfolk,*" to be presented as a part of the service, was announced. The cast of characters was Anna Lynn Vanskike, as the daughter-in-law, Rose; Madelyn Weegar, as the mother Jenny; and Olive Curtis as the grandmother, Granny. The lights were lowered, and from the balcony came the air of "*Remember Me,*" rendered by a male quartet. The curtain opened, and the play was presented. The play-carried with it the theme of sorrow and mournfulness of the homes from which the sea took the "menfolk." The play ended. There remained a hushed silence, and again from above the male quartet sang "*Now the Day Is Over*" as a closing hymn. The service was indeed one of worship and sacredness.

LESLIE KOHLMAN.

## Calgary, Alberta

Calgary Branch was happy to have for its speaker the first two Sundays of February Elder E. E. Eliason, missionary in charge of the district. He arrived here from Great Falls, Montana, February 4, and left for Edmonton and Ribstone February 16. During his stay in Calgary he held meetings at Sister Gibson's home, his theme being "*The Spirit of Evangelism.*"

The annual business meeting for the branch, conducted in January, resulted in the choice of Elder William McLeod as branch president. Brother W. Atkinson will act this year as Sunday school superintendent.

The spirit of our sacramental and prayer services teaches the members that there is no excellence without labor, and that this is indeed a day of earnest endeavor. The Women's Department is active, the members meeting every two weeks. They held a successful tea and sale of home cooking the afternoon of February 18 at the home of Sister Hanna, making a sum of twenty-five dollars.

The young people hold prayer service every other Sunday evening an hour before the preaching service. This is well attended.

## Rich Hill, Missouri

*Ninth and Walnut Streets*

When Rich Hill was chosen headquarters of Clinton District a little over two years ago, Elder Birch Whiting, district president, and his counselors automatically became the branch presidency, and an elder was nominated by them as pastor. Changes followed from time to time in the conducting of local work to the extent that following the Centennial Conference it was very easy to adopt the new plan of religious education, outlined by the church. Only a few changes were necessary, as our local had been functioning with fair success along a similar line.

True to the promise given the Saints of this community, Rich Hill is getting to be quite a gathering place. Saints are here from Canada, Montana, North and South Dakota, Minnesota, Iowa, Arkansas, Kansas, and various points in Missouri. Because of increasing numbers, our church building proved inadequate to care for the branch activities, and a near-by store building was purchased, remodeled, and is now used as a classroom and recreational center. On Sunday five classes occupy the new room; also the junior church; on Monday night the teachers' training class assembles there; and the women use this room for their activities.

W. F. Perry is in charge of the church school and is assisted by a well-chosen corps of officers.

During last summer we received help from such workers as Elder and Sister J. A. Gunsolley, Elder W. I. Fligg, Elder J. Charles May, and Elder George Jenkins. Our district president who lives here contributes much to our program.

Our young people are busy, some of them to the point of being overburdened with activities, but they attend the mid-week prayer meeting in goodly numbers. We are proud of them.

The city cooperates with our branch in recreational activities, furnishing free lights for the playground. During the summer two nights a week are given to games, such as basket ball, volley ball, and croquet. Our ground is a real gathering place for the community, and numbers of townspeople drive up and sit in their cars to watch the games.

The economic situation here, as elsewhere, is lamentable, and the churches have united in forming a charity association to help the needy. Our people are active in this. The association elected our pastor chairman, and as far as possible, is trying to provide work for those who need it.

The Saints are much interested in the stewardship movement and, as we are not able to enter into a stewardship

organization, are thinking in terms of individual stewardships. About twenty have applied for recognition in this line. The young people are interested in the Junior Stewardship Budget Books.

The community was shocked on December 15 when Brother F. A. Winders was killed by a train. Though he was deaf, he was one of our most able speakers. At the time of his death he was helping enlarge the rostrum at the church to accommodate the Christmas pageant. He had started home for lunch when the accident occurred.

The pageant, "*The Bringer of Gifts,*" which required seventy-five people to present, was given on Christmas night to a crowd of more than four hundred people. So many were turned away that the production was repeated on the following Sunday night to four hundred and thirty people. And still they were turned away.

Elder and Sister A. B. Kinney have a new son.

## Buchanan, Michigan

Thirty-five Saints and friends drove fourteen miles February 8 to South Bend, Indiana, where nine candidates were baptized in the Y. M. C. A. swimming pool. Confirmation service followed in the evening. The following Sunday seven more were baptized. And several others are investigating our teachings. These baptisms are the fruitage of the work begun here November 9 by J. W. McKnight, who conducted missionary meetings until a storm forced him to discontinue November 25, and by the splendid follow-up work of O. J. Hawn, who began a three-week series January 25.

Four of those baptized are heads of families and will, we believe, prove a great help in this branch.

Nor do we want to discount the help given by our young people who are always ready to do their share in keeping up the Sunday school and their own meetings held every Thursday evening.

The Women's Department works unceasingly to pay the rent of the church and to meet other expenses.

God has blessed us in our work. There has been no serious illness in our branch this winter.

Elder J. W. McKnight is president of both the Galien and Buchanan Branches. He plans to be with us as much as possible.

An outstanding event of the late summer has never reached the *Herald*. On August 31 Brother McKnight baptized a class of eleven young people in this branch. These with those recently baptized make a total of twenty-seven new members in the last six months.

## Clinton, Iowa

"It is encouraging to note the progress in our branch since the first of the year," writes Sister Robert Cassiday, from Clinton on February 19.

At the annual business meeting the branch adopted the new church school plan and elected C. A. Beil as president of the local and director of the church school.

Cottage prayer meetings are exceptionally well attended, the number in attendance being on the increase. This is also true of the church school sessions and preaching services.

Pastor Beil has devoted the Sunday evening service to missionary sermons, and the number of those present has more than doubled. A large per cent are nonmembers, and there are several prospects for baptism.

On two recent Sunday mornings Brother D. M. Cassiday, of Evansville, Indiana, preached here.

Some of the members are planning to attend the district conference to be held in Rock Island, Illinois, February 28 and March 1.

## Conference-Institute for Western Oklahoma

All branches of the district and the nonresident group were represented at the district gathering at Eagle City, Oklahoma, February 13, 14, and 15, the program of which included six or eight class periods, three prayer services, two sermons, three business sessions, and a program the night of the 12th.

Shortly after noon on Friday, Elder M. Crownover arrived bringing Elder John Blackmore, and class work began in the afternoon to continue until Sunday afternoon. The time Friday morning was spent in a prayer service and a talk by Bishop's Agent Lemuel D. Dyke.

The regular routine of business was conducted in the three business sessions.

B. A. Howard, of Erick, Oklahoma, was ordained an elder at the Sunday morning prayer service, and the gifts of the gospel were given at this hour.

Rainy weather necessitated the changing of some program plans, a number who had planned to participate being hindered from attending.

Altogether the gathering was highly profitable to every member who came.

## Santa Rosa, California

Of late this branch has listened to sermons by Elders G. P. Levitt, Herbert Hinton, and R. S. Salyards. On the third Sunday of every month an elder from Oakland or San Francisco, usually J. B. Carmichael, comes to stimulate interest.

Pastor Herbert E. Walker, priest, has charge of the branch. Sister Frieda Budworth is the Sunday school superintendent and with her helpers is teaching the members of the school the principles of the gospel. She has started a junior orchestra in the Sunday school.

On the third Sunday of February, which was observed as Lincoln's Day, a program honored the memory of this great American. Elder G. P. Levitt and wife and friends drove from Sacramento, one hundred miles, to preach to us.

We are hoping soon to build a church.

## Bald Knob, Arkansas

"Notwithstanding the fact that over five hundred thousand people, or about one third of the population of the State of Arkansas," writes Brother Thomas W. Emde, "are depending on the Red Cross for support because of the drought and financial depression, I know of none of our people in the Arkansas District who are calling on any charitable institution for help. And Bald Knob Branch raised more money in tithes and offerings during 1930 than ever in its history."

The year has brought many changes to this branch—marriages, births, and deaths. Interest in the church work of the district is high. Attendance in the Bald Knob Sunday school has particularly increased since the beginning of 1931.

November 12 Sister Erdna Harbour passed away after an illness of two years' duration. She was a splendid Saint, and the funeral was conducted at the Christian Church in Bald Knob, the sermon by Brother Thomas W. Emde.

In the month of July Sister Fern Harbour became the bride of Mr. Clarence Emde; they live on a farm near Bald Knob. Two months later Brother Argis Harbour motored to an adjoining county and claimed a bride. They too live on a farm near Bald Knob. About two months ago our county judge and district president, F. O. White, announced his marriage to Sister Ina Pollet.

Several babies have arrived in this branch in recent months, the first coming to the home of Brother and Sister Fred Johnson, a girl, Vida Cordell. A son was born to Brother and Sister Thomas W. Emde, and named Thomas Gillen. Ara Irell, a daughter, has also been made welcome in the home of Brother and Sister Anson T. Tucley.

## Brooklyn, New York

At a business meeting held the evening of January 7 a committee of three was appointed and authorized to proceed with the work of renovating and repainting the church building at Schenectady Avenue and Park Place, in Brooklyn. George Potts and Howard Mously, deacons, two members of the committee, proceeded to let contracts immediately, and the work is now practically complete. The entire interior has been repainted in a harmonious color scheme, a new carpet laid over the auditorium floor, the roof repaired, and many improvements made in the basement.

A meeting of those interested in the literary work of the church school was held on Thursday evening, January 8, at the home of Brother and Sister William Nichols in Forest Hills. Sister Nichols, who has charge of the adult group work of the church school, and T. J. Elliott, pastor, were much interested in the study plans of the literary group.

At a meeting January 25 the literary club decided to take up the study of Wells' *Outline of Universal History*. Interest in this undertaking is good.

This branch observed prayer week, January 3 to 11. Special services of prayer were held on Sunday evenings at the beginning and end of the week and at the regular midweek hour.

Problems of branch work have been taken up and discussed at priesthood meetings and by the officers and teachers of the church school.

A pretty wedding was solemnized at the church January 18, when Sister Alice Lester, daughter of Brother and Sister Frank Lester, was united in marriage to Mr. Stanley Lyomn, of Brooklyn. Elder Ephraim Squire officiated.

The dramatic club, under the direction of Sister Anna Potts and Sister William Nichols, prepared and presented a patriotic pageant at the district conference February 21. Some beautiful tableaux and color lighting effects were executed. The club meets weekly, and interest is at a high pitch.

The junior church has been inaugurated by Sisters Aleta Spencer, Howard Mously, and Ada Schenk.

Before Brother C. W. Harris left for Hot Springs, Arkansas, in the interest of his health, a surprise party was given him.

A good sermon was preached Sunday, January 25, by Brother Eben Miller, of Independence, Missouri. He is in New York on business.

## Young People Active in Small Group

The young people of New Albany, Indiana, group, a part of Louisville, Kentucky, Branch, are exceedingly active. The Sunday school has elected James Robinson superintendent, with Sherman Figg and Susie Langford to assist him. These three are around twenty-one years of age and are pushing the Sunday school forward. The young people have started a meeting of their own on Friday night at the hall and have drawn up as their ideal the following:

"The purpose of the Junior League is to promote the welfare of the young people of the community in order to equip themselves with a better knowledge, understanding, and capacity for enjoying the pleasures of the Lord's kingdom."

The league has answered Yes to the question: Shall we have entertainment? and a program committee will take care of that part of the meeting. The services will include songs, prayers, special numbers, business, study of the *Book of Mormon*, and debates. George Maymon is superintendent of the movement, and James Robinson teacher.

"Our crowd is small, but our aim is big," writes Brother Robinson. "We belong to the Louisville Branch, but have a nice hall here in New Albany, where we meet often. Services are in charge of E. A. Jaegers and W. O. Robertson."



## New Liskeard, Ontario

This branch has been enjoying many of the good things of the gospel, as well as sharing in the progress characteristic of the church in general. In this northern outpost of God's vineyard his Spirit has been at work in the hearts of men.

In spite of business depression, the Saints are looking hopefully into the future.

Elder B. H. Doty, district missionary, spent most of the month of November holding a series of meetings here in the church and in the home of one of the members. He presided at the business meeting in December, when the new plan of religious education was adopted. Earl Bartlett was chosen director of the church school, and given three able division supervisors.

"*Wondrous Night*" was the Christmas play, directed by Mrs. Bartlett.

Early last fall missionary meetings were conducted, first by Elder James Cameron, who also spent much time visiting the isolated members, traveling as far north as Timmins and Porquois Junction; then Patriarch J. F. Martin in a series of services preached to the largest congregation ever assembled for a preaching service in our church building. The Baptist people generously helped with musical programs, and in return Brother Martin entertained at their B. Y. P. U. with Hawaiian experiences and music. He also entertained the guests at a Kiwanis Club luncheon.

## Chicago, Illinois

*Central Branch, Honore and Sixty-sixth*

February 2 C. E. Schmid, city missionary, and R. E. Davey, district missionary, started a series of meetings. Though the crowd was not large, a number of strangers were present, and interest was good. The music department served faithfully, and there were selections from visiting musicians.

The annual business meeting occurred toward the close of the year, and the new church school program was adopted. Brother H. P. W. Keir is pastor and is assisted by the local priesthood. Brother Arthur Sherman is superintendent of the church school.

The Sunday morning worship program enlists the young in the service of the Master. The church school has several very interesting classes which are well attended. Sister Lilly Nelson teaches a women's *Book of Mormon* class; Sister Stella Thoman, "*Parent Problems*"; Pastor Keir a young people's class; and Brother Eskridge teaches a men's class.

In recent weeks sermons of instruction and warning have come from Elders O. C. White, H. P. W. Keir, C. E. Schmid, R. E. Davey, W. O. Hand, of Kansas City; and H. A. Merchant, of Omaha, Nebraska. Anthems by the choir and solos by its members and visiting helpers have played no small part in the preaching services.

Among the special festivities and entertainments are those of Christmas, a play, "*Christmas at the Inn*," and treats for the children; a playlet, "*The Indian's Call to Worship*," given the evening of December 30; a dialog the evening of January 25 concerning the gospel and the gift of Jesus to the world; a Washington's Day program the evening of February 22.

Elder Davey preached the funeral sermon of Sister Rachel Brown February 4. Sister Brown had been ill for more than a year.

There has been some illness among the members of the branch, but the Lord is very mindful of his own. Sister Sarah Balton met with a painful accident when she was struck by an automobile while shopping in the Loop.

Brother Ralph and Sister Letia Sherman are rejoicing over the birth of a baby girl. Sister Alice Adamson, also, is the mother of a daughter, born February 16.

Under the leadership of Sister Walter Kimball, the women of the branch are at work. January 29 they had a supper at

the church followed by a program. One hundred and fifty were present. The young people also held a social last month.

During the past year four plays were given by the women, the young people, and the juniors, and a sum of five hundred dollars was added to the building fund.

We were happy to hear our pastor say that in spite of business depression the year just passed has been the best, in a financial sense, in the history of the branch. This encourages us to go forward.

## Guelph, Ontario

The Saints have started a missionary campaign. Brother Hockaday, jr., is giving a series of illustrated lectures on "*God's Dealings with Prehistoric America*." These are well attended by members and nonmembers and are creating a spirit of real inquiry.

Social events have helped to make the members happy. The entire branch had a sleighing party January 5. A merry group of all ages filled the sleigh and sang snappy sleighing songs. Then all gathered at the home of Brother and Sister Hall to play games and partake of the refreshments. A Valentine party was held in the church basement February 13.

The Christmas concert was given by young and old December 23.

The annual business meeting occurred in December, at which time the new plan of religious education was adopted. John R. Hockaday, jr., was chosen pastor, and Brother Hockaday, sr., made church school director. They have some willing helpers.

During this month Apostle D. T. Williams visited Guelph. His message concerned the church financial needs.

The Women's Department has been again organized and is under the leadership of Sister Hockaday, sr.

## Muscatine, Iowa

*908 East Ninth Street*

The new plan of the church school was adopted by this branch at the annual business meeting which was attended by District President E. R. Davis. Elder Philip Wagler was reelected branch president; Elder Griffith Goddard, associate pastor; and Sister Mary Symmonds, superintendent of the church school.

In January the Saints enjoyed an illustrated lecture by W. O. Hand, a visitor here.

Grandma Lane does not improve. She is a patient sufferer, and our prayers are that she will have strength to bear her affliction.

The infant son of Mr. and Sister John Harmon, born February 12, died February 13. The funeral was conducted at the Fairbanks Home for Funerals by Philip Wagler February 14.

Announcement has been made of the marriage of Sister Alice Freers, of Berkeley, California, to Mr. Archie Zahniser, of El Cerrito, California. The ceremony was performed in the new church at Berkeley, January 26, by Elder J. W. Rushton. The couple will live in El Cerrito.

Some of our members who are out of work are looking forward to the coming of spring to better employment conditions.

A basket ball team has been organized to play in the church league in Muscatine. Games are played in the Y. M. C. A.

A son was born to Brother and Sister Wagler February 22.

## Columbus, Ohio

*Second Branch, Rinehard and Twenty-second Streets*

February 24.—The Women's Department, forty-one in number, had a luncheon at the Fort Hayes Hotel February 12. Hazel Gribben was toastmistress, and Mrs. Brand gave a lecture on her visit to the land of the midnight sun. She had a pair of dolls dressed in the native costume of each land. There was also a talk by our leader, Sister Rosa Nieman, and solos were sung by Lucinda Madden and Ethel Kirkendall.

The Sunday school gave a Washington's Birthday party in the social room of the church February 23, eighty-five being present.

February's communion service opened a month of profit and instruction for the members here. Speakers have been R. E. Madden, Edgar R. Kimball, G. T. Griffiths, Jacob Halb, A. E. Anderton, and G. P. Myers. All chose texts and scripture lessons to benefit the congregation.

John William, son of Brother and Sister William Standard, was blessed by H. E. French and G. T. Griffiths.

## East Saint Louis, Illinois

*Thirty-eighth and Forrest Place*

Elder and Sister B. E. Brown began the new year in this branch. Brother Brown, who is district president, assisted in the morning service and in the evening met with the priesthood to advise and encourage. That evening he opened a two weeks' series of meetings.

A musicale on February 1, given by the young people, attracted considerable attention. Important among the performers was the Owl Male Quartet, which sings from a Saint Louis radio station.

Sister Minnie Roberts became the bride of Brother S. Six before a large gathering of friends January 24. Elder G. F. Barraclough officiated.

A play, "*The Old Country School*," was the chief feature of entertainment of the New Year's Eve watch party.

## Dallas, Texas

*Dallas and Third Avenues*

Elder J. W. A. Bailey has been conducting services here every night for two weeks and is preaching to a full house. Interest is high, and nonmembers come every night. His lectures and pictures are splendid. His enthusiasm is infectious, and we appreciate his store of knowledge. We hope he will continue several weeks longer.

Pastor W. R. Standefer is an ardent supporter of the new church school plan, under which the branch is now working. The adult division, supervised by Sister J. E. Nicoll, meets every two weeks. The young people, led by H. C. Bliel, meet every Sunday evening. The first Sunday of the month they meet in the church council, the next two they study public speaking, and the last they have prayer meeting. This group has also enjoyed several social events.

The Blue Birds meet twice a month. The Trumpeters, our boys up to fourteen years of age, meet every Saturday, in charge of H. C. Bliel, assisted by Forest Wilson.

This branch has lost two good workers in the persons of Brother and Sister D. A. Fuller, who have moved to Missouri. Brother Fuller has served since the organization of the branch as bishop's agent, and Sister Fuller was always ready to help in every way possible. A farewell party was given them at the home of Mrs. W. E. Everett, and the congregation presented them two lovely books.

## Burlington, Iowa

*Twelfth and Locust Streets*

February 24.—Last Sunday two young sisters were baptized into the church in an impressive service, Mrs. Roy Standard, a young woman who has been faithful in attendance since coming to this city a short time ago, and Doris Walters, youngest daughter of Mr. and Mrs. Fred L. Walters. The confirmation followed a sermon by Elder Fred Mussell, Brothers Ed. Williams and Henry Bromann officiating.

We rejoice to see the effort put forth at our Wednesday night prayer services. During the past several weeks we have been made to realize to a greater extent the wonderful power of prayer. Many earnest prayers were offered in behalf of the sick, especially for Ralph Welday, of Cedar Rapids, a former worker in Burlington. And our prayers have not been unheard. The Lord is indeed kind and merciful when we go to him in prayer.

Since the beginning of the year the new church school plan has been inaugurated here. While there is still room for improvement in our methods, we are encouraged by the results obtained. Attendance is good, last Sunday's being the record for the year, with ninety-one attending church school.

We continue to work to reduce the debt on our church. The ladies' aid is endeavoring to get a new carpet for the church auditorium. Recently we were able to purchase enough benches to fill the back part of the auditorium, where heretofore chairs have been used. This has improved the appearance of the room.

A committee was lately appointed to make plans to have the church redecorated and the benches and woodwork revarnished. This is now in progress. It is now almost six years since our church was built, and the redecorating of the interior will make it look like new.

The Temple Builders recently gave a bag social in the basement of the church, the returns to go to the church debt. Musical and dramatic numbers in the form of a farce radio program entertained the guests, and refreshments completed a happy evening.

The progress of this branch is due not a little to the work of Pastor Fred Mussell, who has the added responsibility of work in Nauvoo District. He is district president and, with Elder A. M. Chase, of Montrose, has been busy with missionary meetings held in various branches.

Word was lately received of the passing of a faithful member, H. N. Snively, who after the death of his wife last September, moved to Lamoni, where he made his home with his two daughters.

After a "vacation," choir singers have resumed weekly practice under the direction of Henry Bromann.

## Los Angeles, California

*Central Branch*

February 23.—It was with genuine regret that Central Branch gave up the services of Brother Frank Holmes and his charming companion. We had just come to know and appreciate these folks, and with their talents and zeal there was so much that could have been accomplished had circumstances permitted them to stay. They carry with them the best wishes and earnest prayers of their many friends here.

We, like many other branches, have, as suggested by the general church, adopted the new type of branch organization, and find it a distinct improvement over the old plan.

Perhaps most important of the departmental divisions of the new organization is that of religious education. It is far-reaching in the scope of its activities. In addition to the

regular sacramental, preaching, and prayer services of Los Angeles Central Branch, there are afforded in this department courses in *Bible study, Book of Mormon, Doctrine and Covenants*, stewardship, public speaking, sermon construction, vocal and instrumental music, young people's music club, adult choir, dramatics, etiquette, social work, problems of youth, home visiting, athletics, Boy Scout work, and needlecraft. Also there are junior church activities with class work for all ages of children, including a well-supervised nursery.

One of the factors that enter in largely to make these activities possible is the splendid church plant that has been provided here—a truly wonderful building, indicating by its appointments and arrangements a great deal of architectural ability and much concentrated effort and thought by some one.

There is a gratifying increase in attendance, both morning and evening congregations being larger than at any time in the past year. The necessity for purchase of additional sacramental service equipment is one of the things indicative of this growth.

A special series of Sunday night missionary sermons by Pastor Eli Bronson has met with a degree of approval that shows beyond a doubt that this latter-day gospel has lost none of its appeal for thinking men and women.

With its two branches and ten missions working, and other missions forming, Los Angeles unit of this organization endeavors to carry out in this part of the vineyard the great missionary program of the church and to make its contribution to that which will bring to its consummation the task lying ahead.

We extend to all within reach, a cordial invitation to join with us in Southern California district conference, convening here April 4 and 5.

## Omaha, Nebraska

*Thirty-sixth and Burt Streets*

The fact that Omaha has been listed in Forbes' Map of Business Conditions as one of the best "spots" in the country for the last three months, does not give us an oversecure feeling, but rather makes us thank God for our blessings and sense more keenly our responsibilities to those less fortunate.

The twenty-minute worship periods preceding the church school hour, which we call the family worship period, is growing in popularity and gives a good background for the day's sessions. February's theme was "*Heroic Lives*," and topics for five-minute talks have been, "*Home Heroes*," "*Abraham Lincoln*," "*Joseph Smith, Our Martyred Church Hero*," and "*George Washington*."

Elder Leslie Wight, of Minneapolis, was present to assist our pastor with the sacramental service February 1. And the following Sunday morning Guy Riley was the speaker, basing his discourse on *Doctrine and Covenants* 98: 10. That evening Brother Jensen, in his sermon on "*Abraham Lincoln*," impressed us with the fact that the contributing factor in this man's success was his deep religious conviction.

The young people's division and women of the adult group sponsored a dinner and carnival the evening of Friday the thirteenth. That this was not a jinx day for us was proved by the sum raised from the event—ninety dollars.

The young priesthood were in much evidence in the pulpit service February 15. Marion Cooper was in charge, prayer was offered by Mindred Keairnes. Merle Grover's sermon on "*The Christ of the Youth*," had for a text: "Launch out into the deep and let down your nets for a draught." The evening sermon was by Elder Stephen Robinson, of Des Moines, Iowa.

Some of the speakers during the month of January were Fremming Self, a young member of the ministry, Pastor Jensen, Elder Ray Whiting, of Council Bluffs, Apostle John F. Garver, and Elder J. F. Mintun.

The week-end of January 23 was a busy one for the men

of Omaha and Council Bluffs. Members of the priesthood and their wives banqueted at Council Bluffs on Friday evening, which was the opening of a two-day ministerial institute under the guidance of Apostle J. F. Garver. The institute lectures were given at the Omaha South Side Church.

The young men of the branch have formed a basket-ball team and entered a church league. They have suits of purple and gold, decked with the initials L. D. S.

## Independence

*Stone Church*

The sacrament of the Lord's Supper was observed at the eleven o'clock hour Sunday morning, with Pastor John F. Sheehy in charge. Talks were given by President Frederick M. Smith, on the theme of the Vision of Sir Launfal and the quest of the Holy Grail, and by Elder C. Ed. Miller, who spoke of the Lord's Supper as the "master memorial."

Sunday morning, February 22, Elder Leonard J. Lea spoke on the life and influence of George Washington.

The theme of the junior young people's communion hour Sunday morning was "*Ours an Industrious Church*," and Bishop M. H. Siegfried outlined some of the duties of boys and girls as members of the church, basing his talk on *Doctrine and Covenants* 68: 4 and 81: 4. Elder H. W. Harder was in charge. The girls' chorus of the department sang pleasingly.

The evening's congregation listened to a helpful sermon on Biblical evidences of the *Book of Mormon* by Elder H. O. Smith. The Stone Church Choir sang the anthem, "*I Need Thee Every Hour*," and Glenn Fairbanks, tenor, sang a solo. Robert Miller played the organ. Elder W. A. McDowell was in charge of this service, assisted by Elder John Davis.

"*The Law of the Spirit of Life*" was the subject of Elder A. B. Phillips the evening of February 22, and the ladies' chorus sang three numbers.

### *Organizations and Personalities*

A patriotic program, a covered-dish luncheon at noon, quilting, and fancywork made the all-day monthly meeting of the Patroness Society, February 27, a bright spot in the lives of the members. The Independence unit of the society lately received a box of useful articles for the Sanitarium from Santa Ana, California.

Numbers of other clubs and classes are actively carrying forward their 1931 programs.

Among those who have passed away of late was Sister Rosalie Ella Gray, wife of Brother James L. Gray. Sister Gray was born fifty-five years ago in Ohio, and spent most of her life in Independence. She leaves to mourn her husband, a daughter, three sisters, four brothers, and many friends. The funeral was conducted from the Stone Church February 26, in charge of Elder H. G. Barto. Doctor Joseph Luff preached the sermon. Interment was in Mound Grove Cemetery.

Sister Julia Sarah Farr, sixty-nine years of age, is another who has passed away. She died at her home February 28, leaving two grandchildren of the home, a son, of Chicago, a sister, of Wheeler, Arkansas, and many friends. The funeral was conducted from the Stone Church Monday afternoon in charge of Apostle Roy S. Budd. Interment was in Mound Grove Cemetery.

The two troops of Boy Scouts sponsored by the Stone Church, 223 and 226, spent the night of February 21 with their leaders and committeemen at the Salvation Army Camp near Independence. The trek was begun early Saturday afternoon, and games and supper made a happy evening. Rain cut short the Sunday morning program, and sharpened the desire of both troops to "go again."

## Walnut Park

The evening sermon March 1 was by Apostle C. F. Ellis. His consciousness of the need of a divinely appointed ministry to carry on the work of God and his anxiety that others should share this consciousness were emphasized. His experience has shown him that some of our people have partaken so deeply of the philosophies of speakers and writers of other denominations that they have become indifferent to the superiority of the provisions of the restored gospel. While having a name with the church, they doubt the necessity for divinely called representatives to carry the gospel message, and in other ways fail to savor the wonderful privileges of Latter Day Saints, hence live beneath these privileges. Brother Ellis declared his determination to spend the present year in a more consistent effort than ever before to teach the gospel in its purity, unadulterated with foreign theologies; to build up a people rich in spirituality even though poor, as an institution, in this world's goods.

All services of the day were enjoyed, with the usual good attendance at the sacramental hour. At this time the principal speaker was Elder C. K. Green, who used effectively the scriptural warning that those who partake of the emblems unworthily come under condemnation, while those who refuse to partake shall have no part with Christ. Only the way of the obedient is left to be desired.

At the evening class hour, Elder Howard P. Andersen, resident merchant, addressed the "Vocational Guidance" Class on "Merchandising." Last Sunday Paul N. Craig talked on "Music" and Blanche R. Farrar on "Library Work."

## Enoch Hill

Sunday evening was to have been the concluding night of Elder Ammon White's missionary meetings, but so good was the response all during the week and so splendid were the sermons and talks, that the congregation voted to have him continue another week. The discourse Brother White delivered Sunday evening presented with convincing forcefulness our essential need of unity in every undertaking. One night last week was Question Night; another night Patriarch F. A. Smith took Brother White's place, preaching a good sermon. The series continues this week with the exception of tonight and Saturday night. Local and neighboring musicians are generous with their help.

Union prayer meeting of the groups will be held at the church this evening, and a pastor will be chosen to take the place of Brother O. W. Sarratt, who is now living on a farm some miles from Independence.

A good sacramental meeting was experienced by the Saints Sunday morning. Elder Ammon White was in charge, assisted by the local priesthood. A baby was blessed, and one sufferer was administered to.

In the afternoon George Rawlins and Virginia Ballinger were baptized in the Second Church font. The confirmations preceded the evening service, and Rogene Irene, infant daughter of Brother and Sister Rawlins, was blessed.

Brother Charles Warren, who has been in charge of the church school for the past year, has accepted employment which will take him from Independence the greater part of the time. His services will be missed on Enoch Hill.

## Spring Branch

Two babies were blessed at the sacramental service here, the daughter of Brother and Sister Bee McNeely, and the daughter of Brother and Sister J. W. French. Elders D. R. Snively and J. E. Cleveland officiated in the ceremony.

The members were happy to have Brother Snively here again. He is a former pastor of this congregation and is now living at Atherton.

The evening's sermon was by Pastor Cleveland, who chose for a scripture lesson Romans 13 and part of the following chapter. "Changed Lives" was the theme of his discourse.

Sister W. A. McClain, who has been ill since December, is now able to get about her home on crutches.

## Englewood

Although the attendance at the Sunday morning services, particularly the study period, has fallen almost fifty in the last two Sundays because of inclement weather and sickness, the officers of the branch anticipate an increase with the coming of spring. Sacramental service Sunday had the largest attendance of the morning.

The fifth of the series of eleven church history plays was presented Sunday evening at the regular service, and was followed by an appropriate sermon by Elder S. A. Burgess. Attendance is increasing but not as fast as those in charge wish.

Apostle Roy S. Budd delivered two sermons February 22.

The senior class, taught by Brother Perry Hiles, met at the church February 23. Games and refreshments helped to make a merry evening. These young people intend to have other meetings before the election of officers the last Sunday of March.

## Council Bluffs, Iowa

307 West Pierce

A banquet for members of the priesthood and their wives from North and Southwestern Iowa Districts and from Eastern Nebraska was held in the basement of the church the evening of January 23. One hundred and ten of the priesthood and their wives partook of the three-course dinner. Elder Blair Jensen, pastor of Omaha Branch, was toastmaster and introduced Amos Graybill, who talked on "Brothers of Men"; Ellis Rathbun, our new missionary, on "Builders of Men"; and Brother Wellman, of Omaha, on "Leaders of Men." Apostle J. F. Garver then gave a lecture on "Ministerial Decorum." The dinner was prepared and served by the women of the branch.

January 25 was Priesthood Day in South Omaha Church, about fifty members of the priesthood being present. Apostle Garver gave four lectures. Luncheon was served at noon in the home of Brother and Sister Lowe, by the women of the branch. Most of the priesthood from Council Bluffs attended Brother Garver's lectures, leaving Elder F. C. Fullberg in charge of the morning service. The sermon was by Elder W. Walling on "Peace on Earth. Good Will to Men." He proved from the three standard books that we should have peace in our hearts and radiate good will by our lives before God will usher in his "peace on earth."

A room at the back of the church was recently fitted for classroom purposes, and a contest is being held to see which of three classes will have it for a period of months. The three classes contesting are Brother Whiting's class of younger married people, Sister Irene Turpen's class of young people, and Sister Grace Kern's class of young people of high school age.

Beginning the first Sunday in February, the half hour immediately preceding the evening preaching service has been devoted to program work as an expressional feature. It has proved a drawing card for church attendance as well as provided an avenue of expression for all ages.

Since Washington's Birthday this year fell on Sunday, patriotic services were had morning and evening. In the morning at the church school we were presented a beautiful silk American flag by members of the Woman's Relief Corps, the presentation being made by Mrs. Hilda Hansen of Relief Corps No. 165. Smaller flags were also presented the three departments in the children's division by Mrs. Ethel Shepherd, president of the Relief Corps. The flags were accepted by Amos Graybill, associate pastor. The program was interspersed by orchestral music, also a number by a mixed quartet. "True Patriotism," the morning sermon, was by Elder L. S. Wight, of Minneapolis. The evening program consisted of a piano solo, "Narcissus," by Junior Garner, and a short play, "For His Country," by the boys of the junior

department. The choir sang, "Glorious Forever," by Rachmaninoff, and the sermon was by Elder J. A. Hansen.

The orchestra under the leadership of Gene Turpen has again organized and is furnishing music each Sunday.

## Kansas City Stake

### Central Church

As an expression of appreciation for the help Central Church has given it in the past, the Wahdemna Choral Club, of fifty voices, asked for the opportunity to present its annual sacred concert last Sunday night. The congregation and all its friends were happy to hear the fine musical offerings. Paul N. Craig was director, Bertha Ellerick, accompanist, and Lorena Kueffer, organist.

The sacramental message Sunday morning was by Pastor C. E. Wight. Hymns, prayers, scripture readings, meditation, and sharing of the emblems of the Lord's Supper made for the members a hallowed experience.

Tonight concludes the O. B. K. drama contest. Ten churches have entered one-act plays which have been produced in local groups. The contest opened at Central Church Monday night. Three judges, selected by the White Masque Players, of Independence, will select the winning play, and the O. B. K. trophy will be presented the group giving it.

Events for March include a series of morning sermons by the pastor; three new illustrated lectures by President McDowell, March 15, 22, and 29; and a Graceland concert.

### Fourth Church

Proper expression was given the blessings received by this congregation in the Sunday morning sacramental hour for February. Many appreciate the blessings of health, association, progress, and are grateful for the fine winter weather which lessens the sufferings of those who are unemployed.

In the evening of the first day of February, Sister B. B. Root started a ten-night teachers' training course, of which a number took advantage. Apostle Clyde F. Ellis spoke on the text, "I will build my church."

Mr. Johnson, of the Anti-Saloon League, gave a convincing talk on the life and work of a Christian on the morning of February 22, and admonished the citizens to acquaint themselves with the characters of the men for whom they vote.

Some splendid sermons have been given in this group by the following speakers: G. T. Richards, Ammon White, Curtis Vernon, Roy S. Budd, and C. A. Skinner.

On a recent Thursday night the O. B. K's gave a play, "The Valiant," to a crowded house.

## Coldwater, Michigan

Good word of spiritual experience and progress in the pulpit, church school, school of expression, and choral association comes from Coldwater. The leaders in the departments are loyal to the principles of the Restoration, and diligence with faith renders them competent teachers of the gospel with vision to see the beauties and proprieties of its provisions.

The program features of the services are not only attractive and expressional experiences for the members, but they create a better attitude on the part of the public and bring the teachings of the gospel to the fore. Of this, the Washington's Birthday party, given by the School of Expression, under the direction of Sister S. W. L. Scott, is an example.

This celebration, a supper and program, was staged in honor of the juniors, and a fine group enjoyed a lesson on Americanism.

The junior stewardship movement was recently discussed, and a class organized with Sister Galagher as sponsor.

The junior and senior choirs were united to form the choral association.

The merging of the church school into the pulpit work by the tap of a bell and the marching of classes and choir to their places, the reading of scriptures, the rendering of the response, adds to the spirit of worship and makes a pleasing service.

Recently some excellent thoughts were presented by Elder S. W. L. Scott on the theme of preparing to solve the problems of the future and make the world a better place in which to live.

Elder S. W. L. Scott was called on February 24 to Garfield Avenue, to officiate at the wedding of Mr. Paul Dunn and Mrs. Mary L. Kline, aged, respectively, seventy-one and seventy years.

Registration of the unemployed at the city hall in Coldwater recently revealed about three hundred people out of work. The citizens, the council, and all civic and fraternal and church organizations contributed to the community chest and opened up labor on the streets.

## Opening of New Church at Thayer, Missouri

Brother G. A. Davis, of Thayer, Missouri, extends to all Saints a cordial invitation to be present at the opening services for the little stone church building near completion at Thayer. The date is April 5. Head officials from Independence are expected to be present.

Elder W. E. Haden, district president and missionary, has done a good work in that local, the effects of which will be felt for many years.

A number of members of the church live in the community of Thayer, which is two miles from the Arkansas line where is located one of the largest springs in the United States. Saints seeking a new location and having some capital will find a welcome in this region and should get in touch with local officials. This country is rough in places, but the soil is strong and produces well.

### WHY THE THREE BOOKS?

"Most important of all is the fact that these books are to govern us *in matters of life!*"

This is but one lead to the fine treatment of this subject by Elbert A. Smith in his article,

"USING THE THREE BOOKS" which appears in the March number of Vision. One of the "Know Your Own Church" series.

### VISION

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Independence, Missouri

# THE NEW SONGBOOK

The Business Manager announces that—

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Other patrons who have settled accounts have also aided in this important work.

Plates for the printing are arriving in daily consignments, and proofs for advance pages have been under correction for some time.

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## The Way Out

(Continued from page 195.)

demonstrate the church's ability to meet this issue. Finally, to begin and continue the discharge of debts until the church shall stand free; to carry on there-with the building up of funds, from the income of which superannuations may be placed on a pension basis, and we may meet the needs of such institutions as homes, college, and sanitarium. Completion of this phase of our task may prove slow and tedious, but the effort must be adhered to tenaciously.

We feel deeply the effects upon many which curtailments under this program have made necessary. There can be no question of the devotion with which service has been rendered, nor of the willingness of all concerned to do what is required to help strengthen the foundations of the church. For those who have gone before, bearing the heavy burden of responsibility connected with the financial work, there is deep gratitude for the unremitting labor performed for the cause.

In order that this labor and devotion may not prove in vain, it is highly essential that every one of us demonstrate by "works" our faith in the program unanimously adopted by the Appropriations Committee, for, after all, the test of sincere acceptance of any program is the manner of its execution. What will your attitude be towards the contribution of tithes and offerings as you may be blessed? How enthusiastic and unremitting will be your personal effort to carry on the work, locally and generally, to which the church has set its hand? Will you support this program?

Surely as we endeavor to deal justly, and in the spirit of love "to walk humbly with our God," we shall merit the blessings of Him who so loved the world that He gave his Son.

THE PRESIDING BISHOPRIC,

March 3, 1931.

A. CARMICHAEL.

## The Supreme Court Speaks

The constitutionality of the Eighteenth Amendment has again been upheld by the Supreme Court of the United States. In its recent decision, the Court reversed the ruling of Judge William Clark of New Jersey, who held that the amendment was invalid because it was ratified by state legislatures instead of by state constitutional conventions, as he contended it should have been.

The Court not only ruled that it was entirely the specific power of Congress to direct which method of ratification should be used in the case of any particular amendment, but also that Judge Clark's objection, were it well taken, would apply to several

other amendments as well as to the Eighteenth. (All the amendments have been ratified by state legislatures.)

We should not feel so inclined to say anything about this decision of the Supreme Court were it not for the fact that Judge Clark's ruling was hailed with such loud acclaim by those who so eagerly pounce upon anything that might be made to appear in the least sense an anti-prohibition victory. At least equal attention should be given to the Supreme Court decision—or, if you deal in proportions, the further consideration warranted by the facts that this is the highest tribunal of the Nation and composed of its most eminent jurists, and that the decision was unanimously concurred in by the eight justices of the Court who sat in the case.

So far as the Eighteenth Amendment is concerned, this decision confines the efforts of the anti-prohibition forces to the repeal movement. The ruling of the Supreme Court was not a surprise. The most surprising thing of all still is that Judge Clark was able to concoct such a lengthy opinion as he did on a point upon which there seems so little confusion.

L. E. F.

## Have We the Spirit of Greatness?

Just how selfish are we? And how much do we permit our selfishness to show in the things we say and do? Selfishness is the mark of an under-developed or a one-sided development of character. It is not a characteristic productive of true character greatness. And it is forgotten when we look about us at the vast amount of tasks to be achieved, and pit against them our own puny ability to contribute and the probable time we have in which to make our contribution.

Our debt to society is very great. It was a wise man who asked the question: "Which of us can truthfully say that he has done as much for others as others have done for him?" And because we owe so much to men and women who have helped us, it behoves us to begin right where we are, doing the first task at hand as willingly and efficiently as we can. By starting humbly, we realize and overcome our own limitations and have sympathy for others who, too, are limited in their work. And by continuing humbly and faithfully, overcoming all difficulties, we shall make our own the spirit of greatness.

Let us endeavor to pay our intellectual and spiritual debts to society, even as they were paid by one whose name we revere as a great American, Abraham Lincoln, who lived so honestly and unselfishly that he won the admiration of friends and enemies. Not long ago an oriental Christian, Kagawa, a Japanese, looked into the eyes of a group of missionaries

THE SAINTS' HERALD

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 Questions of church administration should be referred to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, The Auditorium, Independence, Missouri. Questions of church finance should be referred to the Presiding Bishopric, of the same address.

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and said, "My prayer for America is, 'Father, please open America's eyes and give her people the spirit of Lincoln again.'"

Today we need to think less about ourselves and more about other people. In unselfishness lies the opportunity to greatness and happiness. "I am the good shepherd," Christ taught; "the good shepherd giveth his life for the sheep." L. B. M.

Hints for Speakers and Writers  
 GIVE RICHLY

By L. L.

Some writers and speakers like to save their material. They are afraid that they will run out of something to say for the next time, and that if they tell all they know in this sermon about this subject they may never have another idea on it. While they are so busy hoarding their petty little stock of thoughts, they miss the rich opportunities of getting new ones.

Do not be stingy. Give all that you have on the subject right now, and the next day will find you enriched with something new on the subject. Have faith, and trust the Lord to give you something to say next week. Those wells of water are best that are pumped most frequently. In fact, a well requires frequent pumping in order to stay good. Those who hoard will find the springs of their inspiration drying up. Those who give to the limit will find that they have inexhaustible supplies.

MISCELLANEOUS

Conference Notices

Southern New England district conference will convene at Providence, Rhode Island, April 11 and 12 at 3 p. m. Apostle R. S. Budd indicates that he will be with us. Branch presidents, please forward promptly personal reports of work accomplished, etc., to the district secretary. Branch secretaries, please forward statistical reports for the year ending December 31, 1930.—*Frank S. Dobbins, district secretary, 48 Fellsway West, Winter Hill, Massachusetts.*

Kirtland District will hold its annual business conference at Cleveland. The church is located at Lee Avenue and 110th Street. The first business session will be at 10 a. m. March 21. The conference will continue through the 22d. The minister in charge, Apostle Clyde F. Ellis, will be present. The word will be preached by representative men, and there will be class work and prayer and testimony meeting. Reports should be sent to the district secretary, Mrs. Edna Rhodes, Route 3, Barberton, Ohio. Such reports should include reports from branch presidents describing conditions and prospects for the branches; statistical reports from the branches; reports from bishop's agent and other district officers. On Friday evening Cleveland Branch will present a concert. Proceeds to apply on building fund. Those coming that early will be welcomed and will assist in a worthy cause.—*James E. Bishop, district president.*

New Address

William Osler, 1022 Thirty-third Street, South Bend, Indiana.

Our Departed Ones

ZIRKLE.—Howard Quenton Zirkle, infant son of Donald and Vida Zirkle, was born at Tecumseh, Kansas, October 14, 1930. Died at Tecumseh January 27, 1931. Surviving are his parents, a brother, Donald Dean, jr., of Tecumseh; grandparents: Mrs. Jennie Zirkle, Tecumseh; Mrs. Esther Bootman, Saint Joseph, Missouri; and many friends. The funeral sermon was by G. G. Cadwell, of Independence, Kansas, assisted by O. E. Weedmark, Topeka, Kansas. The services were conducted from Pleasant Hill Methodist Church, and interment was in Pleasant Hill Cemetery.

RICHARDSON.—James Richardson was born in England February 16, 1849; was baptized into the church October 10, 1869. Ordained a teacher June 5, 1892. He married Isabel Robinson in 1875, and to them were born three children, two of whom preceded him in death. He passed away January 10, 1931, at his home near Sanger, California, leaving to mourn his wife, one son, and eleven grandchildren. The funeral was in charge of Elder A. S. Votaw. Interment was in Bethel Cemetery, Sanger, California.

JENNINGS.—Annie Jennings was born in Willard City, Utah, February 25, 1862. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints May 8, 1871, living a faithful Christian life until the end. Died December 31, 1930, leaving to mourn two daughters, Lillie Jennings and Mrs. Lenora Cheney, and one grandson. The funeral service was conducted by Elder A. S. Votaw. Interment was in Tulare Cemetery, Tulare, California.

LIVELY.—Mary Edith, daughter of Herbert and Marietta Lively, was born in Saint Clair, Michigan, July 9, 1913. In her early childhood she moved with her parents to Detroit, Michigan, where she was baptized in 1921. Was an active church member, taking part very successfully in choir and dramatic work. She died January 8, 1931, after an illness of three months. Besides her parents she leaves two sisters, Ilene Meredith, Elizabeth Ruth, and one brother, Herbert Charles. The funeral was conducted from the Saints' church in Detroit by Elder Hubert Case. Interment was in Hillside Cemetery, Saint Clair, Michigan.

McTAGGART.—Ida McTaggart was born September 22, 1865, at Hadley, Michigan. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints June 29, 1904, at Watertown, Michigan, by William Davis. Was first enrolled with Flint Branch then with Otter Lake, Michigan. Died at Otter Lake, Michigan, January 22, 1931. The funeral sermon was by A. H. DuRose, of Flint. Surviving are her husband, one son, and several grandchildren.

HOLT.—Thomas Green Holt was born April 12, 1847, at Princeton, West Virginia. He married Miss Margaret Susan Weese, of Fay-

etteville, West Virginia, and to them eight children were born, Ida May, Molley, William, Lizzie, Clara, Thomas, Bessie, and Vivian. He was baptized a member of the Reorganized Church by J. C. McConaughy November 23, 1920. Died February 17, 1931, at Mount Hope, West Virginia, leaving to mourn his wife and three daughters: Mrs. Clara Pack, Beckley, West Virginia; Mrs. Bessie Beesley and Mrs. Vivian Hinkle, Mount Hope, West Virginia. For many years Mr. Holt was a cripple. The funeral sermon was by J. C. McConaughy. Interment was in Price Dale Cemetery.

**MCCULLOUGH.**—Effie Josephine Lasater, daughter of Doctor and Mrs. J. B. Lasater, was born at Salem, Illinois, March 11, 1860. She had three brothers and two sisters. October 8, 1881, she married J. E. McCullough, of Alma, Illinois, and to them four children were born, one dying in infancy. In 1913 the family moved to Sesser, Illinois, where they have since made their home. She was baptized a member of the church in Marion County, Illinois, June 18, 1899, by J. D. Stead. She passed away January 30, 1931, leaving her husband, two sons: Laurence, of Saint Louis, Missouri; and John, of Sesser; and one daughter, Ethel, also of Sesser; two brothers: S. A. Lasater, of Alma, Illinois; and Emory Lasater, of Los Angeles, California; one sister, Mrs. Ida Gilham, of Los Angeles; two grandchildren, and many friends. Mrs. McCullough was well and favorably known in Sesser. She was in ill health some time before her death. The funeral sermon was preached by Elder Ernest Roberson in the home.

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# THE SAINTS' HERALD

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Number 10

## Courage and Fortitude Manifested in Readjustments

As might well be expected, the action of the Joint Council of First Presidency, Twelve, and Presiding Bishopric relative to the financial situation in the church has been a common topic of conversation among the Saints since our article of two weeks ago appeared. This is evidenced in several ways; among others by the numbers of letters already reaching us. Judging from those received, it is evident that the move meets with general approbation and is likely to receive hearty support from the members generally; though it is not likely that the move and plan will escape the attacks of those with the tendencies of the carping critic.

From the men in the field, and especially from those affected by the releases the council felt under necessity of making, there come responses showing a splendid spirit, a readiness to adapt themselves cheerfully to whatever may be necessary, which can not but be a source of stimulation to the Saints. A few extracts from some of the letters we have received can not but be of interest to our readers. We give a few.

A missionary from a western field writes the member of the Twelve in that field:

"I received the *Herald* yesterday, read over the document from F. M. carefully, studied it prayerfully; and while I regret conditions, yet under the existing conditions I heartily agree with the decision of the council and stand ready to subscribe to the entire text. Wife and I are willing to accept whatever may be required of us, or put on us. We have also agreed that if in the opinion of the council it is thought best to release us and help us get something to do in another line of work, we are ready to step aside for a man who no doubt could do better work than I can. While I would not like to be dropped without something to take up, with only a little help in locating another place we will make it all right. Wife is a good missionary and is just as good when it comes to secular work for a livelihood. So, if by releasing us you can keep another man in the field, just feel free to do so. We are for the best interests of the church first."

The spirit of preferring a brother reflected in the foregoing is not at all rare.

From an eastern city one of the appointees writes this:

"With a deal of interest and appreciation I have just concluded reading *Important Changes in Financial Program*' as published in recent *Herald*; and if this depression has been responsible for such a safe and sound policy I thank God with all my heart for the depression. It is unfortunate that many of the General Conference appointees will be released, but if it be indispensable to the solidarity and salvation of the church, we must be prepared to pay the great price. And if the price paid will purchase for the church of the future a vigilant and sound economic program and policy, we shall be repaid."

From another eastern field one who has long been under appointment tells of a reunion committee session of which three of the five members were General Conference appointees, and adds:

"We considered probabilities. We decided to go ahead with our plans for a reunion for 1931, and if any or all of us were released from appointment we would do what is wise and well under such circumstances. Each man (speaking of the church in general) should have a spartanlike courage and face the issues and be loyal to the church. I am sure that it is the ministry of those, whoever they may be, that know the good Spirit, can be influenced by that Spirit, and have great confidence in the unique aspects of the Restoration, that will help solve the present problem. It will require that quiet determination, boon of an attitude of mind acceptable to God, that is willing to give one's own life for the Cause, to bring about the condition where the church will be able to move definitely towards the Zionite condition which is the great purpose of God in the social manifestation of his righteousness."

Brother D. T. Williams, by arrangements with Brother Garver and Brother Edwards, attended the conference at Rock Island, and of his experiences he writes briefly:

"At the excellent conference at Rock Island last Saturday and Sunday, there was a splendid spirit throughout; and when on Sunday afternoon I presented the special needs of the church, the interest

was at its peak. I have seldom had such a response from any congregation as I had from those people that day. Their concern for the salvation of the church was beautiful to see. I am sure if I can get the same response from the people in my territory, the present issue will be met plenteously."

And so he moves on, encouraged, to his own field.

An aged brother, now on the retired list, says he is still interested in building up the kingdom of God. In all his years of service no unrighteous demand was ever made upon him for service, and now in times of great sacrifices the church has to make he wants to do his little bit. He has heard a few members say they felt under no obligation to help pay the church debts, but he is sure *he should* do his part.

Of course he should, and so should all other members feel that way, and all good members will feel that way!

From Joplin Branch comes this:

"At a meeting of the Joplin priesthood last night, the men all pledged themselves to go to work as they never have before, to put the work over in this place. The outlook in Joplin is good. There is a spirit at work among the people that is encouraging, many coming forward ready to go to work that have been indifferent for a long time. In the emergency the church faces, you may count on the Joplin Branch and the Spring River District to cooperate to the fullest extent to carry forward the work."

These extracts doubtless reflect the attitude of most men under appointment—a determination not only to "carry on," but to make any sacrifice necessary to accomplish our task. And besides these who have expressed themselves are the thousands who in quiet determination are facing the future in hope and faith and are ready to do their full duty.

Onward!

F. M. S.

## Parables of a Parson

### *On the State of the Republick*

My feelings in regard to the state of the Republick were most optimistic until one day I chanced to read several excerpts from divers popular magazines. Therein it was pointed out how the liberties of the people were being grossly encroached upon by the increasing power of the Federal Government. Particularly how they were browbeaten and hoodwinked into the passing of the Amendment having to do with the prohibition of the liquor traffick; and how they were oppressed and sorely afflicted under

its yoke; and how it was the source of all manner of evil.

"Methinks," quoth I, "the state of the Republick is in bad shape!"

Then it happened that I paid a visit to a friend who dwelt in the neighboring country. And he did praise the conditions which do obtain in our Republick under the much-lamented prohibition, and did wish that in his own country they might have such a decree; and he spoke also of many who were laboring toward that end. And I marveled how he gloried not in the much-lauded personal freedom of his country of which I had heard. He spoke also of many even in other lands than ours who had set their hands to the task of abolishing this same traffick. And my friend was not a preacher, or man of politicks, or reformer, or fanatic.

Verily, thought I, if those of the outside do look upon us and envy us our condition, and aspire even unto the same for themselves, surely the state of the Republick is not so bad after all!

L. E. F.

## Love—the Key to Happiness

Today anxiety is warping the souls of thousands of people. Problems meet men at every point, tremendous problems of living together with the neighbor next door, with the neighbor across the waters. Industrial woes, political corruption, social ills, and economic hazards combine to shadow the stream of life of countless numbers. It is only men of faith, vision, and understanding who look into the brightness beyond the clouds, who know that present conditions are the resultants of disobedience—yes, the disobedience of us all. The world has forgotten the words of Christ: "A new *commandment* I give unto you, That ye love one another; as I have loved you, that ye also love one another." We are not obeying Him, and consequently, we suffer.

Love is the key to happiness, for if we truly love, we will serve one another whole-heartedly, honestly, constantly. We need indeed to be reminded that love is named *first* among the fruits of the Spirit; that love is "of God," and that it should be "without dissimulation."

When men love one another as Christ loved his brothers and helpers, the world will have peace. Suffering will be abolished. Injustice will become unknown. Selfishness will vanish. Harmony, growth, and beauty will reign.

Toward such a condition men who are Christians in heart, soul, and hand, are working. They are cultivating universal love. In this connection a recent *Federal Council Bulletin* prints first among its editorials "A Prayer for Freedom from Race Preju-

*dice*," written by Mornay Williams. Let us consider it:

O God, who hast made man in Thine own likeness and who dost love all whom Thou hast made, suffer us not, because of difference in race, color, or condition, to separate ourselves from others and thereby from Thee; but teach us the unity of Thy family and the universality of Thy love.

As Thy Son, our Savior, was born of an Hebrew mother and ministered first to His brethren of the House of Israel, but rejoiced in the faith of a Syro-Phoenician woman and of a Roman soldier, and suffered His cross to be carried by a man of Africa; teach us, also, while loving and serving our own, to enter into the communion of the whole human family; and forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died, or injure any in whom He lives. Amen!

### Blue Pencil Notes

*Signs of the Times. IV.—"Upon the Earth  
Distress of Nations with Perplexity."*

When Jesus was asked concerning the signs of his second coming and of the end of the world, among other things he said that there should be "upon the earth distress of nations with perplexity . . . men's hearts failing them for fear and for looking after those things which are coming upon the earth."—*Luke 21: 25, 26.*

The Master's words very aptly describe the world's condition today. The World War, which was the greatest and most terrible in history, left problems proportionate to its magnitude; problems of a nature to write perplexity deeply upon the brows of the nations. These newer world problems are added to the age-old problems of racial animosities and divisions, jealousies over frontiers, languages, national rights and opportunities.

Again to these problems are added those peculiar to the economic conditions of this century as they develop. Reports from Germany in mid-January indicated unemployment figures rapidly approaching the five million mark. In Great Britain the number of unemployed persons reported at the end of last year, was the largest ever on record, two million, six hundred and forty-eight thousand. In America figures are less definite, but the situation is nevertheless serious. The president of the American Federation of Labor has estimated our unemployed at considerably in excess of five million. This condition has not developed in a day—especially so in Europe. And it is one of sufficient magnitude and threat to perplex the world. As a matter of fact, confusion and perplexity are sufficiently in evidence. Cyril Arthur Player, writing for the newspapers of the North American Newspaper Alliance, under

date of February 21, said: "Here in Washington, with one's nose pressed against the front window of public business, there is confusion worse confounded."

The "distress of nations with perplexity" today is not alone from fear of foreign aggression; increasingly there is the fear of internal disorder and revolution. There is indeed perplexity in high places, and men's hearts fail them for fear in looking upon those things which are coming on the earth. In the place of the supreme confidence in the forward march of civilization which characterized the world over a number of centuries past, there is now an attitude of confusion, uncertainty, and fear, and from time to time eminent statesmen voice grave concern lest the foundations of civilization be found crumbling away beneath the nations.

Prevalent conditions of unemployment and destitution in the world furnish the richest sort of field for the sowing of the seeds of anarchy and communism, and out of the midst of it all rises the specter of the "colossus of the North," Russia, engaged in a strange and stupendous experiment, the making over of her social and economic order after a new pattern—ruling out religion, the family, and private property. In the name of labor, a small group of men in that country have assumed despotic control. Capitalists and middle men are being crowded out and exterminated. The holdings of private property are confiscated; whether a man has much or little matters not, one has his choice: If he becomes nasty over the situation, he is shot—if he is nice about it, he is permitted to starve. It is safe to say that there is scarcely a nation on earth that is not profoundly perplexed and alarmed over the situation in Russia and the propaganda that goes out from that land into all other nations, which propaganda is always aimed at Red Revolution, the overthrow of government and the establishing of a new order. So recently as March 3, Foreign Minister Aristide Briand warned the chamber of deputies in Paris that Soviet Russia has "the most formidable army in the world." At about the same time Adolph Hitler, leader of the Fascist movement in Germany, warned his countrymen that if they would not see Germany "swallowed up by the red tide that had engulfed Russia" they must fight and conquer the Soviet.

In the United States, in the spring of 1930, Congress appointed a group of five, led by Representative Fish of New York, to inquire into communistic activities. They have recently reported. According to their report, not only is there a world cam-

(Continued on page 238.)



## THE REVIEWER'S PAGE

### Peace for India

Does the world know that a new political power has appeared? Peaceful protest, in the form of civil disobedience, has effected what revolutions have failed to accomplish.

It is now a little more than two years since the All-India National Congress gave its ultimatum to Great Britain, and allowed one year for the meeting of its demands. The demands were not met, negotiations having failed to bring an agreement. Therefore, on March 12 of last year the program of civil disobedience was begun with the making of salt from sea water in violation of the British monopoly, and with the refusal to buy foreign made goods and the picketing of shops that handled them by protesting natives.

There was much suffering in India. England, too, felt the effects in the loss of a large market for her mill goods. Unemployment and distress followed.

The civil disobedience program reached the proportions of a revolution, not in violence but in magnitude. For the number of people involved there was remarkably little manhandling and bloodshed. The natives are to be commended for their close adherence to their original program of a nonviolent program of protest by civil disobedience. And the British are likewise to be commended for not taking the severe measures that they may have felt were justified by circumstances.

An army can be defeated, rebels can be captured and imprisoned or executed, violence can be put down; but no power on earth can coerce 320 million people, nor force so large a nation to do what it does not want to do. This is a demonstration of the invincible power of peace.

After centuries of violence and war waged by and among Christians, what a profound lesson it should be to civilized nations that a non-Christian group of peoples should demonstrate the power of peace!

Congratulations to the people of India, who know how and when to stand firm in their demands for their rights. Congratulations to the British, who know when to yield, and how to restrain the power that is in their hands.

Here was an opportunity for blundering militarists to blot another page of history with foul dishonor. Here was an opportunity for a great people to resort to violence and inaugurate a reign of terror and bloodshed. Here was a chance to set the world

afire. All nations were apprehensive. But now the difficulty is on the way to a peaceful and fair settlement, thanks to men on both sides who have kept their heads!

### Dramatics

American legal jurisprudence has set up another "little theater movement." Courts used to be dignified temples of justice. Then they became like theaters, and more recently they vie with the studios of Hollywood. Movie cameras click, flash-light powder explodes for the "still shots," and the cartoonists attend with pad and pencil.

Recently there was enacted in one of our courts something which started out like a murder trial. It ended like a romantic comedy with everybody living happily ever after, except the corpse, who was forgotten.

There was a party in which two couples were playing bridge. Very little was said about what they had to drink. A man and his wife quarreled; she found a revolver, and later the man was dead of bullet wounds. Perhaps he deserved to die, but there is some doubt as to whether one's wife ought to be his executioner.

A famous senator laid aside weighty business to defend the accused woman. It was to be his last sensational return to the judicial stage. Everyone seemed determined that his final appearance should be a success. As the senator talked his voice quavered with a tremolo of emotion. It was impossible for him to speak calmly on his subject. His white hair waved in the air as he shook his ponderous head. He shouted, he plead, he wept, and it is possible that he even stamped his feet. What could a jury do in the face of such tear-drenched and dramatic earnestness? What could they decide when such a magnificent show was staged for their benefit?

All that lacked for the lawyers to prove was that the dead husband had shot the living wife. After everything else surely this could not be an absurdity.

If anyone wishes to inquire why there is a declining respect for law in the United States, one need only point to a few of the farces that are conducted in our courts for an answer.

# Is Latter Day Saintism a Culture?

By Ward A. Hougas

It is not so difficult to delve into the history of most of the authoritative churches, as well as Protestantism as a whole, and see in the life of the adherents of each religion a distinct mode of life. During the terms of existence of these religions, which date back many centuries for even the youngest, can be seen certain definite developments by way of thinking, acting, believing, and even hoping.

When, in modern revelation, the statement was made that the communicants of the Reorganized Latter Day Saint Church should be a "peculiar" people, did it mean that, as the world looks upon such things, Latter Day Saintism was destined to give to civilization a definite culture without an historic background of many centuries? In this the beginning of but the second century of the history of Latter Day Saintism, is it possible that such a culture could be discernible?

## *The Culture of Judaism*

Naturally we ask, "What have the other religions mentioned had to offer as a result of hundreds and even thousands of years of life?" Four thousand years of continuous history stand back of Judaism. Of this the Jew is conscious. He is equally conscious that he is a son of Abraham, Isaac, and Jacob. He knows by similar means that he is a disciple of Moses and Isaiah. There still courses through his memory the scenes of Babylon, which to him are just as real as are those more modern tragedies of Palestine. Only too well does he remember that for centuries he has been driven before every nation of the world until prophecy has seen its fulfillment in his becoming a hiss and a byword. And still his heart beats faster and his whole physical being responds to the stimulation of triumph when he is called a Jew. He is proud of it, proud that after four thousand years of tragic history he still maintains his identity in a manner that there is no mistaking him for anything other than that which he is. He refuses to become assimilated in the melting pots of society. He is a Jew. In fact, he has been a Jew for thousands of years, and more than that he expects to continue to be a Jew. So much for a racial individualism that he has enlarged to a culture that need not be mistaken for anything but what it is.

## *Catholicism Also Has Features of a Separate Culture*

Realizing that a Catholic is a Catholic wherever he may be found, and feeling that the thing of ultimate importance is not here but hereafter, or that

the present life has value only in its relationship to the hereafter, puts Catholicism in a class by itself. Truly it offers civilization a culture which is distinct from all others.

Quoting from a recent issue of the *Christian Century*, we have this statement: "If a man is a Catholic, he is so not merely on Sunday nor when in church, nor when giving his ideas about such things as the Pope or the *Bible*, the mass or salvation, or Christ; but also when discussing Homer, or Dante, or Oscar Wilde; or building a cathedral, or attending the opera, or buying stocks. In a word, there is no activity into which the spontaneous reactions, which are peculiar to him because he is a Catholic, do not come."

According to Catholic authorities, some twenty million people, the Catholic constituency in the United States today, still hold substantially the same view toward life that was held by their Catholic brethren of the twelfth century. This totality of view is distinctly Catholic and accounts perhaps for their persistence in the maintenance of parochial schools and other institutions for a perpetuation of that type of thinking. The present is not the thing of importance to the Catholic mind, but the hereafter.

Thus in such a realm of thought there has been developed and perpetuated throughout the centuries a religious individuality which certainly is definite enough to be called a culture.

## *Mohammedanism*

Mohammedanism offers a similar study in the development of a specific mode of thinking and living prompted by a religious motive. Mohammedanism dates back to the sixth century, and the development of its followers is incumbent upon the five essential requisites: A confession of faith that there is but one God and that Mohammed is his prophet, prayer, fasting, almsgiving, and a pilgrimage to Mecca.

With this more or less blind faith as the big fundamental of their religion, Mohammedanism has developed a people into a distinct culture which of course is vastly different from that offered by the other authoritative religions.

Protestantism at large has likewise developed a culture that is distinctive in its freedom manifested in the treatment of practically everything, including the soul's salvation. Protestants feel that this world is the only sure thing, though of course they believe with a greater or less faith in a world to

come. The present is the big thing in the Protestant mind, however, in contradistinction to the attitude of the Catholic mind. This attitude no doubt is responsible for the general tendency on the part of Protestants to attempt to draw a dividing line between so-called religious activities and the other activities of life.

The Protestant culture is not so well defined as is that of the authoritative churches, neither is it of so permanent a nature. It is more susceptible to fluctuations, due, no doubt, to a lack of unity in the thinking of its people and the varying objectives representative of the many branches of Protestantism. Yet in spite of these differences there has been developed a culture marked by its spirit of freedom and lack of restraint.

In the face of the facts brought out in this brief and rather superficial analysis, what may we hope for Latter Day Saintism? As a people we do not have a history extending back four thousand years, nor even four hundred years. If we show signs even now of having begun in the development of a definite culture, it has been developed much more rapidly than have those of other religions.

If the consciousness of the fact that they are sons of Abraham, Isaac, and Jacob, or, in other words, the realization of a direct relationship with Deity, has been an important factor in the development of Jewish culture, it seems that the realization of the direct relationship of Latter Day Saintism should be an even greater factor in the development of a new culture. Basking in the sunlight of continued revelation, Latter Day Saint commicants should find incentive for the development of a culture distinctive, at least, to that produced by Protestantism.

If their "totality of view" as applied to life has become the dominant factor in the production of a Catholic culture, surely the "totality of view" as expressed in Latter Day Saint stewardship should prove a factor in producing a Latter Day Saint culture.

Mohammedanism looked to its faith in one God and his prophet as the major factor in producing its peculiar culture. Of all religions, what people has a greater right to have faith than have Latter Day Saints? Should it not be an important factor in the production of a distinctly Latter Day Saint culture?

Even from the Protestant culture comes that spirit which leads to the stressing of the importance of the present life. This, combined with the Catholic fundamental that the chief value of this life is that of leading into a future life, might even be a large factor in the development of such a culture as we suggest.

Latter Day Saintism has not yet produced a culture. Therein lies our weakness. As the conscious-

ness of our individuality as a people takes possession of our thinking processes to the extent that our reactions to life will be strictly Latter Day Saint reactions, as we too become appreciative of our heritage, as we swell with just pride when called a Latter Day Saint, and as we learn to stress the value and importance of our present life without forgetting the life to come, there will automatically be produced a distinctive type of life. Then Latter Day Saintism will have produced a culture, and out of that culture, even Zion, God will shine.

## The Story of My Life

### IV.—FIRST MISSION AND PERSECUTION

By Arthur Leverton

As told to Nellie Andrew and Illa Brown

(Continued from the *Herald* of March 4, page 198)

Brother Miram Askin and I in a prayer meeting at John Taylor's were commanded to go and preach in the Township of Brook. There was no particular place mentioned. We knew the direction in which to go, but neither one of us had been within twenty miles of that township. We started on our mission. I knew the road for about three and a half miles. We came to the River Sydenham, but we had no idea how we would cross, as there was no bridge within four miles of each side of us, so we went to a little grove and prayed and asked the Lord to direct us. When we arose from prayer, the Spirit of the Lord through a gift of prophecy told us to go to the end of the road which would strike the river road, turn to our left, go to the curve in the river, and cross there. We were full of amazement, wondering how we were going to cross, as there were no boats or bridges. We did as we were told, went down the river to the curve, and there was a rapid. We walked over from stone to stone without taking our shoes off and did not even get our feet wet.

After crossing the river, we continued on the road about two miles, when we came to some men who were working and asked them the nearest road to the Township of Brook. They instructed us, and we proceeded on our way; went about two miles and became lost and confused, not knowing which way to go. We went to the woods, which were plentiful, and presented our case to the Lord again, but each of us had to pray twice before we received an answer. Then the Spirit came to us again and said, "Behold, I am directing you on this mission; therefore, inquire not of men. You have gone one mile out of your way; you are to turn back and take the road to your right."

Shortly our road led into a cedar swamp, and the shades of night were approaching. Brother Askin

said, "We are in the cedar swamp for the night." I said, "No, we are not. We will not go far before there will be a place for us to stop." We went only a few rods before a light appeared. We could not see it while we were talking because of obstruction between us and the light. I said, "Brother Askin, do you see that light? That is where we are going to stop overnight." By this time it was quite dark. I went up to the door and knocked. A lady came. I said to her, "Madam, we are representing the gospel of Christ in its fullness. We have been overtaken by the night. Would you be kind enough to give us a place to lodge until morning?" She said, "Come in." The words seemed to come right from her heart. After we were seated, she asked, "Have you had your supper?" I said, "No, but we are glad to have a place to lodge and do not want to put you to any trouble." She said, "You are going to have some supper." She commenced to prepare the meal; while doing so, we asked her if she would mind if we sang some hymns. In reply she said No, so we sang three or four hymns while she was preparing supper. She was so attracted that she would forget her work for a time and then go on again. She had two sons; one would soon be thirteen years old, the other fifteen. We had our supper and finally went to bed.

In the morning we arose, and while she was preparing breakfast she asked us to sing one or two of those hymns over again. We did so. After breakfast we had prayer and then sat down and had a little talk. It appeared that just two weeks before she had buried her husband. It was a house of mourning. She rehearsed the sad story to us and said, "How thankful I am that you came! Indeed, you seem to be messengers of peace to me." Of course we told her of our mission, and she was very anxious to give us all the instruction she could, but I had to tell her we were instructed by the Lord and could not be instructed by human beings.

Shortly after we left the house we knelt and had prayer. The Lord told us to turn to the right when we came to the main road, continue until we came to the brick schoolhouse on the left side of the road, "for that is where I have sent you to preach. Call at the first house on the right side after you pass the schoolhouse, and there you will receive the necessary instructions." We continued about a mile from where we had prayed, and there was the schoolhouse. We looked for the house on the right, and there stood a little cabin in the corner of the field. An elderly lady came to the door. We inquired as to the whereabouts of the trustees. She informed us that her son, who lived across the road, was one. We crossed the road to her son's home and obtained permission to hold services in the schoolhouse, provided the other trustees were will-

ing. The second trustee was visited, and he also gave his consent. This being Saturday, there was no school.

We then traveled all over the neighborhood announcing our meetings. After we completed our rounds we had about one hour before meeting, which we spent in a fence corner studying. To our surprise we had nearly a full house. After meeting everyone left. One man returned and asked, "Has no one invited you home for the night?" I said, "No." "Come home with me," he said; "I'll put you up." We held two meetings on Sunday and had a large attendance at both services. Some became interested and invited us to their homes, but we retraced our steps following the afternoon meeting.

Persecution raged against the church, a large number of people believing that we were Mormons and taught polygamy, and still a larger number wishing we were Mormons and did teach polygamy, so they would have some excuse for persecuting the Saints. In company with Brother John Taylor, I was sent by direction of the Lord to preach in the Township of Osborne, Huron County. The Lord told us some things would appear dangerous to us, but if we were faithful no harm should befall us.

After we got there some of the people raged and imagined vain things. One man swung an ax over my head, saying as he did so, "If we kill you, there is no law." I said, "You wouldn't be a murderer, would you?" He said, "No," and dropped his ax. A lady standing by almost fainted, expecting to see my head smashed. But, poor fellow, he is dead, and Brother John and I still live. Others believed the gospel. This was in the fall of the year.

The following June Brother John and I were again directed to return, the Spirit of the Lord testifying to us that persecution would rage against us, but if we were faithful we should baptize some before we returned to our home. This was all stated to us before we left home. The third day of June found us again in Osborne. Shortly after our arrival, a young man came to us and said, "Gentlemen, I have come to advise you to get out of this place as quickly as possible. I do not wish to see any harm befall you, and there is a mob collecting now who swear they will kill you before you will be allowed to baptize another person in this place." I thanked the young man for his kindness to us and the trouble he had taken to warn us of the approaching danger, but I told him we were sent there by the Lord to do a certain work, and it was not in the power of men or devils to drive us away until that work was done. That evening I preached; some offered themselves for baptism. It was arranged to baptize at noon the following day. That night the mob was waiting for

us on the road, but we did not fall into their hands; we escaped to the woods, where we made our bed beside a log and slept till morning, Brother John Hartnell, jr., being associated with us. The mob caught Brother John Hartnell, sr., cut the hair off one side of his head, and let him go.

The next morning the sun called us from our bed of leaves beside the log to the activities of another day. The first thing we did was to locate a place for baptism. After this was done we returned to the house, where we were to meet at twelve o'clock sharp to proceed to the baptism. At about eleven o'clock clouds commenced to gather; soon after it began to rain. However, according to appointment, we went to the waters of baptism. After singing and prayer I went into the water and baptized ten people. We then returned to the house, unmolested, the rain driving the people into their houses; so no one knew of the baptism except those who took part.

At about one o'clock the rain ceased, the clouds dispersed, and the sun again shone bright and clear. The news went out that ten had been baptized, so that night the mob came out in a rage, with lances, thistle spuds, butcher knives, clubs, false faces, and whisky, to take us dead or alive. At about midnight the dog gave the alarm that trespassers were near; soon after I heard footsteps around the house. I had no fear whatever, for we were told that evening by the Spirit of the Lord that we should not receive any harm from the hands of our enemies; thus fulfilling David's statement that the angel of the Lord encampeth round about the righteous, delivering them from wrong. However, the mob continued to tramp around the house, at last asking if those d—d Mormons were in the house and to let them in.

About this time a power came upon me which I had never felt before and never have since. Under its influence and power my feelings indicated that I was floating in the air, yet my intelligence conveyed the knowledge to me that I was lying in the bed. I got up; as I did so, I looked out of the window and saw men standing around in front of the window. I returned to the bedside to put on my clothes, but immediately I was turned about, went straight to the window, struck the sash on the corner of four lights with my fist, knocked them out, and thrust my arm out through the hole. While I was doing this, the mob had procured a fence rail and, using it as a battering-ram, had knocked the door in on the other side of the house. It was admitted by the people (not of the church) the next morning that it was a miracle how I could go through that hole in the window and light on my feet. It was by the power of God it was done and in no other way, for the lights were seven by nine, or eight by ten, I am

not sure which, and the bottom of the window was breast high when I was standing on my feet.

After passing through the window, I went through a narrow strip of orchard, and there was a very high fence built by an old gentleman along the lane to prevent the cattle from destroying the orchard. I have no knowledge of how I got over that fence. A lady who had just stepped outside and saw me running thought the mob would overtake me at the fence, but she said just as I approached the fence my hands went up and immediately the fence was between us. All I knew, the fence never stopped my progress. It was a beautiful moonlight night. All the clothing I had on was two shirts, and I ran for half a mile trying to unbutton my white shirt so as to remove it at the first obstacle that came between me and the mob. At the end of the half mile there was a woods with a creek at the edge having water about two feet deep. I passed through the creek, slipped behind a tree, pulled off my white shirt, folded it up in a lump in my hand, then stepped sideways for a few rods. Consequently, the mob lost sight of me.

I thought that in their madness and intoxicated condition when they came to the creek with perpendicular banks three feet high a ducking would take place. I stopped to see what happened, and as I expected, three went headlong and were buried in the water. The two following went into the water but not over their heads. The mob was estimated at sixty in number, composed of stewards, class leaders, local preachers, and so forth, of the Bible Christian Church. One of the oldest officials of the church furnished five gallons of whisky, which was their spiritual power and strengthened them in their work. I then proceeded back to the house through thistles, stones, chips, and sticks without receiving one scratch on my feet, leaving the mob in the woods hunting for me.

After I had dressed myself, a young man took me to the home of some neighbors, an old gentleman and lady, and told them the circumstances. The lady put two kettles of water on the stove and with dipper in hand said, "Let them come here, and I will scald them." The gentleman fixed up his shotgun and placed it by the door. They told me to go to bed, which I did, this being the only time I ever had a bodyguard in my life to watch over me.

Our work in that place finally culminated in the organization of the Osborne Branch. Just think for a moment of this kind of work going on in this enlightened Canada of ours, and with church members, class leaders, etc., associated in the ungodly work.

(To be continued.)

## The Unknown God

By *Evan A. Fry*

Then Paul stood in the midst of Mars hill and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.—*Acts 17: 22, 23.*

The Apostle Paul addressed this statement to a people who were so steeped in idolatry, and whose flock of idols and gods and goddesses was so large and varied, that they were fairly overrun with superstition and dread lest in spite of all their precautions they might have overlooked one of the minor deities. Hence they had erected their altar to the Unknown God. No wonder Paul rebuked their superstition, and began to preach to them of the one true and unknown God who dwells not in temples made with hands—who is Lord of heaven and earth, and who giveth to all, life and breath and all things. We modern Christians usually read this passage as we read so many other significant and stirring passages of the *Bible*—with such self-satisfaction that we fail altogether to catch the modern application. Stop and ask yourself the question, “How many of our Christian churches today have been erected to an unknown God?” We do not put the inscription of the Athenians over the door, but the steadily waning interest in the church, the steady decline in morality and integrity among the human family, and the forsaking of the things of God for the things of the world, all speak far more loudly than mere inscriptions in stone to tell us that the people of this country today, though they be nominally Christian, do not know God. I would not say that there are none at all among the American people who know God, but I am just pessimistic enough to believe that they are in an almost hopeless minority. And more hopeless still, those who do not know him have not the slightest desire to know him, and scoff at those who do still maintain that longing for the peace of companionship with the Holy Ghost.

Those who want to know God can find him anywhere. We may find him in our own hearts. We may find him in the starry splendor of the Milky Way, or in the dazzling light and limitless power of the sun. The scientist finds him in the atom and molecule; the chemist in the laws of almost uncanny chemical reactions; the anatomist finds him in the marvelous intricacy and efficiency of the human body. In botany, in geology, in history, or in any of the arts and sciences, God's hand and his Spirit may be discerned by him whose mind is tuned to catch the manifestations of divinity.

In a still different way we find God in our fellow man. When we see a sinful creature touched with healing balm and refining fire of spiritual power, we

may know that God is there. Wherever we find proud men made humble, selfish men made generous, lustful men made virtuous, hateful men made loving, or backbiting men made charitable, we may find the manifestations of God in his power to change men's lives. You have seen men so changed, and so have I, but how many of us laugh at them and jokingly remark that another sucker has got religion? Even in the regeneration of a precious human soul, we fail or refuse to see the hand of God.

The best possible way of knowing God, however, is by means of intimate, direct, and personal contact. Our knowledge of him through our observations of his work in our wondrous universe may be very convincing, but after all it is a rather cold, distant, and impersonal thing. We may observe that God can change the lives of others, but until we have personally felt the regeneration of God's Spirit and the joy of being of one mind with him, our knowledge of God is partial and incomplete. We may have a partial knowledge of a fellow man through our observation of the work of his hands, or through our observation of his influence on the life of some other person, but we can not really say we know our fellow man until we have met him, talked to him, lived in close proximity to him, observed him in all his varied aspects, and searched his soul in intimate conversation and mutual understanding. Yet how many of us go to church once or twice a week, where we enter into the ritual more or less passively, and then return to our homes content with having done our duty and paid our respects to God for another week! How many of us maintain a constant contact with God every day, as well as every Sunday? How many of us have the indwelling of that Holy Spirit which assures us of God's goodness and mercy, and leads us in paths of truth and righteousness and light? I fear that most of us have only a bowing acquaintance with God, rather than a deep and abiding friendship, and perhaps some of us are so busy that we can not take time to see him even in the wonders of nature or in the lives of men.

Happy is the man who knows God, who has sought after him while he may be found, and called upon him while he is near—the man who knows and loves the unknown God.

If it be slothfulness and negligence that keep us from knowing God, let us throw off that lethargy and seek God diligently until we find him. If sin stands between us and God, let us pray for strength to separate ourselves from that sin, that our knowledge of God and our communion with him may be complete and satisfying. If hard feelings for a brother stand between us and God, let us reconcile ourselves, that the perfect triangle of love between fellow men and God may be unbroken. When we



all know God perfectly, then shall we find it no longer necessary to pray, "Thy kingdom come, thy will be done on earth, as it is in heaven," for Christ's kingdom will be established here, and God's will will be known and observed by all the children of men.

## Report of the Department of Statistics

By Carroll L. Olson, Statistician

The report of the Department of Statistics for the month of February shows the following changes in the total enrollment of the church:

Total enrollment of the church February 1, 1931.....	108,425
February baptisms .....	258
Gains from unknown.....	23
Gains by correction.....	2
<b>Total gain .....</b>	<b>283</b>
Deaths .....	124
Expulsions .....	18
Losses by correction.....	5
<b>Total loss .....</b>	<b>147</b>
Net gain during the month.....	136
Total enrollment of the church March 1, 1931.....	108,561

In addition the following miscellaneous changes took place:

Transfers .....	565
Blessings .....	165
Marriages .....	107
Ordinations .....	30
Divorces .....	10
Restored .....	1
Branch disorganized .....	1

The total of 258 baptisms reported during February is encouraging, because it is well above the average for this month and has been exceeded by only two Februarys in the past twelve years, 1921 and 1922. The twelve-year average for February is 180, so it will be seen that 1931 exceeds this average by 78, which in terms of percentage is equal to forty-three per cent. This is a very good start for 1931, especially when one considers the trying times through which we are passing.

The grand total of 258 baptisms was distributed as follows:

Zion and the Stakes.....	41
U. S. & Canada outside the Stakes.....	131
Foreign Missions .....	86
<b>Total .....</b>	<b>258</b>

The outstanding among the districts, stakes, and foreign missions this month was the Australasian Mission with a total of 68 baptisms. The five Australian branches reporting the most of these baptisms were the following: Leichhardt, New South Wales, 14 baptisms; Wallsend, New South Wales, 14

baptisms; Norwood, South Australia, 14 baptisms; Richmond, Victoria, 9 baptisms, and Tiona, New South Wales, 5 baptisms.

Among the stakes and districts of the United States and Canada, the Far West Stake took the lead. Of the total of 18 baptisms, 14 were performed at Saint Joseph, Missouri, by Elders C. Archibald, T. E. Hale, and Orman Salisbury, while 4 were performed at Trenton by Elder E. E. Gamet.

The Eastern Colorado District ranked next with a total of 16 baptisms. Ten of these were performed at Denver on February 22, by Missionary H. E. Winegar, Elder J. Arthur Davis, and Pastor Glaude A. Smith. In addition the Genoa Branch reported 6 baptisms by Elder J. R. Sutton.

The Southern Michigan and Northern Indiana District also had 16 baptisms, all performed by Missionary O. J. Hawn and credited to the Buchanan Branch. Nine were baptized on February 8 at the South Bend Y. M. C. A., and the other 7 the following Sunday at Buchanan.

The Arkansas District reported 15 baptisms. Missionary A. M. Baker baptized 14 of these at Wheeler, Arkansas, during the first week of February. The other baptism was performed by Elder F. O. White at Baldknob, Arkansas.

The branches, missions, or nonresident groups in the United States and Canada outside the stakes which reported three or more baptisms during the month were the following:

Name	Number of Baptisms
Buchanan, Michigan .....	16
Wheeler, Arkansas .....	14
Jackson, Ohio .....	10
East Jordan, Michigan.....	8
Casper, Wyoming .....	7
Eastern Colorado N. R.....	7
Rock Island, Illinois .....	7
Genoa, Colorado .....	6
Toronto, Ontario .....	5
Boyne City, Michigan.....	4
Omaha, Nebraska .....	4
Underwood, Iowa .....	4
Boone, Iowa .....	3
Denver, Colorado .....	3
Cardin, Oklahoma .....	3
Webb City, Missouri.....	3

"But religion is more than an affirmation about the character of life and the universe; and its conflict with the thought forms of the modern day is therefore not its only difficulty. It is a way of feeling about life and a way of living; and both religious feeling and religious living are imperiled in the modern world on other grounds than those supplied by the scientific temper."—*Reinhold Niebuhr*.

## An Example of Faithfulness in Service

By J. E. Vanderwood

More than half a century ago a poor girl came from the factories of England to this country. The one thing that had drawn her was her desire to fill the requirements of the gospel she had embraced in her native land. She made the voyage and journey only to find that she had not reached as yet what she was seeking; because she made her way to the Utah territory where she had been led to believe she would find the people of God. After arriving there she found herself in abject poverty, and only by untiring effort and sheer determination she was able to secure the scantiest of provisions upon which to subsist. After this woman had been in that part of the country for a time, she married a young man by the name of Robert Coy. He, too, was a man in very ordinary circumstances, and therefore they often felt the pinch of necessity in their endeavor to provide the necessities of a growing family. They struggled on together and trusted in the God of their salvation with the assurance that he who sees the sparrow's fall would also see the need of his children who trust in his promises.

During these years of necessity, the representatives of the Reorganized Church of Jesus Christ of Latter Day Saints came into that part of the country, and Robert Coy heard their message and united with the church. His good wife, who had been taught that the "Josephites," as they were called, were enemies to the church of which she was a member, felt sure her husband had made a serious mistake, and she set to work to so convince him. As she went into the matter, she discovered that he had some very strong points in support of his position, but still she felt he had made a very serious mistake and so informed him. But he was a man of a very even temperament and went on faithfully in the truth which had come to him and made himself a better husband than he had previously been. He patiently endured the opposition that came to him and meekly met the unkind criticisms that were hurled at him at times. She often wondered why a man who had, as she supposed, made such a serious blunder in accepting the faith of the "Josephites" could be a calmer, meeker, and more Christlike man than he had previously been; but be that as it may, she was convinced that he was wrong.

However, when she saw that he was gaining wisdom and acquiring knowledge along with the newly accepted faith, she began to wonder the more, and finally she began to pray that the God whom she had learned to love, and whom she was trying to serve would give unto her the evidence necessary to

convince her companion of his errors. She said in her heart, Lord, show me so I can convince him if he is in error, but if he is not then let me know wherein he has gained that which he seems to possess. When she had been praying thus for a time and daily applying herself to study, she was given a very peculiar experience which opened her eyes to the power that accompanied her husband's religion. The circumstances were these: Her elders had consecrated a bottle of olive oil which she had purchased and taken to them. It had been set up on the top of a safe or cupboard that stood in their log room which provided shelter for them at this time, and the next day two of the elders of the Reorganized Church called to visit Robert Coy. Noticing that a new bottle of oil had been purchased, he asked these men if they would consecrate it for him. This they consented to do, and the bottle was set up again in its previous place. That night about two o'clock or a little after, Mrs. Coy was awakened by what sounded to her like glass falling, and she arose, lighted a candle, and made search for the thing that had fallen and awakened her. She found this bottle of olive oil had fallen to the floor, a distance of about seven feet, and was not broken. When she picked it up she noticed it had changed to a transparent color. The incident impressed her wonderfully, because the color of the oil was not changed when her elders had consecrated it, but when the elders of Robert Coy's church consecrated it, it was changed to a transparent whiteness. This caused her to marvel. She knelt down to pray, and the Spirit bore witness to her that there was power in the Reorganized Church that did not belong to the church she was connected with. Then she promised the Lord she would also unite with her husband and give her life and the best there was in her for the true church. She was baptized right away, and on coming into this church she was told by her previous ward bishop, "We'll ruin you," but she went on with confidence in the God who had given to her the evidence of the power that accompanied the work of his ministry.

At that time the words, "We'll ruin you," were not to be laughed at, and she was conscious of what it meant, but she said, Lord, I have now accepted the faith that you have shown to me is true. I am now asking you to come to my assistance and protect me in the cause that means so much to me. Open the way for me, and foil the snares of my adversary. The threat was enforced, work was cut off from Robert Coy, the scanty provision was growing less, and the children were lacking the necessities of life. This good woman, undaunted by the circumstances, sought the aid of the infinite powers.

She said, Lord, if you will open the way for me, I will keep the covenant that was made by your servant Jacob, and of all that thou givest me I will give the tenth unto thee.

At this time Mr. Fred Koezel, a wholesale business man in the city of Ogden, gave her credit for a basket full of merchandise at wholesale prices. This he told her to sell, and then she could pay him the cost price and use the profits for living. This she did until her basket trade became so large she could not handle it. Then by some unforeseen means some one helped her obtain a horse and cart, and she enlarged the basket trade to a horse and cart trade. Later the trade thus being carried on became so large she could not longer meet the need, and she put a stock of merchandise in her home. Here let me say that every penny that came into her hands was tithed, and she then paid the wholesale merchant and used the remainder for herself and family. Her trade became so large that her home would no longer hold it, and she determined to build a store. She prayed much and then proceeded to build, as she had the means, a little at a time until eventually she had the store building completed. Every dollar that went into the store building had been fully tithed, and when she opened the new store, the bishop who had so proudly threatened to ruin her was forced to close his doors, for he was her competitor in business. Things had gone against him, and he was no longer able to carry on his business, but Sarah Coy continued to prosper. Like Midas, everything she touched turned to gold, and she was blessed abundantly in her work. She made a home for the missionaries, she fed and clothed them, she continued to tithe her possessions, and when in later years I sat within the hospitable home and shared the bounties of this faithful sister she told me the story as I have here briefly related it. Frequently she would tell the circumstance in her testimony, and she would say, "I am sure the Lord blessed me because I kept my covenant with him and tithed everything that he helped me come in possession of in my life.

Sarah Coy lived to a ripe old age. She was honored and respected by all who knew her, and when in the later years of her life the writer was the financial agent in that district, Sarah Coy paid more tithing and gave more free will offerings than any member in the entire district. She has long since gone to her well-earned rest and a reward that is glorious, for she lived greatly, and her works were great, and the reward of her faithfulness will be great and satisfying. The life of this good sister is only one of the outstanding evidences that they who are willing to do the will of the Lord will be prospered and blessed in their work among men.

## Little Journeys with the Editor in Chief

*Lamoni*

I closed my last with the return from a "geologizing" trip with "Mort." I had an important appointment for that evening. I want to tell you briefly about it. Some months ago three young men entered my office at the Auditorium. They were Craig Siegfried, of Independence, Brother Hands of Council Bluffs, and Brother Stoft, of Omaha. With characteristic directness they said they had come to solicit me to become a member of their fraternity at Graceland. It is the T. T. T. Of course I wanted to know something about it; and they told me. Then I wanted to know something about their objectives, and they told me of that. I shall not tell all they said. They were frank, and said they had in mind a record which would put them in the front rank of help organizations at Graceland. I finally told them that I would be glad to help in achieving their objectives as outlined. And if my becoming an honorary member would help in that direction, all right. But I have been in Lamoni only rarely, and usually hurriedly, since then.

Friday night, January 30, some young men approached me, and said: "We are Tri T's and want you at our dinner tomorrow night. Can you and will you come?" I said Yes, and was told the dinner would be at the "Clare" Smith home. So on returning from the geology trip, I "cleaned up" a bit and went to the place indicated with considerable interest. "Clare" and his wife are old-time friends. In fact, at one time in the history of Lamoni, Clare and I were fielders on Lamoni's official baseball team.

I was early, and so was there when the "boys" came in. And as the boys were introduced to me, I discovered I was among a group several of whom were sons of former playmates and schoolmates: "Jim" Smith, son of Thede Smith; "Bob" Kelley, son of Jim Kelley; and so it went. And in the "fraternity mother" I found an old-time friend, "Goldie" Brooks. And so I felt quite at home. Besides this, I later learned that the meal was to be served by daughters of other old-time acquaintances and friends.

Well, a short while before dinner time, I was told that I was to be initiated into the mysteries of the Tri T's. And so, going up into the club room, I was taken through the ceremonies of initiation. The club room is the attic room of the Smith residence. Modest in furnishings, yet it gave promise of one of the ambitions of the fraternity to some day have a home of its own. The ceremonies over, I was cordially greeted as one of the group and spent a few moments in social chat with my new fraternity brothers. And then we went to dinner, a nicely prepared meal well served, and interspersed with song and speech. In the course of the speech making I learned more from President Bathe, and others, about the objectives and purposes of the fraternity, and in my talk in response to request I assured the boys that I was quite in sympathy with the purposes indicated, and would be glad to help them all I could. In Professor Mays, of the faculty, and one of the Tri T's, I found a fellow alumnus of Kansas University.

Altogether it was for me a pleasant occasion, and from what I saw of those boys I feel quite sure they will make themselves felt as an organization with helpful intentions for Graceland and her progress.

Our fraternity meeting over, with some of the boys and "Mother" Brooks, I went out on the Hill to attend the closing meeting of Brother Gleazer's series, which had been interrupted by the destruction of the church. Again Zimmermann Hall was well filled, and Brother Gleazer was in good form and made fitting close to his series. He pledged anew, without reserve, his devotion and service to the cause of the church and its work. If Brother Gleazer's effort that night was a sample of his series, I can quite well understand why

the officers and Saints believe the series was well calculated to advance the cause in Lamoni.

Then we all went home and sought rest, feeling that the day had been a busy one and yet one with sufficient variety to give zest for the services of the morrow.

Sunday, February 1, dawned with the marvelously fine weather of January continuing, more like mild fall weather than winter. A sacramental service was the first one provided, for Sunday school had been temporarily suspended. So the hour of ten o'clock found the Saints beginning to wend their way out to the hill. And in cars they came, not only from Lamoni and immediate vicinity, but from various other branches of the stake. So when the time set for the meeting arrived, Zimmermann Hall was filled with a fine congregation of worshipful Saints, who had evidently come with a spirit of religion which insured a fine meeting. And so it was. Under the able direction of Brother Williams and his assistants, the whole sacramental service moved smoothly forward through its course. And I am sure all present were strengthened and benefited by the splendid ceremony in which our covenants are renewed.

Half past two o'clock in the afternoon found another large audience in Zimmermann Hall; and as speaker I tried to give some direction to the determination of the Saints to rebuild the church, by suggesting some of the ideals of the branch as they might augment and promote the ideals of the general church, and tried to draw from the past lessons whereby we might profit by the mistakes in not having definite plans in our material expansion and especially building program. I was given the usually splendid attention characteristic of Lamoni audiences.

Without disassembling, at the close of the preaching service the character of the meeting was changed, and a business session was held. Under the presidency of Brother Garver, steps were taken by the branch toward rebuilding. A committee was elected to cooperate with a general church committee to arrange plans for raising funds, getting designs for new structure, etc. A most pleasing unanimity prevailed; and it took only a few minutes to elect the committee and give formal expression to the determination to rebuild.

About four o'clock, or perhaps before, the business session was over, and Brother Carmichael and I made our plans to return to Independence. Brother Gleazer took the place Brother Garver had occupied on the up trip, and after collecting our baggage, saying good-byes, etc., we left Lamoni about 4.35 p. m., headed south, and in not a long time thereafter were in Cameron, where we stopped for supper. An hour later we were again on the road for Independence, which we reached in due time, and where I left Brothers Carmichael and Gleazer at their homes, and I was soon on the familiar road between Independence and my own home.

So here I am back home, and after all I have not said much about the Brick Church. Not once but several times I went to the heap of smoldering ruins, and as I beheld the crumbled walls a mixture of emotions stirred within me. At one moment thoughts would be reaching into the past to conjure up memory images of events, things, and persons of other days, and then I'd find my eyes straining to see into the future and contemplate some structure to rise over the ashes of the old; for in thinking of the many ways in which the old church building had served the community and its people I could not but think of the services to be rendered in the future. Erected as the old structure had been when Lamoni was a young and small town, midst the circumstances surrounding a people building up a new country and town, the old structure represented zeal and progress and faith in the future such as to call out large effort when compared to ability and means. Will the structure now to be built to replace the old in equal measure represent the zeal, progress, and faith in the future of the people it must serve?

I had scarcely realized before what an intimate part the

Old Brick Church had played in my life. I can faintly recall some of my Sunday school experiences in the stone church in Plano, and some in the small wooden structure in which the Lamoni Branch worshiped before they built the Brick Church, but my youthful experiences in Sunday school and church meetings were largely in the Brick Church. Almost forgotten memories of Sunday-school teachers and superintendents arose, of offices held, work done, festive occasions celebrated. My first church office held was clerk of the Lamoni Branch, and I recalled faint memory images of business meetings held in the basement. I could even recall the appearance of the old record of members over which I had to work to record and make reports. Memory went back to high school graduating classes whose functions at graduation were held in the old church, and I recalled the wet and rainy night through which I trudged along the muddy road from "Liberty Hall" to be present at and participate in the exercises of the second class to graduate from the Lamoni High School. I even recalled the title of my "oration," "Throw Mud Enough and Some Will Stick!" I recalled another graduation exercise, when as sole member of the first class of Graceland I "orated" on the college and its future. Fleeting visions of past choirs, orchestras, clubs, reading circles, student socials, recitals, musicals, entertainments, conferences local and general, ran through the channels of memory; as *Herald* reporter at the press tables, as young elder sitting with the Fifth Quorum of Elders, and later as secretary and president of that quorum; of General Conferences when I sat beside my father as assistant.

It would take a long time to enumerate the events connecting the old structure with my life. I had not taken time to even think about it. Is it any wonder that as I stood beside the excavation for the basement, now filled with the tangled rubbish left by the fire, and saw how complete was the destruction of the historic building, that I felt somewhat as though I stood beside the bier of a dear friend? Is it any wonder that tender thoughts of other persons also associated with the old structure, but who are now gone on before, should come back in a way to fill the eyes with the dew of love's memories? How closely, indeed, had the old structure woven itself into my experiences as a citizen of Lamoni! And as I thus came into a realization of how intimately the old building had connected itself with my life's experiences, and thought of how many other lives it had also touched, I could quite understand how deep were the emotions of the moment when persons standing in the street saw the consuming fire destroying a structure so long and intimately connected with their community and personal lives. And, too, I can quite understand why they would weep without any effort to conceal their tears.

As large structures go, the Brick Church was not old. Fifty years is not a long time for a church to stand; but because it was erected very early in the life of the town it served, and its life being almost coexistent with that of the town, it was a landmark of great historic value and as such will be missed and talked about for long.

Memories of what the old Brick Church was and the part it has played in Lamoni's development, and an appreciation of its contribution to the cultural, religious, and spiritual life of the community will not solve the present problem; but tender recollections of its past may well stimulate to efforts to erect over the ashes of the old a larger, better-appointed, and more beautiful edifice which may serve the larger and better Lamoni of the future as well as the Brick Church served the young community in which it was first built. We revere the memory of the old but turn to the problems and tasks of the present and future.

F. M. S.

At Home, February 10.

**YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE**

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Missionary Meetings at Centerville, Iowa

A three-week series of meetings was opened on February 8 at the church in Centerville with an all-day meeting. Elder Marvin K. Fry, of Missouri Valley, Iowa, has been in charge and has been ably assisted by James A. Thomas, of Lamoni Stake bishopric.

The local Saints served supper in the church on February 15 to the Red Rustlers, a high school organization from Lamoni, under the direction of Fred Condit. This group presented a varied program at the evening service.

Sister C. E. Norris, of Allerton, Iowa; Zimmerman's orchestra of Lovilia, Iowa; a male chorus; and the local choir have assisted in the musical programs which were given each evening of the meeting.

Interest and attendance have been good, and the message brought by Brothers Fry and Thomas has greatly encouraged Centerville Saints.

On March 5 the Saints will meet with Brother and Sister F. Roy Whipple, at their new home in the Lee Apartments, for a cooperative dinner. Following the dinner, the weekly church history class and choir practice will be held.

## A Way to Help

"I am happy every time I pay something to Jesus' great work," writes Brother Abraham Miller, a priest living in Port Arthur, Ontario.

Will we continue to make the Bishop call for money? Why not bring our means to him before he has to call? are some of the questions this member asks. "It took money to bring us into the church," he says. "It will take money to bring our neighbors to see the Restoration. If the gospel is to be preached to all nations, it will take money. If this is the day of sacrifice for the cause of Christ, shall we as his people neglect our duty in paying tithes and offerings into the storehouse?"

Brother Miller has had four years of difficulties and troubles—sickness, operations for himself and wife. These hindered him from doing what he wanted at Christmastime. It seemed impossible for him to send payments to the church. Then his employer gave him a present of fifty dollars for work well done, and this present he forwarded at once to the Bishop.

"If we are willing workers for Christ," he writes, "the way will come whereby we can pay to the cause of Christ. May our faith be increased."

## Chatham, Ontario

Chatham Branch celebrated its forty-fifth birthday February 22. It was organized at Bloomfield February 21, 1886, by Elder Arthur Leverton, with a full corps of officers. Since its organization the following men have served as pastors: George Shaw, George Shippy, J. N. Terrell, E. E. Long, Stewart Lambert, Duncan Clatworthy, R. H. Jones, and the present incumbent, V. E. Pritchard. Besides the officers elected at the first meeting of the branch and Brothers Arthur Leverton and Richard Cobourn, instrumental in the organization, thirteen other members were present. Of these, four are now living: Sisters Thomas Vince, sr., Thomas Vince, jr., Unice J. Shaw Smith and Thomas Miller, the last two of Detroit.

During its early history the branch had several meeting

places. It was in 1897 that the lot on which the church now stands was purchased. Six years later the edifice was built, the opening service being held October 25, 1903, Elder Daniel Macgregor as speaker. The sacramental service set now in use was bought the following year. Two years after its erection, the church building was dedicated to the Lord's work.

So many events occupied our time and attention at the opening of the year that our officers' installation service was not had until February 1. Then an impressive ceremony marked the giving of the charges to branch officers, Elder D. J. Williams in charge. The branch is trying the new system of religious education outlined by the church; and under the direction of Elders V. E. Pritchard and D. J. Williams the local group is progressing.

We have been fortunate in securing the services of local and general ministers. Elder George Negeim was the speaker one Sunday in January, giving an illustrated lecture on life in Palestine. In February, Elder W. O. Hand, of Kansas City, was here to give an illustrated lecture.

## Centralia, Illinois

March 1 saw the close of a four-week meeting in which four candidates were baptized. The baptisms occurred the concluding Sunday afternoon in the new church font. This font was built by volunteer contributions and labor. Missionaries Shepherd and Plumb are two who assisted in the construction, as did also several nonmembers.

The Saints are elated over the success of the meetings, for a friendly feeling towards our faith has been created in the community. We wish to do all within our power to bring the people in contact with the truth.

## Long Beach, California

The Saints were made happy a few weeks ago to have as speaker Brother N. T. Chapman, former district president and pastor. Brother Chapman has been incapacitated for active work because of serious illness for several years. We need men who inspire and cheer us as does Brother N. T., and ask for him the prayers of the Saints, that he may be given strength necessary to carry on the work so dear to him.

The young people of the branch left early Sunday morning, February 22, for a trip into the mountains to the snow regions. They had an early morning prayer meeting and spent the rest of the day in wholesome sports.

Removals of Saints and the addition of two new families to our branch, are bringing about changes here. Former Pastor W. A. Teagarden, at the request of San Bernardino Branch, has moved his family there, where he will preside as pastor. That branch is soon to begin its new church plant, and the Teagardens will work there during the period of construction. We were reluctant to see them leave, but have in mind the good of the whole, and wish them well in their work there. The family of Harvey Long has moved to the center place and is located at Atherton, and the family of W. J. Burton hopes soon to move to Missouri.

The Saints were sorry to hear of the death of Mrs. Asher Hager, of San Bernardino, mother of George S. Nice. She had been afflicted with heart trouble for some time.

## Kirtland, Ohio

A blessing was pronounced on the Temple congregation by Patriarch G. T. Griffiths, who was here February 15, a blessing and commendation for the good work which is being done here. His admonition to the members was to specialize in the three standard books of the church. "If we study and apply these books," he said, "any blessing we ask will be granted. If not, there are some who will lose out because of lack of faith and understanding."

Other fine helps in sermons and talks have come from Brothers John Cooper, W. O. Hand, of Kansas City, and Patriarch A. E. Stone.

A Lincoln address was given at a special program in honor of that great man February 8 by Elder John L. Cooper, and music was furnished by the ladies' quartet. The Boy Scouts attended Sunday school in a body and gave the flag salute. They ushered at the morning and evening services.

The Temple doors opened to another spiritual sacramental hour the morning of February 1.

Recently Elder John L. Cooper was called to DeKalb, Illinois, to attend the funeral of his sister, Mrs. C. D. Carter. He is now attending a reunion committee meeting at Steubenville, Ohio.

General church authorities have confirmed local recommendations to the offices of publicity agent, and head of the Women's Department.

## New Philadelphia, Ohio

A special program was arranged February 8 in honor of the seventeen members of the Sabbath school who attended every Sunday during 1930. Each member was presented an attendance pin in recognition of his faithful attendance, and Elder Goudy preached a fine discourse on "Christian Fidelity."

The unified plan of service, adopted at the beginning of the year, is being carried out faithfully each Sunday, and attendance is somewhat improved.

In the evening of sacrament Sunday for this month, many of the members motored to Uhrichsville, Ohio, and conducted services. Elder John Carlisle, pastor, was the speaker, and the service was attended by many nonmembers.

The funeral service of William P. Watters, our oldest member, who passed away February 22, was held at the church February 24. Brother Watters was eighty-eight years old and had been a member of the church since 1927. He was a member of the G. A. R., having served in the Civil War for three years and six months as a member of the 43d regiment, Company G, Ohio Infantry. Elder William L. Goudy preached the sermon. Interment was in Gnadenhutzen, Ohio.

O. W. Hand, of Kansas City, was here February 27 and delivered a good illustrated lecture.

## Cleveland, Ohio

*Lee Avenue and One Hundred and Tenth Street*

March 2.—Cleveland is beginning to make preparations for the conference of Kirtland District, to be held here March 21 and 22. Our church rooms are large and well arranged for such gatherings, and we are hoping for a record crowd.

A father and son banquet, sponsored by the Boy Scouts, was had February 9, the majority of the guests being nonmembers. The boys gave a splendid demonstration, after which an excellent supper was served. The speaker was Mr. Shoats.

The gospel gifts were given the Saints at the communion service for February. Three of the branch officers were given divine instruction, and the Saints were admonished to "be of

good cheer." We pray that we may be worthy this instruction.

About the middle of February Elder O. W. Hand, of Kansas City, lectured here showing slides on six different subjects.

## Sherrill and New York District

Soon it is spring again, after a never-to-be forgotten fall and winter in which so much want and misery have been experienced in a land of plenty, a condition hard to reconcile. Locally the people have not suffered to a great extent, there being work nearly every week, but we live by comparison. However, prospects now look better.

Two weddings have occurred in this branch since last summer. Orville Comfort was married in August to Miss Netta Rucckwald. Brother Orville is engaged in meat and grocery business here. In September Sister Charlotte Montgomery and Brother Raymond Lodato were married at the church. They are making their home in Rochester.

The Women's Department has been meeting nearly every week for silver teas, the rule being to go where invited. We have found place for all the money we could raise. The women were in charge of serving meals at the district conference held here the first part of October. This conference was well attended. Elder J. E. Vanderwood was in charge, and Sister Vanderwood was also here. Among the Saints here from distant parts of the district were Brother Weegar and family.

Buffalo Branch is striking out on its contemplated building program to add to the present church building. Labor and material being lower in price makes the time for building seem opportune.

We were impressed by the army of children and young people coming on to help in the work at Niagara Falls, in our visit there in November. Burrell Landes was in charge of the branch. Both Buffalo and Niagara Falls have developed considerable musical talent.

Though few in number, Saints at Rochester are struggling to keep the gospel banner afloat. They have made a record in financial progress.

Since two succeeding trips on Labor Day to Greenwood, we have wished that we could again visit that group. There is a loyal group of Saints at that point without a shepherd.

We enjoyed some Sunday afternoon services with Fulton Saints in August and were also at the home of Brother and Sister N. L. Starks at Red Creek.

In November a visit was made to members at Johnson City.

A covered-dish supper in the basement, a program upstairs, and treats for the children helped Sherrill Saints to pass a happy Christmas Eve.

At the annual business meeting it was voted to try the new program of religious education in so far as we can. It has not yet been given a trial because of the depletion of our ranks by illness.

At the request of the Congregational and Methodist ministers, we held a union new year's service which was well attended. The Methodist minister was the speaker. And now for six weeks prior to Easter, we have joined with the two churches in union services in the evening. Brother Mesle was the speaker last Sunday night at the Congregational Church.

The results obtained from the use of the envelope system are gratifying. This group has done well.

Arrangements have been made to have Syracuse Saints here for Easter.

Sister Esther Montgomery is now in charge of the music, and Dellis Mesle acts as pianist.

During the winter our young people are few in number, some off at school, some nursing, and others engaged in various activities.



## Great Falls, Montana

The branch at Great Falls is only a little more than two years old, yet we feel its accomplishments are well worth mentioning.

Last fall it was decided to give the new church program a trial until the first of the new year. This plan was found to be such an improvement over the old method that it was adopted unanimously at the last election. We have had some inspiring and educational programs in our church school, and find the programs as outlined in the *Herald* to be very helpful. Although not always carried out in detail, we find sufficient material and suggestions in these outlines to meet the needs of our group.

Recreational and social activities are very much enjoyed.

N. P. Coleman, formerly of Spokane, Washington, is our pastor. Although his secular work oftentimes requires his attention until late at night, he finds time to prepare spiritual food for his flock. It was through his efforts that the branch was organized. The majority of the members are young in the work as far as experience is concerned, but they are a band of consecrated workers. Their devotion and loyalty to their pastor is an outstanding characteristic.

With a degree of reluctance the branch bade farewell to E. E. Eliason who left us recently to take up his work in Alberta, Canada. The Saints feel they were greatly benefited by his labors among them, and pray for his success in his new field.

Sunday, February 22, we had a visit from Patriarch George W. Thorburn and wife. Sister Thorburn came to execute her official duties as district director of religious education. Brother Thorburn, being the father in the gospel to most of the Saints in this territory, is always a welcome visitor in the Falls. Notice of their coming had been sent to some isolated Saints, and one family drove ninety miles to be present at the services.

The building we now occupy is located on one of the principal streets in the city. A new sign with the name of the church and time of services has recently been placed on the building. We believe this is a fertile field for the gospel, and hope some day to have a church building of our own.

## Utleyville, Colorado

Utleyville Branch started the new year by putting into effect the new plan of conducting the church school. Elder and Sister H. E. Winegar were here to explain the plan. We feel that we are now organized to accomplish much.

Brother Roy Webb was injured quite seriously two weeks ago when a horse kicked him. He is, however, making improvement in the hospital at Lamar.

"We were very grieved," writes Sister I. N. DeLong, "to learn of the burning of the Brick Church at Lamoni. This was our church home, and its destruction seemed almost like the passing away of an old friend. Just as soon as we can, we are going to send in what we can to help build another church there."

## Hubbard Lake, Michigan

Elder Marshall McGuire, who successfully conducted a series of meetings at Hubbard Lake, Michigan, last fall, has again returned to work in that region of Northern Michigan District. His fall work was one of preparing the way for bringing people to see the truth. He visited the people, spoke to them with clearness of the provisions of the gospel, and left in the hearts of many an earnest desire to follow the Master. Surely this minister's work will avail much.

Under Brother McGuire's hands, Brother Hickey, who has suffered for many months, received a blessing.

Brother George Barrett, a Civil War veteran, was lately

called away by death. He will be greatly missed by the Saints among whom he has made his home for years.

The most of the members are enjoying good health. The weather is very favorable for this time of year, and we are eager to see the gospel work go forward.

## Graceland Chats

### *Graceland Students Elect Representatives*

Recently the *Acacia* staff sponsored a contest to choose the three most representative women and the three most representative men on the campus. They were elected by popular vote. Eva Wallace of Columbus, Ohio, was chosen first lady with Daisy Black and Vivian Castings running a close second and third. Miss Wallace figures in the Crescent Club, *Tower* Staff, Lambda Delta Sigma, Press Club, President of Walker Hall, G. G. A. C. (a club of girls who have won the athletic "G"), E. T. A. Social Club, editor of *Acacia* and past member of Athenian Council. Almer Sheehy was chosen for first place among the men, and he is president of the "G" Club for the second semester, president of the F. O. M. Club and of the Royal Thirteen Social Club. Last semester he was president of Herald Hall and of the Kapforean Literary Society. He is also a member of College Players. Paul Utnehmer and Delmar Jones were elected to second and third places. These students were chosen on personality, scholarship, activities, and Graceland ideals. WINIFRED HOWE.

### *Graceland Receives Kansas City Young People*

On the twenty-first and twenty-second of February, Graceland was privileged to have as its guests a delegation of Kansas City young people who came to witness a basket-ball game between Central Church and Graceland. However, before the game Graceland endeavored to show its friends something of its spirit and varied activities by entertaining them at a General Athenian program. The music department was represented by the orchestra, soloists, and the A Cappella Chorus. The dramatic arts department was represented by a one-act play, "*Bargains in Cathay*," and several readings. At the game a spirit of friendly rivalry expressed itself in shouts and cheers from opposite sides of Zimmermann Hall. Graceland won the battle by an easy margin, but the game was both interesting and exciting. After the game all the girls congregated at Walker Hall and all the boys at Herald Hall for a house party. Thus, through songs and games and friendly chats did Central and Graceland become better acquainted. On the following day the new dormitory and the library had "open house." At noon Kansas City was Graceland's guest for dinner. Graceland was glad to receive its visitors, and it hopes that Kansas City was pleased with its reception. GLENN HANDS.

### *College Players Win State Contest*

The Graceland dramatic organization attained fame when their production, "*Men-Folk*," carried off highest honors at the State contest at Iowa City on February 20. The play is intensely dramatic, with a gripping appeal. It is a sea story typifying the tragedy of the life of a woman whose men-folk follow the sea. But the hope of a coming generation that will "beat back the old woman, Sea, for all time" keeps the ending from being tragic. Miss Thompson exhibited her usual skill in casting and directing, and Don Pierson did his "stuff" as stage manager, with the aid of Morris E. Mortimore. The cast did excellent work. They were: Olive Curtis, Independence, Missouri—the grandmother; Madelyn Weegar, Buffalo, New York—Jinny, the mother; and Anna Lynn VanSlike, College Mound, Missouri—Rose, the daughter-in-law. We are very proud of these College Players and also our director. We look for more honors in the future.

VIDA TEETERS.

*"Am I Religious?"*

Graceland's Chapel was the setting for a prayer meeting which was the most inspiring and devotional meeting that Graceland students have participated in and enjoyed for a good long time. Roy A. Cheville, who to us is "Unk," most fittingly presented the theme, "*Am I Religious?*"

In the splendid and unique environment of the "dear old chapel!" we expressed and meditated on the question, "Am I religious?" by trying to answer to others and to ourselves these ten sub-questions. After the hymns and prayer, copies of these questions were distributed:

1. Do I sense that I may be more than I am?
2. Do I endeavor to ascertain for what ends I should live?
3. Do I feel expanded and yet humbled in the presence of great forces of nature?
4. Do I feel myself linked to and responsible to all humanity?
5. Do I find an intelligent uniformity in nature?
6. Do I realize that somehow my conduct has an eternal consequence, and do I act accordingly?
7. Do I perceive a great "cosmic drift" toward the realization of righteousness?
8. Do I appreciate sacrificial service and righteously directed capability in others?
9. Do I sense and cultivate a warmth of fellowship with the "Universal Presence" that is personal and purposive?
10. Do I associate with those who are striving to attain a better world?

Each time we read these questions over, all of them stir our hearts to the very bottom. If these questions have stirred within you your religious nature, you can somewhat understand the statement that this hour of worship was filled with deep religious meditation. Each one not only carried away his questionnaire but also wholesome thoughts which mold themselves into our characters, and which our memories store away to be retained forever. ALMER SHEEHY.

*All-College Party*

Friday night, February 27, found Briggs Hall transformed into something other than the quietness of class routine. It was an all-school party sponsored by the Crescent girls. Everyone seemed to have a "ripping" good time.

The fun started at six o'clock. In the various rooms there were such games as old maid, peggoty, rook, jack straws, checkers, pit, and others. Some of the students were so interested they didn't go to the show, but stayed all evening playing different games. After playing awhile they would wander down a flight of stairs to the fascinating Vestæ Filix Inn, where good things to eat were served. Then back upstairs again, but no, what is all the attraction in the corner? After craning our necks, we find it to be none other than a gypsy fortune teller, who is enlightening us on our future life.

Everyone seemed to have a good time. There was no need to feel left out, for there was plenty to do. We hope to have more of these good times in the future.

JEANNETTE PARSONS.

*"Criteria's" Visit Graceland*

Last week-end Graceland again acted as host to a group of out-of-town people, this time a delegation from Independence. This group accompanied the Independence Criterion basket-ball team.

Saturday night the four societies met, before the game, in their individual rooms, and each had many guests whom they entertained with a peppy program. After society all adjourned to Zimmermann Hall to boost their teams in the game. The Graceland Yellow Jackets came out on top with a score of 48 to 13. Nevertheless, the Criteria's were good losers and showed their spirit of good sportsmanship.

After the game the women were entertained in Walker Hall by some of the college girls, and the Herald Angels showed the visiting men a good time at the Hall. Sunday

found most of the visitors guests at the commissary for dinner.

LILA EMMERSON.

*Press Club Meets*

The Press Club met February 12 to listen to an interesting talk by Mr. D. O. Thomas, of the Blair Printing Company, and to formally admit those who were eligible to become associate members of the club. The president, Paul Utneher, officiated, and read the constitution to the new members. A linotype slug was presented to each one after he had signed the membership list. Miss Elefson, the sponsor, welcomed the new members, and gave some advice and encouragement for the work for the rest of the year.

Mr. Thomas's subject for the evening was, "*Journalism from the Printer's Viewpoint.*" He made his talk very interesting and amusing by relating some of his personal experiences. It is planned to have many interesting speakers in the journalistic line before the club.

The appearance of refreshments, ice cream, and cookies, added a social tone to the meeting. At the next meeting it is planned to discuss the church publication, *Vision*, at the request of the associate editor, Leslie E. Flowers.

WALLACE SINCLAIR.

**Kansas City Stake***The Play Contest*

The O. B. K. Council of Kansas City Stake sponsored a one-act play contest, held March 2, 3, and 4 at Central Church. Ten of the fifteen churches in greater Kansas City entered the contest. The plays were selected from an official list of dramas compiled by the council. Three judges, selected by the White Masque players of Independence, picked the winning players. Seventy per cent of a total of one hundred points was allowed for acting and interpretation and thirty per cent for settings. The seventy per cent was divided into four subdivisions; twenty per cent for unity and teamwork; twenty per cent for vocalization, clearness, expressiveness; twenty per cent for smoothness, freedom from prompting, miscues, etc.; and ten per cent for gestures, face, and body expression. The thirty per cent for settings was subdivided into three parts; ten per cent for simplicity and effectiveness of the settings, ten per cent for costuming, and ten per cent for make-up and lighting.

The ten plays which were presented in this contest were "*The China Pig*," "*The Hour Glass*," "*The Valiant*" (by two groups), "*Trifles*," "*Mansions*," "*The Bishop's Candlesticks*," "*Bread*," "*The Fifteenth Candle*," and "*The Finger of God*."

"*The Valiant*" as presented by the Mount Washington group ranked first with the judges and missed only one point of ranking first with the audience. Those holding season tickets were permitted on the last night to vote for the most enjoyable play. This place was won by the Bennington group, under the direction of Miss Margaret Agin, in the presentation of "*Bread*." Miss Mary Nelson received honorable mention from this group by the judges for her portrayal of the blind girl in the play. All of the members of the cast of "*The Valiant*" by Mount Washington, did exceptional work under the direction of Mrs. Mae Price. The work of Franklyn Hunter as the warden is worthy of special mention.

Fourth players also presented "*The Valiant*" and were ranked second by the judges, and the third place was given to Central players, who gave "*Mansions*."

The cooperation of all the groups made this contest a success, and plans are now being made for other contests in comedy, religious drama, and folk plays. A music contest is also now in the making, which will include small and large choruses, group singing, and other numbers. This music

contest will also be sponsored by the O. B. K. Council, under the immediate direction of a committee of musicians selected by the council. This committee is already making plans for the contest, and definite announcements should be forthcoming at an early date.

Some outstanding work was done in some of the plays by individuals who received honorable mention from the judges. These were William Fahey, who played the part of the fool in *"The Hour Glass"*; LaVerne Oberlag, who took the part of Mrs. Hale, the neighbor, in *"Trifles"*; Garland Tickemeyer and Marion Worden, who took the parts of the convict and his sister in Fourth's presentation of *"The Valiant"*; Rebecca Dunn, who portrayed the part of Lydia in *"Mansions"*; and Mary Nelson, who took the part of the blind girl, and Ruby Ladd, who played the part of the grandmother, in *"Bread."*

The promoters of this contest feel that it has been of much benefit, not only to those young people who participated in the actual production of the plays but to those who worked behind the scenes in coaching, directing, and planning the stage settings; and those who sat out front and enjoyed three evenings of good plays and realized, possibly for the first time, just what talent there is among the young people of the stake, which if rightly directed can be productive of much good for them and the church.

#### Central Church

The Sunday evening program for March was opened last Sunday by Elder G. G. Lewis, of Independence. On the next three Sunday evenings President F. M. McDowell will give illustrated lectures.

Pastor C. E. Wight is planning a series of pre-Easter Sunday morning sermons.

So much has the play contest profited Central Church and the entire stake that all are eager to hold a music contest. Later there will be play contests in comedy, religious drama, and folk plays.

The women's club is industrious. Tuesday they sponsored a kitchen demonstration at the Duff and Repp Furniture Store, receiving a little sum to add to its treasury.

The musicians of Central Church are to be commended for the high quality of their contributions to the services and the faithfulness with which they serve us. George Anway is the choir director; Irene Wolfe, organist; and Lucy Bowser, pianist. Regular choir rehearsal occurs on Thursday evening.

In obedience to doctor's orders, Elder George Mesley has entered the Sanitarium for rest and treatment.

#### Argentine Church

*"Building Zion"* was the theme of Bishop C. A. Skinner on a recent Sunday morning. His appeal to the congregation for a deeper consecration of time, talent, and money, to relieve the present church condition, touched the hearts of many.

Brother W. S. Brown has also occupied this pulpit.

#### Armourdale Church

The series of special meetings, conducted by Stake Missionary G. T. Richards, was successful in bringing in one soul by baptism. The local congregation was built up in spirit by the sermons and house to house visits of Brother Richards. He was assisted by Stake Missionary H. H. Sevy and Brother Miller.

Other recent speakers have been Elder Clark, of Atherton, Elder Levi Gamet, and Brother Stonafer, of Independence.

The Saints want to help the general church financially, spiritually, and in all missionary undertakings. They extend to all members an invitation to worship with them. Elder Ralph Goold is pastor of Armourdale Church.

## Independence

Nowhere have the effects of the recently initiated retrenchment program of church finances been more keenly felt than at headquarters. Much readjustment is going on. Departmental appropriations have been reduced, also salaries and allowances of workers, and numbers have been released from general church appointment. Among the departments most largely affected by the program are the Publicity Department and Social Service Bureau, no longer in existence; the library, being moved to various offices in the Auditorium; the religious education department; and the pastor's offices. One or two departments were given no appropriation at all but are expected to be self-supporting.

Courage, loyalty, and real sportsmanship have characterized the actions of workers affected by the changes. They have accepted the reduction-of-the-budget movement and are winding up their office affairs and preparing to seek other work. Among those released at the Auditorium and library, some of whom will shortly leave Independence, are: Blanche R. Farrar, John Blackmore, George G. Lewis, Brother and Sister M. A. Etzenhouser, Brother and Sister J. A. Gardner, G. W. Eastwood, E. E. Closson, and Vance Eastwood.

Plans are under way to stimulate interest in music. Student classes for orchestral training are in course of formation under the direction of Orlando Nace. He wishes all members and friends who have instruments not in use to get in touch with him. Many young people in Independence are unable to take musical training because they do not have instruments. It is hoped in these classes to discover and develop latent talents of many young men and women, and to enlist their help in the musical organizations of the church.

#### Stone Church

The half hour musical program which was broadcast from the Stone Church Sunday morning included a rendition by the choir of the *"Hallelujah"* from *"The Mount of Olives,"* by Beethoven, and an anthem, *"Into the Woods My Master Went."* *"The Cradle Song,"* Brahms, an arrangement for organ and piano, was played by the Miller brothers.

In his discourse of the morning, Bishop Carmichael compared the situation of present-day Israel with that of former-day Israel preceding their entrance into the promised land, basing his remarks on Deuteronomy 1: 3 and *Doctrine and Covenants* 42: 16 and 83: 8. As former-day Israel had for many years wandered in the wilderness, so also had the church in latter times, according to section 83, rested under condemnation because of failure to keep the law. Two or three things must be done in the immediate future if we are to get out from under this condemnation. One of these things is the making of our homes holy places. "We can not make a success of our group organization until we make the units of that group organization God-minded," he said. Before we became group stewards, he thinks, we must first learn how to become proper stewards over our own possessions.

Evangelist U. W. Greene, the evening speaker, devoted his attention to presenting the testimony and character of the *Book of Mormon* witnesses.

As the Chicago and Alton "Night Hawk" ran across Missouri the night of March 3, something went amiss, and five coaches or more plunged into the ditch. Aboard this train and headed for his southern mission was Apostle Gillen, who on Friday addressed a letter containing news of the mishap to the First Presidency.

Thinking that he would be traveling all the next day on the train and could nap, Brother Gillen took passage in the day coach from Kansas City. He was one of the first to climb out of a window of his derailed coach and assisted in helping other passengers out. The doors were telescoped. Working in the confusion and darkness, he had little time to think of himself, but decided that he had escaped unhurt.

However, when the excitement was largely over, he found that his left side, shoulder, and forearm were giving him considerable pain. This injury was incurred when he was thrown from one side of the coach to the other, as the train left the track.

A Wabash train, the track of which runs almost parallel at that point to the Chicago and Alton, took the cold and frightened passengers to Saint Louis.

"I think no one was seriously injured," writes Brother Gillen, "but for a time some appeared to be in pretty bad shape. I have often wondered what I would do in case of a wreck. Now I know that when a fast-moving train takes to the ditch, there is little choice but to yield to controlling forces. Today I am feeling well but still nervous from the shock."

#### *Enoch Hill*

Elder H. L. Barto is this congregation's new pastor. He was nominated by the First Presidency and presented to the people of Enoch Hill at the union prayer meeting last Wednesday evening. Acceptance on the part of the district was unanimous, and the Saints, with Brother Barto as their leader, hope to achieve much in the coming months. Elders John F. Sheehy and R. E. Whitsett were in charge of the Wednesday prayer and business meeting.

Sunday morning concluded Elder Ammon White's two-week missionary series. Certainly he has given us much help and encouragement. His last sermon was a fitting climax to the series, and was heard by a large number.

In the evening the new pastor spoke on "*Eternal Life*," basing his remarks on John 17.

The music at the Sunday morning service was particularly attractive. A sextet of intermediate girls sang "*In the Garden*," and Sister Amos Allen sang "*Dwell in My Heart*."

#### *Walnut Park*

The speakers Sunday were Bishop A. B. Phillips in the forenoon and Elder J. F. Sheehy in the evening. Brother Phillip's subject was "*Loyalty*." He taught the value of loyalty in various instances, finally showing how loyalty to one's position in the church demands that even when his opinions of right are overruled he will continue to work with the ambition to at least bring about the best results that can be under the existing circumstances.

At eleven o'clock, in the basement, a meeting for intermediates was called by their supervisor, C. G. Closson. This was experimental. The officers of their own organization were in charge: Melba Moorman presiding and leading the singing, Harold Dillee offering prayer, Drexel Mollison pianist. Justus Bean took the offering; Ilse Warnecke sang a solo in German; Carlene Norman sang in a duet with her mother. The short sermon was by Elder C. Ed. Miller on "*How We Can Know This Is Christ's Church*."

Evening classes were taught by Miss Gertrude Copeland on "*Nursing as a Profession*," Vernon Reese on "*Law as a Profession*," and Miss Myrtle Weber continuing on "*Methods in Religious Education*."

In the Sunday school a tribute was paid to Elder Lurett Whiting, it being his eighty-second birthday. He is still a regular teacher in the school, respected and well loved, valiant in testimony and good works. The postman happily surprised him by a shower of messages from friends far and near, numbering one hundred and sixty-five cards and letters. This pleasure was shared by his wife, a shut-in, now much improved in health.

#### *East Independence*

The month of March opened well in a musical sense. Orlando Nace, of Walnut Park, met with us in the interests of orchestral work. Brother A. H. Christensen, now located in this district, has had orchestral experience, and was given charge of the local undertaking. At a continuation of this meeting an outline of instrumentation was presented, and

we have prospects of an orchestra of ten or twelve members. This movement will fill a need in East Independence.

Elder Christensen began a series of Sunday evening services the first Sunday of the month with a discourse on "*The Second Coming of Christ*." He hopes as soon as possible to make an effective missionary effort here.

A desire to serve the Lord in righteousness is manifested in the upward trend of the midweek prayer meetings. Attendance and participation in the services are good.

Last Sunday was Bishop's Day, but the blizzard prevented the scheduled speaker from arriving. T. W. Thatcher, local bishop's agent, did the speaking on a moment's notice, delivering a sermon filled with reminders of our financial duties. Because snow blocked the roads of our rural community, there was no attempt to hold an evening meeting.

Among the recent visiting speakers was Elder H. L. Barto.

Attractive program features reached a climax in February with a Washington's Day patriotic program.

Brother Christensen has accepted the position of teacher of the church school stewardship class.

#### *Gudgell Park*

Speakers who braved the snow to come to us last Sunday were Elders H. G. Barto and J. M. Terry. A number were present for the church school session, and the day was spent to the profit of every member.

The home midweek prayer meetings are attracting good attendance. Tonight we worship at the home of Pastor P. A. Sherman.

Words of wisdom and instruction have of late come to us from Elders G. G. Lewis, J. A. Gardner, J. E. Martin, John Bozarth, and C. E. Martin.

A helpful service of sacrament was outstanding this month, and musical selections have pleased the members.

## Puyallup, Washington

Elder Richard Baldwin opened a series of meetings here February 8. The first week he talked particularly to the Saints. On Sunday afternoon, February 15, a group of sixteen met at the church to hand out cards that Brother Baldwin had had printed with his subjects for the week of the 15th. After prayer the workers made personal visits to some five hundred homes, handing out the cards and giving personal invitations to attend during the week. Generally speaking we were well received.

The success of these visits delighted everyone. That Sunday night the house was filled to capacity, and interest has been so great that instead of the two weeks of meetings, as Brother Baldwin had originally planned, he is now beginning his fourth week with crowds filling the building and some standing during services. Almost every church in Puyallup, of which there are about a dozen, is well represented each night, and comments indicate that our position as a church is much better understood. Attention, considering the crowded condition, is excellent. A middle-aged woman has given her name for baptism.

## Bothwell, Ontario

Members of this branch were happy March 1 when four candidates were baptized. Sunday school convened at nine o'clock and was followed by the baptismal service. Bishop J. C. Dent, of London, gave the charge to the candidates, priesthood, and membership, and Elder William Leverton was in charge of the baptisms. Confirmation and sacramental service followed. Expression was given of a new impression on the worshipers of the sacredness of the church ordinances. Every member was encouraged, and the prayers and testimonies were well spoken.

## Death of Sister J. J. Cornish

A letter from E. E. Eliason, newly assigned a Canadian district of the church, to President F. M. Smith, brings news of the death and funeral of Sister J. J. Cornish in the following words:

"I reached Ribstone last Tuesday afternoon and was met at the train by Brother Albert White, president of the branch, who took me to his home four miles in the country for the night.

"Upon arising Wednesday morning I was met by a call to go to Senlac, Saskatchewan. Brother J. J. Cornish's wife had died, and some people from Macklin were asked to call for me to take me to the funeral. Soon we were on our way on a forty-five mile trip to Senlac. Arrived at Brother Joseph Bates's place in time for dinner. The time for the funeral was set at 2.30, so we had not much time to tarry. After dinner, with Brother Bates I set out for the Cornish home about five miles farther on, and we arrived in time to see the funeral procession leave the home for the church a short distance away.

"I was deeply impressed by the beautiful simplicity of the service. Her sons and grandsons acted as pallbearers, carrying the gray casket of simple design to a spring wagon drawn by a span of black horses. Reaching the church, her body was borne to the front, where it was brought to rest on a couple of chairs, and we proceeded with the service. At the close, all who wished were given opportunity to look at her, and then the family came forward. As Brother Cornish took a last look at the face of his devoted little companion, faithful and true to him since 1875, he was heard to exclaim: 'Good-bye, little mother. We'll meet again! We'll meet again!' Her body was interred in a little cemetery on a hill about two miles from the church."

## Holden Stake

### Holden

The adult division of the church school sponsored a fellowship supper for the branch January 22. About two hundred people were present. A light supper, varied program, and friendly conversation made possible a pleasant evening.

Some fine Sunday programs have recently been our lot. The evening of February 8 the Wahdemna Choral Club of Independence presented a concert to a church filled with friends. The following Sunday Elder and Sister Leonard J. Lea were here morning and afternoon. They helped with talks, readings, and discussion.

This community suffered the loss of a promising young woman, Janice Hampton. For more than a year she had suffered ill health, being bedfast for four months. She died February 28. The funeral sermon was delivered by President F. M. McDowell, of Independence, and did much to relieve the family of its seemingly unbearable bereavement.

Among the recent social events a young people's Valentine party and program stands out.

### Post Oak

Joseph A. Duffey passed away at his home here January 20, 1931, after an illness of several weeks. He was the son of Elder James and Susan Duffey, and had spent his life, except four years in California, at home. He graduated from the Leeton High School in 1925. He was born November 24, 1906, at Post Oak. Leaves to mourn his parents, three sisters: Mrs. Winnie Kirk, Independence; Mrs. Gladys Covington, Kansas City; and Geraldine of the home; two brothers, Zenas and Harold, also of the home. The funeral was held at the Saints' church in charge of Elder F. A. McWethy. The sermon was by W. S. Macrae.

Three members of the Duffey family are in the Sanitarium with typhoid fever, and a daughter, Mrs. Gladys Covington,

is at the home of her sister, Mrs. Winnie Kirk, suffering from the same ailment. However, all are convalescing.

The community was also saddened by the death of Sister Daisy Green Reynolds, who succumbed to typhoid fever after two weeks. The funeral was by Brother William T. Beckett, of Post Oak.

Bids are called for the hard surfacing of Highway No. 13 from the county line south of Post Oak to Warrensburg. This work will be completed in 1931.

### Sedalia

Considerable sickness has retarded the progress here this winter. Because the number of Saints is small, we have none to spare. All Sunday services have been held through the winter—church school, prayer service at eleven o'clock in the morning; Religio, 6.30, and preaching at 7.30.

The Bible reading contest ended with the young people in the lead by several thousand verses. The married group will entertain the winners in the near future.

Brother and Sister A. A. Weaver were called to McKenzie, Alabama, last week to the bedside of their son, Shelley, who was robbed by Negroes, shot, and thrown from a train. He lay unconscious on the ground until morning. His condition is now reported as favorable.

## Davidson, Oklahoma

March 6.—The Zion Builders' Club was organized by the women February 5. Sister Helen Stafford Ridings was chosen president and Sister Iberia Renfroe Qualls, secretary. On this day, after preparing attractive baskets of food, the women went to the home of Sister Tom Skinner and spent the day helping each other with quilting, sewing, flower making, and singing hymns. The club is composed of fifteen members, who hope to accomplish much this year.

Several members attended the district conference at Eagle City, Oklahoma. In spite of rainy weather a happy time was had, the members from various points in the district associating together and listening to good lectures by Elder John Blackmore.

The sacramental hour for March was outstanding in significance. Pastor B. F. Renfroe was in charge. Each worshiper keenly felt the purpose of the meeting, and many testimonies of hope, thankfulness, and cheer were borne.

Unusually warm weather was our lot until March 1 when a winter's wind sailed down from the north, bringing with it a great snowstorm. Suffering has been caused by the sudden weather change.

## Eastern Colorado Conference

Though a severe snowstorm forced many of the visitors to leave for home early, before the roads drifted full, a highly successful conference was had. Attendance was unusually good.

The Eastern Colorado semiannual conference convened at Denver February 21 and 22 with District President E. B. Hull in the chair. Members were disappointed that Apostles E. J. Gleazer and F. Henry Edwards were unable to be present, and the anticipated institute was not held.

Among the moving spirits of the conference were Elders E. B. Hull, H. E. Winegar, Glaude A. Smith, Sister H. E. Winegar, Elder G. J. Waller, and several others.

The business session opened Saturday morning. The conference appointed a reunion committee to decide about the advisability of holding a reunion and to care for all matters pertaining thereto. It was decided that the conference and reunion should be held the last week in August.

It was gratifying to learn how active the priesthood had been during the past six months and to know that Eastern



# MISCELLANEOUS

## Conference Notices

Holden stake conference will convene at Holden, March 27, 28, and 29. The first service March 27, 7.30 p. m., is a program. Business and classes Saturday, March 28, with a sermon at night and sermons, lectures, and classes Sunday. General and stake officers will attend. Special classes and lectures are to be offered the priesthood. The usual Holden hospitality is extended visitors.—*Stake presidency.*

Pittsburgh district conference will meet with Pittsburgh Branch at Tonopah and Realty Avenues, Pittsburgh, Pennsylvania, March 28 and 29. Business session will convene Saturday at 2.30 p. m. All members of the priesthood are asked to have their reports in the hands of the district president prior to the business session. Departments will report to departmental heads. Branch secretaries are asked to have their statistical reports in the hands of the district secretary early. The Sunday program is as follows: Priesthood meeting at 8.15 a. m.; Sunday school classes, 9.30; sacramental service, 10.30 to 12.20; conference classes, 3 p. m. Evening preaching service at 6.45. Apostle Clyde F. Ellis will be present.—*T. M. Carr, district president.*

## Young People's Convention

Western Montana District will hold a young people's convention at Deer Lodge, March 20, 21, and 22. Workers will be the district presidency, N. P. Coleman, F. L. Casey, A. C. Martin, of Spokane, H. F. Eliason, and Brother and Sister G. W. Thorburn.—*George W. Thorburn.*

## New Addresses

Alvin Knisley, Sibley, Missouri.

Communications to the director of religious education of the British Isles Mission, the historian, and the secretary of the mission reunion should be addressed as follows: Nephi Dewsnup, 11 Halliwell Street, West, Halliwell Lane, Cheetham Hill, Manchester, England.

## Conference Minutes

CENTRAL MICHIGAN.—District conference convened at Beaverton, Michigan, October 11 and 12, 1930. After the opening prayer the following resolution was adopted: "Desiring to be in harmony with the law and custom of the church and following instructions in a pamphlet by the First Presidency entitled, 'Duties of Branch and District Officers,' Resolved that: The president of the district with such general officers as may be present at this conference preside over this district conference and appoint the time and order of the meetings and the speakers and workers necessary to carry into effect the proper work of the conference." (Signed) "Charles Bellingier, Arthur F. Rogers, Ernest Edwards, Stephen H. Barr, and B. S. Turner." Reports were read and spread on the minutes from the branch presidents of Beaverton, Bay City, Gladwin, and Tawas City; statistical reports from Farwell, Bay City, Gladwin, Whittemore, Butman West Branch, Iosco, and Tawas City; church school report; district treasurer's report; committee on merging districts for reunion interests, which included a verbal report by E. S. White, one of the committee. This report was referred back to the committee for adjustment and recommendations. Minutes of the previous two conferences were read and adopted. Adjournment followed the reading of the president's report. In the afternoon business meeting the committee for amalgamation of reunion interests presented its reports with recommendation. A motion prevailed to omit from the report a certain resolution presented at Independence.

Colorado District had, despite the depression, made a good financial showing.

Saturday evening the girls of the Department of Religious Education of Denver Branch gave an impressive pageant.

The Sunday school was well attended, and Brother Glaude A. Smith preached in the morning. Sacrament was served in the afternoon, the district presidency officiating. At this meeting ten precious souls who had made their covenants with the Lord, were confirmed, and Reuben E. Ard, of Pueblo, was ordained a priest. Brother Ard is the leader of Pueblo group.

After discussion the following motion was presented by Bishop Siegfried and adopted: "Resolved, that we favor an amalgamation with Southern Michigan and Northern Indiana, Detroit, and Eastern Michigan Districts for the purpose of holding a reunion in 1931 in some agreeable place and under the best condition available; and that a committee of three be appointed to carry out this resolution in conjunction with the Presidency, Presiding Bishopric, and apostle in charge of this field, and that we request each of these other districts to appoint a like committee." The committee provided for in this resolution was chosen: Otto Bartlett, J. W. Peterson, and G. W. Burt. A communication from President F. M. Smith, addressed to the conference, was then read and spread on the minutes. The appointment of bishop's agent was one thing which occasioned the visit of M. H. Siegfried, who announced that after conference with the First Presidency and Presiding Bishopric the name of the nominee would appear in the official organ of the church, the *Saints' Herald*, for adoption at the next district conference. A motion prevailed that the secretary be instructed to inform every branch monthly of the collection to be taken in each branch to defray district expenses. Business arising from the president's report: A motion prevailed to refer the matter of organizing a branch at Mikado, to the apostle in charge. With regard to the situation at McIvor, it was discovered that Sister Pringle, of Tawas City, held the title and deed to the property. The suggestion of the report, that the branch there be disorganized, was adopted as the will of the people. A motion to disorganize the branch at Brinton prevailed. It was resolved that the district recommend to the Presiding Bishopric the sale of the property there. The situation at South Brant occasioned a motion that the matter be deferred for one year. The amalgamation of branches at Butman and Section 8 was then considered, and the matter deferred for one year. The conference adopted the recommendation regarding the ordination of B. S. Turner to the office of elder; the ordinations of Ray Osborne and F. S. Banks, of Bentley, were left in the hands of the missionary in charge, the district president, the president of the branch, and the Bentley Branch. J. W. Peterson was sustained district president, and the district treasurer was sustained for the coming year. The report of the reunion committee was presented by Otto Bartlett in the evening business meeting, and was by vote turned over to Brother Siegfried to be audited in connection with the books of the late district treasurer. A motion prevailed that the district president nominate his counselors. It was the will of the people that the new plan of religious education be adopted throughout the district. Discussion revealed that it would be well to wait until the district president nominated his two counselors before this department was organized. Sister Hulbert was sustained district secretary, Arthur Oakman to act as assistant. C. M. Lambkin was chosen to act as district chorister. Sister Clara Nichols was recommended to the church historian to act in this office for the district. Sister J. W. Peterson talked concerning the Harvest Home Festival, held annually at Independence, and urged that Central Michigan District be represented in the display. She was chosen as superintendent of this district undertaking. It was carried that when we adjourn, the time and place of next conference be left in the hands of the district presidency. A meeting was held at 4.30 p. m. Sunday, October 12, to receive the nominations for associates for district presidency. Names presented were Otto Bartlett and Floyd Burt, both of Midland, Michigan. They were unanimously elected, and expressed willingness to serve to the limit of their capacity. A rising vote of thanks was given Beaverton Branch for the conference accommodations.

NEW YORK AND PHILADELPHIA.—District held its conference at Brooklyn, New York, February 21 and 22. The conference was well attended considering the existing economic conditions, there being visitors from most of the branches. Business meeting was held Saturday evening, and reports were presented by the priesthood, the various district officers, and the reunion committee. The last named presented the following recommendation: "That in view of the loss entailed by the operation of the 1930 reunion and the continued economic depression, the reunion for 1931 be abandoned, to meet in 1932." The recommendation was accepted, the Saints sensing the wisdom of it even while they keenly regretted the necessity of doing it. Officers for the year were elected as follows: District president, T. J. Elliott; counselors, H. L. Livingston and A. H. D. Edwards; superintendent of Religious Education, E. Walter Lewis; chorister, Clara S. Thumm; secretary, Elizabeth Teal. The next conference will be held at Scranton in the fall, the exact date to be determined by the district presidency, who will notify all branches. A pageant by Brooklyn Branch followed the business meeting and showed stirring scenes of American history. Then came a party for the young people. Sunday began with the priesthood meeting in the lower auditorium and young people's prayer hour upstairs at nine o'clock; Sunday school, 10 a. m.; preaching by John Zimmermann, jr., 11; in the afternoon general prayer meeting; preaching in the evening by H. L. Livingston.

## Our Departed Ones

LUCAS.—William E. Lucas was born November 7, 1882, near Mapleton, Kansas. He married Miss Mandy Costeel November 29, 1905. To them three children were born. He was baptized a member of the church by W. E. Haden September 15, 1928. Was instantly killed February 23, 1931, by a falling tree. Left to mourn are his wife, three children, one grandchild, several brothers, and three sisters. The funeral was from the Saints' church, Hallie Dennis in charge. Interment was in Mapleton Cemetery.

GRAY.—Rosalie Ella McMullen was born in Ohio, October 9, 1875, the daughter of Mr. and Mrs. W. S. McMullen, and one of a family of thirteen children. When a child she came with her family to Independence, where on July 25, 1887, she was baptized a member of the church. At the age of twenty years she became the wife of James L. Gray, and to them twin boys were born but were immediately taken away. To her covenant Sister Gray remained true, and her life portrays high ideals to all who knew her. Surviving are her husband; an adopted daughter, Mrs. Gerald Gunsolley, Logan, Iowa;



two grandsons; four brothers: Isaac, of Washington; Walter, of California; Oliver and Joseph, of Joplin, Missouri; three sisters: Mary, of Kansas City; Mrs. Frank Lanham, of Maywood; Mrs. L. A. Haldeman, of Inglewood, California; Elva Merrill Juergens, of Carroll, Iowa, who for many years made her home with Mr. and Mrs. Gray; and many other relatives and friends. The funeral was conducted from the Stone Church, the sermon by Doctor Joseph Luff. Interment was in Mound Grove Cemetery, Independence.

**TURNOUR.**—Jules Turnour was born November 17, 1853, in Galicia, Spain. Was baptized a member of the Reorganized Church September 2, 1883, at Lawrence, Michigan, by Columbus Scott. He was a professional clown trouping with some of the largest circuses in the world, but his heart was always with the one-ring show. He declared the modern three-ring shows "mammoth monstrosities," in which the clown's art was lost. He was in his time one of the most proficient pantomimists in the business. Began his show life as an acrobat and later excelled as an acrobatic clown. Until two years ago he was an active performer. His last clowning was in Madison Square Garden, New York, in 1928. He died at Valley Stream, New York, January 26, 1931, leaving two daughters, Grace and Elizabeth, and one son, George, and a number of professional friends. The funeral and interment were in Valley Stream.

**McCLAIN.**—Maybell Gilstrap, daughter of W. H. and Mary S. Gilstrap, of Seneca, South Carolina, was born twenty-one years ago. She passed away at the Columbia Hospital February 18, 1931, leaving to mourn her husband, J. B. McClain, a son, Haison, eighteen months old, her parents, and the following brothers and sisters: Mrs. Jennie Miller, of Ben Wheeler, Texas; Mrs. Hattie Cleveland, Seneca; Mrs. Essie Martin, Seneca; Mrs. Addie Fennel, Kerr, North Carolina; J. L., I. W., and Guy, and Mrs. Pearl McDonald, of Seneca; Runtie Lake, and Henry Gilstrap. The funeral was conducted at Hopewell Baptist Church February 19 by the Reverend Julian and the Reverend Gibson. Interment was in the adjoining cemetery.

**CORNISH.**—Mary Jane Stratton was born December 24, 1852, at Toronto, Canada. She married John J. Cornish in October, 1875. She joined the Reorganized Church in 1874, and remained in that body until her death. Died at Senlac, Saskatchewan, February 23, 1931. Her husband, three sons: W. J. Cornish, Senlac; A. J. Cornish, Senlac; John J. Cornish, Wolfe, Saskatchewan; and three daughters: Bertha Cornish, Senlac; Mrs. B. F. Atkinson, Senlac; Mrs. Howard Allison, Paradise Valley, Alberta; thirty-eight grandchildren, and several great grandchildren mourn her demise. A daughter, Anna, preceded her some years ago. Mrs. Cornish was admired and respected by many in and out of the church. She was a pioneer of the district where she died. The funeral sermon was by Joseph Bates, of Artland Branch. Interment was in Long Lake Cemetery, North Senlac, Saskatchewan.

**DIEVENDORF.**—Arrena Waldsmith was born July 3, 1868, on a farm near Nebraska City, Nebraska. On September 8, 1887, she was united in marriage to J. Leslie Dievendorf, who preceded her in death September 4, 1906. To this union were born eight children: Leslie A. Dievendorf, Council Bluffs, Iowa; Mrs. George Weller, Lincoln, Nebraska; Mrs. J. S. Bell, Norcatur, Kansas; Reuben W. Dievendorf, Joliet, Illinois; Paul F. Dievendorf, Wray, Colorado; Walter E. Dievendorf, of California; Mrs. Bert Noble, Independence; and Mark L. Dievendorf, Independence, all of whom are living. Her mother, Mrs. J. W. Waldsmith, and one sister, Mrs. Amy Gerstenberg, also survive her. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints in 1880, and has always been a valiant defender of the faith, and a faithful follower of her Lord and Master. She was a devoted mother, friend, and neighbor.

### YOUNG PEOPLE'S LEADERS!!

When planning your programs and activities for March and the Easter season, don't forget to make use of the materials furnished especially for you in the March issue of *Vision*.

Two articles with suggested program features for banquets and for the Easter service:

"Fun at the Banquet Table"

and

"If Ye Be Risen with Christ"

Both by E. E. Closson, Director of Young People. *When you're looking for help, look for "Vision"!*

### VISION

The Young People's Magazine

By the year, \$1.75

HERALD PUBLISHING HOUSE

INDEPENDENCE, MISSOURI

## EDITORIAL

### Blue Pencil Notes

(Continued from page 219.)

paign of revolutionary propaganda, there is an economic thrust being made by the Soviet, as for example: in possession of an almost unlimited acreage of wheat land, confiscated, therefore costing them nothing, with an almost unlimited supply of labor at fourteen cents per day, with the most modern farm machinery, purchased from America and not yet paid for, and with the aid of American brains, last year the Soviet planted and harvested a volume of wheat that flooded the markets of the world, sweeping away from American farmers their wheat market. This year Russia proposes to very nearly double her acreage of wheat. They intend to follow with a similar mass production of cotton, live stock, and other commodities. Thus there enters into the economic circle in the world a new and strange element.

The Soviet evidences an unexpected vitality and an astonishing ability in organization and administration. Back of its economic organization is another, military in nature, with an almost unlimited supply of man power. The announced purpose of Russia is to promote revolution in every land, and her agents are busy wherever opportunity is offered. There is little question that should the flame of revolution break out in any country, along lines favored by the Soviet, the vast military resources of Russia would be, to the extent possible, at the disposal of the revolutionists.

In the United States the commission above referred to recommends that the communist party be declared illegal and be outlawed; that immigration laws be perfected to prevent the admittance of communists, and provide for the immediate deportation of all alien communists; to amend the naturalization laws so as to forbid the naturalization of communists, and to cancel United States citizenship previously granted to communists; to amend Post Office laws to declare unmailable all literature advocating revolutionary communism. Thus the dread is recognized even in America, far distant from the seat of the Soviet experiment.

Thus, even a hasty and rather superficial survey of world conditions convinces us that it is not too much to say, in the language of prophecy, that upon earth there is "distress of nations with perplexity."

ELBERT A. SMITH.

### Sister Cornish Passes

From Saskatchewan comes the news of the passing of Sister J. J. Cornish. Few men in the church are more widely known than her husband, Brother J. J. Cornish, for as a long-time missionary—one of the early ones of the church—and one who has baptized hundreds of persons, he is known to thousands who look upon him as a father in the church. And these thousands mourn with him over the passing of "Little Mother," the quiet, retired little woman who patiently bore the burdens of home work so that "Father" could be in the field preaching the word.

It was not my privilege to know Sister Cornish intimately; but her unswerving devotion and loyalty to husband and the church have won a place in the hearts of all who know her.

We join his many friends in extending sympathy to Brother Cornish.

F. M. S.

### Carry On

The financial depression has caused a reduction in the volume of revenue for the church that has made radical readjustments necessary in the financial program. A part of this readjustment has made absolutely necessary the release of workers in all departments of the church service in order to reduce the budget to a point where finances may be conducted on a secure basis.

The loss of workers everywhere, from the headquarters to the districts where missionaries are laboring, will cause many problems. Those who remain will face heavier tasks and greater responsibilities. Officers who are not receiving compensation will have to replace those who have been on the pay roll of the church. The time they can give will be what can be spared from daily work rather than the full-time service of the regular worker.

The church has had to meet other crises in its history. Other times have been hard. But the people of the church have always rallied to the church and have somehow managed to carry on the work. Volunteer workers are needed at this time for the local work of the churches, and we believe they will be forthcoming.

"The work must go on," is the mood and sentiment of the people of the church. Too much has been invested to let it be lost. Bound by the conviction of the importance of our work and message, we can not do less than make the most of what we have in the way of resources and opportunities.

The little group of faithful followers that met with Young Joseph in April of 1860 faced a situation that would have been appalling today. Yet they

were not discouraged, for they were rich in that wealth of which neither time nor change of fortunes could rob them.

Judged by the standards of the world, we are poor. If all our hope should lie in wealth, then would we be poor indeed, too poor to call ourselves children of the kingdom.

But judged by other and more enduring standards, we are rich—rich in friends of like faith and ideals, rich in companionship, rich in the joy of the message that has come to us, rich in the great hope which we together cherish, and rich in spiritual blessings that inure us to suffering from what men of the world call hardship.

The work must go on. It will go on, because those who love it and love the people that it serves will see that it does.

L. L.

## OF GENERAL INTEREST

### Archaeological Support of Book of Mormon Dates

[The following Associated Press dispatch appeared in the *Kansas City Star*, February 24, 1931. While the correlation is not exact, the approximate agreement is interesting.]

Professor Alberto R. Escalona, Mexican archaeologist, has returned from Yucatan with what he believes is proof the Maya Indians settled in America some time prior to the fourth century before Christ.

Their civilization flourished, he said, until between 1063 and 1103 A. D., when their cultural leaders mysteriously disappeared and their civilization fell into decadence.

He could not say what prompted the Maya wise men, priests, and chiefs to migrate and leave their people to their fate, but he pointed out that their departure was simultaneous with the disappearance of the cultural leaders of the Toltecs, a pre-Aztec civilization of Mexico.

"It now can be stated as a fact," he said, "that the Mayas arrived in America some time before 336 or 356 B. C. The first date noted in the hieroglyphics is somewhere within that period, and it served as the basis for the Mayan computation of time.

"The Mayas arrived in Yucatan about 275 B. C. and settled the city of Chichen-Itza between 235 and 255 A. D."

He said the word *Yucatan* was derived from the Mayan *Yuaktan*, meaning "noise makers," and applied by the Mayas to the Spaniards because of the noise produced by their firearms.

## THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Leonard J. Lea, Managing and Assistant Editor.  
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Questions of church administration should be referred to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, The Auditorium, Independence, Missouri. Questions of church finance should be referred to the Presiding Bishopric, of the same address.

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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF L

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Number 11

## The Church Debt

Release thyself from bondage.—*Doctrine and Covenants* 18:5.

From time to time we have been warned against the dangers of debt. At a time when Graceland College was in debt the Lord said: "The college debt should be paid." (*Doctrine and Covenants* 125:16.) In 1906 we were told: "In the establishment of the Sanitarium and the home for children debt should not be contracted nor too large or expensive buildings be built at the outset." (*Doctrine and Covenants* 127:4.) At an earlier date we were advised: "Owe no man anything."

Advices and even commandments are given with qualifications, subject to our ability to heed and obey. Under modern conditions it may not be possible always to conform strictly to the advice: "Owe no man anything." Yet without doubt that was the goal indicated as desirable to be obtained—and we were to work *toward* it rather than away from it.

Debt is bondage. In 1830 the Lord advised: "Pay the debt thou hast contracted with the printer. Release thyself from bondage." (*Doctrine and Covenants* 18:5.) When we are in debt we may not do what we wish to do; we must do what our creditors tell us to do. Collectively as a church our obligations must be met promptly in order to preserve the splendid credit of the past. This must be done even when we would wish to do other things.

That means our annual interest charges as a church must be met; and indirectly yet arbitrarily those charges determine the scope of our missionary and pastoral program. Until that heavy annual burden is entirely removed or at least greatly reduced, it is idle to hope that we may develop such a missionary and pastoral force and program as we need and must have in order to do the work near to our hearts.

Debt is particularly distressing in times of business depression. For then the money that was very

easy to borrow must be paid back with dollars that are very hard to get. All fondly hope for an early return of "Prosperity." But it is folly to presume that prosperity will return to remain. The economic system of the whole world is floundering in uncertainty. If it is not reformed very drastically, a desperate world may arise and establish another order—flying from the evils that they know too well to those that they know not of. In any event we may expect other and worse periods of depression. Will it not be well with the return of better times to make it our first business to get the church free from debt? "Free thyself from bondage!" And then to keep out of debt so far as possible. This should be a good slogan: "Get out of debt and *keep* out of debt."

The foregoing paragraphs were written prior to the convening of the recent joint council of Presidency, Twelve, and Order of Bishops. I was not able to attend the meetings of the council, but was highly gratified to note the first resolution set up in the program of retrenchment and rehabilitation:

1. Enter upon a concerted and concentrated program of debt reduction, with the object of eliminating all interest-bearing credits, especially those held by persons or institutions other than our own members or concerns.

To my mind that is the wisest decision that we have reached in a number of years, and it was adopted unanimously. Some may mourn that it was not reached sooner: the Apostle Paul mourned that he was "born out of due season," yet when he determined to press forward on a safe road, he accomplished a wonderful work in a few years. Lessons learned by bitter experience are not soon forgotten; and having learned our lesson thus we had best turn our faces forward resolutely to profit by it and do the things that shall make for safety in the future. Given unity of purpose and action, and prayerful and persistent devotion, with undivided allegiance to the cause, we should be able to accomplish the task—and even turn some of our present liabilities into real assets. "Pay your debt . . . release thyself from bondage."

ELBERT A. SMITH.

## To Stay Out of Debt

To say that "rumors travel faster than facts" is but to paraphrase the adage that falsehood will out-run the truth. All movements which depend upon popular support suffer because of this.

In the outlined policy of retrenchment recently issued, it is positively set out that the movement to eliminate the church debt will be followed by another to keep on a cash basis, appropriations made on the basis of money in hand rather than anticipated income. And yet we hear that some are saying: "Well, we would gladly contribute to the payment of the debt if we could be assured that we would stay out of debt." The policy adopted asserts this, and administrative methods will be formulated accordingly.

I am quite sure that the general authorities of the church keenly feel the necessity of acting on this basis and will do so faithfully.

F. M. S.

## Budget Allowances

It was quite to be expected that the announcement made recently in these columns of the financial policy adopted by the Appropriations Committee, approved by the Joint Council of Presidency, Twelve, and Presiding Bishopric, and according to which the Presidency and Bishopric are carrying on their administrative work, should cause much comment and concern among the Saints. They are rightly concerned; and in some instances a watchful waiting attitude may be assumed; but on the whole the policies outlined have met with the approbation of the people, and it is to be presumed that they will get behind in a substantial way the movement towards retrenchment.

The question of the total budget allowance has been to the fore in many "discussions" among the Saints, and it is well that the allowances made should be presented to show how seriously the committee took their work. The reader is referred to the article in the Official Column signed for the Presiding Bishopric by Bishop Curry.

A comparison of these appropriations with those made a year ago will show a great reduction, and that the cuts in appropriations have been well distributed. In harmony therewith the administrative offices have been rearranging their work and activities.

The supervisors of the fields, and the bishops, bishop's agents, district officers, etc., will carry to the people what knowledge of the situation is needed, so that the officers and members everywhere may intelligently apply themselves to the task of re-

# OFFICIAL

## Immediate Objectives

For a number of years we have set our eyes upon a distant goal. We have thought of Zion and prayed for its establishment. We have taught stewardships, and as we have taught so likewise have we attempted to make our philosophy practical. In looking forward to our objective, it appears that as a people we have not builded as safely as we should, else we should not now be confronted with problems which demand our attention. The first approach made toward a solution of these problems has been the abrupt curtailment of our expansion program; a program which has gathered momentum because of the desire of this people to approach our Zion goal. That this momentum has been stopped is not the fault of any one man or small group of men, but rather because we did not have a group consciousness of certain trends that were developing as we journeyed along the way, trends which did not prepare us for the economic depression that seems to encircle the entire world.

In the readjustment which we find it necessary to make, some changes may be made which seem to one who does not have full knowledge of the facts to be out of harmony with the idealism of brotherhood and Zion, yet in the light of these facts there seems no other way than the one we have chosen. This, however, should not dishearten us but rather stimulate us to even greater endeavor to bring about a condition of righteousness. Zion is yet possible of attainment for those of courageous hearts and strong convictions. For such as these the task becomes that of preparation for the long pull ahead; and incident to getting started on the long pull, there are certain immediate objectives to which we must give our attention.

Perhaps the most important problem confronting us at the present time is that of assisting in the readjustment of those, who for the time being, at least, are the most vitally affected by the changes which have been necessary. There have been carried over into the year 1931 accrued obligations in the way of family allowances which we must meet, and especially must we give consideration to the needs

reducing the church debt and removing some of the handicaps under which the work now finds itself.

Despite false rumors to the contrary, the administrative officers are desirous of getting the facts frankly before the people and are working to this end.

F. M. S.

of those who, as already suggested, are most vitally affected.

We are confident that the Saints will respond in the way of tithes and offerings that this objective may be attained. We do not wish, however, to emphasize this one objective to such an extent that the Saints will lose sight of the long pull ahead, already mentioned. We believe that now is the time for us to give careful consideration to the need for liberal and regular contributions. Consistent compliance with the financial law is essential, and it is also necessary that educational endeavors in this connection shall be increasingly emphasized.

We not only ask the support of the Saints in tithes and offerings, but also request cooperation in assisting those who are having to make adjustments into other lines of activity. Working together, the burden will be lightened in many instances.

We have before us as another immediate objective, the refinancing and refunding of existing obligations, which carries with it the problem of the liquidation of assets not necessary to the carrying on of our major tasks. All of this is included in the whole program of debt reduction, consolidation of activities in some instances and coordination of others are being effected, which we trust will have a bearing on the successful carrying out of our program.

In the achievement of these objectives, it will be necessary that definite steps be taken to organize in stakes, districts, and locals for a year-long program of spiritual and temporal activity. The Presidency and Quorum of Twelve are leading the way in the organization of our forces for the task which is ours. Our faith and trust in the Saints and in their willingness to come to the support of the church in this hour is unbounded. Together we shall set our hands to the task, building upon a firm foundation, believing that God's kingdom shall yet be established.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

### A Beautiful Easter Picture

The Herald Publishing House has just recently received a consignment of six beautiful *Bible* prints in color, size 20 by 30 inches. Each is a masterpiece. "*Jesus in the Garden on the Morning of the Resurrection*" is especially appropriate for Easter use. Order at once for delivery before April 5.

An extended announcement and full description of the six pictures will be made later. Price each, securely packed, 50 cents; set of six postpaid, \$2.50.

HERALD PUBLISHING HOUSE,  
Independence, Missouri.

## The Revised Budget

The Presiding Bishopric has been very anxious to present to the church a balance sheet as of December 31, 1930, together with a statement of income and expenditures for that year. Several difficulties have stood in the way of their preparations, and it does not now appear that we shall have tentative figures ready before April 1. Any material corrections required will be given subsequently. However, the expense budget unanimously approved by the Board of Appropriations which began its sessions February 12, last, and continued about ten days, is given below. It is our desire to fully inform the church as to conditions obtaining, so that there will be no ground for unwarranted surmises, and our reasons for requesting each member to support the program stated by President Smith in the *Saints' Herald* of February 25, 1931, will be fully understood.

	1930 Appropriation	1931 Appropriation
First Presidency	\$ 7,000.00	\$ 4,500.00
Presiding Bishopric	16,794.00	12,000.00
Quorum of Twelve	1,850.00	1,400.00
Statistician	1,700.00	500.00
Auditor	2,969.00	300.00
Architect's Office	7,000.00	500.00
Historian's Office	1,500.00	
Presiding Patriarch	200.00	100.00
Graphic Arts	300.00	
Dept. of Religious Education	4,780.00	1,650.00
Social Service Bureau	1,600.00	
Radio	485.00	300.00
Librarian	5,200.00	
General Office Expense	3,000.00	2,500.00
Auditorium Operating Expense	6,000.00	4,000.00
General Church Expense	4,500.00	3,000.00
Bishop's and Agents' Expense	2,000.00	2,000.00
Music Department	1,500.00	80.00
Publicity Department	7,250.00	
Independence—Pres. & Bishopric	3,200.00	1,400.00
Lamoni Stake—Pres. & Bishopric	3,700.00	1,800.00
K. C. Stake—Pres. & Bishopric	4,000.00	2,500.00
Far West Stake—Pres. & Bishopric	2,300.00	2,000.00
Holden Stake	1,400.00	800.00
Foreign Missions	5,000.00	2,500.00
Interest & Exchange (76,000. 4,500.)	55,000.00	80,500.00
Real Estate Expense	5,000.00	5,000.00
Family Allow., Inc. Elders' Exp.	292,337.06	200,000.00
Holden Home	9,000.00	9,000.00
Saints' Home	7,000.00	3,000.00
Miscellaneous Aid	15,000.00	15,000.00
Graceland College	22,897.41	18,600.00
Centennial Expense	10,000.00	
Operating Expenses	\$511,462.57	\$374,930.00
Items Other than Operating Exp.:		
Paym'ts on Consecra. Contracts	\$ 20,000.00	\$ 15,000.00
Chapel Fund	10,000.00	3,500.00
Auditorium Expansion	90,000.00	
Retirement Reserve	35,000.00	
Reserve for Allowances	50,000.00	
	\$716,462.57	\$393,430.00

(Continued on page 262.)



## THE REVIEWER'S PAGE

### Paying for the Church

The following story, taken from an exchange, makes a good point for use on those who object to giving to the church. The church is a necessary institution, like the school, the home, and the hospital. It serves human needs. But, like the others, it requires steady support.

#### THE UNFAILING SIGN

"A minister called upon one of his parishioners who had grown lax in his church duties and asked him for a subscription toward a new Sunday school building that was in process of erection. Before he had finished his request, he was impatiently interrupted: 'It seems to me,' said the member, 'that this church is always asking for money.' 'It is,' answered the minister, and then continued: 'I had a little boy once. When he began to grow he was always costing me something. He was ever needing shoes, stockings, or clothing of some sort; but one day he died, and he does not cost me a dollar now.'"

And this calls to mind the story of the colored man who came to his pastor with a question:

"Brothah Jones, I thought you said salvation was free. How come you always askin' foh' money?"

"Brothah White," answered the resourceful parson, "salvation *am* free. But it's like watah. Watah's all free, but you got to pay foh the pipin'!"

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### Crime

A story is told of an Indian chief who was concluding a treaty of peace with the whites. The chief was a man of noble mind and lofty character, and he was led to make an observation and a warning which seems to find its fulfillment in our day:

"The time will come," he said, "when there will not be enough good people to take care of the bad."

The present troubled times seem to be caused by the great increase in the number of people who prefer to make trouble whenever there is a profit in it. Crime has been found exceedingly profitable. Capone of Chicago has been called "gangster," "criminal," and "notorious" by papers from one end of the country to the other, but he is reported to have made over \$10,000,000 for himself by his chosen profession. The tone of the press has altered a little in the direction of respect, if one may judge from recent articles. Can one be called notorious who has

the genius for organization to accumulate so much money while defying the law? The people love and respect money too well to be over critical. Capone could even become a sort of hero. In our materialistic civilization, money and power are the marks of success, and Capone has both of them. It may be said now that he is no longer notorious, but famous.

The danger is that more people, seeing the success of this man and his methods, may "go Capone." A great many have already done so. The term "racket," which characterizes the gangster operations, has shouldered itself up beside its more respectable relative, "business."

The better elements have waited for some time for the expected revulsion of disgust in the public mind which would rise and stamp out the great wave of crime. There have been sporadic manifestations of indignation, but they have not had the power or influence to do much against the growing volume of criminal activity. Criminal elements have almost got out of control. The situation is serious.

When the great majorities of people in the country really want law and order, when they show that they are determined not to tolerate crime, we will see a return to peace and security.

There is truth in the famous statement that "Eternal vigilance is the price of liberty." The license and corruption from which we now suffer is another form of excess which is a menace to true liberty. The people have allowed their vigilance to relax, and crime grows apace.

Our main hope for a return to peace must lie in the organization of those who desire peace, security of life and property, and honesty in government, in such a way that crime can be made unprofitable, and punishment certain.

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It is imperative that the contrasts between Christianity and Jesus be clearly revealed and strongly emphasized. First, because the real significance of Jesus is obscured by the widespread belief that organized Christianity truly reflects his religion; and second, because it will be practically impossible to abolish giant evils while they are hallowed by the blessings of the churches. As long as ministers and laymen labor under the delusion that contemporary Christianity is the same religion that Jesus practiced they will remain immunized against his way of life and will lack the vision and power to overthrow entrenched iniquity.—Kirby Page.

# A Great Spiritual Opportunity

By F. Henry Edwards

World-wide industrial depression is forcing the various nations to adopt programs for drastic economy. Russia has her five-year plan. Gandhi is proposing a ten-year program of self-denial for India. Sir Oswald Mosley is calling on the people of Great Britain to adopt what seems to be a compulsory form of guild socialism. These inclusive and balanced programs are calculated to develop economic resources to the utmost possible strength, and in each case they are national in scope.

Whatever the differences in methods between these programs, they are all based finally on moral and spiritual forces, without which there is no possibility of success. In India, Gandhi is counting on the efficacy of the vast moral resources whose strength has already been demonstrated in the conflict between India and Great Britain. In England the appeal to industrial leaders to sink their competition in cooperative effort for the national good is based on essentially spiritual and intangible forces. As a recent issue of the *Christian Century* states even Russia has managed to give the transformation of the economic and social organization of her country "a spiritual significance which is enlisting the emotions and loyalties of her people to an extent seldom equaled even under the stimulus of great religious upheavals."

These economies are being necessitated by the stark facts of the industrial situation; but they are likely to reveal possibilities of real gains which were overlooked in more prosperous times. In England, for example, the program for national financial stabilization is coupled with insistence that there shall be genuine and rapid progress in disarmament. There is reason to believe that the value of this particular economy will so commend itself to thinking people that it will be copied by other countries.

In view of these facts, it is not surprising that the church now finds herself in a condition roughly parallel to that of the nations already mentioned, and, in a lesser degree, to that of the United States. The reductions in our departmental activities and in our missionary force were determined upon only because of the urgently serious financial situation with which we are confronted. The program we have adopted follows the lead given us by the financial specialists of the countries mentioned in that it is church-wide, that it is an economy measure, and that it is intended to be the basis of later reconstruction leading to greater efficiency.

Looking backward from our present vantage

point, it is easy to see where we might have taken steps which would have mitigated the severity of our present experience, and it is quite natural that some of us should thus look backward. There is no great profit, however, in such retrospection except as a means of impressing upon our corporate consciousness the lessons of our suffering.

The appropriate attitude of the entire church at the present time would seem to be one of penitence and readjustment. We need to face the fact that we have fallen short of our highest possibilities because we have not lived as close to Divinity as we ought to have done, and we need to face the further fact that the way out of the present morass is to discover what divine instruction can be applied to our present situation and then to obey this instruction pending the receipt of further light.

Looking into the revelations given us in the past, we can find much to commend the present church program of economy and reconstruction. We ought to have heeded this instruction before we got into the present situation; but since we did not, the best we can do is to get in line now. The voice of the Lord which has been confirmed to us in our experience should come to us with double power and should never again be forgotten. Here, in particular, are some of the principles which the church as a whole needs to keep well in mind:

"If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties to their support, that which thou hast to impart unto them, with a deed and a covenant which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, . . ."

—*Doctrine and Covenants* 42:8.

"If ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people; for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest you become as the Nephites of old."—*Doctrine and Covenants* 38:9.

See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires; cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated; and above all things clothe yourselves with the bonds of charity, as with

a mantle, which is the bond of perfectness and peace; pray always, that you may not faint until I come; behold, and lo, I will come quickly, and receive you unto myself. Amen."—*Doctrine and Covenants* 85:38.

"In order that the temporal affairs of the church may be successfully carried on and the accumulated debt of the church in its respective departments where debt had accumulated may be properly met and in due time discharged, the church is instructed, both as members and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continuous onward progress of the general work; and both in private and in public expenditures carry into active exercise the *principle of sacrifice and the repression of unnecessary wants*, and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body."—*Doctrine and Covenants* 130:7.

As has already been stated, the nations of the world expect to marshal their spiritual resources to the support of their program of economy. The church should be able to call on the moral and spiritual resources of her membership in the present emergency with even greater anticipation of wholehearted response than any of the nations of the world can manifest. The present crisis may easily prove a great spiritual blessing if it shall call us to greater unity, greater sacrifice, greater care in making sacrifices effective, and deeper appreciation of the constant necessity for keeping in mind the instruction received from our heavenly Father.

Such a program of economy and conservation as we now enter into can not fail to have widespread and deeply beneficent results if we enter into it in the proper spirit. While the immediate challenge is for conservation of our financial resources, this must necessarily extend to conservation of our spiritual assets. It must lead to the elimination of spiritual waste and to concentration on primary values and the elimination of lesser things which might displace greater responsibilities. Necessarily such a program will eventuate, before long, in increased local priesthood activities in promoting and caring for the increased spiritual activity of the membership. It will lead to more hearty cooperation in missionary activities on the part of the Saints throughout the church, and in more frequent missionary services conducted by local priesthood entirely. These things in turn will lead to a very necessary return to the practice of scripture study, to renewed prayer at the family altar, and to the widespread practice of personal evangelism.

Through considerable pain we have come to the place where we now are, but despite the sadness with which we contemplate changes which have had to be made, we look for a more healthy growth than seemed possible a short time ago. The whole church is challenged to take advantage of the present spiritual opportunity and to carry forward the work in spite of the handicaps of our depleted official force.

## Why I Am a Latter Day Saint

A radio sermon.

By A. B. Phillips

When you travel in these parts by airplane, you will notice the great white dome of a large building lying about nine miles east of Kansas City, one of the largest domes to be found in the United States today, and which may be seen for a distance of many miles from various places along the auto roads that converge toward this great metropolis of the West. This great building has drawn many thousands of visitors to the city of Independence, Missouri, in which it stands, for it is the headquarters of the religious organization known over the civilized world as the Reorganized Church of Jesus Christ of Latter Day Saints.

Frequently the visitors who come here ask the question: Why are you a Latter Day Saint? What is there in the faith of that denomination which causes you to prefer it above the hundreds of religious beliefs of our day? In answering this question, permit me to call your attention to the fact that we do not usually make a deliberate choice of our church beliefs because of any similarity which they bear toward others, but rather the things which impel us to a choice are the points of difference.

Not long ago I attended a lecture by a certain representative of another faith in which the speaker stated that he was a member of his church because he believed in God, because he believed in Christ as the Son of God, and because he believed that Jesus was the Savior, the promised Messiah. These are all excellent reasons for believing in biblical religion as distinguished from atheism, pantheism, or polytheism, so far as this reasoning goes, but they do not constitute a reason for belonging to any particular Christian denomination as distinguished from other Christian bodies.

If there is no good reason for choosing one Christian body in preference to another, then there is no good reason for the existence of any particular church. I think all must admit that men will always have their preferences in religious belief as well as

in other affairs of life, for after all, true religion is a thing to be chosen, and not a penalty to be enforced upon men. We can not really possess a religion in which we do not believe, and of which we do not approve. It naturally follows that if we believe in any particular religion we must possess what seem to us sufficient reasons for that belief.

My church membership is based on both theological and sociological reasons. But tonight I will consider only a few of the former, leaving the others for a later time.

#### *Faith Is Cumulative*

If I were asked to name one particular thing which alone caused me to become a Latter Day Saint, I could not do it. Some things more than others influenced me toward the faith I now hold, but religious convictions are cumulative, and many influences combine to decide our church affiliations. Perhaps the underlying basis of my present belief was the deep reverence and faith in the Scriptures which from an early period were instilled in me by my parents and by youthful associations. In some respects I am a fundamentalist, for I very strongly believe that the Scriptures contain much of genuine inspiration from God, though expressed through imperfect and fallible men at times.

With this conviction the faith of the Latter Day Saints accords, for it teaches that "In the *Bible* is contained the word of God, so far as it is correctly translated." It teaches us that God in ancient times revealed himself to men through his prophets, and that these revealments should be held sacred by us; that when God speaks man should obey. This is a fundamental belief without which I would not be inclined to the church of my choice today. I find it wonderfully satisfying to the soul, when I look out upon life with all its many experiences and hopes and aspirations, to feel the sure conviction that God is interested in us all and is ever seeking to lead us upward toward his own celestial place—the life divine.

But this belief alone would probably never have determined my present church home, for there are others who also hold this belief in much the same way as do we. The thing which to me makes this belief more richly significant is the fact that we not only believe in a God who anciently spoke to men and revealed his will to them, but in a God who does now reveal his will to his people and who speaks to man for his guidance today. The *Bible* itself declares that God is unchangeable, and during the thousands of years of biblical history he revealed himself repeatedly from age to age, both through

many of the prophets and by other remarkable manifestations of his grace.

We hold that it is but a reasonable faith to recognize a God who lives today in the same sense as in all the ages of the past, and who deals with his people in the same way. I have no desire to speak for others, but it would be difficult for me to believe that God was once so interested in mankind that he inspired them to an ever-increasing knowledge of his nature and his will, but that for some unknown reason or without reason he suddenly ceased to make himself known. Surely we have not yet reached that spiritual growth and degree of perfection to which we should aspire, and until we do attain it we shall be in constant need of divine wisdom in ever-increasing potency to lead us on.

#### *Progressive Needs of Man*

The objection has been urged that we do not need anything more from God for our guidance in life. I do not agree with this view, and I do not believe there ever was a time in the history of the world when men needed divine guidance more than today. I believe it is a principle of progress that the more we know the more we need to know in order that we may continue to develop in the right way. This same principle may be clearly seen in the fields of science, for every knowledge acquired branches out into many other fields of knowledge. And religion, if we will but understand it, is really the science of all sciences, for it is the science of the complete and supreme life—the life that ever grows, ever increases, and ever reaches greater achievement worlds without end.

Our textbook in the laboratory of religious life is the inspiration of God, by which we apply the tests of experience to the divine knowledge which we receive from him. I am sure that I need his inspiration more amid the increasing complexities of my present experience than I needed it when I followed the simpler paths of childhood, for I now have greater problems to solve, and I can not solve them without his aid and guidance, any better than I could solve the simpler problems of the past without him. If God were not an ever present guide in his universe today, the pathway of life would be dark and thorny indeed.

Just as God has so wonderfully provided for the increasing needs of men in physical life, by which an abundance of every good thing is obtainable in accordance with the developments of every age, so he has provided for the spiritual requirements of every period of time. The disciples of the New Testament era were not content to read in the Scriptures of the Old Testament that God manifested

himself to the prophets and righteous men of by-gone ages. And Jesus did not want them to be content with what God had revealed to men of the past, for he told them that the Spirit of God—the Spirit of Truth—would also reveal to them the things of God and would show them things yet to come.

It is still the purpose of God to show us things to come if we will but receive them, to give us more and more light as we go forward on the road of life. The gift of divine revelation is one of his most precious and abiding promises to his people. We can not even know him as he is without it, for Jesus has solemnly affirmed:

No one knoweth the Father, except the Son, and he to whom the Son is pleased to reveal him.—*Matthew 11: 27, Syriac Version.*

But when the Spirit of truth shall come, he will lead you into all the truth. For he will not speak from his own mind; but whatever he heareth, that will he speak: and he will make known to you things to come.—*John 16: 13, Ibid.*

#### *God Reveals Himself through Faith*

It is usually believed in the religious world that God will never again speak to men as he did in days of old. I have no desire to criticize any who may hold this idea, but to me it is entirely inconsistent with all that the *Bible* tells us about God, and inconsistent with his promises and the promises of Christ. It is also inconsistent with my own experience of religion and with what I realize of human need today. If I had no evidence that God does inspire men now, when they seek him in faith and sincerity in the time of need, I would have no evidence that other promises he has made would be realized by me, for his other promises are no more clearly stated than is his promise to reveal himself to his people.

Paul tells us that all the prophets and righteous men of the past received answer from God through their faith. If faith can remove mountains, as declared in the sacred book, it can surely remove the veil that shuts out the revelation of God's glorious light to men whom he made in his own image, and whom he commanded to call him "our Father." This principle of divine revelation from God to man, according to his faith and his need, is so important that it constitutes one of my greatest reasons for associating with the church that holds it to be fundamental to its own existence and continuance, and, in fact, fundamental to divine religion itself.

It seems to me quite clear that we can know nothing about God in any personal way unless he is willing to make himself known to us in some illuminating manner. If he has told us to call him our Father, we must logically conclude that we are his children. And no child worthy of the name, so far as we may understand that relationship, will be kept so

far outside of the paternal care that not even a personal message or word of recognition is permitted to come to him.

#### *The Church under Divine Guidance*

Closely concerned with my belief that God reveals himself to his people today is the conviction that so long as the church is recognized by him, so long will he guide it in its work and its development. I do not mean by this statement that in some unknown way God will overrule the efforts of his people and cause them to always choose the right. I do not believe God does that, for if he did it would not really be a choice so far as they are concerned, and they would be mere machines to do whatever they were compelled to do. When the church split into the fragments of various beliefs, I do not believe that God ordered it or was pleased with divided beliefs. He would be infinitely more pleased if the church should become united in one faith, provided that one faith is the one he commanded his people to observe and teach.

Perhaps some will think these are old-fashioned ideas of religion which are now out of date. I admit that they are old-fashioned, as old-fashioned as are the Scriptures, but no more so. And if they are out of date they are at least not out of harmony with the word of God. No one can read the experiences of the New Testament church without having the conviction that the believers of that day were conscious of the power of God in their lives. When the disciples taught the people, their words were with divine power that gave assurance and conviction of the truth of their message. We need the same power in the church of this age.

There are two very specific means by which God has promised to guide the church, if it will but heed his guiding voice. Both of these means are considered to be fundamental to divine religion, by those who hold the faith I represent. One of these is the spirit of inspiration by the Holy Spirit to the member directly, by which the things of God are unfolded and by which the follower of Christ is urged onward in the way of the Lord. The other is the spirit of revelation to and through the ministry of the church, by which those who are called into the ministry are designated, and by which the church receives the word of the Lord in direction, reproof, admonition, or encouragement.

#### *The Call of the Ministry*

There are three theories of church procedure usually held by various religious bodies with respect to the call and designation of those who shall be ordained to the ministry. One is that since the choosing of the New Testament apostles, all of their suc-

cessors are sufficiently authorized by the act of ordination by one whose authority was derived in succession from the apostles by similar ordination. This is sometimes called the authority of succession from the apostles.

Another theory is that God has committed to the church all necessary authority, and that anyone who is chosen and set apart by the vote of the church is properly empowered as a minister for Christ. This idea is nearly parallel to the old Latin saying: "The voice of the people is the voice of God." I do not believe this position is either logical or safe, for in effect it would make God sanction the choosing of men regardless of what their church might teach, and what they would therefore be expected to teach.

The third teaching concerning the calling of men to the ministry is that God selects whom he will as his representatives, and sends them out to teach according to his word. As Paul declares that "No man taketh this honor unto himself, but he that is called of God, as was Aaron," it seems clear to us that no man by human choice has the right either to select himself or any other person and send him as God's minister. For according to the Scriptures, God has always revealed himself and chosen who should be ministers for him. This is another reason why I find myself united with the Latter Day Saints, for I believe this is the way God has ordained to choose those who shall go to all the world and preach his message in its purity to all mankind.

These fundamental beliefs of the church are only a few of many that I hope to present the next two Sunday evenings.

## Higher Achievements

By J. E. Vanderwood

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—*Matthew 7: 21.*

Even a casual reading of the above text will enable us to see that Jesus clearly distinguishes between *saying* and *doing*. Our success or failure, our achievements or our defeats are to be determined by the manner in which this principle of life is recognized and utilized by us. The one element has to do with the receiving of information only, while the other has to do with the living of the life. It is not enough that I shall gain information about things, but it is very important that I should learn how to relate myself to men and things about me. He is not educated who has simply gathered together a few abstract statements about the universe, but he who has learned to do the things that

have made his own life useful, and who has come to know how to assist his fellow men to better things is indeed well educated. He who is able to quote Virgil or Homer may be informed in that particular line, but he who is able to show to his fellows a clean character and a noble life is educated in the things that are worth while. He who can quote *Bible* may be a scholar or a theologian, but only he who is able to live and demonstrate the truths of the *Bible* in his daily life is worthy of the name of Christian. It is, therefore, evident that we must achieve something higher than the mere memorizing of *Bible* words and phrases if we are to become qualified to teach the children of men the thing that is of most importance.

In speaking of Christ, John records these words, "In him was life; and the life was the light of men." He did not say that the profession was the light of men, nor did he say that the mere articulation of the words was the light of men, but he made it clear that *the life* was the light of men. If we are to be the means of lighting the way for others, we must learn to live, and we must not only learn to live, *but we must live*. If I take an oil container and fill it with water, I can get nothing but water out of it; if I take a grape juice container and fill it with vinegar, I can get nothing but vinegar out of it; I can get out of a thing only what has been put into it. It is, therefore, self-evident that I can put out in my life only that which I have been taking in. Let us not forget that it is the life that is the light of men, and I can light men into that, only, which I have become the recipient of. It is evident, therefore, that I can not lead where I am not qualified to lead. What then is really required of me? Simply this, that I learn to search for, and fill myself with, that which is pure, true, noble, just. When I do this, I shall be able to put out the same things. If I would become kind to my fellow men, I must think kind thoughts. If I would be charitable unto others, I must think charitable thoughts. If I would reveal a pure life, I must continue to dwell in thought on that which is pure and lovable. I can not be a mental scavenger and keep the channel of my life pure and clean.

When the Lord was preparing men to lay the foundation of this church that now means so much to us, he said, "Fear not to do good, my sons; for whatsoever ye sow, that shall ye also reap; therefore, if ye sow good, ye shall reap good for your reward." This is but another way of saying, That which you do shall enrich your life or degrade it, so be sure to choose the right course and learn to do the best you can. A few days later he instructed another young man thus: "Put your trust in that Spirit which leadeth to do good; yea, to do justly, to



walk humbly, to judge righteously, and this is my Spirit." Surely this is a simple and wise rule to follow.

Not long ago I heard a conversation in which a party said it was a rather difficult matter to judge of the spirit that prompted people, that one never knew whether he was being prompted by the Spirit of God or whether it was some other emotion. I at once invited the attention of the person to the principle involved in this text just quoted, and suggested that it was not at all difficult to determine the source of a thing if we trained ourselves to think straight and to distinguish between good and evil; that the clearer we draw our lines here, the more easily we may distinguish the spirit that actuates us. And that if we would reach higher achievements we must learn to think higher thoughts. The poet has expressed it nicely in these words:

And good may ever conquer ill,  
Health walk where pain hath trod.

Surely the wisest way to achieve the blessings of peace is to dwell in peace in our mental realm. The surest way to insure truth is to dwell constantly in thought upon that which is true. The means of purifying our life is the method of thinking pure thoughts and the doing of noble deeds. If I would achieve the best, I must do more than acquire knowledge, I must vitalize that knowledge by living it. A poet has expressed it in these words:

Not only what I come to understand,  
But what I here apply and daily live;  
Not that which I may hold within my hand,  
But that which I have truly learned to give;  
Not that which I have placed within my reach,  
But that which I reveal in deeds of love;  
Not that alone which I in word may preach,  
But that which makes me gentle as a dove,  
Is what I must determine to achieve  
If I would really fit myself for life,  
And be the means of helping to relieve  
My fellow men from error and from strife.

Let us learn that no place can be heaven where the condition of harmony is wanting, and that if we would enter into the heavenly place we must first enter into the heavenly state. It is written, "No unclean thing can enter the kingdom of God"; therefore, we may be assured that only as we come to achieve the essential qualities of heaven in our daily walk and conversation can we hope to eventually enter into the pearly gates that have been sung and talked about so much by mankind.

If, then, I would achieve higher things, I must learn to think higher things, to do greater things, to pursue constantly the things that are revealed in the life and teaching of the Master. To commit to memory a poem or the contents of a book is not enough. I must live the poem, and I must vitalize

the message of the book. Jesus said, "I came to do the will of him that sent me." Too many times we lose sight of the doing, and deceive ourselves into thinking that talking about it will suffice. No worthy achievement can be made in this way, and I am sure there is no need of wasting time with anything short of the real thing, which is learning to do the thing that shall fit us for the Master's presence by having learned to do his will.

### "It Is Finished"

By Evan A. Fry

I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.—2 Timothy 4: 7, 8.

Disagreeable as it is, we must all face the fact that life is a precarious and insecure thing at best. No one knows whether he shall live to complete this day's work and retire to a well-earned rest tonight. Every daily paper is liberally sprinkled with accounts of sudden death—some of them occurring in such unthought-of manner that we can scarcely credit the published accounts.

The healthy mind spends little time worrying or brooding about this situation, and it is well that we do not, or we should soon be cowering and gibbering imbeciles with a constant obsession of impending death. Yet it is good for the health of our souls to sit down calmly, occasionally, and take a sort of inventory of our lives—to ask ourselves the question, "If I should die before tomorrow dawned, what kind of treasure would I find waiting for me when I arrived on the other side?" Would my work here be finished? Would my race be run, or would I have to drop out of that race only half way to the goal?"

After all, it matters little whether we live to a ripe old age of three or four score and ten, or die before we have completed half that amount. The important thing is not *how long* we live, but *how* we live, and whether our life is *finished* when we are called home. All long lives are not necessarily finished. Many a man has died at a ripe old age with his life's work scarcely begun. Neither is a short life necessarily unfinished. Christ's life on this earth lasted a short thirty-three years, and yet no life before or since has so affected the human family, or spread such happiness among mankind. Christ's life was short, yet at its close he could say with literally his last breath, "It is finished." In a prayer a few hours before his betrayal, he said, "I have glorified thee on earth; I have finished the work which thou gavest me to do."

Christ's disciples could not understand why he

should have been taken from their midst so soon and so suddenly. To their still worldly minds, his kingdom was not yet established, and with his expiring life expired their last hope of the establishment of that kingdom in a material sense upon the earth. In the dark hours after his death, any one of them would probably have said that his work was unfinished, for so it appeared to earthly eyes. So it often seems to earthly eyes when some one is snatched from this life before his work is apparently well begun. But it is possible to live always so that your life is finished at any moment—so that you are always ready for the summons that may come when you least expect it. If you are ready to meet sudden death at any moment, the chances are that you think very little about such a possibility; your mind is calm and free from any worry as to the future, and you can go confidently and unconcernedly about your daily tasks, knowing that you can trust the future, no matter what the day may bring. It is the man who knows that he is not ready that worries lest he may be taken before he has had time to prepare.

As we go through this new day, let us each one resolve that each minute shall find us with our work finished, our battles fought and won, and our race well run. And whether the beginning of a new life and the end of this shall come today or years from now, may we all be able to say with the Apostle Paul: "I have fought a good fight: I have finished my course; I have kept the faith."

## The Story of My Life

By Arthur Leverton

### V.—SPIRITUAL EXPERIENCES IN THE MISSION FIELD

As told to Nellie Andrew and Illa Brown

(Continued from the *Herald* of March 11, page 224.)

At one time there was quite an agitation on the soul-sleeping question, some thinking that the spirit and body sleep in the grave from the time of burial until the resurrection. Since this was a doctrine not spoken of very much, we were not able to defend our position, so just before I went to preach in London I had a vision. In this vision I seemed to go to bed, then immediately got up, dressed myself, and went out through the lane to the main road. When I opened the gate leading to the main road, it seemed to get larger and was a macadamized road. The people on the road, as far as I could see, were going in the same direction, some singly and some in groups. I turned and started in the same direction, but did not go very far until a bridge loomed up before me. "My, this is a wonderful bridge," I thought, "beautiful and strong!" I went a few rods

farther, and there was a river, apparently quite dismal; but as we were going along, a large procession of the people went down the bank at the approach of the bridge to the right, and another portion of the people went down to the left. Once in a great while one went over the bridge. When I came up to the bridge, I said, "I don't want to go over there by the side of the bridge. I want to go over the bridge." Immediately I was on the other side of the river, and everything seemed to change and be filled with life and vigor. Looking to my right, I saw a mountain with a straight, narrow path slanting up the side. I was halfway up when I heard the most beautiful music I have ever heard in my life. I could not describe it, but as I proceeded up near the top of the mountain, there seemed to be a band of musicians all dressed in white, and their instruments seemed to be pure gold. One of the musicians, with an instrument on his arm, came to meet me. We went into conversation, which I can not now recall, but later on he made this remark, "See that dark spot away down there in the distance?" I said, "That is the earth." He said, "Yes; you have to return there again." "Oh, why!" I asked. "I don't want to go back there." "Your mission work is not done," he said, "and you have to go back to finish." With that he came to me, and we came down the mountain side, over the bridge, down the road, and to my own gate, where everything seemed to be natural again. We continued into the house and I offered him a chair, and the first thing I remember saying is: "How can these things be? This is my spirit, and there lies my body on the bed lifeless." He said, "At the present time you can lie down beside your body, and in a short time you will wake up and everything will be natural." I did so, and then my curiosity caused me to rouse up on one elbow, feel my face, and examine my body. I said, "I certainly did all right." I lay down again, and almost instantaneously I was awake, which thoroughly convinced me of the dual nature of man, and prepared me, when I went to London, to meet a man who was very strong in that belief.

Another time I was preaching in the Township of Cochester, and while doing so, stones were thrown around my head, but the voice of the Spirit of God said to me, "Fear not, for none of them will hit you." Neither did they, and I kept on preaching as if nothing had happened. While in this place a delegation from one of the popular churches came to me and said they were instructed to offer me \$800 a year and a free manse if I would take charge of their church and work for them.

I will here relate one testimony which I received of the divinity of this work. My wife and I were

returning home from meeting at Kentbridge, fourteen miles from home, one very dark night in October, and on our way we were conversing about the necessity of having faith in God, when I made this remark to my wife: "Mary, it appears to be my special duty to try to get people to have faith in God, both in the church and out." My wife replied, "I always did believe that if we put our whole trust in God we should never be allowed to go astray." Immediately after this remark was made, a sound like a ball from a heavy shotgun shot over our heads, and we were encircled with a bright light. The voice of the Spirit came to me while we were in the light and said, "Inasmuch as you put your whole trust in God, you shall never be led astray."

About the fall of 1876 or 77 Brother Robert Davis and I were billeted to go into eastern Michigan to open up the work there. My zeal probably exceeded my wisdom, for I determined to go on the trip as Jesus said to his disciples—without purse or scrip.

We proceeded, when the time came, on our mission, and on foot. The first night on our trip we arrived at Brother David Johnston's and remained with him overnight. The next morning he drove us down to the ferry landing in Mooretown. While sitting on the wharf ready to go on the boat, and without a cent in my pocket, I was wondering how I was going to pay the ten-cent fare to cross the river, but as Brother Johnston shook hands to bid me good-bye he left a five-dollar bill in my hand, which furnished me all the funds necessary to reach my destination, and also to help Brother Davis out a little.

We finally arrived at Goodland, Michigan, and immediately set to work to organize meetings and proceed with the gospel work. Shortly after our services commenced, we had an appointment on Sunday morning at ten o'clock, but on Saturday night there was a snowstorm which left six or eight inches of snow on the ground. We had about three miles to go, and Brother Davis and I had the pleasure of breaking the road through the snow. As we were proceeding, suddenly there appeared a man about a quarter of a mile ahead of us coming in our direction. I told Brother Davis that I had an impression. "Do you see that man coming?" I asked. He said, "Indeed I do, but what is there special about that?" I said, "There is an Israelite, indeed, in whom there is no guile." As I was walking on the same side he was, we consequently met. I said, "Good morning, sir." "Good morning. Quite a storm last night." "Indeed it was," I said. "Have you obeyed the fullness of the gospel of Jesus Christ?" Looking at me, amazed, he replied, "I don't know whether I have or not." I said, "Don't

you think it is time you found out?" He said, "Maybe it is." I then told him who we were and our work, and asked, "Where do you live, sir?" "I live back north." "We preach back there tomorrow night. I don't know whether it is near you or not, but we would like you to come out and hear for yourself." He said, "Where do you preach?" I said, "In the house of Brother Hines." He said, "That is just about a mile from my house. I believe I will try to come out." Sure enough, when we met there was the gentleman sitting in the house with quite a large number of others. He was very deeply interested in the preaching, and came up and shook hands. I said, "Well, how did you like it?" He said, "It seemed all right." "You heard me announce meetings for tomorrow night. Come again." Next night he was there again, his wife and family with him. The third night he asked me after the meeting if I couldn't come and preach in his home. I said, "Yes, sir; as soon as I can make arrangements."

We went down and preached in his house for about a week, and I baptized six, the creek being just down the bank from his door, where the baptism took place. This man was Brother John Bailey, one of the first patriarchs to be ordained in the church, and he has been a worker ever since, or while his strength permitted him to be.

The outsiders had an idea that immersion couldn't possibly be right, as the disciples couldn't baptize by immersion the three thousand on the day of Pentecost. Consequently, the day being stormy and very cold we had everything convenient. They timed me in baptizing the six, but not to my knowledge, and reported afterwards that I baptized the six in five minutes. I almost wondered how I did it, but I stood in the water while Brother Davis helped them in and out. That stands as the explanation. We never heard any more about the impossibility of baptizing the three thousand after that.

Michigan at that time was the great gospel field. There were more places opened up and more calls for preaching than Brother Davis and I could fill both working together, so we decided to separate and keep two appointments going at the same time. I took an appointment at Black's Corners about four miles from Brother D. Wolf. Brother Davis took an appointment at Sharp's Corners and vicinity, about four miles in the opposite direction to Brother D. Wolf's from where I was. I thought I had the ideal place for the gospel. I had a full house, and people were so interested apparently that they would give me applause sometimes when I would make a point on the *Bible*, but at the end of the week I became lonesome. There wasn't a Latter Day Saint in the vicinity, so on Friday I made up

my mind and said to the people where I was stopping that I was going down to Brother Wolf's and would not be back until night. I had not been at Brother Wolf's over twenty minutes before in came Brother Davis. To get the start of him, I said, "What sent you here?" "I don't know; maybe the same reason that sent you here." We talked together, and both agreed that we should join forces again, but I said, "Brother Davis, come over with me. I have an ideal place, a big schoolhouse and good crowds. I never saw people more interested." Brother Davis said, "I think you had better come over and help me. I have just as good a hearing as you, and the people are interested. This is where we should preach." I was determined I was right, and he was determined he was right, so we agreed there was only one way to settle the matter, and that was to go in prayer to God and seek his direction. After having prayer, the Spirit of God rested upon me in prophecy, to my great surprise and wonder, directing me to go back and labor with Brother Davis. I was so much surprised that while delivering the prophecy, I thought, "Can that be possible?" The moment this doubt entered my mind the Spirit left me, and we had to pray again to receive the balance of the prophecy.

I returned with Brother Davis and commenced preaching in the vicinity. The result was that we commenced to baptize, and in that locality there were five branches raised up in the church. To my knowledge there has never been a soul baptized where I was preaching to this day. I give this testimony to show that the wisdom of man is not sufficient to direct the work of God, but I believed then, and I believe now, that while the church may appoint the field of the missionary, the missionary should live in sufficiently close communication with God that to be a success he may be directed in the portion of the field in which he should labor. Paul received the Macedonian call, "Come over and help us," and I believe that the church needs that as much today as it ever did.

(To be continued.)

They are never alone who are accompanied by noble thoughts.—*Sidney.*

Faithfulness in the humblest part  
Is better at last than proud success;  
And patience and love in a chastened heart  
Are pearls more precious than happiness.

—*J. T. Trowbridge.*

## The Rich Young Ruler

By *Charles H. Arven*

With Jesus and the rich young ruler as its chief characters, a true story might be written of great interest. Certain it is that the character of Jesus would stand out so vividly that the reader would be deeply impressed by His wonderful characteristics. The young ruler would also be a character of great interest from the fact of his personality, his striking appearance, his clean, wholesome manner, and great wealth which gave him power to rule over others. These two characters enacted a drama which must have been one of thrilling power and interest. What a vivid scene it must have been: "Good Master, what shall I do that I may inherit eternal life?"

No doubt this young and ambitious ruler was of good character, had lived an exemplary life, and had kept most of the Bible commandments. No doubt he considered himself as good as most men and perhaps better than some. Just why, then, did he come to Jesus to ask this question? From curiosity alone? No, hardly. A man of his character would not be apt to waste time on curiosity alone. No doubt, he had heard much of Jesus that was good and desired to question him to learn just what Jesus really knew of things spiritual. As for believing Jesus was divine, it is not likely that he did.

He perhaps thought of Jesus as a preacher going throughout the country, who had gained great fame as a teacher of men, and he, living what he thought was a religious life, felt there was still something lacking in his religious nature, a something he knew not what, but desired to have—of this he felt sure. Then having kept the commandments of the Bible as he says, a feeling of pride may have arisen in his heart which might have caused him to expect great praise from Jesus for the manner in which he had lived.

If so, he was not disappointed, for Jesus did praise him and showed him the one thing he lacked—the thing he had been seeking but had failed to find. Now that it was brought before him as a reality, it came as a sudden shock. It was not what he expected it to be, nor what he would have liked it to be. The surprise was so great, the disappointment so bitter, that he turned sadly away. Like others, when brought to the test he could not part with his wealth. "Hardly shall a rich man enter the kingdom of heaven," said Jesus to his disciples as the rich young ruler went his way.

Still, there is something about this young man's personality and appearance that is likable. We should not judge him too harshly perhaps, for when

we consider that, brought up as he was in that time and age, when Jesus was still young in his ministry, it is remarkable that with his great wealth and the power he possessed, and the aristocratic class that he had been reared with, he had advanced so close to the kingdom of God.

It was indeed a great drama—a drama of life—a drama of the significance of eternal life. It is illustrative and shows how we may stand or fall, and helps us to guard against the things so typical of this great event. Perhaps had the young ruler more time at his disposal, that the words of Jesus could have penetrated more deeply, he might have accepted the advice of the Master and gone on his way rejoicing.

It is a tradition that later on the young man complied with the requirements of Jesus and became a devoted follower. However, the lesson learned from the great drama teaches that no sacrifice is too great in exchange for eternal life. No doubt there was a great longing, as well as sadness, in the heart of the young ruler who had chosen between wealth and eternal life.

Great wealth has always been a drawback to living a religious life in its fullness. It seems that when man accumulates riches, his personality quickly changes and takes on an independence wholly foreign to his former self. He makes sure of his own pleasures in life, and forgets what he owes to God, even so little as a tenth of what he may possess. And like the rich ruler, when we are brought to the test, many of us may be found lacking in humility and an honest stewardship to God.

This young man stands out even today as one of the most prominent characters of the New Testament, and has been and is now, a subject of much thought and discussion; perhaps for the reason of his prominence which his wealth gave him, the questions he asked, and the divine character of the Man who answered him. He perhaps was not lacking in moral purity, but he was lacking in one important thing: the courage to make a full surrender—the wisdom to exchange his riches for eternal life.

But the lesson learned from this great drama is one of value and one we should never forget. If we are the possessors of wealth, we should remember the reply that Jesus gave to the young man—a test, no doubt, of his sincerity and willingness to sacrifice. As our soul may be required of us at any time, our anticipations of great wealth must pass on into oblivion, but if we have absorbed ourselves in pursuit of eternal life, we have lost nothing. What we have gained we will be given credit for on the book of judgment. How foolish, then, for man to let his riches stand between him and eternal life.

## CHURCH WORK AND SERVICES

### Sunday Evening Study Courses for Use in the Children's Division

By Bertha Constance Woodward

In many local churches there is need for a Sunday evening study course for children. Either the Religio is still functioning, or there is an early Sunday evening study period under the direction of the church school officers.

Since there is no quarterly being published at present for use at this period, the following materials are being recommended:

*For Use with the Kindergarten Class:*

"Through Nature to God," by Tessie Smith (quarterly for one year).

*Mr. Saucy at the Zoo*, by Marcella Schenck. Price, \$1.

*Sleepy Hour Stories*, Ethel I. Skank. Price, 75 cents.

*More Mother Stories*, by Maud Lindsay. Price, \$1.50.

*In the Child World*, by Emilie Poulsson. Price, \$2.50.

*For Use with the Primary Class:*

*Standard Bible Story Reader*, by Lillie A. Faris. Book I, price, 80 cents. Books II and III, price, 90 cents.

*Sadie and Her Pets*. Price, 75 cents.

*First Primary Book in Religion*, by Colson. Price, \$1.40.

*Second Primary Book in Religion*, by Colson. Price, \$1.50.

*For Use with the Junior Class:*

Junior Religio Quarterly. These are quarterlies published before the Religio was dispensed with, but they contain valuable material which never grows old. These quarterlies may be used for two years in the following order:

First Year:

July, August, September, 1926, "Interesting Men and Women of Modern Times," Ethel Brooner.

October, November, December, 1926, "A Study of Modern Heroes and Heroines," Bertha Constance.

January, February, March, 1927, "Character Building Stories used in a Project of Zion Building," Constance.

April, May, June, 1927, "Character Building Stories used in a Project of Zion Building," Constance.

Second Year:

July, August, September, 1927, "The Book of Mormon Story," Marcella Schenck.

October, November, December, 1927, "The Book of Mormon Story," Marcella Schenck.

January, February, March, 1928, "The Book of Mormon Story," Marcella Schenck.

April, May, June, 1928, "The Book of Mormon Story," Marcella Schenck.

Third Year:

*The Story of Grenfell of Labrador*, Wallace. Price, \$1.75.

There are numerous good books that might be used which are not listed here. We have endeavored to recommend as many of our own church publications as is possible. If other books are used, they should be chosen with care, for their content should stimulate children to live in harmony with the ideals of our church.

In local situations where it is necessary to provide only one class for the entire children's group, select the book or quar-

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Cadillac, Michigan

The church here rejoices in missionary accomplishment. In numbers attending we have passed all previous records, there being present on one night 441 persons. Because all could not crowd inside the building, 109 returned home. The remainder filled the church to overflowing. Elder Ernest N. Burt, of Onaway, assisted by Harry Briggs, Brother Scott, and others, conducted the series. If a larger building had been available, we believe we could have had fifteen hundred people to hear our message. This filling of the building to the doors was the fulfillment of a prophecy given here a year ago.

This missionary campaign was worked out through the suggestion and effort of Brother Burt. Two contests were held. Captains were selected who chose their helpers. The first contest closed with fine increase in attendance, and the second by choice of the captains because no room was available for all already coming. A social event followed each contest, the losing side furnishing much of the entertainment. A large number of nonmembers participated in the campaign.

We are fortunate to have a man of Brother Burt's capabilities, one who brings people together to work toward a specific end. He has during these services demonstrated the fact that he has studied to show himself approved, "a workman who needeth not to be ashamed."

Services were held in the homes of the Saints during the first week and in two different parts of the city, but the number in attendance warranted a special effort at the church, and services have now been conducted there four weeks. It is expected that the meetings will continue another week or two.

Since coming to help us, Brother Burt has baptized five persons and completed two family circles. Several children of

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terly from the above list which will be best for the greater number of children.

Both the quarterlies and the books may be ordered from the Herald Publishing House.

## Additional Junior Stewardship Recognition

The following names have recently been added to the list of Juniors to receive special recognition from the Presiding Bishop, as published in the *Herald* of February 11:

Merle H. Swoffer, Croswell, Michigan.  
 Bruce William C. Swoffer, Croswell, Michigan.  
 Eleanor M. Swoffer, Croswell, Michigan.  
 William Sheldon, Croswell, Michigan.  
 Mildred Sheldon, Croswell, Michigan.  
 Earnest King, Croswell, Michigan.  
 Arthur Wellman, Croswell, Michigan.  
 Marie R. Anderson, Albion, Wyoming.  
 Jean McCormick, Albion, Wyoming.  
 Emily McCormick, Albion, Wyoming.  
 Nadine Brettel, Kimball, Nebraska.  
 Joy Brettel, Kimball, Nebraska.

### *Certification in January*

The name of Mrs. Keo M. Robinson, San Antonio, Texas, was omitted from the published list of those who received certificates in Religious Education and Leadership up to January, 1931. Mrs. Robinson received a second-grade certificate.

C. B. W.

nonmembers have been blessed by Brothers Burt and Joseph Scott, pastor. And how the prospect list has grown!

Credit is due Clyde Price, musical director, for the way he has conducted musical activities during the meetings. Eunice Slusser has played the piano almost entirely throughout the services, and her work has been a splendid contribution toward the success of the meetings. Soloists and friends who helped in musical lines are remembered with appreciation.

Recently a new sign was placed above the main entrance of the church, and now that our services are regularly advertised in the local paper, we feel that publicity work is well cared for. The special meetings are given generous notice in the *Cadillac Evening News*.

Brother and Sister Price announce the arrival of a son, Duane Keith.

We pray that within the heart of each Saint is the faith and courage which led the poet to say,

"Go on in faith, ye Saints, go on,  
 Fear not, the cause is good."

## Spring River Young People's Convention

The young people's convention, held February 22 to March 1, at Webb City, Missouri, was a new thing for this district. Elder John F. Sheehy, of Independence, was the speaker the first five nights. His Sunday night sermon, "*Playing Second Fiddle*," brought to the young people a message they will not forget. All of Brother Sheehy's sermons were appreciated, and it was regretted that he could not remain over the week-end. Elders F. M. McDowell and E. E. Closson came from Independence Friday afternoon and were here over Sunday.

One hundred and thirteen young people sat down to a banquet on Friday evening, District President Frank McDonald acting as toastmaster, and Miss Mary Hobart, of Webb City, in charge of the "pep" singing. Toasts were given by Albert Cobb, Webb City; E. E. Closson, of Independence; Eva English, of Joplin, and President F. M. McDowell.

Last November 23 a group of young people attending the Spring River District Conference at Joplin, met at the home of District President McDonald to spend a social hour. The suggestion was made that the young people hold a series of meetings, planned, financed, and conducted by themselves. An executive committee was appointed, composed of members from Carthage, Joplin, and Webb City. This committee had full charge and appointed other committees to carry out the details.

Saturday's all-day services were attended by many young people from over the district, and included a prayer meeting, class work, friendship hour, recreation, and an illustrated lecture by Brother McDowell on "*I Have Seen Jesus*."

President McDowell was in charge of the largely attended Sunday morning service of sacrament. He was assisted by the priesthood of various branches. "*Consecration*" was the theme, and many of the young answered the call to consecrate their lives to the work of Christ. It was a wonderful meeting. "*The Challenge of the Church to the Youth*" was a stirring appeal voiced by Brother McDowell.

At three o'clock in the afternoon Brother Closson conducted a class, following which the organization of the district was perfected: President, Albert Cobb, Webb City; vice president, Frank Shank, Carthage; secretary, Clara Hobbs, Carthage; treasurer, Marguerite Sheppard, Joplin;



and recreation and social sponsor, Elsworth Gilbert, Pittsburg, Kansas. The district president pledged Brother McDowell the services of the young people in the work of the church; and the new president, Albert Cobb, was much pleased to have representatives from Independence and Pittsburg, Kansas, come to him after the organization and offer their services whenever needed.

"I Would See Jesus" was the sermon by Brother McDowell, which closed with a challenge to youth to action. The church was packed. The young people are awake; they have accepted the challenge made by the church. They will go forward.

The young people of Spring River District are grateful for the help and inspiration of "Uncle John," "Gene," and "Big Brother Mac."

### Centralia (Washington) Dramatic Society

"No Account David," a three-act play written by Lillian Mortimer, was presented at the Liberty Theater two nights by the Centralia Church Dramatic Society, and proved a huge success. The returns of over three hundred dollars were given to the Centralia Welfare Committee for the unemployed.

A little over a year ago the young people's group of Centralia Branch, under the direction of Sister Jessie Ward and Mr. Milton Jastrom, organized a church dramatic society. This group has developed to such an extent that fifty per cent of its membership personnel is nonmember. Due to the success of the play just given, another is being rehearsed and will be presented in the near future.

### Saginaw, Michigan

"After I heard him the first time I could not stay away," some said of Elder Arthur Oakman, who has been holding missionary meetings in Saginaw the past few weeks. His sermons were an inspiration to all, and he closed each service with a song which added the finishing. He has now gone to Beaverton.

Eight were baptized, the Saints being permitted the use of the Y. M. C. A. swimming pool for the ordinance.

Elder Oakman did much good around the firesides of our homes and in musical as well as spiritual lines.

The branch is now working under the church school program, and problem meetings each month help us to check up the results obtained. Regardless of the financial conditions in this city, Saginaw Branch is forging ahead.

### Oakland, California

*From The Oakland Bulletin*

The last February number of the *Bulletin* was devoted to the dedication of the new organ in our church. It contained a description of the instrument and the order of the service in detail. The organ recital that Sunday evening was well attended, and the organ, under the touch of Mr. Herman C. Hiller, of Oakland, was all we had hoped for. The soloists did excellently. This was indeed a service of praise.

Congratulations go to Miss Maxine Ashley, who lately won first prize for her essay, "The Development of the Port of Oakland." This was read before twelve hundred guests at the Scottish Rite Temple, February 10, Harbor Day. The Sunday *Tribune* reported the event and printed a good picture of Miss Ashley.

On a recent evening Sister Decota presented her "Thespians" in a vaudeville performance that was highly successful. A crowd attended and gave hearty response to the numbers offered. The scenery was contributed to the church

by Sister Decota and members of the young people's class.

Mabel Patricia, youngest daughter of Sister Mavel Canning, passed away following a short illness February 16. The funeral was conducted at Grant D. Miller's Parlors, and interment was at Evergreen Cemetery. Pastor Rushton officiated.

Beginning March 29 we plan to hold a week of special services to conclude Easter Sunday.

### Bremerton, Washington

Elder and Sister Richard Baldwin arrived here early in the year and started a series of meetings. The first week Brother Baldwin preached to the Saints in a way much appreciated, bringing spiritual strength to all. Attendance during the second week was good, attention being given to missionary effort. These two workers helped us initiate the program of the church school, which, under the capable hands of Sister Cora Jones, is moving along. The children are eager to take part in our programs, and all are much interested.

Nearly all workers of the branch attended the institute in Seattle January 30 and 31 and February 1. Sister Jones and Brother Day were in Sister McDole's class on "You Can Learn to Teach"; Sisters Richard and Lundeen attended Sister Baldwin's class in "Handcraft." Since the institute, Brother Day has a class in teacher training, assisted by Sister Jones. The group meets from 6 to 7 o'clock each Sunday evening.

The Harmony Club, composed of women of the branch and their friends, meets twice monthly. At each meeting more nonmembers are present than the one before. Sister Richard, assisted by Sister Lundeen, teaches handcraft for an hour. The rest of the afternoon is occupied with a short business meeting, a program, and a social time.

Brother Baldwin was called here from Puyallup early in February, where he was holding meetings, to preach the funeral sermon of our aged Sister Molly Richmond. Though this sister was unable to attend services often, she was an inspiration to those who sought her in her home.

A party was sponsored by Sister Bernice Richard, superintendent of the young people's division, February 20, for all the young men and women of the branch.

Brother Lundeen, superintendent of the adult division, and Sister Day, assistant, are sponsoring a Saint Patrick's Day party.

### Brentwood (Missouri) Branch

Much sickness has been in this branch of late. During February three babies were taken from our midst, and three families have been bereaved.

March 10 and 12 Brother W. O. Hand, of Kansas City, was present to give illustrated lectures on scenes from church history.

In the early part of February a play, "The Closing Day at Beanville School," was given, but because of weather conditions, attendance was not as large as had been expected. Sister Beatrice Hill directed the play, the cast being largely composed of girls of her class.

Some of our members, when they visit Saint Louis Branch, think how profitable a thing it would be if ways and means were had to present our message over the radio. Surely there is much to be done in this great city, and it offers promise of a strong branch.

We, too, have felt the business depression, some of our members being out of work. Nevertheless, we are hopeful of economic improvement.

For some time we have dreamed of the work of a missionary in this branch, but now, it occurs to us, that the general church, because of its present economic situation, can not afford to send us a helper. Missionary responsibility, therefore, falls on local members.

## Independence

### Stone Church

Pastor John F. Sheehy was the speaker at the eleven o'clock service Sunday morning, his theme being, "If thou lovest me, thou shalt serve me." Love and service for God are expressed in the things that we do for others, Elder Sheehy said.

The Stone Church Choir, directed by Evan A. Fry, sang two anthems: "More Love to Thee, O Christ," by Speaks; and "The Woods and Every Sweet-smelling Tree," by West. Lilly Belle Allen, soprano, and J. Glenn Fairbanks, tenor, were soloists.

"Houses of God" was the title of an illustrated lecture given to the junior young people Sunday morning by Elder C. Ed. Miller who showed an excellent collection of temples and places of worship the world over from the tabernacle in the time of Moses to our own temple at Kirtland. The pastor was assisted by Elder C. B. Woodstock.

Elder Hubert Case spoke to the evening congregation on Bible proofs of the coming forth of the *Book of Mormon*. Two pleasing solos were sung by George Anway, tenor, now director of the Central Kansas City Church Choir.

No group of musicians in Independence is more active in church and community service than the Auditorium Orchestra, led by Orlando Nace. Last week was especially busy. On Sunday night, March 8, they gave at our church in Sugar Creek, Missouri, an hour concert preceding the sermon, contributing much in a musical way to the choir organization movement there. The following evening an organized class of North Kansas City Branch sponsored the orchestra in a program at the North Kansas City High School. The family banquet at the Auditorium Tuesday evening had as musical entertainers the Auditorium Orchestra. Thursday night found musicians and their instruments stowed in cars and on the road to Lexington, Missouri, where music was furnished for a play. It has taken hours of practice on the part of every member of the orchestra, and much forethought on the part of the untiring conductor to prepare the group to present a musical setting for so great a variety of programs.

Five hundred guests helped to make the family dinner last Tuesday evening one of the biggest banquets ever served in the Auditorium by the Laurel Club. Fathers, mothers, children, they came in groups small and large, happy to meet their friends, to hear the excellent program, and to eat the good food. Officers in charge thought it wise this year to combine the annual father and son and mother and daughter banquets, making one big event in the life of the community.

Recent meetings of the White Masque Players, the young people's Sunday afternoon group at the Auditorium, organized classes, units of the Parent Teacher Associations of Independence, the Stone Church Choir, the Wahdemna Choral Club, and other organizations have entertained and edified the Saints.

### Second Church

Miss Jennie Willis and John Davis were married March 11. The bride is an active worker at Second Church, and Mr. Davis is also a member of the congregation. Although the wedding was not generally announced, many were present at the weekly prayer service of Group 15 to witness the ceremony. Brother Fields officiated.

Sister Rose Hart was recently married to Mr. Sheak.

A series of illustrated lectures on *Book of Mormon* subjects by Elder C. Ed. Miller, attracts a large crowd of members and friends each Sunday evening. Last Sunday night he presented the third of his series.

Morning speakers on Sunday in the last two weeks have been Elders John F. Sheehy and J. M. Robinson. Last Sunday morning there was music by a quartet of young people from Walnut Park.

### Walnut Park

"What are we going to do with Jesus who is called Christ?" was the text taken by Elder H. Lyman Smith Sunday forenoon, March 15. A valuable missionary sermon on the Restoration was presented. A baby blessed at this service was Tessie Willowdean, daughter of Brother and Sister Carl Thomas, blessed by George F. Bullard and S. C. Smith.

In the evening Bishop A. Carmichael preached on organization of stewardships, and was invited back to continue on this subject the evening of March 22.

The juniors at 11 o'clock, supervised by Sister E. E. Moorman, enjoyed a program arranged by one of the Girl Scouts, Grace Willoughby, who had secured a popular story-teller from outside the district, Sister Ruth Cool. Marie Mose will secure numbers for the program for next Sunday. The supervisors are finding a variety of ways of putting these young people to work, thus relieving the older, busier workers.

At 6 o'clock Alden Russell, widely known as Ted Malone, radio announcer, talked to the class in the main auditorium on "Working in Radio as a Profession." Miss Myrtle Weber concluded her twenty-night course in "Methods." Walnut Park teachers feel sincerely indebted to Miss Weber for her devotion in so thoroughly preparing and presenting this interesting and practical series of lessons.

Beginning next Sunday at 6 o'clock Elder John F. Sheehy will give a ten-night course of instruction on "Church History and the Doctrine and Covenants," to which the whole congregation is invited. This also is a credit course for teachers who attend regularly.

Following the class hour March 22 there will be a half hour's concert by the Independence Chamber of Commerce Glee Club, beginning at 7 o'clock.

### Englewood

President F. M. McDowell's theme thought Sunday morning was, "See, I have set an open door before you which no man can shut. Even though you have been weak, yet you have not denied my name." That there is a challenge for each of us he brought out by developing the statement, "The resources of God are promised to those who undertake the program of God." Our responsibility is to act. Our work is to build Zion the beautiful.

Englewood Saints have much for which to be thankful. There is a willingness on the part of many to do their share. Our big problem now is the need for a larger church building so that we can expand.

The Wednesday social service is becoming a great interest factor. Families bring their baskets at 6.30, and supper is followed by the social service.

Under their group leaders the women are busy.

### Spring Branch

The garden committee for the Harvest Festival is busy with spring seeding plans.

Splendid sermons were delivered Sunday by Bishop B. J. Scott and Elder J. R. Lentell. Sister Corrinne French was present and sang a beautiful solo.

Among our sick there is improvement. Our aged Sister McClain was present Sunday for the first time in several months. The little daughter of Brother and Sister Ammon Essig is still confined to her home.

## A Correction

An error which *Herald* editors are happy to correct, occurs in Centralia, Illinois, news, page 230, *Saints' Herald*, in the first sentence of the first paragraph. There we are informed that a four-week meeting had just closed in which four candidates were baptized. The number baptized was *fourteen*. Saints of this city are happy to have this large addition to their membership.

## Saskatoon, Saskatchewan

A wonderful winter, no snow or severe weather, but bright, sunny days, has favored church undertakings in this region. Elder and Sister Ward L. Christy left by car February 27 to visit the Saints in the Glenellen District known as Daisy Hill Branch, where they gave what they called a "rapid fire chautauqua." They report an excellent time of entertainment, the creation of special interest, and good attendance.

District President E. L. Bowerman, of Shellbrook, took Brother Christy's place at Saskatoon. The sacramental service in the morning was marked by a spiritual atmosphere, and Brother Bowerman in his testimony exhorted the young people, and older ones, too, to come closer to God. In his evening sermon he stressed the fact that any attempt to improve the present social order must have as a basis of operation the gospel.

The gospel work in this far northern point is progressing under Pastor Ward L. Christy, and Sister Christy is director of the religious education movement. Classes are meeting each Sunday morning and Friday evening.

Our radio services continue each Sunday over Station C J H S or C F Q C at 1:30 p. m. Brother Christy's sermons and music by the choir are appreciated by many not of the church.

Sister C. E. Diggle has been seriously ill since the latter part of December. She is an efficient and willing worker and holds several offices in the branch. She has spent a number of weeks in the hospital with what physicians think is a nervous breakdown. However, she is now beginning to improve, and the Saints are praying that she will soon be well again.

The Christmas pageant, directed by Sister Christy, presented scenes of the birth of the Savior in an almost perfect setting of music, dramatization, and costumes. Friends who are not members of the church but assist with radio music and other programs, gave assistance. Four days later came the children's program and Christmas tree.

## All Are Called to Sacrifice

Ladysmith, Wisconsin, March 13.—From week to week we have been noting in the *Herald* the serious position of the church. It is grievous to see this condition, and so I want to add my mite to the pleas of abler pens than mine, calling all the Saints over the world to rally to the cause of the Master.

Must we have our missionaries taken from the fields? Let us sacrifice to the last ounce of our ability rather than suffer men, whom the church sorely needs if it is to go forward, to be removed from the field. The Presidency would not put men in the field unless they were needed, so let us help in order that those who have already been released from active missionary service can soon be put back in the territories needing them.

In the World War we as a nation did without many things we liked that our country might win. Can we who have so many times declared our love for the church do less when we face so grave a problem?

There are many who do not now have the means to help a great deal, possibly any for a time, but there are enough who can help, at least a little, so that we can take the gospel to the world.

Here are some of the ways we can save and be able to give more to the cause of Christ. We can do without a cake or a pie sometimes and put the price of it away to send to the Bishop. We can forego candy, gum, and shows, saving our pennies and nickels that they may help. The women can alter last year's gowns and save the price of new ones. I am sure we can find enough who love the church to do this.

Let us *all* look about to find where we can sacrifice some

things that are not absolutely necessary to our lives, that the work of the Lord need not stand still.

In these last days every reaper is needed in the harvest field of souls. Let all local men work also to assist in the gathering of the sheaves of the kingdom, but if we keep our missionaries we can do more. I intend to save all I can, and pray that we may rally to the standard.

We have a large family and can not do as much as we would like, but certainly we will do all we possibly can. We see our missionary only twice or three times a year, and life would be a wilderness here without his visits. Of course we may not lose our missionary; we sincerely hope not, but if we need our Brother Shakespeare, so do all others need their missionaries. Let us help them at any cost.

DORA STEEDE.

## Rock Island Conference

A good increase in attendance, interest, unity, and spiritual development throughout the district, and nine baptisms since January were items in the report of District President E. R. Davis to the district conference which met at Rock Island Church February 28 and March 1. Four teacher-training accredited classes have been organized since November, and more are anticipated. During the past four months Brother Davis has labored in ten branches.

Visitors were present from many branches, and almost a full corps of district officers helped to make the conference a success. Apostle D. T. Williams, of Lamoni, Iowa, arrived Saturday evening and delivered some powerful sermons.

The Tri-Cities presented a varied program on Friday evening. There were readings, hymns, instrumental and vocal solos, numbers by the Moline Male Quintet, and the Gray family orchestra from Davenport. Then three Davenport girls presented a one-act play.

An inspirational prayer service and round table discussion were held Saturday morning. Topics considered were the envelope system, general finances, and problems of local concern. Organization in all lines of work was stressed.

The business session opened in charge of the district presidency. From the report of the district treasurer and bishop's agent the following items were gleaned: Received in tithes and offerings for the months from January to October, inclusive, a little more than \$2,600; for district fund, \$144.68; including the \$150 loan made to Galesburg Branch, district expenditures total \$273.52; balance on hand February 28, 1931, \$425.05. The district publicity agent made a verbal report of his activities, and urged that those who wish to take advantage of the dollar rates on the new hymnbook be sure to have their orders in by April 1. Of the one hundred and five members of the district priesthood, fifty-four have made their annual report.

Apostle D. T. Williams preached his first sermon Saturday evening to a large congregation. Choosing his text from Deuteronomy 2:3, "Ye have compassed this mountain long enough: turn you northward," he made the application to modern Israel also seeking the promised land but tarrying too long at the mountains of difficulty. The task of establishing Zion is a challenge to all the courage, strength, and endurance we possess plus the vision and dauntless faith of Columbus, who cried "Sail on!" when all seemed lost.

The Sunday morning church school was conducted after the usual order, D. T. Williams addressing the young people and E. R. Davis the men's class. A spiritual experience of sacrament and the renewal of our covenant followed.

In the afternoon Brother Williams described in detail the action of the late Joint Council and the distressing conditions which made it necessary to withdraw so many of our missionary force from their fields of labor and to discontinue certain departments of the church. We mentally resolve that nothing we can do shall be left undone to relieve this situa-

tion and to reinstate our church in its former place and make the upward move secure.

The conference approved the recommendation that L. A. White be ordained to the office of elder. Elders D. T. Williams and E. R. Davis performed this rite during the sacramental service, at which time Lon Mercer was also ordained under the hands of L. W. Stiegel and Edward Jones to the office of deacon. Both of these men have performed creditable work, and will serve the Master with faithfulness.

"God's Responsibility to Us and God's Response to Us" was the theme presented by Brother Williams at the closing conference service. Then the visitors departed feeling appreciative of all those who helped to make the conference enjoyable: Brother Davis whose plans and supervision made it possible and practicable; Sister Holmes, in charge of the music; the Rock Island Women's Department which served the meals; the Saints who entertained the visitors in their homes; the Moline Choir which furnished anthems; and all who contributed to the programs. Especially do we appreciate the contribution of service of Brother Williams.

## Denver, Colorado

Eastern Colorado District held its semiannual conference in Denver February 21 and 22, bringing many visitors from all over the district. A priesthood institute was held February 20 and 21 in connection with the conference by Elders E. B. Hull, H. E. Winegar, and Glaude A. Smith. On Sunday afternoon ten people were baptized, three of whom are now members of Denver Branch: Fredna Marie Briggs, Clark M. Davis, and William F. Warner.

Denver Saints have been saddened by the death of Brother Thomas O. McCaslin March 5, after an illness of more than a year. The funeral was held March 9 in charge of Pastor Glaude A. Smith. Brother McCaslin was born April 24, 1883, at Donnellson, Illinois, and united with the church in Denver in 1917. He leaves to mourn, his wife, Phoebe McCaslin, and daughter, Fern.

The Young People's Drama Club is rehearsing a play to be given March 31. The combined choirs are preparing a cantata for Easter Sunday. E. W. Fishburn is directing them. Sister Myrtle Smith is directing the young Thespians.

District President E. B. Hull, Missionary H. E. Winegar, and Apostle E. J. Gleazer spent a few days here early in March and were present March 8. Brother Gleazer gave two good sermons.

Group No. 1 of the adult division held a social for the branch March 5. A short play, "The Wrong Baby," was given by the members of this group.

## San Antonio, Texas

*First Branch, Rockwood Court and South Cherry Streets*

Elder George H. Wixom has just closed a profitable two-week series of meetings in this branch. Throughout the meetings the speaker was blessed with a degree of the Spirit. In spite of unfavorable weather conditions and flu, attendance increased until the closing night. We are thankful that Brother Wixom has been in our midst, for he did much to revive the ambitions of the members, as well as to convince nonmembers of the truth of the gospel.

The Southwestern Texas district conference convened February 22 with Second San Antonio Branch, with good attendance and spirit. R. E. Miller tendered his resignation as district president, and E. L. Henson was unanimously chosen to fill his unexpired term; J. A. Robinson also tendered his resignation as director of religious education, and this office was unanimously given to Sister Flossie Waite. While we regret that circumstances compelled these brothers to retire from district activities, we think those who have been chosen

to fill the vacancies are with the cooperation of the members capable of carrying on the work.

An illustrated lecture by J. A. Robinson, on the growth of the Auditorium at Independence, deeply interested the members. The scenes of construction in the various stages made us grateful that we have been able to erect a building adequate to meet the needs of the growing conference crowds.

Under the new church school program the women are starting study work. They use *The Seven Laws of Teaching* by Gregory. They have named their organization the Bluebonnet Club. The bluebonnet is our state flower. Sister Elinor Priebe is president, and Sister Evva Richardson secretary and treasurer.

A visit from Apostle J. A. Gillen is expected in the near future.

## Mallard, Iowa

It was our pleasure not long ago to hear a nonmember who had been attending our services say that she had enjoyed the services and thought the Saints a sincere people. This was Mrs. J. A. Carmichael, of Primghar, Iowa, who visited at the home of Brother and Sister Carmichael a couple of weeks.

Under the new program of the church school this branch progresses. All meetings are helpful, and visitors from other cities are often with us. Our young people, busy with school activities, are not always permitted to be present at the mid-week meeting, but they are found at the church on Sunday morning. Our interest is theirs, and we enjoy working together.

## Detroit, Michigan

*From Detroit's Beacon Light*

A complete missionary survey of the city is being made. A. E. Boos, Leo Willsie, Fred Miller, and Floyd A. Moore have driven with Hubert Case, city missionary, to visit many homes, and local priesthood are doing splendid work. One half day's drive recently resulted in the location of twenty-two prospects for church membership.

The missions are doing well. Roseville has been active. Brightmoor is doing well, and a new mission is now open at 306 State Fair Avenue in charge of Brothers Leland and Bartholomew. About two hundred Saints and nonmembers are interested in this recent opening.

A general check of the work being done in the various congregations in Detroit—First Church, East Side, River Rouge, Wyandotte, Roseville, Brightmoor, and the new mission—shows that the priesthood and teachers and officers are stressing home influence, prayer, faith, music, and education as elements in the cultivation of sound characters. Local men are active in preaching the gospel to Saints and friends.

The Board of Stewards pridefully calls attention to the fact that the Women's Department has in the past year given to the mortgage fund account a sum of more than fourteen hundred and one dollars. Diligently the women have worked to add to their fund for this purpose, and the branch is grateful.

Throughout the city the junior church movement is achieving good results. Musical development is encouraged in our young people and children. The members are friendly and often meet in social functions. Though there has been considerable illness during the winter, the members are ob-servant of the hours of worship.

The city Patroness Society spent February 2 and 3 at the church, sewing for the Independence Sanitarium. A business meeting bore fruit in the decision to have a Bunco Party to raise money for the society. The women are also planning to give a play.

## Edmonton, Alberta

Our long-expected district president, Elder E. E. Eliason, has at last arrived after much negotiation with the Canadian immigration authorities. If all the immigrants Canada admits are of the caliber of Brother Eliason, this will be a fortunate country.

The evening of February 22 Brother Eliason spoke to a house crowded with a record attendance. Many drove in to Sunday school and service that day as far as sixty miles. Members were present from Westlock, Pibroch, Bon Accord, and other points.

Already Brother Eliason has won the hearts of the members. He has gone to Ribstone, Michigan, Branch, and other points needing his help, but expects soon to return to Edmonton.

Attendance at recent services has grown, and the new interest shown is encouraging. Our debts are all paid, and branch finances are on a good footing.

A splendid sacramental hour was experienced March 1, everyone being spiritually blessed.

It is our prayer that the good work will continue everywhere, and that the honest-hearted will open their souls to the light of truth.

## Minot, North Dakota

A charter member and faithful Saint of this branch has been called away by death, Sister Maude McElwain, wife of Pastor Warren McElwain. The call came to Sister McElwain at her home in Lansford, March 3, after an illness of two months. The funeral was held from the Lansford Methodist Church, Elder Charles J. Smith, of Sioux City, Iowa, in charge, assisted by the Reverend C. Keplar. The service was one of deep sadness at the passing of one who for thirty years had been a resident of the branch and who was active in the cause of her Lord. Her unswerving faith, high ideals, and Christian life in the community where she lived and reared a family of three sons and one daughter, have demonstrated and will continue to demonstrate what it means to be a Latter Day Saint. The family has the sympathy of many friends.

Winter here has been marvelous, and good health has been the rule. Regular church services have continued.

District President Charles J. Smith has made us several visits, the most recent being March 8, at which time he delivered a sermon to the members which commanded the close attention of everyone. He spoke of tithing and the redemption and building of Zion. This branch wishes to continue in service to the Lord and live nearer his ideals.

## Ottumwa, Iowa

### Fourth and Washington Streets

March 12.—Sermons of two visiting members of the ministry helped this congregation in the month of February, Apostle D. T. Williams, and Elder Stephen Robinson, of Des Moines. Illness prevented the pastor from carrying out his full schedule of pulpit work during this month, and a number of his congregation also suffered from the flu.

The women's club has had a busy month. From their activities the women raised eighty dollars.

Attendance at services has been good. The number attending the midweek prayer services has grown, and a fine spirit is felt.

The adult division of the church school sponsored a surprise birthday party February 12 for Sister Richards, a member of the women's club.

The Women's Relief Corps presented the branch a silk American Flag the morning of February 22. Sister A. G. Erksine, chairman of the organization, made the presentation, and the pastor accepted. This patriotic service was well attended, there being special music and a sermon by the pastor.

## Kansas City Stake

### Central Church

Sunday was a lovely day, even though there was a cold, biting March wind, and at the call of the church school bell the major part of the attendance was on time. Sister John Isaacks sang a solo, "The Good Shepherd," by Van de Water.

At the service period the choir, under the direction of George Anway, sang the anthem, "God So Loved the World," by Stainer. Elder Cyril E. Wight was the speaker of the hour.

President F. M. McDowell occupied the pulpit at the evening service, giving an illustrated lecture on the theme, "I Have Seen Jesus," speaking particularly on "Jesus in the Art and Architecture of Europe." These lectures will continue throughout a period of several Sunday evenings. Special music was by the octet chorus.

Despite the handicap caused by the depression that has swept the country, Central people are working vigorously on their church debt. The Business Women's Club is sponsoring a playlet to be presented by the Graceland Players on April 3, the proceeds of which will go to the building fund. They are also taking orders for hosiery, salted peanuts, and engaging in various activities in an effort to be of some assistance in liquidating the indebtedness.

On Thursday evening a large number of the membership of Central gathered at the Armory, at Thirty-seventh and Main, to witness the basketball game between Central and Fourth Kansas City. There was some fine work by both teams. The final score was 43 to 29 in favor of Central team. This was a challenge game, Fourth Kansas City having defeated Central in the series. Final score for the Central team is the loss of one game to Graceland. All other games they played they won. Brother William Ely, coach and manager, has given untiringly of his effort and time to bring the team to a high standard of efficiency.

The choir is working on the cantata, "Olivet to Calvary," to be rendered on Easter Sunday evening.

George Mesley, who has been confined to the Sanitarium for the past week, is reported to be improved. Sister St. John, who is confined at the Saint Joseph Hospital, expects to be able to return to her home sometime during the week. Sister Fred Gerber, who has been ill for several weeks, was able to attend service yesterday; also Brother Fred Wamsly, who suffered a severe injury from an automobile accident.

A representative group of the stake priesthood gave attention to the fourth chapter of Cope's *Religious Education in the Home*, at the regular monthly meeting of the ministry. Practical application of the lesson was made by Elder C. E. Wight, the instructor, to the stake family on loyalty. The meeting was held in the Plus Ultra room at Central Church.

### Argentine Church

Elder G. T. Richards preached his farewell sermon in Kansas City Stake last Sunday evening at our church, using as his theme the song, "I Would Be True." Brother Richards has been transferred to other fields, and will go first to Ottumwa, Iowa, then to Far West Stake. His companion in the stake work, Elder Harry H. Sevy, has been released. Both changes were made necessary by the retrenchment program of the general church.

On Sunday morning local problems formed the basis of the sermon by Pastor Roy E. Brown.

### Gladstone Church

A play by the young people, "The Hour Glass," February 15, was followed by a sermon by Elder H. J. Bootman, from Malvern Hill. This play was given in the contest at Central Church February 23.

The O. B. K's had Bishop C. A. Skinner and Stake Director of Religious Education George Mesley as speakers March 1.

The women met at the home of Sister A. R. Moore March 5 and discussed plans for the year's work. The next meeting

will be held at the home of Sister L. C. Connelly March 19.

Attendance on March 8 was smaller than usual, due to the heavy snowstorm.

#### Quindaro Church

Through the cottage meetings conducted on Friday afternoon by the stake missionaries, Brothers Richards and Sevy, several nonmembers have become interested in the gospel. Brother Levi Gamet has consented to speak at these services.

Pre-Easter services will be held at the church from March 29 to April 5 at 7.45 each evening.

Recent visiting speakers have been Elder C. B. Woodstock and Bishop C. A. Skinner. Local men occupying the morning hour have been Edward Baker, Charles Scriviner, Albert Hallier.

Attendance at the March sacramental service was unusually good. Many were the expressions of gratitude for the gospel, and a marked degree of the Spirit was present. The Saints were admonished to be diligent and to love one another. The infant daughter of Sister Edith and Mr. Frank Munden was blessed by Elders Emmet Palmer and H. A. Higgins, and given the name Lurella Mae.

The prayers of the members are asked in behalf of Leonard Hawkins and Marie Meiers. Both are critically ill.

## Death of Sister Elvina Richmond

Papeete, Tahiti, March 2.—Saints in America who knew Sister Elvina Richmond during her stay in the United States while taking nurse's training in the Independence Sanitarium, and later practicing her profession, will be grieved to learn of her passing from this life. Her death occurred at the Leprosarium at Orofara, Tahiti, a little over a week ago. The body was interred in the cemetery there February 22.

"This is a sad blow for the family," writes Brother R. J. Farthing, "which less than two months before lost the husband and father, Frank F. Richmond. His death occurred December 30.

## Silver Linings

By Mary E. Gillin

Back of every shadow falling  
 There's the sun in skies of blue,  
 Giving clouds their silver lining,  
 Though they may look black to you.

Storm and rain—an untold blessing—  
 Desert sands greet shine alone;  
 Sweeter grows the fruits that nourish,  
 Where both shine and storms are known.

Pain locks arms and walks with Pleasure;  
 Never far apart are they—  
 Had not Love first given you treasure,  
 Waiting Pain outside must stay.

Useful, then, both calm and tempest—  
 Shine and darkness, as they're sent—  
 Never artist painted picture  
 But both light and shade were blent.

PEORIA, ILLINOIS.

# MISCELLANEOUS

### Certificates Mailed Local Officers for Delivery

Hereafter the certificates of blessing and baptism issued by the Department of Statistics will be forwarded to the local branch, stake, or district secretaries for delivery. They will be sent out with the regular monthly branch mail instead of being mailed directly to the parties concerned. This will mean a slight delay in some cases, but on the other hand will enable the branch officers to make contacts where they might not otherwise. Members of the priesthood performing blessings and baptisms are asked to advise the parents and individuals concerned that the certificates will be delivered by the local officers. This rule is effective regarding all reports received in this office after March 1.

THE DEPARTMENT OF STATISTICS,

By C. L. Olson.

### Conference Notices

Wheeling District will hold its annual spring conference with Bellaire Branch April 4 and 5, which takes in Easter Sunday. A special order of business is the passing on the new district by-laws as revised by the committee, and this will be the opening feature at 2.30 Saturday. The rest of the conference will be devoted to educational and entertaining features, including an illustrated lecture Saturday evening and possibly Sunday evening. Sacramental service is expected to be held in the forenoon, and Sunday afternoon will likely be occupied with an institute session with short addresses by prominent workers. Apostle Clyde F. Ellis and L. F. P. Curry of the Presiding Bishopric are booked to be present. Come and learn the problems before the general church.—*Samuel A. Martin, district secretary.*

Central Illinois District will hold a district conference at Taylorville, Illinois, Saturday and Sunday, March 28 and 29. Apostle John Garver is expected to attend.

### Our Departed Ones

JACK.—George Jack was born August 11, 1850. He lived for sixty years in Haynes Township, Michigan. Died March 7, 1931, at his home. Surviving are his aged wife with whom he lived fifty-three years. To this union were born seven children, of whom three sons and two daughters survive, also two sons by a former marriage. He was baptized a member of the church thirty-five years ago, and was a true believer of the gospel. He was a friend to all and will be greatly missed, a generous host to the ministry. Although isolated from church privileges, he kept in close touch with the activities of the church. The funeral service was conducted from the home March 12, 1931, the sermon by Elder Summerfield of Tawas City, Michigan.

BOREN.—May E. Drury was born in Albuquerque, New Mexico, October 4, 1886. She married Will A. Boren June 20, 1911, at San Bernardino, California, and was baptized in the same city by her husband January 1, 1919, and confirmed by Elders Arthur H. Mills and A. E. Jones. She served that branch as clerk and taught in the Sunday school. She was a true Saint, an example of faith, love, and patience. Leaves besides her husband, three daughters: Mazie, Gertrude, and Gracie; one sister, Mrs. Otto Beusch, of Silver Creek, Washington; one niece, May Beusch, and one nephew, O. W. Beusch. The funeral was held at Fissel's Funeral Parlors, Chehalis, Washington. The sermon was by Elder Orville L. Oppelt, pastor of Centralia Branch.

SNIVELY.—Hugh Nephi Snively was born near Pittsfield, Illinois, April 9, 1845. He lived at Keokuk, Iowa, from 1869 until 1882 when he moved to the vicinity of Lamoni, Iowa. The last thirteen years he lived at Burlington, Iowa. Passed away at Lamoni, February 7, 1931, after a critical illness of only a few hours. November, 1870, he married Miss Ellen Wilson, and to them were born five children: Bertha, Charles, George, Myrtle, all of Lamoni; and Olive who died in 1907. He lost his companion by death in 1910, and in 1917 was married to Mrs. Margaret Wright, of Burlington, Iowa, who died September 26, 1930. He was baptized at Montrose, Iowa, in July, 1867, by Elder J. H. Lake; ordained to the office of priest at Keokuk, Iowa, in June, 1869; and to the office of elder at Montrose, in March, 1878. He was a man of strong faith, confident in the final triumph of the church. Is survived by two sons, two daughters, three grandchildren, three brothers, and a number of other relatives. Funeral services were held at the home February 19, Elder W. E. Prall preaching the sermon.



# OFFICIAL

## The Revised Budget

(Continued from page 243.)

From the above figures we have omitted an item of \$20,000 from both 1930 and 1931 lists, representing the amount of real estate given to the church as a tithe or offering. As this form of payment does not constitute usable cash funds, the amount has been excluded from both income and outgo. This also holds true in regard to an item of approximately \$51,000 covering offerings to elders from Saints and friends deducted from the 1930 list of appropriations and not included in 1931. The budget therefore shows what will involve actual cash expense decided upon for the year 1931.

A comparison of the totals for 1930 and 1931 is interesting and illustrates the policy of economy which has been adopted. This will show a total reduction of \$323,000. The actual difference is less than that, as no money was set aside against the retirement and allowance reserves set up in the 1930 budget. Furthermore, it must be borne in mind that the budget once adopted must be put into effect, and, unfortunately for immediate results, this can not be done within a few days. It will be noticed that some departments have been discontinued, and the appropriations of others severely reduced.

What amount is to be available for debt reduction after the budget, as reduced by the Board of Appropriations has been provided for, is of special importance. Last year, the total cash income approximated \$426,000. On the basis of a budget of about \$394,000, this would leave for debts about \$32,000, assuming 1931 income will equal that for last year. This is not enough, and administratively we are endeavoring to reduce the operating expenses to a point well under the budget allowed by the Board of Appropriations, making more money available for debt reduction. We consider it imperative to save money in operating every department, and for example have already achieved results, with Graceland College, the offices of the First Presidency and the Presiding Bishopric, and general salary reductions. The cooperation extended by those concerned has been whole-hearted, because all are most earnest in their desire to attain the end to which we are committed.

The urgency to save for debt payment is strong, for considerable has been carried over from 1930 operations which can be met only as current income or sale of unneeded assets make it possible. To illustrate (and until the balance sheet is ready we can

not vouch for the complete accuracy of the figures), past due 1930 allowances now amount to about \$32,000, and practically no 1931 allowances have so far been paid. In other words, \$33,000 paid on allowances since January 1, 1931, were on 1930 accumulations. Some current debts of other kinds that can not be postponed will require payment, and there are other liabilities such as ministerial obligations previously incurred to be considered. Total interest requirements, listed in the budget, amount to \$80,500. Every cent of that which can be saved by discharging the debt it refers to will be just so much more to use towards the normal work of the church. Emphasis upon reduction of debt from current income is being made above, because the liquidation of unneeded assets for that purpose, necessarily will be slow.

THE PRESIDING BISHOPRIC,  
By L. F. P. CURRY.

A religion which is to be real to men must offer to them a religious interpretation of the activities in which most of their life is spent and of the ends to which their energies are in the main directed. In the Christian view, the good things in secular civilization are God's gifts and are to be received thankfully at his hand. They should call forth our worship. We need today a church that sanctifies the values of secular civilization by lifting them up into worship, a church which seeks to make all genuinely creative activity consciously, what it is unconsciously, an act of worship to God the Father.—  
*J. H. Oldham.*

### YOUNG PEOPLE'S LEADERS!!

When planning your programs and activities for March and the Easter season, don't forget to make use of the materials furnished especially for you in the March issue of *Vision*.

Two articles with suggested program features for banquets and for the Easter service:

"Fun at the Banquet Table"  
and

"If Ye Be Risen with Christ"

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Questions of church administration should be referred to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, The Auditorium, Independence, Missouri. Questions of church finance should be referred to the Presiding Bishopric, of the same address.

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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY

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Volume 78

Independence, Missouri, March 25, 1931

Number 12

## Comments from Letters

Brother Newman Wilson, who has long been on the list of appointees, but who was released recently, in response to our letter of notification writes from Jonesport, Maine:

"I want to assure you, Brother Smith, that as far as my strength and time will permit, I shall continue to serve the church in this branch and district. In the annual town election here today I was chosen to be first selectman of Jonesport. This gives me a small sum of money per year which will help me out. My prayers are for the church and for you personally, that God will bless with light and strength as it shall be needed.

"I shall do all that I possibly can to encourage the Saints to do their full duty along every line of church activity. You can depend on me to do my level best for the church."

Such a response would be expected by all who know the fine, loyal spirit of Brother Wilson. He loves the church.

Brother G. P. Levitt, from the western coast, writes of his first impressions in learning of the reduction of missionary appointments. Of course he was depressed, though he himself was not released; but he makes his readjustment. He writes:

"Brother Smith, I want to assure you that you have my sympathy in these weeks that I feel are a trial to you as you endeavor to make the readjustments that are necessary. You have my confidence, and I pledge you my support, for I sincerely desire that you shall succeed.

"While I feel that I have been carrying on about to the limit of my strength the past years, I feel that I can do a little more in these times that seem to challenge our best."

Those words help, and the spirit to "do a little more in these times" reflects the spirit of true loyalty and devotion to a loved cause.

A business man of known ability and success says:

"I want to go on record formally that I am much pleased to hear of the resolution you have made regarding a number of the financial affairs of the organization. I firmly believe that you are on the

right track, and I hope that you will succeed in putting over your program."

Brother E. J. Gleazer, who has gone out with strong determination to meet the situation with cheerfulness and hard work, writes from Denver:

"Sunday morning I had fine liberty in preaching, and it was well received. In the evening the building was crowded, and I preached as I seldom do. I wish I could repeat elsewhere what I said that night. One of our best members said, 'And yet we ask, "When is the endowment coming?"' The Saints believe we are on the right track, and are optimistic. I am quite happy in my work. All the brethren that I have talked with are behind you in this new program. They will back you to the limit."

More encouraging words, those!

Brother D. T. Williams writes after seeing one of the released men:

"I had a talk with Brother and Sister B—— yesterday concerning the fact of their release from appointment. I want to say that they take it like the good sports they are. Brother B—— said: 'Brother Williams, I wish you to know that I feel that in the work of the church I have found my place in life, and when the time comes that the church feels it can use me again I will hold myself in readiness to answer its call.'"

A fine spirit, that, and quite in consonance with that which has prompted service from an appreciation of divinely imposed responsibilities.

Brother James E. Bishop writes after having had a conversation with one who was for the time unduly depressed, and hence was pessimistic:

"I think the future is purposely hidden from many; and as it unfolds it will try to the limit. Those who stand up will constitute elements to lift the church to a higher level."

Yes, we will be tried. We have been repeatedly so warned. And rightly so; for only a tried people can carry our burdens and do our tasks. But the trying time is onerous, and only divine grace will enable us to pass through.

A business man from the East says:

"I have no desire to add another burden to your ever-increasing mail, but when I read the new financial program in the *Herald* I could not but express my approval. While there came a feeling of sad-

ness, there came also a feeling of security. I have been dealing with business problems in a small way for ten years, and yet it took ten years to learn this one thing, that we can not operate with full success on an anticipated or probable income. For a number of years my main thought was one of expansion; more business and larger tithing, but giving little thought to the length and effect of a prolonged depression. I am thankful for the lesson this depression has taught me."

Another long-time missionary recently released says:

"I have just read our new church policy and can place my hearty approval on it, and will pledge my support to bring about the fulfillment of the entire document.

"My heart is in the gospel and still burns with the old missionary fire of days of the past. The happiest days of my life were spent preaching the gospel, and if God will bless me with health and respectable clothing I'll do all I can to help carry the angel's message to the honest in heart, and put my shoulder under the load that is so heavy for you brethren to carry. May God freely bless you all and give you faith and power of endurance till the goal is reached."

We hand these extracts to *Herald* readers feeling that good will come from these expressions of determined loyalty and faith. The members of the council faced their task with similar spirit, with the good of the church constantly in view.

With an eye single to the glory of God, we shall still move forward.

F. M. S.

### First Things First

This work began in prayer and repentance.

Confess your faults one to another, and pray one for another. . . . The effectual fervent prayer of a righteous man availeth much.—*James 5:16*.

Humble yourselves and continue in prayer unto him.—*Alma 16:28*.

If any of you lack wisdom, let him ask of God.—*James 1:5*.

The title to this editorial is not original with me. Brother Oliver McDowell used it in the *Herald* some time ago. It seems too good a title to pass out of circulation. It is my desire and purpose to make this series of articles affirmative and constructive. To be sure, when we affirm a truth incidentally, all things in conflict with it are denied or negated, but that is not the fault of the affirmation.

The theory that we discover truth by study and investigation leads us forward to new truths, but the associated and even more important theory of Latter Day Saints that God guides us in our search for truth causes us to revere and hold to the ancient

truths long ago revealed. Certain truths have been revealed that are termed fundamental or foundational. It is God's way to build upon a sure foundation. He who abandons such foundation builds on the sand. We should have the "open mind" for new ideas dear to science, but by no means a mind closed to the eternal truths of divine revelation. Rather should we have *retentive* minds, obedient to the commandment, "That which thou hast, hold fast till I come."

What are the things that are first or primary in importance to this church? How did our work have its inception? In the beginning, Joseph Smith was found seeking God in prayer. The commandment, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," is just as vital today and just as primary as it was in 1820. Joseph Smith was not found upon the streets in idle conversation, neither passing from door to door with vagrant rumors. He was found taking himself to God in prayer. Thus this work began. The Lord revealed himself and revealed his Son, making the statement, "This is my Son, hear ye Him." This work had its beginning in prayer and revelation.

Even after this experience, as was quite human, Joseph became careless over a period of time, and then he was found seeking God again, not only in *prayer* but with *repentance*. He did not waste his time attempting to place the blame upon others or running about in the neighborhood finding fault with others and excusing himself. With deep repentance and in humility he went to the Lord in prayer. Thus the church had its beginning. Under that spirit it came forth—the spirit of repentance and of prayer. Those things yet remain among the things that are first.

It is a time now for us to seek the Lord in prayer. It is a time for us to seek him, when necessary, with repentance. If during the prosperous and easy times that have been upon earth we have become careless and indifferent, let us repent. If we have been lifted up in pride or vain ambitions, let us repent. If we have judged each other harshly and have been quarrelsome with, and contemptuous of the brethren, if we have slandered them or misjudged them or been bitter toward them, let us repent. If we have withheld tithes or offerings or service that belonged to the Lord, let us repent. If we have done the things that we should not have done or left undone the things that we should have done, let us repent. If we have divided our allegiance and diverted it in any degree from the church or put anything between us and the commandment, "Seek ye first to build up the kingdom of God," let us repent. If it is necessary so to do that we may

# OFFICIAL

## Appointments for 1931

The following appointments are corrected to date. In most instances they will stand, although a few may be subject to reconsideration.

### *First Presidency*

Frederick M. Smith, President.  
 Elbert A. Smith, Counselor.  
 Floyd M. McDowell, Counselor.

### *Quorum of Twelve*

#### General Missionary Supervisors

J. A. Gillen, in charge of Arkansas, Louisiana, Texas, Mississippi, Alabama, North Carolina, South Carolina, Virginia, Kentucky, Tennessee, and Florida.

J. F. Curtis and M. A. McConley, in charge of California, Oregon, Washington, Nevada, Utah, Idaho, Montana, Arizona, British Columbia, Alberta, Saskatchewan, Manitoba, and Wyoming.

P. M. Hanson, in charge of European Mission.

C. F. Ellis, in charge of Ohio, West Virginia, Western Pennsylvania, Southern Indiana, Chatham and London Districts in Ontario.

R. S. Budd in charge of Eastern Mission, Toronto and Owen Sound Districts in Ontario.

E. J. Gleazer in charge of Colorado, Oklahoma, Kansas, and Nebraska.

F. H. Edwards and J. F. Garver in charge of Missouri, Iowa, Illinois, Minnesota, North Dakota, and South Dakota.

D. T. Williams in charge of Wisconsin, Michigan, and Northern Indiana.

### *Presiding Bishopric*

A. Carmichael, Presiding Bishop.  
 L. F. P. Curry, Counselor.  
 G. L. DeLapp, Counselor.

be prepared to go forth as preachers of the gospel with a new endowment and a greater power, let us repent. Let us not be too big to repent or too busy to pray.

At this time, then, if we are to put first things first, let us seek the Lord in prayer, not necessarily with many words but with sincere words, drawing near to him, not only with our lips but also with our hearts. Let us go in the spirit of repentance, even as Joseph sought the Lord in prayer and with repentance, that the spirit and power of this work may be with us and in us increasingly, to the salvation of the church and the glory of the Lord.

ELBERT A. SMITH.

(To be continued.)

### *Presiding Patriarch*

Frederick A. Smith.

C. B. Woodstock, Director of Religious Education.

S. A. Burgess, Church Historian.

A. B. Phillips, Assistant Church Historian.

Carroll L. Olson, Church Statistician.

Henry C. Smith, Church Architect.

Amos E. Allen, General Church Auditor.

C. Ed. Miller, Graphic Arts Bureau.

A. N. Hoxie, Director of Music.

Doctor A. W. Teel, General Church Physician.

Doctor Charles F. Grabske, Assistant General Church Physician.

I. A. Smith, General Church Secretary.

### *Missionaries and Ministers*

Allen, Amos E., Holden Stake, L. and Bp.

Anderson, P. T., Denmark, M.

Aririma, A. Natua, Society Islands Mission, M.

Bailey, J. W. A., Central Texas, M.

Baldwin, Richard, Portland, Spokane, and Seattle and British Columbia Districts, Pat.

Baker, A. M., Arkansas and Louisiana, M.

Barmore, A. C., Eastern Michigan District, L. and M.

Bath, William, Oklahoma, M.

Becker, J. A., Referred to Presidency and Presiding Bishopric for appointment.

Berve, Amos, Southern Wisconsin, L. and M.

Bevan, F. C., Rock Island District, M.

Booker, N. L., Western Colorado, L. and M.

Bronson, Eli, Southern California, L. and M.

Burnett, Milo, Far West Stake, Bp.

Burt, G. E., Southeastern Mission, M.

Burt, E. N., Western Michigan, M.

Case, Hubert, Central Michigan District, M.

Chase, A. M., Utah District, L. and M.

Christy, Ward L., Northern Saskatchewan, M.

Clark, T. L., Detroit District, L. and M.

Cooper, J. L., Kirtland District, L. and M.

Corbett, A. J., Southern New South Wales, Australia, L. and M.

D'Arcy, O. L., Northwestern Kansas and Southern Nebraska, M.

Davey, R. E., Northeastern Illinois, M.

Davies, C. A., South Australia, M.

Davies, E. H., West Australia, M.

Davies, Fred, British Isles, M.

Davis, E. R., Rock Island District, L.

Davis, Glenn, Southeastern Mission, L. and M.

Dowker, D. E., Southern New England, L. and M.

Dutton, J. O., Southern Indiana, L. and M.

Edstrom, C. A., Saint Louis District, L. and M.

Farthing, R. J., Society Islands Mission.

(Continued on page 285)



## THE REVIEWER'S PAGE

### Liquor and the Automobile

Speaking of automobile accidents a friend observed the other day, "What a terrible condition we would have if the saloons were to open again!"

The condition would truly be terrible. One of the most dangerous combinations in the world is that of liquor and the automobile. Even the smallest amounts of alcohol make a driver less dependable, and the average quantities consumed by those who drink make them a peril on the road.

In the old days the drunken driver had only a horse. The animal could generally be relied on to have horse sense, even if his owner did not. The horse could keep in the middle of the road. If he lost his head he never ran much more than twenty-five or thirty miles an hour, and he could not keep it up for a great distance. Horses did not kill many people, even when their drivers were drunk.

Nowadays few people drive horses. It might be said that the country is losing its horse sense, which was a strong safety factor. Instead, drunken men are permitted to drive cars that will do ninety miles an hour. If they get caught driving while intoxicated, there are various penalties. If the saloon returned, it would be a common thing for intoxicated persons to drive, instead of an illegal act as it is now.

Most horses need a furious whipping to make them run dangerously. Few drunkards are capable of administering that kind of whipping while intoxicated. With a car it is only necessary to exert a slight pressure on a little button to send a car up to sixty or seventy-five miles an hour. The intoxicated person, with diminished muscle control, with reduced nerve sensitiveness and befuddled reason, is in no position to know when he is pushing the button down too far. If he only shears off a telephone pole or reaches a convenient ditch, society is rid of another menace as the undertaker does his duty. But when a car goes weaving down the highway, it forces sober drivers into the ditches and ends by killing innocent persons.

The possibility is easy to imagine. If prohibition were abolished, the saloon would be reopened. With the open saloon the number of drinkers would be increased. Drinkers will and do drive, and drive dangerously. As bad as the record of the automo-

bile is for slaughter of innocent persons, it would be many times worse with the return of liquor.

Christian people will consider these things as they go to the polls to vote on candidates of "wet" inclinations.

### The Quest for Peace

The path to peace is crossed by many obstructions. Fear of foreign aggression, race suspicion and hatred, economic competition, and the greed of the armament makers all stand in the way of our attaining peace. Every nation, too, has numbers of people who believe in an imperialistic kind of expansion and aggrandizement, even for democracies. These people, many of them with the best of intentions, with their highly developed notions of patriotism, also delay the coming of peace.

There is one thing, of course, more important than peace: it is *security*. This ideal, like that of peace, seems difficult of attainment. Definite moves toward world peace must be accompanied, or even preceded, by dependable assurances of security. Nations can not be blamed for refusing to throw away the old means of protection, no matter how bad and expensive they may be, until new protections are established.

It is easy to understand why humanity longs for peace most earnestly in time of war: then they need it most. But the world is like the improvident farmer who could not repair his roof in rainy weather, and didn't need it when the weather was dry. Eternal vigilance is the price of peace, as well as of liberty.

During the World War men thought and spoke much of Jesus, who was called the Prince of Peace. It would be well for the future of the world if men thought and spoke more of him and his teachings now.

Moves for peace are largely concentrated on the effort to abolish combat. Combat is not the cause of the trouble: it is the effect of a deeper wrong. The great thing that needs to be remedied is the troubled mind and the darkened spirit of man. Only Christianity can bring peace to the troubled human race. When men's hearts are changed we can have cessation of combat, and then peace. Even the cynics tell us that we can not have it before. L. L.

# Lift Up the Standard

By R. S. Budd

Go through, go through the gates; . . . cast up, cast up the highway; gather out the stones; lift up a standard for the people.—*Isaiah 62: 10.*

When I was a boy, we played a game in which we chose a standard bearer. The strongest, most active boy was usually chosen for this place. His mission was to lead out with some particular stunt, and each boy of the gang was to follow in his regular turn, performing the same feat in precisely the same manner. Three trials were given, but a failure the third time meant expulsion from the game.

Life is a great game, in which a standard is necessary. Jesus voluntarily accepted the position, and at the request of his Father came to earth to demonstrate his ability to function. We often hear the expression, "Jesus came to earth to preach the gospel," which is true; but the great object of his coming was to *demonstrate* his proposition. He came to establish a standard of living that would give men life—"more abundant life."

When Jehovah sent Isaiah out as his ambassador, he pointed out four things necessary for his development and success. First, "Go through the gates." Do not wait for others to influence your actions; be a leader. Second, "Cast up a highway." Make it possible for others to follow in the way you go. Third, "Gather out the stones." Be your brother's keeper. Try to eliminate, for your brother, the difficulties you encountered. Fourth, "Lift up a standard." Those who come after you will need a method of measuring themselves to determine their progress or fitness.

A standard is that which is established by a sovereign power as a rule or measure by which others are to be adjusted. Jesus was fully qualified to establish a standard, since he was the Son of God, the King of Glory. Paul, in urging the Ephesian saints on to perfection, asked them to measure up to "the stature of the fullness of Christ." Paul was speaking, not to the rich or the poor, not to the high or the low, but to all classes. This standard is usable by the carpenter, the machinist, the laborer, and the man of business. It is for the employer as well as the employee, and is to be used on week days as well as on Sunday.

In the United States, as in all other countries, we have standards of weight, ounces, pounds, and tons; we have standards of measurement, inches, feet, yards, rods, and miles. These standards apply in New York, California, and Ohio alike. Without standards it would be impossible to carry on busi-

ness or exchange in a systematic way. The standard Jesus gave to the world did not establish tables of weights and measures for exchange. His standard had to do with the attitudes and relationships of men toward each other while engaged in using these standards.

## *The Standard of Jesus*

To use the standard of Jesus efficiently, it is necessary for us to keep in mind the fact that his message had to do with this present world and not some imaginary state, set off in the future. While he dealt primarily with spiritual life, he demonstrated by application the effectiveness of his standard in the everyday affairs of men. Jesus sought to place his standard in the heart of every man, so that he might have it close at hand to determine his position or standing without appealing to others. This would eliminate the jealousy and faultfinding indulged in so generally today.

"Nothing is easier than faultfinding; no talent, no self-denial, no brains, no character are required to set up in the grumbling business," says Robert West. Quite often faultfinding is confused with criticism. A faultfinder is a nuisance, but a critic is a valuable asset to society. A faultfinder complains and snarls, contending the thing you are doing is wrong, and leaves you there. The critic points out not only your error, but the cause, and a way of correcting it. It is one thing to find fault with an employer for methods used in his factory, and another to offer methods to replace them which will bring returns on the investment. It is one thing to find fault with an employee for putting out inferior work, and another to show him how to produce a perfect pattern.

## *The Standard of the World*

The Apostle Paul was a critic, not a faultfinder. In his second letter to the Corinthian saints, a number of times he calls their attention to their failure. In the tenth chapter he points out their unwillingness to measure themselves by the measure or standard "which God hath distributed," and the fact that they measured themselves by themselves and compared themselves among themselves, as the cause of their failure. Their actions were determined by those of the persons with whom they associated, instead of using the standard set up by Jesus. Rather than each man striving for perfection in his work, he was contented to say, "My work is as near perfect as the fellow's who works next to me," and in-

stead of turning out a fair number of pieces according to his strength and ability, each one took care not to turn out more than the regular day called for.

Paul's criticism is applicable to the spirit of the present age. Here is an illustration: One time I purchased my little girl her first pair of galoshes. A day or two later she came home from school with only the bottom buckle fastened. "Can't you buckle your galoshes, Maxine?" I asked. "Yes." "Didn't you have time to buckle them?" "Yes." "Do you like them unbuckled better?" "Yes." "Are they more comfortable?" "No." "Do you think they look nicer?" "No." "Then why do you wear them that way?" "All the rest of the kids wear them that way, daddy." Unbuckled galoshes are not particularly offensive to me, if the ladies like to wear them that way, but this analyzes the actions of men and women in society, in business, in the shop, on the street, and in all walks of life. Their course is not a well-defined and thought-out proposition; they do not have a standard by which to measure their acts. They are measuring themselves by themselves and comparing themselves among themselves.

#### *The Herd*

When I was starting out in life for myself, as a young man, I started a bank account. A friend a few years my senior, who was earning a larger salary than I, expressed surprise that I should save money from my small income, and assured me that he could not save from his. Today that friend is receiving five thousand dollars a year and is still without a savings account. His alibi is that as his salary increased his associations changed, and the change called for greater expenditures. When he received one thousand dollars a year, he traveled with a thousand-dollar crowd. Since he gets five thousand a year he travels with a five-thousand-dollar crowd. According to his statement, after paying his rent, lodge dues, club dues, etc., made necessary by his associates, he is poorer than when he received one thousand dollars a year. This man is not a leader, he is a follower, just one of the common herd. He does not have a standard; he measures himself by others. He is not the kind of a man the world needs and God chooses. God chooses men who will go through the gate and lift up a standard for the people, even though they must travel alone for a time.

"My conscience does not trouble me," is the oft-repeated phrase. Conscience is a creature of education. It can be trained to do whatever you desire it to do. There are two kinds of conscience to be avoided, the brittle and the elastic. The brittle kind breaks off quickly; is self-righteous, suggests bury-

ing your talent, and condemns without investigation everything which has not been proved to its own satisfaction. The elastic conscience, which for convenience' sake will stretch to most any length desired, is the more prevalent today. First, it is an auto ride until late at night; next, a stop at the road house; then a dance at the road house; and later, a drink and disgrace. Each time the conscience is stretched to accommodate the new experience, and finally, as Paul puts it, "Having their conscience seared," they can do anything without the slightest rebuke from their consciences. Like a piece of rubber the conscience has lost its elasticity; it has no come back. A trained conscience is a valuable thing, and he who would train his conscience properly must have a standard.

#### *Making Life's Choices*

Life is a problem of making choices: "Choose you this day whom ye will serve." God created man with a conscience so that it might assist him in making choices which would bring him success and happiness. Success and happiness always come through proper choices. There is always the good and evil, and unless we have a standard to govern in our choosing, we are likely to choose the evil, bringing to ourselves sorrow instead of happiness. Micah suggests that a man should train his conscience "to do justly, and to love mercy, and to walk humbly with thy God." Translated into modern terms, this means, think clearly, feel deeply, and act wisely.

The one great choice necessary for man to make is between pleasure and happiness. Pleasure is momentary and fleeting; it vanishes away. Happiness is contentment of a lasting nature which reaches even to eternity. Happiness looks ahead and plans for the future, while pleasure thinks only of the present.

A young man in the West explained to me that he ate only two meals each day. He contended that his appetite was not altogether satisfied, but by a proper choice of foods he found he could keep his body fit and in condition for his work. His object in leaving off one meal was to enable him to purchase some much-needed books for his course in the university, where he is preparing himself for a special line of work. He is working his way and is getting some fine training in self-denial. However, he is thinking clearly, feeling deeply, and acting wisely. He has chosen happiness rather than pleasure. He is not one of the common herd; he has a standard. An observing person would recognize him as a superior individual.

Jehovah desired his people to be so outstanding

that even the Gentiles might behold their righteousness. Isaiah puts it in this language: "Until the righteousness therefore go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness and all kings thy glory." A righteous man does not need to tell folks he is a Christian; neither is it required of him to think about different things than do his associates, but it is required that he think differently about them. One may think of his work as a means of gathering together a few paltry dollars, while the other thinks of it as his part in the great world drama, played for the purpose of making happiness a possibility for every human being.

#### *The Marks of Character*

The keen manager can determine the method of thinking indulged in by his men, for thoughts produce words and acts, which involuntarily make up our habits and form our characters. Your associates know whether or not you are a Christian without your affirming or denying, for your speech betrays you, and "By their fruits ye shall know them."

"Oh! what a tangled web we weave when first we practice to deceive," even in thought. Peter imagined he could deceive the damsel and others and even took oath that he did not know Jesus, but the damsel had proof; his speech betrayed him. His association with Jesus had caused him to think thoughts that had formed themselves into words; upon those words the damsel based her judgment, and the judgment was just.

In September, 1923, *en route* to Portland, Oregon, on a Union Pacific train, the common topic discussed in the observation car was politics. I took part in the discussion, offering my views regarding present-day politics and my hope for the future. After returning to my seat in the Pullman one afternoon, a gentleman who had been quite prominent in the discussions came to me and introduced himself as Mr. —, an attorney from —, Idaho. Acknowledging the introduction, I said, "My name is B—. I am a politician from Kansas City." "What party do you represent?" inquired my new made friend. "The Republican Party," was my reply. "Well, that is funny, indeed," said Mr. —. "Not any funnier to be a Republican than to be a Democrat, I should say." "I beg your pardon," came the quick reply from Mr. —. "I did not mean it in that way. The point is this: after you left the observation car we all discussed your possible profession, and every man there thought you were a minister." Even a minister's speech betrays him.

Sometimes in life we do not get what we consider a square deal, but we should not blame the other

fellow for our failures. The game of blaming the other fellow was first played in the garden of Eden. Adam placed the blame on Eve, and Eve placed it on the serpent, but God was in no way baffled by their deceit. He drove them out of the garden. God would no doubt have thought more of Adam if he had faced the music and admitted his weakness, accepting the responsibility of his sin. Jehovah advised Isaiah to lift up the standard himself, not to find fault with others because they did not lift it up. "Look up and laugh and love and lift," says the poet.

#### *The Difference That Makes a Christian*

After stating his determination to give a three-year-old son, whom he held in his arms, a first-rate education and other advantages possible to make of him a noble man, a husband began to recount to his wife the many blessings that had come to them during their years of married life. There was the house, the car, the radio, the children, and many other things. The wife agreed that God had blessed them. Placing his arm about his wife, the husband said: "Mary, the day we were married I made a solemn covenant, not in the words of the ceremony read by the minister, but in my heart I pledged my life to you. My personal desires and ambitions were to be sacrificed for your happiness. In many ways I have failed, Mary; but I have tried to be true to that pledge." "You have done well, John. You have made me happy; you have sacrificed much for my comfort; and I have often thought there is one thing that you could do that would make my happiness complete." "If there is only one thing, pray tell me what it is and I will try to do it." "I have wished so many times that you would become a Christian, John." "What is a Christian, Mary?" "A Christian is one who has given his heart to God and has joined the church." "Are you a Christian?" "Oh! yes, I have been a Christian since I was a child." "To know that you are a Christian makes my problem much harder, Mary, for since our marriage we have indulged in so nearly the same amusements. Very seldom have I gone without you—to shows, to parties, to dances—we have gone and enjoyed them mutually. If you have gone to church without me, I am not aware of the time. I confess I have not prayed, and I have not known that you did. When I have subscribed one hundred dollars to the church budget, you have complained that fifty would have been quite sufficient. Now I understand you are a Christian and I am a sinner, and I am puzzled to know the difference. Tell me, Mary, what change would take place in me if I became a Christian according to your wishes?"

Christian friends, if I were to go to your neigh-

bors and acquaintances, with whom you associate in a social and business way, and ask them for a definition of a Christian, what would their answer be? I can not answer. I warn you, "Thy speech betrayeth thee"; and in the words of Isaiah I charge you, "Go through the gates, cast up a highway, gather out the stones, lift up a standard."

## Why I Am a Latter Day Saint

A Radio Sermon

By A. B. Phillips

### PART TWO

Sometime ago I asked a prominent religious leader to name the science that has had the most important influence upon the development of human character. Without hesitation he said: "The science of theology has probably exerted the most powerful influence in this respect, though this influence has not always been recognized under that name." At another time I put a similar question to another leader in human affairs, whose work was of a somewhat different order, and he named sociology as the most important science that deals with the development and character of men.

These answers represent two viewpoints of the world's greatest problem, the problem of human society in the use and enjoyment of its highest powers. I believe both answers are so nearly right that together they constitute the answer that God himself has already given to us through his inspired prophets, and especially through his Son Jesus Christ. It is stated briefly, but clearly, in two great precepts that cover every phase of human action and thought and purpose. When he commanded us to love God with all our hearts, he gave us the only perfect basis of scientific theology. And when he enjoined us to love others as ourselves, he presented to us the one sociological foundation upon which both ideal and practical society can unite.

Some of the theological reasons for my present church relationship were stated in a previous article. I expressed my conviction that God is that kind of a Father who actually communicates with his children and from time to time makes known his will to them, and that he personally selects those whom he will send to mankind as teachers of his will and his law. To this conviction permit me to add another: It is the conviction that God intends to use his church as the instrument of his cause among men, and to so direct its functions that it shall represent him, and not the selfish desires or the caprice of men.

## *The Church Is God's Agent*

I have what to me are sound and sufficient reasons for this belief. If my belief is correct, then the church is not its own master, but belongs to Christ, and should be under his inspiring direction. The very name of the church belongs to him, and it was he who gave it its name. Its teachings were given through him to his church—his body—and at no time has he authorized the church to disregard his teachings or to introduce other teachings contrary to those he enjoined upon it. The teachings of Jesus are perfect for the full accomplishment of his great mission to men, and the church must not change any of them or disregard them. Should the church presume to do so, it must forfeit his divine approval and must therefore be condemned for its departure from the faith.

The sacred Scriptures make it quite clear that the church was ordained to be under the direction and guidance of Christ. For instance, Paul tells us that he "is the head over all things to the church," and Jesus himself said to Peter: "I will build my church." So also Luke informs us that the churches of his time were established in the faith by the ministry who delivered the decrees for them to keep. Those who did not keep the decrees ordained of the Lord were not recognized as in the faith.

The church is called to be the agency through which God will perform his work among men, but unless it performs that work according to his will and direction it can not really be his agency. It becomes a law unto itself, when it disregards his commands. For this reason I believe it is highly important to compare what the church teaches with what Christ and his authorized apostles taught. The teaching and practice of the church are the means by which we may determine whether or not it is faithfully performing the work God would have it do. We are authorized to believe that it will do so, if it is truly his church. I am convinced that there is a church which is following our Lord more fully than others are doing, and I know of no sure way of identifying it except by comparing it with the New Testament pattern.

## *Identifying Marks of the Church*

The Scriptures clearly show that God revealed himself to his church and that he chose his own ministry to represent it. I believe that his church today will possess these marks of the divine oversight and guidance. The Scriptures also show that the church belonged to the Lord, and was called by his name as the only name which he authorized it to bear. I am therefore very partial to that name as

the divinely constituted name of the divinely constituted church on earth.

Some one has suggested that the name is not very important, and that "a rose by any other name would smell as sweet." But that is not a fair comparison. The church is the family of the Lord, for the Scriptures tell us so. Therefore suppose your name happens to be Jones, and I am looking for the Jones family. I would not find the Jones family by asking for the Smith family, and the Brown family, and the Allen family, and the Baker family. These might all be perfectly good sounding family names, but none of them would in fact be the Jones family.

Not only should the church bear the name which the Lord gave it, but it should also have the marks of identification as an organic institution which characterized his church in the days when he formed it. For instance, Paul tells us that he set in his church certain officers to perform its administrative work. In both the Corinthian, Ephesian, and other letters it is stated that officers known as apostles, prophets, the seventy, the bishops, evangelists, elders, and several others were ordained to constitute the officers of the church. This constitutes another reason why I am a member of the church of my choice, for it has all these officers which the New Testament church contained. This reason alone would not be sufficient for me to unite with it, but it strengthens my other reasons.

These various officers among God's people comprised an order called the priesthood. The Scriptures make it clear that this was a part of the divine plan by which God designed to teach, lead, and preserve his people until his work of salvation should be completed. The priesthood existed in two divisions or departments, of which one was the greater and was known as the Melchisedec priesthood, while the other was called the Levitical or Aaronic priesthood. In the church of my choice I find these priesthoods represented as in the scriptural periods of old.

#### *Characteristic Teachings of the Church*

In one sense these are incidental marks of identity, and I do not present them as being the most important. They are rather marks which distinguish Latter Day Saint belief from most other beliefs of modern times. Many important beliefs we hold in common with most other religious bodies. And we have no intention of minimizing their importance, but because they are commonly held it is not necessary for us to stress them at this time, though if they were generally disregarded we would feel the need of doing so.

We believe that God is eternal and of supreme goodness, power, wisdom, and love. We hold that

Jesus Christ is the Son of God manifested in the flesh as the Redeemer and Savior of the world, the Messiah promised through the prophets of past ages. We teach that by sin man became separated from God, but may be reclaimed and forgiven upon repentance, faith in God and in Christ, and obedience to the divine commandments. We do not believe that saving faith will or can be exercised by one who does not repent of his sins and turn to God with full purpose of heart. The doctrine of repentance is one of the world's greatest needs today.

But we believe some things that, while not of essential or prime importance to man's eternal salvation, are of considerable interest to the religious world. We look forward to the day when the Jews will occupy the beloved land of their biblical ancestors, for prophecy in the *Bible* predicts it. It is our understanding of the promise of Christ that he will again come to earth in person, and will eventually establish a wonderful reign of peace and righteousness for a thousand years. Because we believe this, and because we believe that we are now living in that period known in the Scriptures as the latter days, the members of our church are called Latter Day Saints. We do not use the term *saints* to imply that we consider ourselves holier than others, but in *Bible* times the Lord's people were called saints, and we believe we are numbered among those who are the Lord's people today.

We believe the righteous will be rewarded and the wicked punished after death. In this respect we differ somewhat from many other faiths, for we hold that there are different degrees of reward and of punishment in the next life, and that every person will receive his reward or his punishment according to the degree of good or evil he has intentionally committed. We think this is justice and equity, and we deny that a wrong act ignorantly done merits as much punishment as the same act done willfully. Paul says: "Every man shall receive his own reward according to his own labor."

#### *Doctrine of the Gathering*

Perhaps one of our most distinctive beliefs is that which we call the doctrine of the gathering. It appears to have been according to the divine plan for God's people to work together for the accomplishment of his purposes, and the Scriptures show that he has sought to gather his followers together in some place where they may cooperate more perfectly for the furtherance of his work on earth. Jesus himself speaks of the gathering together of his people, and predicts that such a gathering will take place in the latter days. It is our belief that this principle is of fundamental importance, in order



that lives of equity, justice, and love may be facilitated, and that temporal benefits may also come to the people.

It will be noticed that at various times in Old Testament history the Jews were gathered together under the direction of God, of which perhaps the most notable instance was the gathering under Moses and Joshua to inhabit the Promised Land. The future gathering of the Jews is predicted many times in the Scriptures as one of the important events which God will accomplish, and Jesus himself made some remarkable predictions concerning this event. But the gathering is by no means confined to the Jews, for various texts clearly show that it applies to the Lord's people because of the important principle which it involves.

Prophecy of the *Bible* clearly shows that the Lord will have a people gathered together in preparation for his second coming. The place of this gathering will be called Zion, but the word does not necessarily mean any particular location, as the meaning of the term is "a fortress," and the place of God's people at that time is evidently to be the fortress of their protection. In fact, this will be one of the important reasons for the gathering itself, by means of which they may be able to protect themselves spiritually and temporally against the injustice and wickedness of the world. We believe that such a place will be established before the Lord shall come to his people.

#### *Spiritual Meaning of the Restoration*

What has been said during the last two Sunday evenings comprises much of my reasons for believing in the need for a divinely directed restoration of God's work on earth in our day. The Latter Day Saints hold that such a restoration has actually taken place and is represented by the church of which they are members. But it is of the great spiritual significance of this movement that I would particularly speak. The fact that we believe in divine revelation today is less important than the results which such a belief involves. The gift of revelation to God's people is designed to develop a constantly growing consciousness of the divine in all their relationships with him and with each other.

Jesus said: "When he, the Spirit of truth, is come, he will guide you into all truth." The marvel of this holy influence, and the marvel of its power in transforming the lives of those who receive it, are expressed by Peter when he affirms that it is the means:

Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature.—2 Peter 1: 4.

It is our great conviction that the gifts of the Holy Spirit are absolutely essential to the proper

## OF GENERAL INTEREST

### The Tobacco Question

COME, LET US REASON TOGETHER

By Ernest Crutcher, M. D., Los Angeles

(Reprinted by permission from *The New Age* for November, 1930.)

Man's physical investment is cared for by sixteen or more diligent, vigilant servants, his ductless glands. His progress through the world depends entirely upon their functioning. He is sick or well according to these mysterious agents' activities or sloth. Any habit or indulgence that impairs their utility is just so far toward suicide—suicide of the body, mind, and spiritual inhabitant.

The ductless glands are called "hormones" or endocrines, meaning "I stimulate," or "I arouse." These compel work by other organs of the body. To interfere with their work is like stirring up a hive of bees—the harmony of the community is disrupted, and work ceases to be constructive.

Great age depends upon the vitality of the ductless glands. Through their healthfulness, the arteries remain resilient and unhardened—atheromatous, which causes sudden death in many elderly people. All glands are tied together interactively; what hurts one injures the other; for often one set

spiritual growth of the soul. This functioning of the Spirit of God in human lives is a supremely important part of the processes of the regeneration of man. It is the divine anchor of the soul which reaches within the veil, confirms the faith of the believer in God, and bears witness to the reality of eternal things. It ties man to God with cords that are infinitely stronger than the dreaded bands of death. They draw him into the glorious reality of life everlasting.

The restoration which we believe has come to us today, is recognized as the means of bringing to pass a wonderful work in this hastening time of the world. We believe that God is moving among his people as never before in all human history, and that he is developing and using man's knowledge of natural laws to bring about the consummation of his work, long yearned for and long prayed for by the righteous of past ages. In spite of its evils, and waywardness, the world is now in its most marvelous age of development. It is the time of the end, when Daniel the prophet foretold that knowledge should be increased. And God is using this great increase of knowledge to hasten his work on earth.

holds the others from violent destructive activity. Character is largely dependent upon these glands, and crime is frequently due to change within or disturbance of their work. Until comparatively recently, these organs were suspected of being vestigial, remnants of an ancient era when mankind was on a lower scale and lived differently. Now we realize their importance and imperative necessity for keeping them in health. Whatever hurts or impedes them surely destroys the house we live in. The body is not you but yours. These glands are servants, and they serve well and faithfully if allowed. "Fearfully and wonderfully made" indeed. And the making goes on through the ages, and each "builds more stately mansion" or grovels into deformed, misshapen bodies in after lives.

It would be delightful to write extensively of these marvelous agents that govern our fate. Space forbids more than brief mention. The thyroid is largely concerned with the teeth, hair, skin, and eyes. It is a sex gland, also, and affects instincts and emotions. A good nose bridge indicates a good thyroid and good pituitary. Fine teeth can not be had without a good thyroid and adrenals. Whatever involves the first brings decay of teeth in quick order. In the use of cigarets the back teeth and front lateral incisors promptly begin to decline. The same cause that brings this decay stimulates the adrenals, which provoke hairiness of face and arms. An interesting story could be written on this subject. It would involve discussion of the sex glands. All skin diseases of dry, scaly sort are benefited only by treating the thyroid and discouraging the adrenals from undue activity. Moles, freckles, pigmentations come from overactive adrenals.

The thymus gland is most active in childhood. At puberty it lessens in size and activity, else the child could not develop the characteristics of adolescence. The boy then remains infantile, with long legs, slouching gait, high-keyed voice, feminized; the girl is undeveloped, flat-chested, unwomanly. Observation declares that the immature child who uses cigarets never unfolds into beautiful manhood or womanhood. Boys simply can not grow tall and manly nor girls rounded in figure and loveliness if they use tobacco in any form. Lorand, a great European doctor, says:

Smoking acts even more injuriously upon the delicate organisms of females than upon males. Not only is she less able to resist the poisonous action of tobacco upon her ductless glands, but, like a flower, she is apt to fade and wither quickly, and invite old age prematurely.

Even air laden with tobacco smoke is capable of exerting damage to the ductless glands, especially of children.

A woman requires smaller doses of medicine,

when ill, than man. The effect of tobacco is more wicked in effects upon her than upon the male. The dullness of eye, lusterless hair, thinning of this ornamentation of the head, hairiness of face and arms, with other derangements peculiar to her sex, droopiness of mouth corners—all these are symptomatic of tobacco poisoning through cigarets—a silly habit that affords no compensation whatever. Then the teeth quickly demand attention by the dentist, who is unable to help unless the foolishness is quit. Mental and emotional faculties engage, and uncertainties of temper must be expected, in a cigaret smoker.

I write as an old and experienced physician. I oppose cigarets with all my heart. The only beneficiary is the maker and dealer. The fact that seventy million dollars was last year invested in propaganda for cigarets proclaims why subtle, persistent prominence is given this habit as "style," "smart," chic, and insouciant. The tribe of the simple is large, and the silly will hatch any egg put before them if thereby they get notice or provoke remark. The susceptibility and credulity of the average mind is beyond comprehension; print and pictures prove this psychological fact. This is why the great publications are owned and controlled by a few masters of the masses. What is seen in print is taken as *ex cathedra*, out of the blue. The quantity of cigarets made is scrupulously published, indicating how popular and stylish is their use, suggestive of how back-number you are if you do not smoke. The percentage of habitues is exaggerated for the same reason, though common sense indicates that "everybody" does *not* smoke. Most of the stories written of late, insinuate heroes and heroines whose principal business in social life is to smoke cigarets. No decision or speech is made until a fag is lit, and the mind stimulated into thought.

"Of course a woman has the right to smoke, but when she begins I take her name off my visiting list," said one of the greatest men of the Nation.

A few doctors have rented their photographs to boost a yeast or other proprietary, even as "medical" articles are printed lauding cigarets and tobacco brands. True, some doctors smoke. One of the highest paid dope lecturers is a confirmed cigaret fiend, nor comprehends that few ever become dope fiends who have not first become tobacco users.

It is a singular fact that all dopesters endeavor to seduce others into using their drug. This is true of cigaret smokers: they try to beguile associates into their folly.

The Penney stores will not employ a smoker. Many of the largest institutions of America forbid tobacco to employees. If a workman does his duty

by cigarets, he hasn't time for anything else. In fact, all he does is indifferently done. As a driver he is unsafe, and as a mechanic, hampered and unreliable. Where he has charge of others' lives in driving any vehicle, he should have every faculty alert and awake, not hampered by tobacco, drink, or drugs.

A smoker is uncertain of himself; this is why he smokes. He is self-conscious. He does not know what to do with his hands and would shuffle uneasily and shift about if he did not have his fag in hand or archly curling smoke from his lips. It makes him insouciant, he thinks. He is resentful if anyone objects to his habit; his irritable nerves are rasped by criticism. His nerves are on edge, and soothed only by repeated indulgence in what he vows does him no harm. What a monstrous servitude he has voluntarily assumed, and what does he get in return! His condition and that of the dopester is similar. How fatuous that some men can not even wash their faces of morning before smoking a cigaret. They can not eat a meal without interrupting it with frequent puffs, often in public places, totally disregarding of the comfort of others who may object to their stench.

This article is not for confirmed smokers. "Egypt is wedded to his idol." I am appealing to such as have not yet surrendered to this silly indulgence and monumental folly. You simply destroy your own house, and the price is great for the questionable return.

It is the cigaret smoker who flunks out of college. Look at the shambling, stoop-shouldered adolescent who smokes. Ask any educator who have the bright minds; who lead the classes. It won't be the smokers.

The pituitary gland is concerned with making a lad tall and manlike. It is also concerned in intellection. If it is dull, the mind is dormant. It is one of the most singular organs of the entire body. The anterior portion of it is chiefly masculine and the posterior section of vital importance to the woman. Without it she could never have a child born. It is placed deeply under the brain, and when diseased, as sometimes happens, causes disaster to the possessor. It is particularly sensitive to cigaret poison, and best thinking can not be done under such conditions. It is hooked up in its workings with the thyroid and sex glands, and anything that injures one of these carries vast hurt to the others. A sad price does a smoker pay!

A large volume could be written against cigarets and their incalculable hurt to individual and nation. Let ours not go the way of retrogressive nations. The mark of the dollar on news publications keeps

protests against this noisome stench from public knowledge, though several of the larger magazines have yielded to the demand of outraged family folks and child lovers, and have barred these obnoxious advertisements from their columns.

Uncontrolled, cigarets will cause the decadence of our beloved America. It is the menace of our noble land.

Doctor David Starr Jordan said:

When a young man begins to smoke cigarets, we no longer worry over his future. He has none. The cigaret-smoking boy rarely makes a failure in after life. He has no after life.

Doctor Solly, surgeon, Saint Thomas' Hospital, London:

Tobacco stimulates the generative system, to later extinguish the sexual appetite, and annihilates the reproductive faculty.

Doctor Tyrrell in *London Lancet*:

Tobacco is one of those pleasant vices which the just gods make instruments to scourge us, destroying the very principles of manhood.

Many similar opinions of scientific men could be cited. Space forbids. I never met a drug addict who was not first a tobacco user. We declaim against the dope fiend, yet tobacco is a drug, a sedative, a dope.

Most all bespectacled children had tobacco-using fathers. The germ of life was impaired. Cigaret-smoking women rarely have fine children; besides, they are not child lovers. Fortunate for the world!

Henry Ford discriminates against the tobacco users, and many of the great firms refuse to employ them. The list is long.

Hudson Maxim said:

The cigaret is a maker of invalids, criminals, and fools, not men. The yellow finger stain is an emblem of even deeper degradation and enslavement than the ball and chain.

George Torrance, once superintendent of the Illinois State Reformatory:

Cigarets are not the effect of crime, but they are the causes of crime. The boy's moral fiber is gone; he is apathetic, listless, and inattentive in school; he fails to hold a job for the reason he has not sufficient strength to do the work that a boy of his age ought easily to do; his vitality has been spent, and all the vigor of a normal boy is gone. A boy guilty of a grievous offense is generally found to be a cigaret user.

Judge Crane, of New York City:

Cigarets are ruining our children, dwarfing their intellects, and making them criminals fast. The boys who use them seem to lose all sense of decency, right, and righteousness. Forceful means should be used to check this pernicious, death-dealing habit.

We must realize in ourselves a new type of Christian manhood, which seeks to overcome the evil in the present world, not by withdrawing from the world, but by revolutionizing it.—*Rauschenbusch*.

## CHURCH WORK AND SERVICES

### Intensive Program of Activities in Philadelphia

Many letters are received from pastors in the office of the First Presidency commenting on the work of religious education in the various branches. From Philadelphia there comes a cheering message of activity and growth which will be suggestive of what is being done in many live groups. We quote from a letter by the pastor under date of March 9, 1931:

"You will be interested in knowing that we are making a little progress in our church school program since adopting the new form of organization in religious education. While we are grateful for the advancement made so far, we still see room for a great deal of improvement. We will always work for a growing school.

"The adults have activities on Tuesday nights in the homes of the Saints, as there are too many classes meeting at the church to permit them to gather there. Last week twenty-five ladies were present at the class studying the Old Testament, and they seem to be very much interested. On Wednesday at the church the ladies meet for work in the morning, and in the afternoon there is a class studying the financial law of the church. The Clover Club meets at night to have a class and a social time. The women seem to be well taken care of in the adult division, but our problem is to provide for the men, strange as it may seem. We have no trouble with the Women's Department, as their work continues on even more efficiently than under the former plan.

"The Young People's Division has an activity in the church nearly every night of the week. Monday there is a sewing class for the girls and at the same time the boys have the library and can play games if they choose. There is also a class of the younger girls in dramatics in the main church. Tuesdays the Junior girls have an hour of recreation, and then there is the orchestra and young people's choir rehearsals. There is also a class in dramatics for the older young people in the library room.

"Wednesday the Boy Scouts have the Sunday school room, and the older young people have a research class in the library. Thursday night is prayer service, which is well attended by the young people who come very regularly. Two of the girls left the meeting early last week to attend a basket-

ball game. Afterward they came to the Young People's leader and told him that they had begun to sense the value of the prayer service and were sorry that they left. Sunday, following the incident, the leader called on these girls to tell their experience. If our folks are getting a sense of God in the meetings, we feel very happy about it.

"Friday is recreation night for the young people, and it has been very successful. There are ping-pong tables, quoits, and all sorts of table games available. The older folks I note enjoy the young people's night, too, for several come and join the games and have a good time. I admit that I like it, so you know where I am on some Friday nights. Saturday night is bath night for the church, but if our activities increase it looks as though we will have to use that night also. It is much better that the church building be worn out in the right way than to rot out, and sometimes it is used pretty roughly.

"The Children's Division has its activities under the leadership of two of the sisters. The juniors have a room by themselves now, which makes it much better for them. We have been in touch with about one hundred and thirty-five children who are not yet members of the church. Some of course are not yet old enough, but with proper training what a field to work in! A task for teachers to give them what this church has to offer!"

### Church School Worship Services

#### SUGGESTIONS FOR APRIL

As in previous months, the following is offered as materials from which local worship programs may be builded. It is hoped that pastors and church school leaders will find the suggestions helpful.

The service should be brief, should begin promptly at the advertised time, and should move without hesitation or interruption. Those in charge should see that careful plans have been made beforehand. A little care in the procedure will yield abundant returns in the spirit of orderly, confident, reverent worship.

With the first notes of the prelude there should be perfect quiet and reverent participation. Late comers should wait quietly at the door until there is a pause in the program, when they may move without noise to the nearest seat. There is a beautiful art in observing the proper reverence for the house of the Lord, and respect for the season of prayer.

*Theme for April: "Life"*

Easter Sunday is universally observed this year on April 5. A beautiful print, "*Jesus in the Garden*"

on the Resurrection Morning," may be ordered from the Herald Publishing House. It is one of a set of six, each 20x30 inches, rare masterpieces of Bible subjects in color. This one, showing Jesus as he appeared to Mary, carries the Easter message.

If possible, it should occupy a prominent place on the platform, where it may remain throughout the month.

## APRIL 5

Theme: "The Victorious Life"

1. Prelude: Medley of Easter hymns.
2. Call to Worship: Verses 1 and 2 from No. 272 in the *Hymnal*, read while the accompaniment is played softly.
3. Prayer. Of thanks for the glorious life of Christ that brings hope and peace to all.
4. Hymn: "Lift Your Glad Voices," *Hymnal* 180.
5. Scripture Reading: John 20: 1-18.
6. Choir: "The Shout of Triumph," *Praises* 176.
7. Theme Talk: The victorious life of Christ is the brightest spot in all history. It has shed light, hope, cheer, and peace on all life down through the ages.

"He died!

And with Him perished all that men hold dear;  
Hope lay beside Him in the sepulcher,  
Love grew cold, and all things beautiful beside,  
Died when He died.

"He rose!

And with Him hope arose, and light, and life.  
Men said, 'Not Christ, but death died yesternight.'  
And joy and truth and all things virtuous,  
Rose when He rose." —Selected.

8. Story: "He Rose Again," page 102, *Story Worship Programs*, or the reading, "If Easter Be Not True," page 238, *Quotable Poems*.
9. Hymn: "I Know That My Redeemer Lives," *Hymnal* 187.
10. Sentence Prayer. Offered by the leader, who pauses to permit many others to add each a brief sentence prayer, these expressing in a most earnest way the desire, the appreciation, the gratitude of all.
11. Offering: Music of *Hymnal* 187.
12. Hymn: "Sweet Are the Promises," *Praises* 41.
13. Prayer.

## APRIL 12

Theme: "The Giving Life"

1. Prelude: Quiet Instrumental Music.
2. Call to Worship:

"Grant us, Lord the grace of giving,  
With a spirit, large and free.  
That ourselves and all our living  
We may offer unto Thee."

3. Hymn: "All Along Life's Pathway," *Praises* 44.
4. Prayer. That we may more fully realize each day that to live is to give. That true living is the giving of our best to the cause of Christ.
5. Choir: "Give of Your Best to the Master," *Living Hymns* 51; or, solo, "If I Can Stop One Heart from Breaking," *New Hymnal for American Youth*, page 242.
6. Theme Talk: The giving life is the challenge of service. I am of the opinion that my life belongs to Christ, and as long as I live, it is my privilege to serve freely all whom I meet.  
Some one has said: "I want to be thoroughly used up when I die, for the harder I work, the more I live. I

rejoice in life for its own sake. Life is no 'brief candle' for me; it is a sort of splendid torch which I have got hold of for a moment, and I want to make it burn as brightly as possible before handing it on to future generations."

7. Scripture Reading: Luke 6: 27-38.
8. Hymn: "O Jesus the Giver," *Hymnal* 170, verses 1, 2, and 4.
9. Story: "Unto One of the Least of These," in *Seventy-five Stories for the Worship Hour*, by Margaret Eggleston, or the poem "The Giving Life," quoted below:

"It is in loving, not in being loved,  
The heart is blest;  
It is giving, not in seeking gifts,  
We find our quest.

"If thou art hungry, lacking heavenly food,  
Give hope and cheer.  
If thou art sad and wouldst be comforted,  
Stay sorrow's tear.

"Whatever be thy longing and thy need,  
That do thou give;  
So shall thy soul be fed, and thou indeed,  
Shall truly live. —Selected.

10. Hymn: "Just as I Am," *Hymns for the Centennial* 124.
11. Sentence Prayer.
12. Offering. Solo, "I'll Live for Him," *Living Hymns* 60, or quiet music.
13. Hymn: "Earnest Workers for the Master," *Praises* 99.
14. Prayer.

## APRIL 19

Theme: "The Abundant Life"

1. Prelude: Medley of Hymns.
2. Call to Worship:

"O come let us worship and bow down;  
Let us kneel before the Lord our Maker.  
Oh, may we give,  
Out of the gifts Thou freely gavest;  
Oh, may we live,  
With life, abundantly, because Thou livest."

3. Hymn Prayer: Solo, "Light of Life," *Hymnal* 71.
4. Scripture Reading: John 10: 1-11.
5. Hymn: "Look for the Beautiful," *Praises* 147.
6. Theme Talk: Christ said, "I am come that you might have life and that you might have it more abundantly." It is only as we come to know Christ and become like him that we may experience this more abundant life.

That every man should strive his best  
To serve his neighbor's need;  
"God first, then man—serve all you can!"  
That was His simple creed.

He taught that every man should do,  
As he would be done by,  
For as man gives so he receives,  
With utmost equity.

Give love and love will fill your life;  
Give hate and hate is yours;  
For as you give, so you receive,  
And shall while life endures.

But not of force comes Love.  
For God is Love and Love is God,  
And Love is born of love alone,  
And Love alone is Life." —Selected.

7. Hymn: "Carry Blessings with You," Praises 25.  
 8. Reading: "O Master, Let Me Walk with Thee":

O Master, let me walk with thee,  
 In lowly paths of service free;  
 Tell me thy secret; help me bear,  
 The strain of toil, the fret of care.

Help me the slow of heart to move  
 By some clear, winning word of love;  
 Teach me the wayward feet to stay,  
 And guide them in the homeward way.

Teach me thy patience; still with thee  
 In closer, dearer company,  
 In work that keeps faith sweet and strong,  
 In trust that triumphs over wrong,

In hope that sends a shining ray  
 Far down the future's broadening way;  
 In peace that only thou canst give,—  
 With thee, O Master, let me live.

This may be given as a reading or read slowly and accompanied softly with the music found in the *New Hymnal for American Youth*, page 197.

9. Sentence Prayer.  
 10. Offering. Quiet music or solo, "O Christ, the Way, the Truth, the Life," *New Hymnal for American Youth*, page 216.  
 11. Hymn: "Light of Life," Praises 163.  
 12. Prayer.

APRIL 26

Theme: "The Greatness of Living"

1. Prelude: Medley of Hymns.  
 2. Call to Worship:  
 "Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty; thine is the kingdom, O Jehovah, and thou art exalted above all; both riches and honor come of thee, and thou rulest over all; and in thy hand is power and might; and in thy hand it is, to make great, and to give strength unto all."  
 3. Hymn: "One Sweet Hour with Jesus," Praises 134.  
 4. Prayer. That each choice we make in life may bring us closer to our Master; that we may see and understand the greatness of living.  
 5. Theme Talk: It takes spiritual vision to sense the greatness of living today in this age of hurry and unrest. There is so much tinsel and so much glamour, making the nonessentials appear attractive, that it takes careful choosing to put the most important things first, or sense the greatness of living.  
 "True worth is in being, not seeming,  
 In doing each day that goes by  
 Some little good not in dreaming  
 Of great things to do by and by."  
 6. Hymn: "Oh, to Be More Like Jesus," Praises 128.  
 7. Scripture Reading: Matthew 6: 24-34 and 7: 12.  
 8. Choir: "Blessed Are They That Do," Praises 224.  
 9. Story: "Jesus' Plan," page 105, *Story Worship Programs*, by Stacy; or, the reading, "The Life That Counts," quoted below:

The life that counts must toil and fight,  
 Must hate the wrong and love the right;  
 Must stand for truth, by day, by night—  
 This is the life that counts.

The life that counts must hopeful be,  
 In darkest night make melody,

Must wait the dawn on bended knee—  
 This is the life that counts.

The life that counts must aim to rise,  
 Above the earth to sunlit skies,  
 Must fix its gaze on Paradise—  
 This is the life that counts.

The life that counts must helpful be,  
 The cares and needs of others see;  
 Must seek the slaves of sin to free—  
 This is the life that counts.

The life that counts is linked with God,  
 And turns not from the cross—the rod,  
 But walks with joy where Jesus trod—  
 This is the life that counts.

10. Hymn: "Lord, for Tomorrow and Its Needs," Praises 124.  
 11. Sentence Prayer.  
 12. Offering: Quiet music or solo, "God Who Touches Earth with Beauty," *New Hymnal for American Youth*, 223.  
 13. Concluding Thought:

"Lord, as the path of duty is made plain,  
 May grace be given that I may walk therein,  
 Not like the hireling for his selfish gain,  
 But cheerful in the light around me thrown,  
 Walking as one to pleasant service led,  
 Doing God's will as if it were my own,  
 Yet trusting not in mine, but in His strength alone."

14. Hymn: "Are You Witnessing for Him," Praises 201.  
 15. Prayer.

## Beautiful Pictures in Color

### MODERATELY PRICED

A most exceptional opportunity is now offered to church school workers to secure rare artistic masterpieces in rich color, vividly portraying *Bible* scenes in the dress, customs, and habits of Palestine and the East.

The prints are 20x30 inches in size and made on good art paper, suitable for framing, or for picture-story purposes when displayed on an easel under special light.

The following six subjects are available for immediate mailing:

- No. 106—"Ruth and Naomi."  
 No. 114—"Jesus in the Garden" (Easter Morning).  
 No. 306—"Jesus and the Woman at the Well."  
 No. 311—"The Light of the World" (Behold, I Stand at the Door and Knock).  
 No. 325—"The Call of the Disciples" (By the Sea of Galilee).  
 No. 827—"The Good Shepherd."

The above have been selected from over 400 subjects to serve as illustrations for the church school worship program for the year. Each should be in use for two months, or they may be framed and given a place of permanence on the walls of the church.

We are all eye-minded. We learn far more through good pictures than from printed or spoken words alone. "One picture is worth a thousand words."

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HERALD PUBLISHING HOUSE

Independence, Missouri



## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Rally Day for Southern Idaho

Saints of Southern Idaho District held rally day services at Boise Church February 22. Since District Missionary O. W. Okerlind was spending a few weeks laboring in an adjoining district, he was unable to meet with us.

A worshipful prayer hour opened the day's services at nine o'clock, and Sunday school at ten o'clock was followed by preaching service at eleven. District President Silas Condit spoke on "Let Us Go on to Perfection."

A delicious basket dinner was served in the kitchenette and classrooms at the rear of the church, and the Saints visited until the opening of the afternoon service.

Brief talks by the priesthood were followed by round table discussions in the afternoon meeting. Brother Condit explained the unified church school program, which has proved interesting and satisfactory in Hagerman Branch. Brother Mamerow spoke on "The Value of the Department of Recreation and Expression." Brother Dellenbaugh's subject was "The Sunday School," and Brother Jackson's "Branch Finance." *The Necessity of Religious Training in the Home* was discussed by Brother Gilmore.

An inspiring sermon on "Humility and Service," by Brother Condit closed a day which was characterized by a feeling of real fellowship.

### Deserted Church in Use Again

A flourishing branch of the church existed several years ago at McIvor, Michigan. But after a time members moved away, the branch was disorganized, and the church building stood empty and deserted.

In October, 1930, through the initiative of District President J. W. Peterson, a group of young people from Tawas City, Whittemore, and other near-by places, met in the church and formed an organization which has since taken the name, Iosco Young People's Progressive Society. A constitution was adopted and officers elected as follows: Superintendent, Sister Olive Davidson, Tawas City; secretary, Leona Ulman, Tawas City; sergeant-at-arms, Stephen H. Barr, Whittemore. A literary program is given each meeting, followed by an hour devoted to recreation, then refreshments are served.

The group meets every two weeks on Friday evening. "We are indebted to Sister Pringle, of Tawas City, present owner, for the use of the building," writes Arthur F. Rogers, of Whittemore.

### The Gates of Zion

Esther, Missouri.—"The Lord loveth the gates of Zion more than all the dwellings of Jacob," is a statement made by King David concerning the Zion of Jerusalem in Psalm 87: 2. To my mind God's affections are greatly set on our Zion to be at Independence, the city we expect to establish by righteousness for the benefit of rich and poor of the household of faith.

During the year just after the great tornado at Saint Louis, in September, 1927, I was out sight-seeing and came to a neatly built church home of a popular denomination. The building had been struck by the storm and partly destroyed. On the outside walls I read the beautiful words which I have quoted above. I wondered how they applied

those words to their creed, and have since thought how beautiful they would appear on our Auditorium.

Zion, the pure in heart, can not help but be a pure city, a spiritual city, for the Lord says all his laws and commandments are spiritual and not carnal. It is worth every effort we can exert to build the city of our God. Let us labor to establish Zion.

A. C. RICHARDSON.

### A Stalwart Pastor Dies

It is the concensus of opinion of members of the church in the Southern New England District, and of others who knew him, that in the death of Elder John E. Rogerson (which occurred at his home March 8) the church has lost a stalwart and consecrated member and minister.

Brother Rogerson was born at Fall River, Massachusetts, May 19, 1861, and united with the church in 1872. At the age of twenty-four he was ordained a priest of the Aaronic order. Three years later the office of elder was conferred, and to the end of his days he gave unstinted, enthusiastic, and loyal service to the church.

For seventeen years he presided over the New Bedford (Massachusetts) Branch, and during that period maintained a substantial church center. Since that time, for short periods, he has presided over Fall River Branch.

His service for the church reveals a thorough conversion to the restored gospel, and he received an undying testimony of its divinity. His living faith matured with the years, and he was able to meet the end with complacency and with the assurance of immortality. His last conscious thoughts were of the church.

He is survived by his widow, Alice (Holland) Rogerson; his son, Ismael E.; and two grandchildren, Marion and Willard. Following a brief service at his late home, the body was taken to the church Tuesday, March 10, where a large gathering of people paid sincere respect to a devoted relative, an honorable citizen, and a consecrated minister. Elder William Patterson preached the funeral sermon and was assisted by Bishop M. C. Fisher, and Pastors D. E. Dowker and Abram Law, of Boston and New Bedford, respectively.

### Conference in Southern Ohio

Three ordinations were cared for at the close of the early morning prayer service, Sunday, March 8, during the sessions of the district conference held at First Columbus Church. Joseph Williams and Emery Williams were ordained elders and William Davis a deacon, Brothers Rockwell, Grice, and Anderton officiating. The first two names together with that of Brother Jesse Reed, of Jackson, were approved on the preceding day by the conference. Brother Reed was ordained at the Saturday evening service by Brothers Roy Gray and A. E. Anderton.

The business meetings on Saturday brought news that Apostle C. F. Ellis could not be present until Sunday morning and that Brother Jacob Halb had been transferred to Northwestern Ohio District. Working organization was effected by the choice of Elder A. E. Anderton, of Columbus, to preside over the conference assisted by Floyd Rockwell, J. G. Halb, J. R. Grice, H. E. French, and C. F. Ellis. G. H. Kirkendall, T. R. Beatty, and Roy Gray were made credentials committee; Nathan Weate, chorister; John Crosier and William Welsh, ushers; A. W. and S. B. Kriebel the administration committee; Elmer Caldwell, publicity man; Sister

Lucinda Madden, secretary. Reports were read, and there were talks by the district missionaries.

A prayer hour led by the district missionaries opened the conference sessions.

Other business was cared for, and officers elected: District President, A. E. Anderton; vice president, Floyd Rockwell; director of church school, Leonard Barker. These were given a splendid corps of helpers in musical, worship, financial, and educational lines.

After the business session, encouragement was given by Bishop H. E. French, who told of conditions in the general church and changes that are being effected. He gave us an intense desire to help carry forward the program of the church.

An entertaining program was presented at eight o'clock by the dramatic class.

On Sunday, following the prayer, ordination, and church school services, Apostle Clyde F. Ellis spoke. District singers enhanced the attractiveness of the program. A short meeting to conclude business in the afternoon, and a talk by Brother Halb, then Apostle Ellis was the evening speaker.

Despite the general financial depression, this conference was well attended and the members strengthened. A splendid feeling of fellowship ruled. With Brother Ellis we have come to the conclusion that this financial depression is the best thing that ever happened to the world in time of peace, because it brings men to the realization that they can not carry on their affairs by their own power. We pray for strength and greater courage to do God's bidding, that all may go forward.

## Far West Stake

### Annual Conference

Apostle E. Henry Edwards presented a forceful sermon the evening of March 6 at First Saint Joseph Church, which opened the annual conference of Far West Stake. In spite of Saturday's blizzard, a good-sized group of people met for the opening business meeting at eleven o'clock and remained throughout the day. Apostle Edwards spoke Saturday and Sunday evenings, and on the latter night about three hundred heard him.

Elder Ward A. Hougas was the Sunday morning speaker and emphasized the recommendations made in his report to the conference. The afternoon found the basement of Second Church filled with Saints and friends and prepared for a service of baptism. Eight people were baptized; then followed the confirmation service at First Church.

An outstanding feature of the conference was the religious drama, *"The Challenge of the Cross,"* presented by First Saint Joseph players as a prelude to Brother Edwards's closing sermon, *"What Is a Latter Day Saint?"*

In the business sessions the following officers were elected: Director of church school, Clifford B. Constance, Cameron; supervisor of women's activities, Sister C. R. Liggett, Saint Joseph; stake chorister, Evan J. Ehlers, Saint Joseph. The matter of the selection of councilors and the reorganization of the high council was covered in a document presented to the conference by the stake president. Action was unanimous concerning each name presented, and the following recommendations were approved: Counselor to stake president: F. L. Hinderks, Cameron; high councilmen: Archie B. Constance, Stewartville; Benjamin R. Constance, Cameron; Thomas Fiddick, Cameron; William G. Hamann, Richmond; Alec Jensen, Conception Junction, Missouri; L. A. Keck, Saint Joseph; Howard C. Timm, Saint Joseph; David Gamet, Cameron, Missouri.

Various reports were adopted in the form presented. By vote it was determined to declare the branch at Edgerton Junction disorganized. No active work has been carried on there for some time.

Meals were served in the basement of the church.

In spite of inclement weather, attendance was good, and the spirit of harmony and peace characterized all sessions. That the church is facing a new epoch in its development seemed to be the sentiment of everyone present. Ours is a tremendous task. Let us be at it.

## Side Lights

### Faith and Works

Several years ago a Protestant minister living on the west side of the Mississippi River, held meetings on the east side. The river was half a mile wide, and the preacher employed a public service man who owned a little boat propelled by use of two paddles to take him across to his appointment. The energetic evangelist often engaged in an argument with the boatman on gospel topics, although they strongly disagreed.

One Sunday morning the question of faith and works was discussed. The preacher advocated that faith alone was all sufficient to gain full salvation in Christ, while the captain asserted that works must be associated with faith, assuring the passenger that the *Bible* taught that faith, repentance, baptism, laying on of hands, and other gospel principles were necessary to full obedience. The discussion reached its height at the midchannel of the stream, at which time a happy thought came to the oarsman, and he said to the preacher, I will demonstrate my position by naming my two oars, Faith and Works. He then laid the one named Works in the bottom of the boat, using Faith only, with the result that they were soon going round and round. He then put Faith aside and used Works, reversing the experience. Finally the minister consulted his watch and nervously said, "I don't want to be late to my appointment; please use both Faith and Works."

Let us learn a practical lesson from the foregoing, and then faithfully abide by the whole gospel law which includes tithes, offerings, etc. Then the blessed old ship of Zion will make swift progress, and the safe anchorage "designed of God for his people, unity, sanctification, and glory" will soon be realized. It can be done. Will you be a more faithful helper this year? The truly courageous members are those who never give up.

### Living beyond Their Means

The National Association of Credit Men, through its president, Doctor C. W. Phelps, says the American people have abused the installment credit selling and buying system so greatly that the ill effects on business and destruction of happiness and homes can not be estimated. More than one fourth of the American people are living beyond their means. They contract weekly and monthly obligations larger than their incomes. They fail to rightly budget their incomes. It is also estimated that only one half pay bills promptly, forty per cent are slow, and ten per cent buy on credit without even intending to pay, hence "the time is here when true happiness, strength, peace of mind, prosperity, and in a large measure morals depend on whether the people will live within their means."

### Waxed Fat and Kicked

"But Jeshurun waxed fat and kicked: . . . then he forsook God which made him, and lightly esteemed the Rock of his salvation."—Deuteronomy 32:15. It is very evident from present-day happenings in this Nation that cause and effect are very much the same as in Old Testament times. The Israelitish ruler, Jeshurun, amassed wealth and power, but by not using them for righteous purposes soon forsook God. Thousands of happy homes are broken up every year because one or more of the family permits the "deceitfulness of riches" to allure them into those evil things so destructive of true Christian character that the wealth of materialism often destroys their desire and ability to do good. In some

instances our own church has suffered in like manner. A careful observance of the temporal and spiritual law of the church is a safeguard for the well-being of every family. Righteousness blesses the home, the church, and exalts a nation.

#### *Churches in America*

A popular newspaper reports that there are two hundred thousand church buildings in the United States, and in sixty thousand of these edifices not one convert was made in twelve months. The paper further states that "there was a time when it was hard to find enough pulpits for men who wanted to preach the gospel; now it is impossible to find anywhere nearly enough men to fill the existing pulpits." The movie and radio are listed as causes for church declines. It is estimated that about one fifth of the population of the United States attends the movies each day.

#### *Life Insurance*

It is reported that the total volume of life insurance in force in the United States at the end of 1930 was \$108,500,000,000, and that America owns about seventy per cent of all the life insurance in the world.

#### *Paragraphs of Interest*

"Those who do only what they are paid for will never be paid very much. Success comes to people who are not considering the narrow question of what they are paid for, but the broad question of what they can do to be helpful. It is that attitude which leads to promotion of the individual, the profit of the business, and the prosperity of the nation."

It might be well not to exhaust all your patience and strength on one child, for cares and anxieties are born with every one, and quite frequently, as the children are bent, the parents are inclined to "go broke."

Doctor John W. Holland said, "Troubles are no proof that God has forgotten us, but rather a reminder of the fact that we may be worth refining in the fire. . . . Temper uncontrolled is a sort of insanity. If we master our tempers, we can also master our tongues. Flee temper as you would the Devil if you expect to make another person happy."

C. J. HUNT.

## Bisbee, Arizona

Bisbee Branch had as guest and fellow helper, Stake Missionary S. S. Smith Sunday, March 8. Good congregations listened to his discourses morning and evening. He also preached some miles out in the country in the afternoon.

Bisbee members are not standing still. Raymond Ratterree, teacher of the young people's class, has created considerable social interest among the young people. They have organized a young people's prayer and testimony service, which meets every Tuesday evening at 7.30 in one of the homes. The Department of Recreation and Expression is going forward. A splendid play was presented the first Sunday of the month by the young people, and now the adult class is preparing an Easter play, "*The Beautiful City*."

## Iowa Members Are Busy

"We are keeping busy at Montrose, Fort Madison, and Keokuk, Iowa, dividing our time between these places," writes Sister A. M. Chase. "This week Brother Chase is conducting missionary meetings at Montrose which are quite well attended."

The Women's Department at Montrose is active and contributes liberally to branch expenses. The young people's class, under the supervision of Sister O. T. Miller, is planning to give the play, "*The Challenge of the Cross*," at Easter. A bazaar will be held about that time by the Women's De-

partment, Sisters Ben Strange and R. N. Smith in charge.

Fort Madison Saints are working to keep up payments on their church. They have advertised a dinner on a night in the near future. A play will be given March 27, and a bazaar the early part of April.

## Kansas City Stake

### *Central Church*

Because President F. M. McDowell was called from headquarters, Elder U. W. Greene was asked to preach in his place Sunday evening. He used his collection of slide scenes taken a few years ago on his trip to Palestine. Brother McDowell will be with us next Sunday evening, to give a short address in connection with the evening Easter program.

Young people of the stake between thirteen and thirty years who can sing or play are eligible to enter the music contest. There will be mixed choruses, boys' and girls' quartets, mixed quartets, vocal solos, piano, and violin. No other instruments will be entered this time. More definite announcements concerning rules of the contest will be made next week. The committee is hard at work.

Sunday's services of worship, study, music, and preaching were planned and carried out to supply the needs of the entire congregation. Pastor C. E. Wight delivered the morning sermon.

### *Fourth Church*

The young people were more numerous than the adults at our sacramental service the first day of the month. There has been a decrease in attendance, but growth in numbers is anticipated now that the weather is warmer.

Clarence A. Burney, criminal judge of Kansas City, talked the evening of March 1. Judge Burney gave lax discipline in the home, laxity of living religiously, and lack of church influence as causes for many of our present social problems.

"*Shall He Find Faith on the Earth?*" was the title of a sermon by Elder H. O. Smith, of Independence, the morning of March 8. That evening Elder H. H. Sevy preached from Matthew 9: 16, 17.

During the Sunday morning family worship period March 17, Elder E. W. Lloyd read a letter from Bertha Horn, an eleven-year-old isolated Saint, of Richmond, Missouri, which encouraged all those who heard. G. T. Richards preached that morning on the Indian, saying, "White man talk too much," emphasizing the fact that often he does not practice what he says.

## Esther, Missouri

This is a small branch near Flat River, Missouri, in the lead belt, organized a few years ago under the direction of Apostle E. J. Gleazer and Elder H. A. Higgins. Elder A. M. Baker was the instigator in setting up the kingdom of God here through district tent preaching. Others who have labored here are Elders J. W. Paxton, G. F. Barraclough, G. S. Trowbridge, and J. W. A. Bailey.

Our one elder, Brother Ellis Jarrells, is branch president and does most of the preaching. To help him he has Brothers Albert and George Richardson, priests. These men are exerting themselves to keep the flock together, which task is made difficult at times by the fact that we have no church home.

District President Bruce E. Brown was here last fall and gave much good advice, and as a result, obtained better attendance.

Five adults have been baptized during the last year by Elder Jarrells, and the branch record numbers twenty-one members. We have adopted the church school program.

## Independence

"Jackson County has the finest system of schools of any in the State," was the observation of W. G. Dillon, state school inspector, who lately visited the rural institutions of the county in company with the county superintendent. Improvements in the schools of the county in the eight years he has been inspecting them, have impressed Mr. Dillon, who praised the acquiring of new buildings and equipment and the good teaching staff.

### Stone Church

It was a timely subject that Presiding Bishop Albert Carmichael brought to the Saints Sunday morning, "Stewardships." The choir and instrumental musicians created for the speaker a musical background. There were two anthems, "Sing to the Lord," and "Praise the Lord," a soprano solo by Lilly Belle Allen, and a trio of organ, piano, and cello by Robert Miller, George Miller, and Irving Jenkins.

One hundred and one years ago this month, the first edition of the *Book of Mormon* was taken from the print shop to the world, and of this event the Stone Church made special observance in its evening program. In drama form was told the story of the Savior's birth, life, and death, as it was witnessed by the people of the western hemisphere and recorded in the *Book of Mormon*. The play, written by Sister W. A. Page, was presented by the White Masque Players under the direction of Sister Louise Jennings. Good characterizations, stage settings, lighting effects, and organ music made the entertainment very impressive. Music was furnished by the ladies' chorus and the congregation. Pastor John F. Sheehy was in charge, assisted by Elder H. E. Winegar, of Colorado.

The general Sunday prayer services offer members the opportunity to worship with prayer, song, and testimony. The Saints meet at eight o'clock in the morning in the main auditorium, and in the afternoon at 2.30 Elder J. M. Terry is assisted by other local ministers in the lower auditorium. These services do much to give the members courage and good cheer.

Elder C. B. Woodstock talked to the junior young people in their 10.45 Sunday morning worship service on "Reverence for Wisdom," and music was by girls of the department.

Socials and parties during this week have commemorated the birthday of Saint Patrick, chief entertainments being sponsored by the adult division of the Stone Church school which met in the dining hall Tuesday evening for a time of conversation, music, and refreshments; and the Herald Publishing House which on Friday entertained its employees and their families to the number of eighty with games, a program, and refreshments. Friday was also the regular monthly meeting of the Patroness Society, and a Saint Patrick's program of readings and music was enjoyed. On this day two new members were voted into the society.

Among the members whom death has lately claimed was Marvin L. Booker, twenty-one-year-old son of Sister Maude Booker. Marvin, who was ill only a short time, passed away at the Independence Sanitarium in the early morning of March 18. He leaves to mourn his mother, eight sisters, three brothers, a grandmother, and many friends. The funeral was held from the Stone Church, March 20, in charge of Elder J. M. Terry. Interment was in Mound Grove Cemetery.

Fourteen young women of Independence this week complete a course in Girl Scout leadership training which opened March 16 under the instructorship of Miss Ansel, a national Girl Scout worker. Of this number ten are from the Stone Church congregation, and will function this summer in the organizations of our girls.

### Walnut Park

Saints in Independence are hearing often concerning their duties as citizens of the center place. The speaker March 22, Elder Herbert Barto, spoke pointedly of evils that must

be entirely eliminated by those who will be allowed to remain in this city of refuge while the righteous are gradually gathered in and the undesirable ones removed.

In the evening Bishop A. Carmichael continued his sermon of last Sunday on organizing stewardships. He showed why some past efforts had failed, and is eagerly longing to see the Lord's plan followed in detail by all professing Saints. "When ye do what I say, then am I bound; otherwise there is no promise."

Preceding the evening sermon, a well-filled house enjoyed a sacred concert by the Independence Chamber of Commerce Glee Club, a number of the members being Latter Day Saints. J. M. Sexton is director, Brother Robert Miller, pianist.

There have been some very sick ones among our number recently, but all are reported better. Lewis Mauzey is home from the Sanitarium, and little Warren Closson is said to be out of danger. Sister Leonard Hoisington is gaining just a little. Sister Glaude A. Smith, of Denver, has relatives and many friends here who are remembering her prayerfully in her severe illness.

### Enoch Hill

Good sermons have been heard by Saints of this district the last two Sundays from Elders C. K. Green, A. B. Phillips, J. E. Vanderwood, and B. J. Scott.

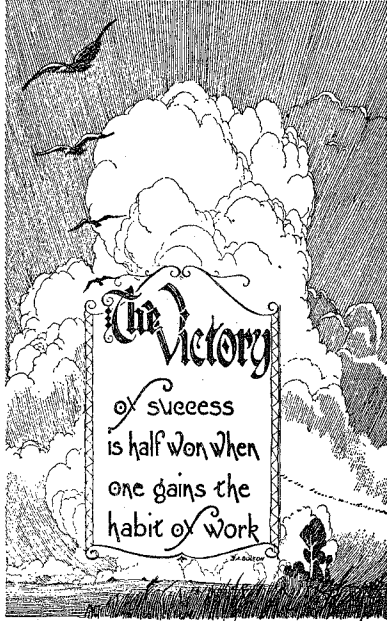
The resignation of Charles Warren as church school director was accepted by the branch Sunday morning, March 15, and C. E. Beal was elected to take his place.

An especially responsive prayer meeting of the young people was held March 11 at the church. Program numbers were enjoyed, and the time allotted to prayer and testimony was profitably spent.

L. F. Heath, a young man of this congregation employed at the Portland Cement Plant, suffered a severe head injury March 18, while helping move some heavy machinery. The cable which was being used to move the machinery broke, the free end striking Brother Heath on the left side of the face and slashing up into his ear. He was rushed to the Sanitarium, where he is reported to be improving.

Ottumwa Saints received sad news March 17 when word arrived from Honolulu of the death of the son of Brother and Sister Santee. The young man was serving in a navy hospital in that country, and death was caused by an abscess on the brain. He was twenty years of age. The body will arrive in Ottumwa about April 15. The deceased was a promising youth whose three years of service in the navy would have expired next November. He had planned at his release to come home.

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# OFFICIAL

## Appointments for 1931

(Continued from page 267)

- Fligg, W. I., London District, Ontario, M.  
 Fry, Charles, Des Moines and Nauvoo Districts, Bp.
- Fulk, R. L., Southeastern Illinois and Central Illinois Districts, L. and M.  
 Greene, U. W., Independence, Missouri, Pat.  
 Greene, C. F., Germany, M.  
 Greenwood, W. H., British Isles, Pat.  
 Gresty, J. T., Referred to Presidency and Presiding Bishopric.  
 Griffiths, G. T., Ohio, Pat.  
 Grice, John R., Southern Ohio, M.  
 Gunsolley, J. A., Kirtland District, Pat.  
 Haden, W. E., Southern Missouri, L. and M.  
 Halb, Jacob G., Northwestern Ohio, M.  
 Harpe, C. E., Eastern Michigan, M.  
 Hawn, O. J., Michigan, M.  
 Haworth, W. J., Australasia.  
 Higdon, A. T., Rock Island District, M.  
 Holloway, L. G., Western Iowa, M.  
 Hougas, Ward L., Far West Stake, L.  
 Houghton, Leonard, Manitoba District, L. and M.  
 Hull, E. B., Central Nebraska, L. and M.  
 Hunker, E. Y., Western Iowa, M.  
 Hunt, C. J., Wisconsin, Bp.  
 Jensen, Blair, Lamoni Stake, L.  
 Jenkins, George, Clinton District, M.  
 Jones, J. H. N., Victoria and New South Wales Districts, Australia, Pat.  
 Koehler, J. A., Holden Stake, Bp.  
 Lancaster, J. E., Detroit District, L. and M.  
 Levitt, G. P., Northern California District, L. and M.  
 Lewis, G. G., Independence, Missouri, L.  
 Loving, A. L., Des Moines District, M.  
 Livingstone, H. L., New York and Philadelphia District, L. and M.  
 Lundeen, Vernon, Minnesota District, L. and M.  
 Martin, A. C., Spokane District, M.  
 Martin, J. F., Pittsburgh, Wheeling, and West Virginia Districts, Pat.  
 May, J. Charles, Holden Stake, M.  
 McDonald, Frank, Spring River District, L. and M.  
 McDowell, W. A., Far West Stake, Pat.  
 Macrae, R. L., Hawaiian Mission, M.  
 Macrae, W. S., Holden Stake, L.  
 Mesley, George, Kansas City Stake, L.  
 Mussell, F. T., Nauvoo District, L. and M.  
 Njeim, George, Chatham District, M.  
 Newton, Thomas, Kentucky and Tennessee, L. and M.  
 Okerlind, O. W., Idaho, M.  
 Oakman, A. A., Kansas City Stake, M.  
 Osler, William, Southern Michigan and Northern Indiana, L. and M.  
 Patterson, William, Southern New England, L. and M.  
 Peisker, E. A. H., New Zealand, M.  
 Peterson, J. W., Eastern Oklahoma District, M.  
 Pycock, James, Southern Michigan and Northern Indiana, M.  
 Pyl, A., Holland, M.  
 Quick, Lee, Spring River District, M.  
 Renfroe, Z. Z., Oklahoma, M.  
 Richards, G. T., Far West Stake, M.  
 Robertson, E. F., Maine, L. and M.  
 Robinson, A. V., Northern New South Wales, M.  
 Robley, G. W., New York and Philadelphia District, Pat.  
 Ruch, V. D., Norway, M.  
 Russell, R. Melvin, Northeastern Nebraska District, L. and M.  
 Rushton, J. W., Northern California, L. and M.  
 Salyards, R. S., Nauvoo District, Ottumwa objective, L. and M.  
 Sandige, J. L., Southern Saskatchewan, M.  
 Savage, H. W., Portland District, M.  
 Schmid, C. E., Northeastern Illinois, M.  
 Sheehy, John F., Independence, Missouri, L.  
 Sheppard, Virgil E., Central Illinois, and Saint Louis Districts, M.  
 Silvers, A. C., Wheeling and West Virginia Districts, M.  
 Skinner, C. A., Kansas City Stake, Bp.  
 Smith, C. J., North Dakota and Minnesota Districts, M.  
 Smith, G. A., Eastern Colorado District, L. and M.  
 Smith, S. S., Arizona, M.  
 Smith, W. A., Northeastern Kansas, M.  
 Smolney, J., Germany, M.  
 Stabel, J., Poland, M.  
 Stoft, A. E., Referred to member of Twelve in field and Presiding Bishopric.  
 St. John, S. G., Owen Sound District, M.  
 Stone, A. E., Kirtland District, Pat.  
 Taruiarii (Horahitu) a Tauhiti, Society Islands Mission, M.  
 Thorburn, G. W., Western Montana District, Pat.  
 Twombly, Samuel, Northeastern Kansas District, Pat.  
 Vanderwood, J. E., New York District, M.  
 Veenstra, Frank, Holland, M.  
 Vaughan, W. J., Southern New South Wales, M.



# MISCELLANEOUS

## Our Departed Ones

**RICHMOND.**—Molly Clara Richmond, wife of R. J. Richmond, died at the family home in East Bremerton, Washington, February 9, 1931. She lived in East Bremerton a number of years. Was born in Baltimore, Maryland, October 8, 1848. Became a member of the church in San Jose, California, September 6, 1906, and was a faithful member. Though isolated most of her life, her light did not cease to shine. Besides her husband she is survived by a son, W. A. Green, a stepson, Kenneth Richmond, two grandchildren, and two great-grandchildren.

**JUNKINS.**—Ethel Alma Junkins was born June 3, 1889, at Belmont, Nebraska, and died March 5, 1931. She united with the church November 13, 1899, at Cove, Arkansas, and remained a true member. November 27, 1907, she married Guy Lane, and to them two children were born, Mildred Carrie and Orville Thomas. On November 13, 1922, she was married to Herbert Junkins. Leaves to mourn her husband of Kansas City, Missouri; her son and daughter, of Independence, Missouri; mother, Mrs. L. J. Rudd, of Holden, Missouri; four sisters and one brother: Mrs. John Diehl, Lees Summit, Missouri; Mrs. Pearl Williams, Holden, Missouri; L. B. Rudd and Mrs. W. C. Williams, Kingsville, Missouri; and Mrs. A. E. Powers, Merriam, Kansas; other relatives, and many friends. The funeral was conducted by F. C. Scarcliff. Interment was in Holden Cemetery.

**EVANS.**—Mary Ellen (Nellie) Evans was born in Mountain Ash, South Wales, April 14, 1891. Died suddenly at her home in Scranton, Pennsylvania, January 30, 1931. She married William Evans in April, 1909. Surviving are her husband; one son, Arthur; two daughters, Ann and Mable; her parents, Mr. and Mrs. Lot Bishop, of Johnson City, New York; brothers: William and Ernest Davies, of Scranton, and Albert Davies, of Philadelphia; and several half-sisters, of Johnson City, New York. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints August 1, 1906, and was faithful until the end. The funeral was held at the home February 3, the sermon by Thomas Jones. Interment was in Washburn Street Cemetery.

**SCHUMAKER.**—Grace Deborah Schumaker was born at Northville, Illinois, June 14, 1904; and passed away at the Waterman Hospital at Waterman, Illinois, March 16, 1931. At the age of two years she moved to Little Rock, Illinois, with her parents where her entire childhood was spent. April 9, 1920, she was united in marriage to George Kimpan. To this union was born three children, one daughter, Angolda, preceding her in death March 6, 1924, Georgie and Sylvia Grace. She was baptized and became a member of the church June 15, 1930, Elder R. E. Davey officiating. She was a member of the Women of Mooseheart Lodge. She leaves to mourn her untimely departure, her husband, George; one son, Georgie; one daughter, Sylvia; her father and mother; four sisters: Mrs. Blanche Shau, Mrs. Velma Flauin, Gladys, and June; and one brother, Clair; also a host of other relatives and friends. Funeral services were in charge of Marion M. Blakely, pastor of Sandwich Branch. Elder J. M. Blakely gave the address. A service was held at the home in Sandwich, also at Community Church in Little Rock, Illinois.

**BOOKER.**—Marvin Lee Booker, son of Mr. and Mrs. J. W. Booker, was born at Skinnerton, Alabama, May 18, 1909, and passed from this life March 18, 1931, at the Independence Sanitarium after a brief illness. On August 5, 1917, he united with the Reorganized Church of Jesus Christ of Latter Day Saints, being baptized by J. R. Harper, at McKenzie, Alabama, and confirmed by S. M. Slover and J. G. Vickery. His father preceded him in death. Left to mourn are his mother, Mrs. Maude Booker, of the home at Independence, Missouri;

eight sisters: Mrs. Alice Patrick, Independence; Mrs. J. M. Enfinger, Brewton, Alabama; Mrs. Madie Hunter, Kansas City, Missouri; Eula, Mary, Milder, and Johnie May, of the home; and Jewell, of Repton, Alabama; three brothers, Zeno O. Booker, Independence; Burnie and Lloyd of the home; a grandmother, Mrs. Ella Raines, Repton, Alabama; other relatives, and many friends. The funeral at the Stone Church in Independence was largely attended. D. O. Cato was in charge; and the sermon was by J. M. Terry. Interment was in Mound Grove Cemetery.

**JENSON.**—Lorraine Joyce Jenson, daughter of Mr. and Mrs. Anton Jenson, of Audubon, Minnesota, was born August 29, 1929; blessed June 1, 1930, by Swen Swenson and M. O. Erickson, at Audubon. She passed away November 24, 1930, after three days of illness from intestinal flu.

**TRUE.**—Isaac True was born April 14, 1835, and was a pioneer member of the Canton, Ohio, Branch. He became a member of the Reorganized Church February 6, 1890, and was ordained a priest by Gomer T. Griffiths September 11, 1898. He had been a citizen of Canton for fifty years, coming there from New Philadelphia, Ohio. His first wife, Hester Walker True, died March 27, 1887. Eight children were born to this union, and there now survive from this marriage: Mrs. Josephine Ormsby, of Harvey, Illinois; Mrs. Margaret Livingston, Canton, Ohio; Mrs. Catherine Fisher, East Canton; Harlan True, Missouri; Mrs. Emily Dougherty, Canton. He also leaves a widow, Susan M. True, two sons, Mahlon and Charles True, a daughter, Mrs. Lillian Lippirt; twenty grandchildren, thirty-eight great-grandchildren, four great-great grandchildren, and many friends. He died March 4, 1931. He was of a determined and loyal disposition, and set an example of faith and endurance for all. Interment was beside his wife at Melshimers Cemetery, at North Industry, Ohio, March 7. Sermon was by W. E. Lewis, assisted by R. A. Smith.

**BRADSHAW.**—Lewis J. Bradshaw was born August 4, 1843, at Charleston, Virginia. He was baptized and confirmed a member of the church June 11, 1876, at Pittsfield, Illinois, by Charles Mills. Was ordained a deacon July 24, 1886, at Clinton, Missouri, by I. N. White and William Thompson. Was ordained a teacher March 16, 1897, at New Windsor, Colorado, by J. B. Roush and C. B. Goldsberry. His life and labor were a constant testimony to the love he had for the gospel. He was instrumental in converting many to the faith in Colorado, people who are now faithful workers. Passed away January 1, 1931, at Ontario, Oregon. The funeral was held at Eaton, Colorado, in charge of K. G. Broliar, of Fort Collins.

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Williams, D. J., Chatham District, L. and M.

Winegar, H. E., Eastern Colorado, M.

Wight, C. E., Kansas City Stake, L.

Wixom, G. H., Southwestern Texas, M.

Yager, J. H., Society Islands Mission, M.

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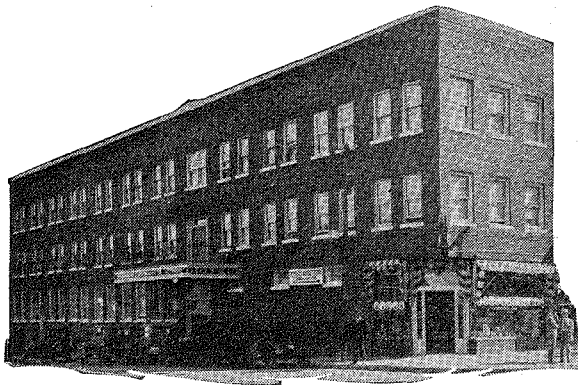
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# THE SAINTS' LD

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## *The First Easter Lily*

*Dead hills slate faced against a pallid moon,  
A brooding sea—  
A restless forest whispering a song  
Of mystery;  
And sorrow cringing at the gates of old  
Gethsemane.*

*Misty the stars as though the stress of grief  
Had filmed their eyes.  
Voiceless the world with God's black bars adown  
The brooding skies.  
As though to shut the makers of his woe  
From paradise.*

*But lo! a gleam lights up the somber hills,  
The dead trees stir,  
Across the heavy night steals the sweet scent  
Of spice and myrrh.  
A golden halo rests above a cold  
White sepulcher.*

*And in that glow, an angel robed in white  
Stands all alone;  
One hand upon a chariot of stars,  
One on the stone  
That seals the grave of Him the grieving God  
Has named His own.*

*And all unseen by man or beast or bird,  
Ere night has spun  
Her sable woof across a saddened world,  
The sleeping One  
Answers the call that floats adown the stars,  
"Come, my dear Son!"*

*Thus Christ arose from his white sepulcher  
And journeyed home;  
And where the angels knelt, a lily grew  
Beside the tomb;  
And those who came saw Christ in its glad face  
And sweet perfume.*

—A. P. McKisknie.

## First Things First

### II.—“HEAR YE HIM”

On a certain memorable occasion Christ said to his apostles, “Whom say men that I am?” There were many answers to be given, for the air was as full of rumors then as it is today. Opinions ranged from the belief that he was a glutton and a wine-bibber to the conviction that he was one of the major prophets. Christ then put to his disciples this question, “Whom say ye that I am?” Peter answered, “Thou art the Christ, the son of the living God.” An instant later the Master said, “On that rock I will build my church and the gates of hell shall not prevail against it.” The church, with all that it is and has, with its doctrines, its organization, its ideals, its hope and belief, rests upon the fact that Christ is the Son of God. Collectively and individually we must build upon that rock.

#### *Safety When Things Go Wrong*

Bishop Carmichael is one of my most valued and intimate friends; more than a friend, he has been a teacher to me. Many years ago he brought home to my mind forcibly in one of his sermons the fact that every Latter Day Saint should cherish first of all within his soul the testimony and the conviction that Jesus is the Christ the Son of God. He should pray for this testimony to be in his heart, and for its perpetuity. Then no matter what shall go wrong in the world or in the church, the fundamentals of his faith are not shattered. He can always fall back upon that eternal truth. If false and agnostic philosophies endeavor to shake his faith, if trusted men fail and go wrong, if there is confusion in the world and betimes trouble in the church, he can always fall back for consolation and support to that eternal truth and plant his feet upon that eternal rock. In these perilous times the safety of the church and of the individual members of the church will be found in adherence to that fundamental truth.

#### *He Builds the Church*

In the first revelation given to Joseph Smith in the beginning of the marvelous work and a wonder, Christ was presented to him, and the Lord said, “This is my son; hear ye him.” It is fundamentally important, then, first of all, that we shall not only believe in him but that we shall hear and heed him. He declared, “I will build my church.” He is the master builder, we the fellow laborers with him. If we would build in accord with his wishes, we must hear and heed his voice. If we would work in harmony with his will, we must be under the direction of his Spirit.

#### *Be Ready to Hear His Voice*

If we are to heed his voice, it follows naturally that we must be in condition and in position to hear his voice. He said, “My sheep know my voice, and another they will not follow.” Have you the assurance within your own soul that you are one of those designated as his sheep? No matter what the process of repentance and spiritual adjustment that may be necessary, it is well worth the cost to put oneself in that category. In the times of trial coming upon the earth and upon the church, there is no thing more vital or primary or important than that we as a people and individuals should both hear and heed his voice. Let us earnestly beseech his guidance and be ready in the hour and in the day when he shall speak.

#### *The Root of Many Sorrows*

Most of the sorrows of the church in the past have come from a failure to hear and heed his plain and oftentimes explicit warnings. The classic example with us is the warning against polygamy. Reinforcing the law already given in the *Book of Mormon*, to us he said, “Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else.” Time revealed the wisdom of that commandment. Were the warnings less plain that were given us more recently against the dangers of incurring debt, against the “spirit of speculation and greed for gain” (*Doctrine and Covenants* 127: 7) that was to invade and all but wreck the business world, and against contention, especially among the priesthood of the church? It is not necessary to comment on the loss that we have suffered in those regards when we did not “hear Him.”

#### *The Fountain of Our Blessings*

On the other hand the great spiritual and temporal blessings, the times of joy and of peace have come to us individually and as a church when we did “hear Him.” Our times of spiritual and mental growth, our periods of pentecostal blessing, our happy moments of undivided fellowship “like to that above” have been ours when and only when we were willing to “hear Him.” May we learn to heed his warnings against dangers, and equally to heed his plain teachings that open the fountains of blessing and success. “Hear ye Him.”

ELBERT A. SMITH.

(To be continued.)

Adversity is like the period of the former and latter rains—cold, comfortless, unfriendly to man and to animal, yet from thence come on the flower and the fruit, the date, the rose, and the pomegranate.  
—*Sir Walter Scott.*

## God's Will—and Ours

It is a mistake to place upon God the responsibility for conditions that have come about because of the errors of man. This we are inclined to do at times.

For instance, we quote, "The poor we have always with us," and forget to do all that we might to relieve poverty. We say, "God will have a tried people," and submit to trials that could have been avoided had we been alert and more courageous. We console ourselves with, "Whom the Lord loveth, he chasteneth," when the blows of our own ignorance and folly have fallen upon us. We bow our heads in resignation and say, "It is the will of God," when times without number the misfortune which has come is simply the result of our *failure to do the will of God*.

The retrenchment measures adopted recently by the church have been interpreted as "the will of God" by some who have felt the need of facing the future philosophically. I think there is a more secure philosophy.

I can not conceive of its being the will of God that this people, or the world, should be subject to economic diseases of which this is but one example. I think it is the will of God that men shall make the laws of his kingdom the laws of social life; that through this transformation the injustices and inequalities of our present society shall finally be eliminated. Anything less is not the will of God but the will of man.

While we are quoting, we may well recall these lines from the Fishing River revelation of 1834: "Were it not for the transgressions of my people . . . they might have been redeemed even now; . . ." But they "are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, . . ."

If we have not been so united, if we have not launched our lives out upon these principles, we have suffered the disappointments of our failure to do so. This is *our* will. The will of God is that we shall yet achieve the union that will build his kingdom.

L. E. F.

## "Religious Education Carries On"

Our readers and church workers are especially requested to note the communication from the First Presidency which is presented in the department of "Church Work and Services" in this issue. With the readjustment of the budget and the drastic reduction that has taken place in the ranks of our workers, the church is obliged to realign its forces for

the carrying on of its tasks. With the loyal cooperation of all who will and can help, we should succeed in pushing the work forward even in this lean and trying year.

## A New Department

A new department is appearing in this week's *Herald*. "Fact and Opinion" will be a heading under which will appear articles from our readers of a constructively critical and suggestive nature. For some time it has been the intention of the editors to provide some means for the exchange of opinion upon topics of current interest. The article that appears in the new department gave the necessary excuse for starting.

We hope that we may receive from our readers articles and letters that will be of value and of general interest to the people of the church. We shall not feel responsible to publish contributions which in our judgment do not have these qualities.

L. L.

## Rumor

In trying times, guesses and speculations multiply. Sometimes they have a foundation in fact, and sometimes they do not. Whatever their basis in fact may be, they do not long stick to the facts. Soon they are embellished with extravagant imagination. What one person relates as a guess, a second person tells as a probability, a third asserts as a fact, and a fourth will swear is eternal truth. Such is the credulity of humanity.

If these rumors were harmless, like ghost stories and fairy tales, no one would care. But they are often imbued with malice, jealousy, mischief, and even revenge.

It has been this editor's experience within the last two weeks to hear three rumors concerning men and the church which were stated as positive facts. He investigated them and found them to be false, as false as if they had been deliberate lies. More than that, they were maliciously false; they harmed character, and they harmed the church. It will not be long before their falseness will be exposed to everybody. The simple course of facts will disprove them. We would wish that the gossipers would be abashed by their inaccuracy. But such is the character of the monger of rumor that he is not ashamed when he is exposed. He goes blithely on concocting more rumors. There seems to be no way to devise fit punishment for him.

All that we can do is to warn other people against the bearer of rumors, especially of a disparaging nature. Check up on his statements before you believe



him. Then if you find that he has made unfair or false statements, never believe him again.

One member of the Twelve was told by the people after his visit in one branch: "We are glad you came; you have settled for us a good many false rumors that are afloat."

Let us determine to carry on in the work, and resolve to be sure of the truth before we believe a rumor.  
L. L.

### Power from Without

The second thing that differentiates Pentecost sharply from modern tendencies is that whatever happened power seems not to have come from within man, but from without. "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." "Ye shall receive power, after that the Holy Ghost is come upon you." "There came a sound from heaven as of a rushing mighty wind." Pentecost presented resources from without to man; it was not merely a quickening and developing of resources from within.—*E. Stanley Jones, in The Christ of Every Road.*

Religious feeling develops in man's reaction to two mysteries, the mystery of the world and the mystery of self. Religion is not only reaction to mystery, but it is that at least. Primitive man stands in awe of the immensities of nature and combines with his reverence a sense of dependence upon the vast forces of the world which impinge upon his life, defy his control, and yet frequently determine his destiny. While some primitive religion represents a crude attempt to bend these forces to man's will and need, religion in its higher reaches expresses gratitude for and dependence upon the universal forces which affect him beneficially. Modern science has not abolished mystery nor changed the fact of man's dependence. But modern urban civilization has produced a type of person who is divorced from nature and lives under the illusion that he is the master of his fate, except as he recognizes his dependence upon his fellows. . . . Naturally, the mystery of the world concerns man only or chiefly as it relates itself to the mystery of selfhood. Men discovered the world before they discovered themselves, but they explained the world in terms of the phenomena of conscious life even before they discovered themselves.—*Reinhold Niebuhr, "Christian Faith in the Modern World."*

## OFFICIAL

### Appointment of District Presidents

Owing to recent changes in assignment of missionary fields by the Joint Council, the following appointments of district presidents are made by the First Presidency to fill out unexpired terms. These changes are made subject to approval of the next district conference:

Eastern Colorado District: Glaude A. Smith, vice E. B. Hull, resigned.

Central Nebraska District: E. B. Hull, vice R. M. Russell, resigned.

Northeast Nebraska District: E. B. Hull, vice Blair Jensen, resigned.

Southern Nebraska District: O. L. D'Arcy, vice E. J. Lenox, resigned.

Northwestern Kansas District: O. L. D'Arcy.

Central Michigan District: Hubert Case, vice J. W. Peterson, resigned.

THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, March 27, 1931.

Oh, the bigness of mind and heart and soul man can express in the little things! It is not the big philanthropic movements but the little things which test and try a man's religion. Meeting with fortitude the daily temptations, patience always with those little interruptions, kindness shown to the erring brother, these, practiced daily, give us the religion of everyday life. Love, shown daily, not spasmodically, beautifies the world.—*Selected.*

### A Ballad of Trees and the Master

Into the woods my Master went,  
Clean forspent, forspent.  
Into the woods my Master came,  
Forspent with love and shame.  
But the olives they were not blind to Him,  
The little gray leaves were kind to Him:  
The thorn tree had a mind to Him  
When into the woods He came.

Out of the woods my Master went,  
And He was well content.  
Out of the woods my Master came,  
Content with death and shame.  
When Death and Shame would woo Him last,  
From under the trees they drew Him last:  
'Twas on a tree they slew Him—last  
When out of the woods He came.

—*Sidney Lanier.*

## THE REVIEWER'S PAGE

### Retribution

Last week an amateur detective aided in the capture of a man who is said to be a most dangerous kind of criminal. If the man who was taken is guilty of the crimes his captors think he is, the "long arm of the law" has reached and taken another who thought he had escaped.

At the time of the now famous Saint Valentine's Day massacre in Chicago, it was feared that the guilty had escaped. One of the gangs in its struggle for control of the vice-gambling-and-beer rackets of the city had captured a number of the members of another gang, lined them up in an old garage, and mowed them down with a deadly shower of bullets. The world at large is almost complacent when gangsters kill each other, for it means simply a reduction of an element that is always a menace. But there was something so brutal and revolting in this massacre that it seemed a threat against society.

This capture should bring a small measure of much needed assurance to those who obey the law and expect it to protect them. It should also be a warning to those who would enter a career of crime. Justice is hard to defeat. The fugitive is always in danger.

Now we know that there is one use in reading detective story magazines. The man who first suspected the captive did so because he had read the story and had seen the pictures in such a magazine.

L. L.

### Unpreparedness

"The trouble with goloshes," remarked one of our fellow editors, "is that they are always in the *other* place. If it rains during the day, I have left them at home. If it rains at night, I have forgotten and left them at the office."

Unpreparedness strikes all of us at times. Sometimes it is a financial obligation, sometimes it is the woodpile when a cold snap comes, and sometimes it is a Sunday school lesson. We fail because we have not prepared.

There are times in life when we are spiritually unprepared for the conditions of life that we have to meet. We know our duty, we know the means of keeping ourselves spiritually fit, and that means of preparation is freely available to every one of us from the weakest to the strongest. Let us be prepared.

### Golden Anniversary of the Red Cross

Fifty years ago next month a little group of men and women at Danville, New York, wrote in deeds the first chapter of the career of the Red Cross organization in America. Danville was the home town of Clara Barton, and she was the first president of the American Association of the Red Cross. This group began the first disaster-relief movement of this country by collecting money and gathering clothing and food, little realizing to what proportions their undertaking would grow in a period of a few years.

Now the Red Cross occupies the role of the mother organization of the world. Its help is extended to sufferers in many lands. Its record tells us of aid extended in no less than one thousand disasters. It has spent roughly \$60,000,000 derived from voluntary contributions, and right now in America is applying itself to the titanic task of caring for several hundred thousand people in twenty-two drought-stricken States.

The international Red Cross movement was begun in Europe something more than a quarter of a century ago, the agreement of the nations tending toward the lessening of the horrors of war by rendering neutral all surgeons, chaplains, and other persons engaged in caring for the wounded, both friend and foe. The United States was invited to join, but fearing an "entangling alliance" hesitated—procrastinated. Miss Barton, who had just successfully completed a nursing campaign in the Franco-Prussian War, grasped the situation, and hurried home to Washington, where she wielded personal persuasion to the extent that the government with some misgivings joined itself to the thirty-one States already in the humane compact. President Garfield appointed her the first president of the organization in America.

At once the possibilities of the organization as a means for aiding sufferers in time of calamity became paramount with the officers, and the Red Cross first carried the gifts and sympathy of the American people to hundreds rendered homeless by the great fires in Michigan, and then to flood sufferers in the Mississippi Valley.

Never has the Red Cross failed to appear early on the scene of disaster, be it earthquake, storm, fire, flood, or riot. It nurses the injured and sick, feeds the hungry, clothes the naked, and helps families to find themselves. Rescuer, mother, nurse, it deserves the honor and support of every one of us.

L. B. M.

## Rest unto Your Souls

By Evan A. Fry

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—*Matthew 11: 28-30.*

There is an old saying that "Experience keeps a dear school, but fools will learn in no other." Long years ago, experience taught me that some kinds of rest are not rest at all, but the hardest kind of work. I had been working pretty hard at a ceaseless round of activities that kept me busy night and day, and I was due for a brief vacation. I arranged that vacation so that for the first two days and a half I would be in a place where I didn't know a soul, and where I knew I wouldn't be bothered by anyone asking me to lift a finger to do anything. Those two days and a half were packed full of the longest and most tedious hours I ever spent. I bought, read, and discarded every magazine in the hotel, stripped the candy county of chocolates, went boating and swimming when and for as long as I pleased, and in general worked very hard at killing time. It was with a distinct feeling of relief that I saw the advance guard of the rest of the party approaching about noon of the third day. I thought I was going to have a wonderful time *resting*, but on the contrary my rest was about the most tiring thing I have attempted to do either before or since.

From that little experience, and from more like it since, I have come to the conclusion that rest consists not in a cessation of all activity, but in a change of activity. To illustrate: I spend most of my time indoors humped over a table or desk, and when it is possible for me to get away, I love nothing better than a tramp through some wild, woody country, with an open fire and outdoor meal at the end of the hike. For me, cross country hiking is rest, because it is a change from my usual round of activity. But for the man who walks miles every day across all manner of wild country as he inspects pipe lines, cross country hiking would hardly be called rest. At other times when I have had a more or less nerve-wracking day, I like to climb into my car and drive out into the open country after dark—there to wander aimlessly up and down the highways seeking new scenes and new ways home, and letting the cool night air sweep into my starved lungs. That is rest for me, but it would hardly be rest to the driver of a transcontinental bus whose job was driving a motor vehicle some three hundred miles per day.

All of this dissertation and all of these illustrations can be boiled down to this: that rest is not a

state of body; it is a state of mind, or a condition of the soul. Christ never promised that those who came to him should be able to sit down in a rocking-chair, fold their hands, and dwell thereafter in peace and plenty without bodily exertion. He did not say, "Come unto me, and you'll never have to do another day's work in your life"; but "Come unto me, and I will give you rest *unto your souls.*" The fact that he couples with his invitation a command to take his yoke upon you, is *prima facie* evidence that he expected his followers to keep on working. The yoke is the symbol of servitude—and servants must work. The animal who is brought under a yoke is forced to toil for the benefit of man. So must the Christian, who is brought under the yoke of Christ, be subject to toil and labor and perhaps nights and days of weariness in body for the sake of those he loves. The promise is that the yoke will be *easy*, and the burden light, if we learn of Him and become like Him—that is, meek and lowly of heart. It is the man who is proud and rebellious of heart who never finds rest unto his soul.

We often sing about and think about the rest that is to be prepared for the righteous in that city whose builder and maker is God. Will that be actual and perpetual physical rest—utter stagnation? Or will it not rather be the rest of a contented mind—of a soul which is made contented by its occupation with the thing that it best loves to do? It seems to me that the most perfect form of rest imaginable for the afterlife would be an uninterrupted opportunity to do all the work that we never had time to complete in this life—with plenty of time, no worry about exchanging our labors for filthy money, and no danger of rejection or bitter criticism from those about us. Kipling has a beautiful and very famous poem expressing this thought, in which the average man and his hobby is presented metaphorically as a painter, who when he reaches eternal rest can "work for an age at a sitting, and never be tired at all."

And now in conclusion, I wish to quote some selected verses from the 37th Psalm: "Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way, because of him who bringeth wicked devices to pass. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. Delight thyself also in the Lord, and he shall give thee the desires of thy heart."

When we can truly rest in the Lord, with our mind stayed on him and our labors devoted to the

building of his kingdom and the establishing of his will on earth as in heaven, then shall we truly find rest for our souls.

## Why I Am a Latter Day Saint

By A. B. Phillips

### PART THREE

It was through the message of the church for which I now minister that I became conscious of the great social meaning of Christianity. Today I am profoundly convinced that Jesus Christ was the greatest scientist the world has ever known. I do not refer to the science of botany, though his wisdom has immortalized the lily of the field which toils not, neither does it spin. I do not mean his great knowledge as a naturalist, though it was he who made known to us that even the sparrow is not lost to the notice of God. Neither do I refer to his marvelous power to heal the sick and cure all diseases, before which all the medical science of the ages becomes feeble and insignificant.

The science of the life more abundant, which Jesus has unfolded and demonstrated to us, is the science of all sciences. The laws of this science are presented to us so clearly that everyone may understand. All other sciences have value only when used to promote the supreme science which brings immortality within our reach. And the immortality which Jesus offers is a social status in his heavenly kingdom. But this social good does not begin in the hereafter; it begins here in this life, for its principles apply here as well as in the world to come.

### *The Kingdom of God*

The principles of Jesus are designed to form a social body that shall be assimilated into the kingdom of God which shall finally prevail over all the imperfect systems of men. The triumphant kingdom of God has been promised by all the prophets of the ages who saw the coming of Christ, and the Savior renewed that promise on many occasions while he ministered on earth. The church is ordained of God as the earthly agency of that great social triumph; and if it does not promote it, then its mission must fail.

The kingdom of God is maintained by divine rulership over a people who rightly govern themselves. This may sound like a paradox, but in reality it is a very important truth. God does not intend to take from the righteous their eternal freedom of choice, and he will never need to do so, for they will choose, wisely and well, to walk in his ways. His law is called the perfect law of liberty, because it pre-

serves the only true liberty that anyone can possess. All other roads lead to bondage and death.

The world has invented many systems and schemes of government, most of which were founded upon selfishness, avarice, or lust for power. The foundation of the kingdom of God is pure altruism, therefore it seeks to implant in human hearts the spirit of equity, justice, and brotherhood. Jesus never appeals to selfish qualities, nor encourages selfish aims. Those who obtain eternal life shall live together in amity, hence they must begin to learn this all-important lesson in this life. This social development and its processes must be under the divine law, for we should not labor for the things of this world, except as they are incidental to spiritual values. For this reason Jesus said: "Labor not for the meat that perisheth."

### *The Principles of the Kingdom*

Jesus founded his entire mission upon the principle of love. In promoting the kingdom of God among men he taught them that true love has two expressions, one directed toward God and the other toward man. Out of these two expressions grow all the proper relationships of life, and by them is promoted the well-being of all mankind. The nature, scope, and extent of that love is expressed in the divine command: "Thou shalt love the Lord with all thy heart, and thou shalt love thy neighbor as thyself." This command was not intended to be used solely as a motto with which to adorn the walls of a room, but rather it was to be expressed in the deeds of life, and from day to day.

Latter Day Saints believe that all the children of God constitute his kingdom, which is composed of angels and heavenly beings, as well as those on earth who are loyal to his law. In due time the Savior will bring with him all the redeemed of heaven and will establish on earth the millennial reign—the kingdom triumphant, at which time the righteous dead will be resurrected and will reign with him in a glorious kingdom of peace and righteousness which shall cover the earth.

The principles of this kingdom are essentially those which will produce equity, justice, peace, prosperity, and brotherhood wherever they are made the basis of human relations. Heaven would cease to be heaven if unrighteousness prevailed there, and earth would become a heavenly place if all sin were forever banished from its domains. For the principles that produce heaven must find expression in all the relations of life. Life here gives us the opportunity to cooperate with God and further his designs, without which our aims lose importance and our efforts must ingloriously fail.

### *The Work of the Church*

The church is something more than the bearer of good news. It is God's instrument of equity and righteousness among men. If it ceases to promote these things, it is no longer the instrument of God, but becomes the delusive tool of disloyal men. In the faithful performance of its great mission the church is holy, but if it shirks its task it becomes like salt which has lost its seasoning power, which Jesus warns us is good for nothing but to be trodden under the feet of men.

The social principles which our Lord has committed to the church are eternal, and no substitute has been authorized; for all the substitutes of man fall far short of divine wisdom, and it takes divine wisdom to enable man to become immortal. These principles deal with individual conduct, for society is made of individuals. Hence Jesus commanded: "Do unto others as you would have them do to you, for this is the law and the prophets." It is not enough that we are able to quote these sacred words—the Devil can quote scripture. If we are the people of God, we must follow his precepts by performance.

The Savior himself placed emphasis upon deeds rather than words, when he said: "Why call ye me Lord, Lord, and do not the things that I say?" The challenge of his own life was unanswerable to the Jews, for he charged them: "Though ye believe not me, believe the works that I do." The world has disobeyed God and has made a miserable failure, compared to its possibilities. The path that leads into the realm of true freedom is hidden from its eyes, for Jesus says: "Except a man be born anew, he can not see the kingdom of God." Only one born again can sincerely and understandingly pray "Our Father," and only one who is truly brother to all men can say from the heart, "Thy will be done on earth as it is in heaven." To accomplish this work in the hearts of men is the task of the church, and it can be done only with divine aid.

### *Repentance and Regeneration*

Christ did not promote his kingdom program by the sword, or by engines of destruction. As the greatest scientist who ever discovered a truth, he taught repentance as the beginning of a better life, and from this change in the human heart follows the regeneration of the individual. Into the soul of his regenerated church God poured the spirit of the divine Fatherhood and human brotherhood, and commanded that it should live according to the law of mutual dependence upon each other by discharging the mutual obligations growing out of that dependence. Thus would the church, as a unit of his

kingdom, become a sacred family under his eternal Fatherhood.

The evidence of repentance and regeneration is most convincingly manifested by the new life. Paul says: "The things I once loved I now hate," and to one who is born again these words are sweet with divine meaning. He can understand the wonderful significance of the apostle's exclamation: "Old things are passed away; behold, all things are become new!" It is the most marvelous experience of the soul. Without this transformation the program of Jesus can not be successfully carried forward by his church.

### *The Work of the Holy Spirit*

The relationship of men with each other has been the greatest problem of all time. It has involved all of the activities of individuals and groups, of families and communities, of states and nations. God made men to live together, and when he affirmed: "It is not good that man should be alone," his direct reference to Adam was not intended to hide the great principle which binds all the human race together. But the social views of men have become perverted until strife, injustice, and crime have blunted their sensibilities and robbed them of their heritage. Only the Devil, or one who has borrowed the Devil's robe, will be guilty of asking the question: "Am I my brother's keeper?"

The influence of the Holy Spirit is essential to that people who manifest one Father and one brotherhood. It melts the heart in unity, and opens the eyes to see spiritual things as the real things of life that do not pass away. The sociological importance of this truth is repeatedly taught in the Scriptures. In no other way can we acquire the mind of Christ—the universal mind of truth—for he declares that when the Spirit of truth is come, "He will guide you into all truth." The revelation and the unfolding of more truth are necessary to those who respond to Paul's admonition: "Let us go on unto perfection."

### *Cause and Effect*

The doctrine of Christ is not a web of unreality or vain theorizing. It is the wisdom of God concerning human needs and human conduct. It is the essence of eternal principles which are necessary to bring success. It is the law of certain results, and it bears the formula: "Whatsoever a man soweth, that shall he also reap." We can not serve God and mammon, and the wages we choose are the wages of righteousness, or the wages of sin. The path we choose determines the place to which we go, for every act of life must produce its results.

There is no such thing as an act which has no consequences.

Our great problem is embedded in the individual differences that cause the wrong choices of men. The kingdom of heaven is like a net that gathers of every kind, says Jesus. It thus becomes our stupendous task to unify the thinking processes of a people who are more or less blindly struggling for a common goal. We must help all to see that selfishness and evil choices are the most expensive of all luxuries.

Is it by nature's law that untold millions are starving today because the world has just produced the greatest crop of food products ever known? Does the bountiful harvest produce famine? Does the sweat of diligent labor cause men to go without the useful articles they have created? Is the lack of employment caused by lack of wealth? To produce all the things we need would not be difficult, if the things produced were impartially distributed. Within a reasonable time every necessity of life and every required convenience would be in common use, and every worthy brother could share in the common good.

#### *The Divine Plan*

The church I represent believes that religious, social, and industrial life are one life in the larger sense, and are all comprehended in the principle of Christian brotherhood, which seeks the unhampered accomplishment of each through the unselfish devotion of all. Founded upon regeneration, the motives of a righteous people will lead to spiritual, social, and economic progress and equity. Surplus wealth should be devoted to community of interests, for the word of God teaches that mutual interests overshadow those of the individual. The common good is superior to selfish aims, and he who will not accept his social responsibilities can not be trusted with its benefits. Yet there can be no coercion of those who may differ from the views of others. The ways of God are the ways of peace and fraternity.

God is the owner of all things, but he has given us the privilege and duty of using them as a sacred trust for the benefit of others as well as for ourselves. The church of the Saints believes that all earthly possessions and talents are intrusted to us as stewards of God, with the obligation to use them according to his law and the golden rule. In one of his parables Jesus himself declares that man is a steward, and he commands us: "Occupy till I come."

Every day of life is testing our faithfulness as stewards, and the Lord admonishes us: If ye have not been faithful in that which is another's, who will

give you that which is to be your own? He who values worldly riches more than human souls and human need, can not be trusted with the unlimited riches and privileges of eternal life. God created man with social faculties to make living together a divine success. To deny this is to say that he did not provide for the very object he designed to accomplish. But man has strayed far from the divine way, and by his perverted course has caused all the miseries of the world. Such devious paths can never lead to the happy fold of the eternal Shepherd.

#### *The Urge of an Ideal*

The great achievements of life result from great struggles to reach ideals. The ideal of religious, social, and economic freedom has inspired all the prophets of the ages, and now Jesus has pointed the way for its attainment. Many societies have been formed with this in view more or less dimly, and from these varied experiences of the past we have learned much. But Christ has warned us that full emancipation is possible only through regeneration and a new life, and it is his plan alone that will or can succeed.

From its beginning, a century ago, this church has stood for the principle of stewardship, the motive of which is love toward God and man. In an early day a colony was formed, and out of the suffering and sacrifice of that time there rises today in silent dignity the world-famed temple of Kirtland, Ohio. The pressure of world forces caused the devoted band of only a few hundred souls to move westward into Missouri, and later into Illinois, where unbelievable sacrifices were made. Today many thousands have returned to Missouri under the urge of this ideal, to emancipate and consecrate anew their sacred powers until God reigns in the hearts of men, and with new-born vision they behold the glory of his kingdom.

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Count it your joy to train the members of your church in the fine art of living together. It is the most difficult of all arts, and the church is the school ordained of God for perfecting this art. . . . When you straighten out the tangled relations of your church members to one another, you are contributing to the solution of social problems everywhere.—*Doctor Jefferson.*

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A colored parson in the South made the following announcement one Sunday: "Bredern, Ah have decided to divide ma sermon in three pahts. The fuhst paht Ah'll understand and yo' won't. The second paht yo'll understand and Ah won't. The third paht nobody'll understand."



## The Story of My Life

By Arthur Leverton

### VI.—THE GROWTH OF THE WORK

As told to Nellie Andrew and Illa Brown

(Continued from the *Herald* of March 18, page 253.)

We had preached in a number of places the principles of the gospel, but we had never preached a sermon on the coming forth of the *Book of Mormon* connected with the Restoration. People requested that this subject be presented, so it was announced in the different places that I would preach at the central point on Sunday two weeks from that time, and would endeavor to grant their request. During the time between the announcement and the meeting, I contracted a very severe cold and coughed continually, to the extent that I sometimes coughed blood. There was a very large congregation, and Brother Davis, after the opening exercises of the meeting, made all the apologies that were possible for a man to make, drawing their attention to my condition, and said, "Unless the Lord blesses him, it will be impossible for him to preach," and he even said to me, "Brother Leverton, you can not preach today." I said, "Brother Davis, I can try, and if I fail I will not be under condemnation, but if I do not try I will be under condemnation." Brother Davis arose and announced the speaker and the subject. It was said that I preached two hours and ten minutes, never coughing once. Everybody said it was certainly a miracle. As soon as my preaching service was over, I was coughing as badly as ever. I tell this to show that God cares for his people and will assist them in the discharge of their duty when they put forth an effort to do the will of the Lord. I then had to leave on Monday morning for home. I received word from Brother Davis after I returned home that he baptized a number on Monday (four I think) as the results of that sermon. I was away three months on this particular mission, having left home without a cent, and never wanted for anything. When I returned I had the sum of \$2.50 in my pocket.

#### *A Spiritual Feast*

When I was presiding over the district, I came to the Kimball Branch, and while there the Saints of the Saint Clair Branch in Michigan and the Saints of the Kimball Branch agreed to have a joint meeting on Sunday. In the prayer meeting Sunday morning there was great diligence manifested by the Saints in their devotions to God, and the Spirit of God was poured out abundantly, so much that the house seemed to be filled with the Spirit. In an open vision given to me, a supernatural being rose

in the center of that congregation, having a book on his left arm and a pen or pencil in his right hand. As the Saints arose giving their testimony, I saw his hand distinctly write across the page of the book. As soon as the testimony stopped, his hand stopped writing. As another rose to bear testimony, immediately his hand would write again. This continued for four testimonies, after which the vision closed. Immediately this passage of scripture came to my mind: Malachi 3:16, 17: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." It left the impression upon my mind that God is ever watching over his people and desiring that their record should be full and that no blank places should be found in the record in the house of the Lord. If we realize that fact, how anxious we should be to bear testimony, to speak of the goodness of God, and have it recorded in the sacred record. It was a wonderful meeting, and I thank our Father in heaven today for his kind acknowledgment.

#### *A Remarkable Prediction*

I wish here to relate a prophecy given at the Port Huron reunion held in the fall of 1912, in which the Saints were wonderfully blessed by the outpouring of the Spirit of the Lord, through John W. Wight, who spoke with the gift of tongues and the interpretation of tongues. Almost immediately after he had delivered the message, the Spirit of the Lord rested upon me in the gift of prophecy. After the introduction to the Saints, commending them for the good things they had done, they were warned in the following words: "Behold, verily saith the Lord unto my people, I have warned you of trouble and calamity coming upon the earth by which many, yea! very many, would be bowed down in grief and sorrow, but it has been like an idle tale that was told. The warning was soon forgotten, but now behold it is even at the door, and in a short time nations will clash together in war, blood will flow in torrents, grief and sorrow will be felt among nearly all nations, on account of the calamity of war. Behold, there are other serious trials coming in the church by which the faith of many will be sorely tried, and there are those that appear now as pillars in the church who will fall and not rise again. Therefore, take heed and be faithful, that you may find favor in the sight of the Lord." This prophecy was so different and contrary to the existing circumstances of that day that while some of the

Saints knew the Spirit of the Lord was there in power they almost doubted the prophecy being true. Since that time some have said they would give much if they had it in print because of the exact fulfillment of its predictions.

### *Organizing the Branches*

After I had been in the church nearly two years, the work seemed to demand more attention than it was getting, for at that time we had but very little communication with the head of the church. I, therefore, at the fall or district conference of 1872 offered my entire services to the church on condition that my family should receive proper care, but I asked nothing from the church for my own support. I said I would preach while my funds lasted. At that time the Saints were only few in number, with no very large finances among them. The matter was considered, and they concluded that the burden would be more than they would like to assume. I said, "Well, brethren, that being the case I will have to take care of my own family, and that means I will have to extend my business" (for I had only twenty-five acres of land), "and I will do what I can for the church outside of my own domestic affairs." I purchased more land, and every opportunity I had I went into the field and preached. The Lord abundantly blessed me during that time. I started and organized branches in Osborne, London, Battle Hill, and Chatham, besides preaching in Windsor and other localities. The Lord stood by me so that I have never drawn one dollar from the general fund of the church, though the Saints in the branches have helped pay my fares in traveling to quite an extent.

### *Quieting an Opponent*

Upon one occasion I had a call to preach in the Township of Colchester. I was then making five dollars a day hewing timber in the woods, but I responded to the call, leaving my work, traveling over a hundred miles, remaining away two weeks from home, paying all my expenses, and not receiving one copper. However, I am thankful to God I was able to make the sacrifice when I recall the comfort and joy that came to those to whom I administered. Upon one occasion I was called to administer to a sick sister by the name of Holestead. I could not reach their home by any conveyance, there being no railroad within thirty-five miles. I rode as near to the place as I could on the train and walked the thirty-five miles. After my services were rendered, I repeated the experience, walking the thirty-five miles back to the station, feeling well repaid for the sacrifice made on account of the great blessing received from the Lord by the afflicted sister.

I do not think this short biography would be complete if I did not relate an amusing instance that took place at a bee in our neighborhood. While I was a member of the Baptist Church, a committee of five was appointed by the church. One of the principal men of the committee (by the name of Kirk) came to me and offered me \$600 for the first year, a horse, buggy, cutter, and a house to live in if I would attend their college, become more scientifically equipped for the ministry, and take charge of the Zone, Bothwell, and Euphemia Baptist Churches. I told them I could consider the matter, for in those days \$600 was a pile of money. It made one almost feel rich to think about it. I related the circumstances to my wife, and she said, "No, never. I would rather stand at the washtub and wash for our living than see you accept anything like that." This vetoed our proposition, but about a year afterwards a large number of the neighbors gathered at the raising of a log building, giving sufficient time to talk and gossip. The said Mr. Kirk, who was a bitter opposer of the so-called Mormons, said, "You gentlemen need not be surprised at him for following those crazy people. He said he had an aunt crazy in the old country, his mother was crazy, and he was always considered a little bit lacking himself, so it is no wonder he is led off by these crazy people." I replied, "I get it honestly, for it seems to be hereditary." Then turning to our neighbors, I continued, "You heard this man's statement. This is one of the men who composed the committee of five in the Baptist Church who, after the deliberation of their convention, came and made me an offer [repeating the proposition mentioned above]. In your estimation this is a gentleman of intelligence. Who do you think was the most crazy—myself, or those on the committee, or the Baptist Church when they sent such an offer for this crazy man to preach to them?" He stammered and pounded, while the crowd cheered, but he found nothing to say. I never heard again from that day to this about being crazy.

(To be continued.)

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Let  
**ZION'S ENSIGN**  
 Be a Missionary to Your  
**Friends**

# CHURCH WORK AND SERVICES

## Religious Education Carries On

Incident to the changes made necessary by an adjustment to the reduced income of the church during the present financial depression, certain changes have been found advisable and necessary in the general administration of religious education. With other departments of church work, those in charge of religious education are making every effort to adjust themselves and the work of the general office in harmony with the exigencies of the situation.

### *A Unified Effort*

The men under appointment who have been working in the general office have made an outstanding contribution in the past year in the direction of a unified program. They have developed a well-balanced and extended educational program for all ages of the church. They have been ably assisted by Mrs. Bertha Constance Woodward, who has with great energy and clearness of vision directed the perfection of plans and materials for the Children's Division. For the first time in the history of the church we are approximating a closely organized and integrated program of study, worship, work, and play suited to the needs and capacities of groups of all ages, from the nursery child to the advanced groups of adults.

Those who have been doing the constructive work deserve credit for accomplishing in great measure the stupendous task of recasting our quarterly studies and merging the interests and activities of the three former departments into a single unified working force known as the church school in the local branch. The church school as a branch function is directly under the responsibility of the pastor, who directs and coordinates its activities with all other phases of branch work. True, this has not been done completely in all branches, but the movement is well under way and giving splendid satisfaction wherever studiously and earnestly undertaken.

### *Leaders Still to Carry On*

It is much to be regretted that those associated in the general department could not have continued their work so earnestly and energetically begun. The fact that the working force of the general office is greatly reduced should not in any way reflect disparagingly upon the workers or the good work undertaken. Expenditure for this phase of our work

must be reduced in keeping with the demands made upon all departments of church effort.

With characteristic fidelity, courage, and good will, those relieved from appointment by the recent action of the Joint Council will seek employment elsewhere, but will give as generously of their time and effort to the work of religious education in the church as their location and circumstances will permit. Brother John Blackmore, although relieved from appointment, will continue as director of the Adult Division. Brother Closson is writing a new quarterly for junior young people and will remain in the office until July 1, giving his special attention to the completion of the young people's program for the church. He will continue after that to give of his effort as may be found possible in the interests of the church as director of the Young People's Division. These men are rendering a most valued service, and we are happy that we shall still have the benefit of their council and help. Mrs. Bertha Constance Woodward will continue as director of the Children's Division, although she, also, will be self-supporting and away from the office. She will be available for advice by mail on all matters concerned with children's work.

The direction of religious education will continue in the office of the First Presidency under President F. M. McDowell. For the present, C. B. Woodstock will remain as associate director, as editor in chief of the quarterly series, and as director of training. It will be impossible for the former volume of work to be maintained, but assurance is given that every effort will be made to meet the growing needs of the church.

A handbook for workers in the church school is under preparation and will soon be ready for general distribution. This will set out in a definite way the best advice to be given by general officers responsible for religious education in the church. The handbook will sell at a nominal cost and should become the basic text on organization and administration in church school activities.

### *Religious Education Is a Task of the Church*

In religious education, as in other phases of church work, it will be increasingly necessary for local pastors and leaders to carry much responsibility for the development of an efficient program. This will be true also of district presidents and district directors of religious education. One of the most significant developments of recent months has been the growing conviction that religious education is not a program apart from the regular work of the church. It is an essential phase of all church activity.

Hence, the general direction of religious education is assumed as one of the essential prerogatives of

the First Presidency. The administration of religious education in its broader aspects, as its program affects the welfare and the progress of the church, is a matter of primary concern to the Quorum of Twelve and as apostles in charge of fields. Their vision, sympathy, and encouragement will add much to the impetus of educational endeavor throughout the church.

Stake and district presidents will be held responsible with the district directors for the organization and administration of an effective educational program, not only for the stake or district as a whole, but for direction and encouragement within each branch. Naturally, the pastor is primarily responsible for religious education as a necessary function of the branch. Its success will depend largely upon his vision, tact, sympathy, and the effectiveness of the local organization of the church school. It is probable that a reporting system will be worked out in which the activities of the church school will be reported through the regular means of reporting in the church and not as a separate institution.

#### *The Responsibility Is Distributed*

Under this plan we trust the work of religious education may carry on, if possible, with increased efficiency. The general office will be chiefly concerned with the development of methods and materials. Those in charge will be glad to give general advice whenever desired, but local questions of policy or administration should be referred first to the officers of the church in charge in the local, district, stake, or mission. This will mean that men of the priesthood, and especially general officers of the church and men under appointment, will need to keep well informed of the purpose and plan of religious education as a part of the church program, both that there may be a harmonious interpretation of the plan, and that the influence of their effort may always be constructive in the highest sense.

So far as seems consistent, general information intended for local workers will be passed out from the general office through mission, stake, district, and branch officers whose work it is to direct and supervise the administration of all phases of church work.

#### *A Call to Consecration*

We are called to teach and lead a people to whom has been committed the supreme task of demonstrating the will of God among men in an ideal society called Zion, and to the preaching of the message of the Restoration in all the world. While the task of preaching is primarily the assignment of the priesthood, the accomplishment of the Lord's purposes is a collective responsibility for which each member of the church must seek the highest quali-

fication in preparation and in service. Especially is this true of those called to teach and to lead among the people.

To the accomplishment of the work intrusted to us, we unhesitatingly commit ourselves and the resources at our command.

THE FIRST PRESIDENCY,  
F. M. MCDOWELL.

### Worship Suggestions for Use in the Children's Division

Below are listed theme topics, songs, pictures, stories, etc., which may be assembled and used in programs for the month of April.

April brings with it Easter, and with Easter a message of joy and hope. In the northern hemisphere another winter has slipped by, and spring again bursts forth. All nature seems to be in tune with God, and in its splendor praises its Creator. Do not the following verses thrill your soul with Easter joy?

All hail this joyous Eastern morn,  
When earth arises newly born.  
The daffodil has left the mold  
To praise the Lord with lips of gold;  
The butterfly its coffin rends  
And to the sunlit sky ascends,  
And every bush and tree and clod  
Uplifts an offering to God.

Salute this glorious Easter Day  
When angels rolled the stone away,  
And from the dark and lowly door  
The Lord, arisen, came of yore,  
His feet among the lilies white,  
His garment aureoled with light,  
And in his hands for thee and me  
The gift of immortality.

—Mina Irving.

It was with such thoughts of Easter and spring in mind that we chose as a theme for this month: "God's World." Enough material is given to care for the last three Sundays in April. It is suggested that the first Sunday of the month, Sacrament Sunday, the Juniors meet with the older folks to observe this ordinance.

#### *Suggested Type of Service*

#### THEME FOR THE MONTH, "GOD'S WORLD"

#### *Second Sunday: "God in Nature"*

Instrumental Music.

Song.

Responsive Reading:

Leader: "The heavens declare the glory of God: and the firmament showeth his handiwork."—*Psalm 19: 1.*

Group: "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein."—*Psalm 24: 1.*

Leader and Group: "The Lord reigneth. . . . Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof."—*Psalm 95: 10, 11.*

Picture Talk, leading to a moment of

## Meditation and Prayer:

(While the boys and girls stand with bowed heads and meditate, the leader may direct their thoughts by quietly mentioning some of the things of nature for which we have to be thankful, as: "For the sea and its waves, blue, green, and gray, and always wonderful; for the green of the grass; for the forests in their spring beauty; for all the glory and beauty and wonder of the world," etc. He may then offer a brief prayer of praise and thanksgiving.)

## Song.

## Offering Service.

(A few remarks concerning the offering, its meaning, and its use, may be made. Taking of offering (by two Juniors) while music is softly played. Acceptance of offering by leader, with prayer.)

## Story.

## Song.

Sermon Talk. Theme: "God in Nature."

## Song.

Benediction, by leader or a Junior.

*Suggestive Materials*

## Instrumental Music.

"Barcarolle," by Offenbach.

"The Shepherd Boy," by Wilson.

"Andante in A," by Mozart.

## Calls to Worship:

Psalms 19: 1; 24: 1; 95: 10, 11. (See "Responsive Reading" in the above suggested program.)

Psalms 104: 24, 31: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. . . . The glory of the Lord shall endure forever."

Psalms 47: 6-8.

## Songs:

"This Is My Father's World," *Worship and Conduct Songs*, by Shields, 70.

"For the Beauty of the Earth," *Worship and Conduct Songs*, by Shields, 69.

"Memories of Galilee," *Zion's Praises*, 46.

"Giving Thanks," *Zion's Praises*, 53.

"Praise," *Zion's Praises*, 87.

"Sing of His Mighty Love," *Zion's Praises*, 110.

"Joyful Easter Bells," *Zion's Praises*, 229.

"Sweet Are the Promises," *Zion's Praises*, 41.

"Holy, Holy Is the Lord," *Zion's Praises*, 26.

"Jesus, My Shepherd," *Zion's Praises*, 117.

## Pictures:

"Resurrection Morn," by Hardy, size 20x30 inches, price 50 cents, in colors. Herald Publishing House, Independence, Missouri. This is a beautiful study in rich color. It should be prominently displayed in the church throughout the month.

No. 036, "Song of the Lark," by Breton, size 9x12 inches, price 4 cents.

No. 1184, "Landscape with Windmill," by Ruysdael, size 5½x8 inches, price 2 cents.

No. 1187, "Landscape with Wood," by Ruysdael, size 5½x8 inches, price 2 cents.

The last three pictures may be purchased from the Brown Picture Company, 38 Lovett Street, Beverly, Massachusetts.

## Topics for Sermon Talks:

Theme for Month: "God's World"

"God in Nature."

"A World of Life."

"The Whole World Is God's World."

## Stories:

"The White Lily," *The Golden Goblet*, by Jay T. Stocking.

"The Road to the Castle," *Stories for Sunday Telling*, by Bailey.

"The Two Windows," *Stories for Sunday Telling*, by Bailey.

"Night and Day," *Parables from Nature*, by Gatty.

Realizing that it may be a bit difficult to obtain the Jay T. Stocking book, we shall briefly sketch the story from his book. Anyone who is used to telling stories will be able to build and enlarge on the facts given.

*The White Lily*

The scene of the story is laid in the beautiful garden of a rich and great man, where the white roses of Sharon, the purple iris, and the red lilies grow. Nathan, a poor gardener, cared for and tended this beautiful garden. Though he worked in the midst of all this loveliness, he seldom smiled.

Benjamin, Nathan's son, worked in the garden with his father. As they worked about among the flower beds, the son questioned his father with such questions as these:

"Father, why do they call this the iris? Why are all red lilies not white?"

Gloomily the old man's replies were made to each question: "Because that is what it is"; or, "That is the way they grow in this country."

Turning a corner in the path, the gardener and his son came upon a new tomb which the master of the garden had built for himself. The lad asked: "Father, where do we go when we die?"

"I do not know. Some say we go nowhere," was the gloomy answer.

"But the Galilean Teacher says we shall live hereafter," insisted the lad.

"Impossible, my son. I will not believe such talk until the sky turns green, and the grass turns blue, and the red lily comes up white."

As the two were discussing the Teacher, a queer sound was heard outside the garden in one of the streets. Nathan and Benjamin hastened to see what it all meant. Down the street came a great crowd, and in the middle were soldiers with three prisoners. Benjamin recognized the tallest prisoner to be the Galilean Teacher, and immediately sensed the situation.

"Father, they are going to kill him!"

Dropping their spades, Benjamin and Nathan rushed off and followed the crowd. In the crowd they became separated. Nathan next saw his son as he stood near the cross where the Galilean had been raised.

Coarse voices from the crowd mocked the Galilean and called him a blasphemer. Indignantly Benjamin retaliated: "He is no blasphemer. He is a good man. You are the blasphemer."

The lad was struck a heavy blow. He fell to the ground, where he lay white and still until his father came and gently carried him away.

In the dusk of the evening Nathan and his son were seated in the garden talking over the day's happenings: how the sun was darkened with strange

clouds which cast a sickly green tint over the sky and reflected their weird light over the grass, making it look blue in the shadows. Old Nathan wondered. "But the lilies remained red"; he mused, "they never could turn white." Hushed voices and quiet steps are heard in the garden. They went to see who it could be, and they saw their master and two servants carry the body of the Galilean and place him in the new tomb. Some of the women who had stood near the cross weeping, followed. The women remarked that they would come again after the Sabbath, to bring sweet spices and fresh ointments.

Early on the first day of the week Benjamin went to assist the women in their loving service to their dead friend. He was surprised to find the tomb empty and the women standing near, amazed and frightened. They told him that the Galilean was gone and that an angel said he had risen.

Quickly Benjamin ran to call his father: "Father, he is alive! The women said so; an angel told them."

"Nonsense, my son. I shall believe such things when the red lily comes up white." He no longer dared to say when the sky turns green and the grass blue.

"Oh, father, look!"

Old Nathan turned to see what amazed his son. There, near the tomb, under a poplar tree, growing as straight as a queen out of the dark earth, was a perfectly shaped lily, but instead of being red like the others, it was white as snow.

"What can it mean?" murmured old Nathan to himself. "A red lily growing up white! What the women said, then, must be true. The Galilean must surely be alive."

Old Nathan became a changed man. No longer was he gloomy, but filled with hope and joy. For, had not the Galilean, the Master himself, arisen?

### Beautiful Pictures in Color

Church school workers are fortunate in a recent purchase by the Herald Publishing House of a limited supply of *Bible* pictures, in large size and on good art paper, suitable for framing for the walls of the church or for the children's room. These prints are made in England, and each is a rare masterpiece in beautiful color, blended to give the native atmosphere of the Holy Land. The artist spent years in Palestine and painted his studies there, vividly portraying dress, customs, and habits of the people as they have existed since the *Bible* scenes were enacted.

The following six pictures were selected by church school workers as being the ones most useful as an introduction of picture-story work in the church.

They were chosen from over four hundred beautiful prints, many of which we hope later to make available in the same way.

No. 106, "*Ruth and Naomi.*"

No. 114, "*Jesus in the Garden.*" (*Easter Morning.*)

No. 306, "*Jesus and the Woman at the Well.*"

No. 311, "*The Light of the World.*" (*Behold, I Stand at the Door and Knock.*)

No. 325, "*The Call of the Disciples.*" (*By the Sea of Galilee.*)

No. 827, "*The Good Shepherd.*"

These six pictures were especially chosen to illustrate themes treated in the year's series of church school worship programs. They may be inexpensively mounted on heavy cardboard and used for picture-story talks. If displayed on an easel with special reflected light, the effect is most beautiful. Framed in harmonizing tones, they make a most welcome transformation to bare church walls and lend beauty and inspiration to classrooms.

Especially prepared picture-story talks will appear in these columns to assist those who use the pictures. Their purchase in any branch should mean vastly enriched experiences for all, a personal appreciation of *Bible* characters which may have been little known heretofore. The inspiration of Biblical teaching should take on new color and meaning as characters become familiar companions who greet us and help us make sacred our places of worship.

The pictures are uniformly 20x30 inches in size, quite large enough to be seen readily from all parts of a moderately sized room. They are produced in England, and purchased in quantities to permit their distribution at a price far below the usual cost of prints of this type.

The present supply is limited, and branches desiring them should place their orders early. If these pictures are appreciated, provision will be made for a wider range of selection and for new studies each year.

By mail, postpaid, in secure mailing roll. Choice of any one or more 50 cents each.

Set of six pictures as listed, \$2.50. Send cash with order.

Herald Publishing House, Independence, Missouri.

Sympathy, personal friendship, love of man for man irrespective of social distinctions, are the cementing forces which will heal our divisions, as no devices like cooperation or profit-sharing ever will.  
—*Doctor Thompson.*

Brotherhood is a spiritual creation, the work of men who have been recreated in Christ.—*Doctor Jefferson.*



## OF GENERAL INTEREST

## FACT AND OPINION

(Contributors are responsible for their own statements.)

### The Vanishing of the Indian and His Native Culture a Loss to Civilization

*The following is an extract from an article in the "San Antonio Light" of March 22, 1931, written by Richard Randolph. The clipping was sent to us by the kindness of a reader, and will be of interest to all who think seriously of the fate of the Red Man.*

This era, known as modern American civilization, might have been something infinitely better had the American Indian been permitted to develop along the lines indicated by archaeological researches, according to Doctor Carl Guthe, professor of anthropology at the University of Michigan.

"We have found the Indians began a civilization whose relation to the New World was comparable to that of Greece and Rome to the Old World," Doctor Guthe said. "This relationship was primarily one of economics, as contrasted to the development of art and culture in Greece and Rome."

"Every time we sit down to a meal," he said, "although we may not realize it, there is at least one article of food on the table that we owe to Indian development. Most of our great highways are old Indian trails. The Indians of Central America, the Mayans, were the first to invent a symbol for zero, or completion. They were the first to invent positional enumeration, or Arabic notation.

"The activity of the Indians in the realm of agriculture brought forth the most elaborate and precise cultivation of plants the world possesses. They did a much greater job than the Europeans in this respect. More than one half the economic products on the American farm today are a heritage from the American Indian."

The highest type of civilization in Indian history, according to Doctor Guthe, originated in tropics of Central America, where the Mayan race flourished. The height of civilization which the Indians attained before the invasion of the Europeans, gradually receded from Central America northward.

"The Pueblo Indians, whose natural habitat included southern Colorado and northern New Mexico, also were exceedingly progressive," he said. "One branch of the Pueblo race, the cliff dwellers around Mesa Verde, Colorado, were notably progressive, as archaeology has shown. As we go east into the Mississippi Valley, we find there a concentration into villages. Beyond the Great Lakes region, the 'mound builders' flourished. Further than that, climate prevented any distinctive advancement."

It was the white race, according to Doctor Guthe, that disrupted the Indian civilization at a time when

### Do We Want Church Work and Services? Where?

By Blair Jensen

After some time of active interest in church school development, I am glad to pass on to you some observations that have come to us in our efforts. I speak not with the intent of negative criticism but rather in an affirmative sense.

We find that the church school helps and material that are being published in the *Herald* are of practically no value to us, because they are not built and sent out far enough ahead. The church school must develop all individuals and not just the class who can most readily and quickly respond. This can not be unless worship programs are built six or eight weeks ahead and given out to the various participants so that all will be able to be fitly prepared. Unless adequate individual preparation is made, this period will soon lose cast. Again we find a decided reaction against using the *Herald* for this purpose. Those whose interest in church school work is meager object to the *Herald* containing several pages of uninteresting work. Church school workers do not like to have to search out the *Herald* for their material and, having found it, have it in no condition for worth-while preservation. Fifty-two *Heralds* filed away for three or four pages of church school material is almost out of the question.

We suggest from our experience and comments passed on to us by workers that this material be placed in *Vision*. A large part of the *Visions* are filed away, and twelve of them could nicely be cared for as containing a year's work in a condition for ready reference and use. Again, a majority of church school workers are young people, or are vitally interested in young people's activities, and as such are already taking *Vision*. The *Herald* subscription will hold up, and there is a good possibility of increasing the number who will be taking *Vision*.

it was about to ripen into something really notable in world history.

"First, they brought over diseases and spread them among the healthy Indians; then they forced the Indians out of their homelands, into strange new environments where they lost all they had gained," Doctor Guthe said. "Lastly, a flock of missionaries, imbued with the idea they were the acme of perfection, took the Indians out of their old haunts and tried to civilize them, when they already had developed a civilization superior in many respects to the artificial one in which they were thrust."

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Independence

Preliminaries of the Harvest Home Festival this fall got got under way the evening of March 23, when a meeting was called in the pastor's office by Elder John F. Sheehy for the purpose of discussing the next annual exhibits. The following evening the Great Northwest Club staged a benefit in the dining hall of the Stone Church. There were music, games, talks, and refreshments, the proceeds to buy seed potatoes to plant crops in the Atherton Bottoms. "A mountain of potatoes for the Harvest Festival" is the promise of this club.

Expansion in the industrial exhibits, an innovation of last year, is anticipated by the festival management. Already there have been inquiries about space from concerns not represented last year.

### Stone Church

Elder Leonard Lea was the eleven o'clock speaker Sunday on the theme of Palm Sunday. He stressed the significance of Jesus' triumphal entry into Jerusalem, not simply as an event of earthy acclaim and approval, but as foreshadowing his spiritual and eternal kinship.

The Wahdemna Choral Club, under the direction of Paul N. Craig, sang two chorus numbers. Gomer Cool played a violin offertory. Lorena Kueffer was the organist.

The junior young people's council concluded its term of service Sunday morning by assisting the pastor, Priest W. Earl Page, at the 10.45 worship service in the lower auditorium. "Reverence for Law" was the morning's theme, and the seventeen girls and boys of the council, seated on the platform, helped with music, scripture reading, and collecting of offering to make the program impressive. Next Sunday morning in the Sunday school hour the classes of the junior young people's department will elect a new council to serve until September.

Sixty-one Girl Scouts-to-be and their officers crowded the Y. K. T. Class room Sunday afternoon at a special girls' meeting and signed up for membership in four troops which are meeting for the first time this week. The troop committee is composed of six women: Miss Leta B. Moriarty, Mrs. Fred O. Wilkinson, Mrs. J. Glenn Fairbanks, Mrs. Clarence Savage, Mrs. Ray Moler, and Miss Ina Hattey. Captains of troops have been selected as follows: Mrs. Jack Gardner, Miss Hazel Clow, Mrs. Don Cox, and Miss May Snead; and lieutenants: Mrs. E. E. Closson, Miss Muriel Farrell, Miss Violet McFarlane, and Miss Gladys Vernon. The girls are setting about the task of attaining Tenderfoot Scout ranking with enthusiasm and resourcefulness.

In the evening a large congregation listened to a program of music presented by Storms' Ensemble, and to a sermon which emphasized the necessity of our measuring up to the standards of Christ by Patriarch U. W. Greene.

Among those lately called from our midst by the angel of death are Mrs. Pearl Beverstock, who leaves her husband and five children; and Joseph Lily, who is survived by three sons and a daughter. The funeral service of the former occurred at the Stone Church Sunday afternoon, and interment was in Mound Grove Cemetery. Brother Lily's body was taken to Des Moines for funeral and burial services.

Brother M. M. Turpen, who during his years of missionary work brought many to know the truth of the gospel, passed away at the Independence Sanitarium March 28, and his body was taken to Pleasanton, Iowa, for burial. Brother Turpen was born in Decatur County, Iowa, August 19, 1853, and accepted the gospel in baptism in 1873. He occupied during his life the offices of Aaronic priest, elder, seventy,

and high priest. Besides a large circle of friends he leaves his wife and several children.

Floyd Robertson, son of Mr. and Mrs. F. S. Robertson, of Fanning, Kansas, and formerly a student in the Independence Institute of Arts and Sciences, met death near Kansas City, Kansas, March 29, when he ignited a match to demonstrate the presence of gas fumes in an old water well. In the explosion the young man was thrown into the forty-five foot shaft from which he was brought out by Kansas City firemen after two hours, but died a few hours later at the Bell Memorial Hospital.

Choirs, classes, and departments are making Easter plans. First of these comes the sunrise devotional service for the city of Independence, to be conducted at six o'clock in the Stone Church. In the afternoon at 2.30 there will occur at the Stone Church a special service for the blessing of children.

### Second Church

Miss Hulda Hansen, a faithful worker in the primary department at the Second Church for several years, was married March 21 to John H. Hufford, of Winfield, Kansas. The wedding took place at Miss Hanson's home, Pastor A. K. Dillee officiating. Mr. and Mrs. Hufford left soon after the ceremony for Winfield, where they will live.

The speaker at the eleven o'clock service March 22 was Elder Levi Gamet, who made a strong plea for confidence in the church and its ministry. He emphasized also the necessity of application of the spirit of sacrifice. Special music included a quartet of choir members, a vocal solo by Miss Dorothy Peek, and a saw solo by Rex Conyers.

On Wednesday night instead of group prayer meeting, all the groups assembled at the church for a union service.

Elder D. A. Whiting, of the local ministry, preached March 29 in the morning. His talk concerned the theme of Palm Sunday and Easter. This was the last Sunday night of Brother C. Ed. Miller's lectures on the *Book of Mormon*. Appreciation was vouchsafed by excellent attendance.

### Walnut Park

Elder R. D. Weaver was the forenoon speaker March 29, this being his farewell sermon before leaving for his Canadian mission. The sermon was an earnest reminder of our duty to be diligent in service, to be a light to the world, since the church is designed to serve the purpose that Christ served on earth. In the evening Bishop A. Carmichael again spoke, urging the demonstration of securing inheritances and working in organized groups.

The anthem for the forenoon service was, "Let Us Go unto The House of the Lord," directed by Mrs. A. M. Dobson, Isabel Garrett pianist, and Mrs. R. D. Weaver singing the soprano solos. In the evening Marvin Turnbull played a violin solo accompanied by Rosamond Sherman. The assistant superintendent, Albert Chapman, arranges for special numbers at each Sunday school session, those on the 29th being a violin solo, "Serenade," by Schubert, played by Betheen Barnhardt, accompanied by Drexel Mollison; and a solo by little Mildred Crabb, accompanied by her sister, Lavona Crabb.

In the afternoon Pastor S. C. Smith had the pleasure of baptizing his niece, Iva Winnie Oliver, of Pisgah, Iowa, now a nurse in training at the Sanitarium. She was confirmed by S. C. Smith and F. W. Lanpher.

At seven o'clock in the evening nineteen girls were invested with the rank of Tenderfoot Girl Scouts, and received their pins. This troop is directly under the captainship of Sister Anna Julia Roberts.

*Enoch Hill*

Sunday's speakers on "the hill" were Pastor H. L. Barto, whose theme was, "The Life of Christ," and Brother Benjamin Bean, of Walnut Park.

Sister Charles Warren is to be commended for her work with the young ladies' choir. Music has been supplied by this group for the past two Sundays.

Elder W. K. Gard, of Walnut Park, spoke interestingly to the juniors Sunday morning.

Death has taken an aged and faithful member from our midst, Sister Mary C. Brewer, who was born March 11, 1848, in Kentucky. She was baptized more than thirty years ago. Leaves beside her husband, John W. Brewer, two sons and a daughter. Sister Brewer was the mother of a former pastor and ardent worker in this district, Elder William J. Brewer. It was at his home that she passed away. The funeral was held from the church in charge of Elder Joseph Martin.

*Spring Branch*

"The Challenge of the New Century" was the theme of Elder C. B. Woodstock in his Sunday morning sermon. He also spoke to the church school. In the evening Elder Ammon White emphasized the need of prayer.

Elder G. G. Lewis was in charge of and spoke to the juniors at their worship service, and Sister Myrtle Weber told a story.

The sons of Brother and Sister J. J. Teeter, Orrin and Ervin, who were injured in a filling station explosion Saturday, March 21, are recovering. Ervin, who was taken to the Sanitarium following the accident, is now at home convalescing rapidly.

*East Independence*

Those who have occupied the pulpit during the past few weeks have been Brother C. W. O'Neil and A. H. Christensen, local men, and J. A. Taylor, of Graceland. All brought messages of encouragement.

There has been much sickness in this branch, and death has claimed an aged member, Brother L. Ahrons, who was ill for some time. The funeral was held at the church in charge of Elder J. M. Terry.

The congregation was entertained by an all-Irish program the evening of March 17, general invitation having been issued by Mrs. Iva Edgerton, adult supervisor. The guests had Irish names for the evening. Stunts and games added glee to the entertainment.

A synopsis of the important events of the week between Palm Sunday and Easter interested students of the church school Sunday morning. This was presented by Cornelius Edgerton. At eleven o'clock the junior choir from Spring Branch, directed by Sister Roberts, gave three program numbers.

**Council Bluffs, Iowa***307 West Pierce*

A supper was given March 4 to swell the Graceland scholarship fund. Plates were laid for one hundred and forty. A table, appropriately decorated, was reserved for members of the G. A. R. and D. A. R., guests of honor. A song complimentary to the G. A. R. was sung by the ladies of the D. A. R., and responded to by C. E. Reynolds, a member of the post, who will be ninety-three years old next month. The occasion was also the birthday anniversary of Sister Blanche Currie, and places were reserved for her family at one of the tables.

The junior church was the subject under discussion at the adult dinner March 13. Brother Nels Hansen, adult supervisor, was in charge. Talks were made by Sister Vinnie Hatch, on the continuous church school program for juniors, and Sister Nellie Harper on what junior church should mean to children and parents, adding a plea for closer cooperation between parents and leaders. Brother and Sister

Walter Woodward were guests at this dinner, and Sister Woodward gave a ten-minute talk on the principles underlying religious growth. Entertainment was provided by Sister Nellie Hall's circle, and was much appreciated by all present. This circle of young women sponsored and served the dinner. About eighty were in attendance.

Prayer services have been well attended of late, and all have been benefited by being present.

The funeral of Sister Emma Voorheis was held in the church Sunday afternoon, March 22. Sister Voorheis, the mother of Sister H. L. Boggs, was past eighty-three years of age, a woman loved by all who knew her. The sermon was by Elder J. F. Mintun, assisted by Brother George Beatty.

**Artland, Saskatchewan**

Our church services have been well attended during the winter months. The programs are interesting, and the weather has been mild. Midweek prayer services have been conducted in the homes of the members on Wednesday afternoon. On the third Wednesday of each month the young people meet at the hall at 7:30.

W. J. Cornish held a week of services near Kindersley, Saskatchewan, interesting a few in his message. He called at Battleford Branch, but was summoned home by his mother's death. Sister J. J. Cornish passed peacefully into the beyond February 23.

Some of the young people are taking a normal training course under the instructorship of A. J. Cornish. These class sessions occur on Friday evening and are followed by a program or games.

A pie social March 6 helped to defray expenses of the church school.

A. J. Cornish has been visiting some of the schools in the district.

**Lewiston-Clarkston Branch**

Asotin, Washington, March 19.—For six or seven years we have been holding meetings in Clarkston, Washington, in the K. P. Hall, making it convenient for Saints who live round about. Some live across the Snake River at Lewiston, Idaho, and others up Snake River at Asotin, Washington, seven miles.

About five years ago, Elder Eli Bronson, district missionary at that time, was secured to hold a series of meetings here, with splendid results. Five souls were added to the kingdom, and interest was awakened.

Elder Peter F. Klaus has tried to keep the gospel work going in this group and assist isolated members, as well as manage his own affairs. Brother Klaus has baptized several of the present number into the church.

"Our members here," Brother Klaus says, "like those in other places, are called upon to go through their time of trial. Nevertheless, it is true that God does not ask us to go far, and through the darkest clouds the Master's face will again appear."

About twenty-five attend the Sunday school and branch meetings.

Five weeks ago Spokane District Missionary A. C. Martin consented to hold a series of meetings at the home of Brother Klaus in Asotin, Washington.

He began the meetings February 8, and continued for four weeks. Three other denominations were holding meetings in this little town of seven hundred souls; still we had from thirty to seventy at our gatherings all the time. Fine comments on Brother Martin's sermons came from those who attended. The series closed March 8 with a good crowd.

The Saints voted to move the Sunday school to Asotin for a time to lessen expenses, as the members could rent

the Christian Church here for only eight dollars a month. The conveniences of this meeting house are appreciated.

The people want the Saints to continue to hold Sunday school here, that their children may attend. Brother Klaus and his helpers are planning to do this, and they also expect to secure the help of Brother Martin in another series this summer or fall. The meetings through which these members have passed have strengthened them and increased their faith.

## Oakland, California

*From the Oakland Bulletin*

Last Sunday was Palm Sunday, and in this branch there opened a series of meetings to continue until Easter Sunday. The members and their friends are giving good support.

District President G. P. Levitt, a favorite of this congregation, was the speaker March 15, and the Sunday morning before Brother J. B. Carmichael delivered a helpful discourse. The pastor is active in our own and neighboring pulpits.

It was encouraging to see the number at the Lord's table the first Sunday of this month. The spirit of fellowship prevailed, and guest Saints were present from a distance.

Congratulations are extended Brother Carpenter, of Park-Presidio Church, who was married last Thursday afternoon, Pastor Rushton officiating.

## Fall River Young People Hike

A twelve-mile hike was the first outdoor undertaking of the Hi-Art Dramatic Club and friends, of Fall River, Massachusetts. This eventful undertaking started from Oak Grove Avenue and New Boston Road early in the afternoon of March 14, sixteen young men and women composing the merry party. And before they arrived home shortly after the sun, a great red ball, slipped behind the western horizon, their experiences had varied from the very happy to the very troublesome. They waded through mud; took pictures; climbed Copicut Tower, which is 410 feet high, to enjoy the view of the beautiful countryside; ate; played pranks; gathered pussy willows; and arrived home tired but pleased at the new turn of recreational activities.

## Flint, Michigan

Flint Church was highly favored last September by the coming into our midst of Brother and Sister Franklyn S. Weddle. Brother Weddle was immediately chosen director of the church choir and is making a wonderful contribution to the church. There are twenty-six members in the choir at present, and the membership is constant, making it possible for the group to master some of the most difficult anthems.

There is a fine spirit of cooperation and loyalty in the Flint choir, and it is a real asset to the worship of the church. It appears every Sunday at the evening service. Maunder's "*Olivet to Calvary*" was presented by the choir Palm Sunday evening to a packed house and a very attentive audience. This was the choir's first appearance in robes. These have been recently purchased and add much to the impressiveness of the services.

A music festival is to be held at Flint in May, in which our choir, with most of the choirs of the city, will participate.

Pastor Thomas L. Clarke is delivering a series of Sunday evening sermons upon Christ's Sermon on the Mount. He has presented nine, and has sixteen more to deliver. They are based on the Inspired Version of the Scriptures and are inspiring. They are being taken in shorthand by Sister Zola

McNamara, and the Saints of Flint are hoping they will sometime appear in print, either in the church periodicals or in book form.

Several are to be baptized here on Easter Sunday.

## Nauvoo, Illinois

Nauvoo Branch has an enrollment of sixty-four, and the average attendance at church school for the first quarter of 1931 is about sixty. This breaks any previous record. The morning worship period is attended by a little less, while more come out in the evening. The midweek prayer meetings fall considerably below the number of enrollment, but the quality of the meetings is good.

Death invaded our number March 6 when Elder H. C. Snively passed away. He was sixty-nine years of age, and leaves his wife and ten children. The funeral was conducted from the church March 8 in charge of Elder J. W. Layton. The eldest son of the deceased, D. R. Snively, of Atherton, Missouri, preached the funeral sermon. Interment was in Montrose, Iowa, beside his parents.

Elder W. O. Hand, of Kansas City, Missouri, was here in January, giving his lecture at the church one Sunday evening to one of the largest attended meetings we have had. The next day he addressed the Nauvoo High School, showing slides, and on Tuesday morning he talked at the Catholic Parochial school. The local pastor, James C. Page, made the school appointments for Brother Hand, and accompanied him. This brother is to be commended for the effort he is making in taking a trip of about two thousand miles, going from Kansas City to Toronto, Canada, and back, and filling more than sixty appointments. He is paying his own expenses, and a recent card from him informs the Saints that he had not missed an appointment, had had large crowds out to hear him, and many words of praise for matter presented.

District President F. T. Mussell held a week's meetings beginning February 23. So many activities were in progress the first part of the week that the meetings were poorly attended. The sermons won many expressions of commendation.

Under the leadership of Sister Carrie Grotts, the Women's Department has been holding weekly all-day meetings nearly all winter, quilting for the Sanitarium and for others.

Other visitors who have addressed the congregation of late are Bishop Charles Fry, Elder O. P. Hayer, of Carthage, Illinois; and a Mrs. Furgerson, of Chicago, formerly a missionary to South Africa, but now representing the W. C. T. U.

Since the hard surface road has opened into the city, five times as many visitors have been coming to see points of historic interest. Elder and Sister James C. Page, caretakers of the Joseph Smith Homestead and Mansion House, report 6,175 visitors registered during 1930. Recent additions to the collection of antiques are:

A large oil painting of Sister Hodges, mother of Sister Marietta Walker, from Sister Stebbins, Lamoni, Iowa.

Secretary, a combination bookcase and writing desk, owned and used by the Prophet Joseph Smith, at Kirtland, Ohio, from Elder John L. Cooper, Kirtland, Ohio.

Six Bible pictures, "*Jesus in the Temple*," "*Baptism of Jesus by John*," "*Jesus Healing the Sick*," "*Jesus Taking Leave of His Mother*," "*Jesus' Betrayal by Judas*," and "*Finding the Lost Sheep*," from Elder Lorenzo D. Ullom, Bellaire, Ohio. Brother Ullom had already sent sixteen pictures.

An old walnut, oblong parlor table, from Bert Van Dine, Burnside, Illinois.

Italian *Book of Mormon*, 1852, published by Lorenzo Snow, Liverpool, England, from John A. Widtsoe, Liverpool, England.

Framed poem, written in England three hundred years ago, by Peter Cook, from Sister Sam Gasaway, of Dallas

City, Illinois, a descendant of Francis Cook, brother of Peter Cook.

A picture of Nauvoo Temple, from Mr. and Sister Jim Jemisen, Nauvoo, Illinois.

A square stand table, said to have belonged to Joseph Smith, from Sister Langford, of Burnside, Illinois.

May good courage possess every Saint and cause him to work with his fellows to lift the church from its financial difficulties.

## Madison, Wisconsin

219 Jackson Street

The congregation here is larger than a few months ago, and greater interest is taken. Everyone seems eager to put his best into our program. The women's club quilts, sews, and applies itself to the problem of helping raise the budget. Thirty attended the last meeting. This year the women also made enough to order fifty of the new songbooks.

The week is full of services, and Pastor Amos Berve is active in his leadership. On Sunday occur the priesthood meeting at 8.15, church school at 9.45, preaching service at 11. In the afternoon the choir rehearses, practicing at present on an Easter cantata. Religious education in the home class comes at 6.45, and preaching in the evening. Every other week the women go to club on Tuesday night, and on Wednesday at 6.30 is held a teacher's training class, prayer service at 7.30, choir rehearsal at 8.30. Young people's meeting falls regularly on Thursday evening.

The men of the branch served a dinner of chop suey, Spanish salad, and apple pie March 19 in an effort to add to the budget fund. Mr. Fields, a nonmember who is a regular attendant at church, prepared the food except the pies which two of the women baked.

Members of Brother Berve's class on "Church Projects, Stewardship, and Tithing," have written papers on different phases of the lessons.

Splendid topics have formed the basis for the pastor's Sunday evening sermons. Other local men of the ministry occupy the Sunday morning pulpit.

Bishop C. J. Hunt spoke recently, helping the entire congregation with suggestions of cheer and courage.

A junior service followed the regular church school hour March 8 in place of the usual preaching hour, the theme being "The Christ of Hope." Special music, a sermonet, a story, sentence prayers, Scripture reading, and birthday offering composed the program. Lee Root, the director, gives much thought and study to this work.

A son was born to Brother and Sister James Allen March 19.

## San Antonio, Texas

First Branch, Cherry and Rockwood Court

Herald readers will be pleased to know that the gospel work is going forward in this city, known to the radio land as "The Playground of America."

Having outgrown the old church building on South Flores Street, First Branch decided to build a new home, and plans were drawn up and accepted. A favorable location was secured, and by September 28 the new building was ready for the opening program.

Since that date work has steadily progressed. Later in the fall Apostle J. A. Gillen preached a series of wonderful sermons. Again it was thought wise to have meetings, and District Missionary G. H. Wixom was invited to preach to us over a period of two weeks. He began February 15. Elder John A. Robinson, pastor of Second Branch which meets at 912 North Colorado Street, attended with a number of his workers, and their presence and assistance were much appreciated. During the series Elder Robinson spoke one

night, using his stereopticon machine and showing scenes of the Auditorium at Independence in construction, and other buildings in the center place.

Elder Wixom used two large charts to make clear his message.

During the meetings the Saints were happy to make the acquaintance of a couple who are members of a popular church, but stated their discouragement at the teachings of the modern Protestant churches. As Brother Wixom set forth the gospel plainly, yet forcefully, the man, who is a minister, was much interested. At the close, his comment was: "That was one of the best sermons I ever heard. I wanted to say amen so that all could hear."

Brother Wixom is a gifted speaker. He is familiar with his text, the Bible, and can with ease hold the attention of his congregation. As a result of his effort, the members of both First and Second Branches were encouraged and given a brighter outlook. Many are more determined than ever to do all they can to help build up the work in San Antonio.

The Saints are sad because of the conditions prevailing in the world, and are much concerned regarding the action of the Joint Council of the church. Nevertheless they are not discouraged, and they look with favor upon the retrenchment program of the church. They feel that God is indeed directing his work, and that out of present distress will come a people consecrated and trained to carry forward every undertaking. We look forward to the time when the church indebtedness will be no more, and when Zion shall grow under the command of God.

Apostle J. A. Gillen arrived a few days ago and was given a hearty welcome.

## Bloomsburg, Pennsylvania

March 24.—The Saints have been made happy by the good work of District Evangelist George W. Robley, who comes from time to time preaching the old Jerusalem gospel in power. Five adults have been baptized in the past few weeks, and others are interested. Neighbors and friends have opened their homes for preaching. This is a fine way of reaching those not of the fold.

Sister Pealer, who each Sunday morning tells the school a story, called on Brother Robley a few Sundays ago. He told the story of the talents and then distributed dimes to those wanting to do something practical. Two months is allowed for the dimes to work, and it is hoped that they will have earned enough to paint the church building inside and out, a real need in this local.

Bloomsburg Saints have enjoyed the winter months, a season usually characterized by study and accomplishment. Although labor conditions have been bad, the members have not suffered for the necessary things of life, and can say God is good.

Each Tuesday evening finds men and women meeting in the homes of the Saints listening to Pastor Walter Lewis teach God's dealings with his people on this continent. This is the *Book of Mormon* Class. And on Wednesday night occurs the regular prayer meeting.

A Sunday school pupil, Margery Fritz, seven years old, was run down by an automobile December 13, and after much suffering passed beyond March 3.

The women meet once each month to work for the branch. They are planning a supper for March 28.

Some of the members attended the New York-Philadelphia conference held at New York, and came back much encouraged. They report a fine conference.

The branch is in good growing condition. The church school program has not yet been adopted, but we hope soon to incorporate it in our services.

The group of members at Byrneville, Indiana, was shaken on March 22 by the sudden and violent death of a young church worker, Agnes Byrne. The car in which she was rid-

ing with two of her sisters, a brother, and a cousin, was struck by another automobile, the collision killing Agnes and injuring several of the others. Agnes was the daughter of Brother and Sister Robert Byrne and was thirteen years old. She was one of the most enthusiastic workers in the branch at Byrneville, and will be missed by the entire community. The funeral on March 24 was in charge of Brother J. O. Dutton, and interment was in Byrneville Cemetery.

## Des Moines, Iowa

717-719 East Twelfth Street

Almost two hundred people were guests at the young people's banquet which on February 6 opened the district conference. The committee on arrangements, Stephen and William Robinson, J. W. Rudkin, and Eva Cook, planned a good program, and the Women's Department served the meal, the menu being: Conscience clear, tender memories, peace, love, truth, active life stuffed with service, clear thoughts, loyalty to our ideals, mizpah. The program was given by talented representatives of the general church and district and made a good setting for the address by Bishop Albert Carmichael on "*Ideal Citizenship in the Kingdom of Heaven.*"

The business of the conference was completed at the two o'clock session on Saturday, and officers elected were District president, Henry Castings; counselors, E. G. Beye and Clyde McDonald; church school director, William Robinson, together with district heads of the church school divisions. The program or organization adopted by the 1930 General Conference was accepted by the conference.

Saturday's meetings consisted of a morning prayer hour, two business sessions, and in the evening a sermon by Patriarch F. A. Smith, his discourse striking the keynote of the conference—the gospel makes provision for all the needs of a man his life through. This thought was the theme of Bishop Carmichael in his address to the priesthood at 8.30 Sunday morning. The Bishop stressed the appointing of inheritances as the objective toward which the church should strive until every man had received his inheritance, and urged the priesthood to become stewards as fast as possible. The main auditorium was full to hear Brother Carmichael's morning sermon.

Four men were ordained at the two o'clock sacramental service according to previous arrangements of the conference: Oscar Tesdahl, of Boone, an elder; Harold Shippy, of Newton, an elder; Ernest Kirlin, of Newton, a priest; and Joseph Benson, of Newton, a teacher. Bishop Fry and Elders E. G. Beye, A. L. Loving, and C. E. McDonald officiated in the ordinations.

A miscellaneous program had been arranged for the 6.30 hour by Stephen Robinson, district superintendent of the Department of Recreation and Expression. This consisted of a pageant, "*The Organization of the Church,*" by a group from Boone, and other members by district members.

Patriarch F. A. Smith preached the closing sermon of the conference.

All meals were served without charge by the Women's Department of Des Moines, directed by Sister J. L. Dalbey. Two collections were taken on Sunday to meet the conference expenses and replenish the treasury of the district, the amount being one hundred and fifty dollars.

Music was furnished by Sister Kathryn Wolfe and the Des Moines choir on Sunday. Sister Bessy Laughlin acted as secretary in the place of Sister Margaret Wilkinson, whose daughter, Elnore, met death in an accident shortly before the conference.

Des Moines Branch was shocked at the resignation of Pastor C. B. Hartshorn, one of those released from general church appointment, and following a session of the priesthood, a special business meeting was called, that the people

might choose one to fill out his unexpired term. Brother E. O. Clark, pastor for seven years, and district bishop for seventeen years, was the choice of the people and the priesthood. He chose as his counselors, V. L. Deskin and William Robinson. Brother Hartshorn will continue his school work at Drake University until September, when he expects, by doubling up on his schedule, to receive his degree.

The Des Moines Choir presents a concert the first Sunday night of each month. This group is planning an Easter program, a Seth Parker program, and the cantata, "*Ruth,*" as contributions to the branch.

A sum of seventy-five dollars was applied to the mortgage as a result of the "Fun Revue" given in the lower auditorium of the church under the leadership of Sister Kathryn Wolfe, choir director, and Sister V. L. Deskin, dramatic director.

The junior choir, under the direction of Verba Parker, is giving a concert each fourth Sunday night.

We welcome "*Blue Pencil Notes*" in the *Herald* again.

Child labor yet continues. Factories are often moved from sections where children are protected to those States where they are not. A country can be measured as to its stability and its future by its treatment of children. As long as business is selfishly blind to child life for the sake of profits, it is distinctly and surely un-Christian. It should have left off that practice before government asked it to do so.—*Frank D. Slutz, in The Church School Journal.*

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No. 311—"The Light of the World" (Behold, I Stand at the Door and Knock).

No. 325—"The Call of the Disciples" (By the Sea of Galilee).

No. 827—"The Good Shepherd."

The above have been selected from over 400 subjects to serve as illustrations for the church school worship program for the year. Each should be in use for two months, or they may be framed and given a place of permanence on the walls of the church.

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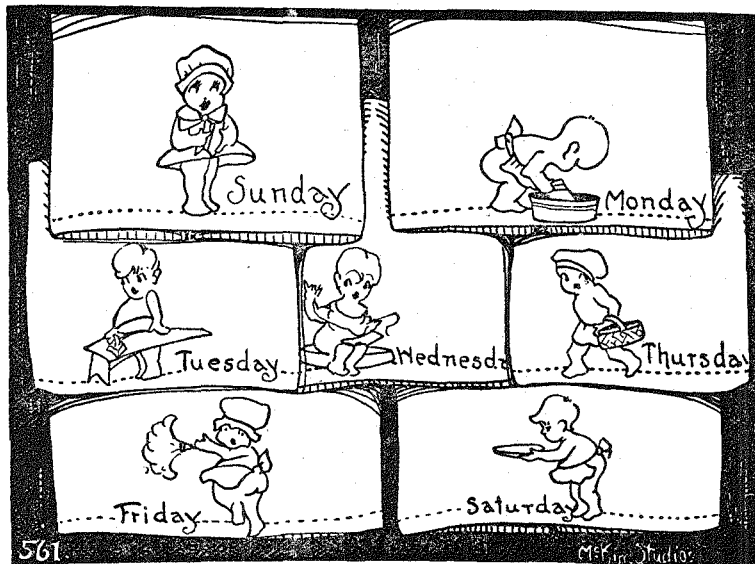
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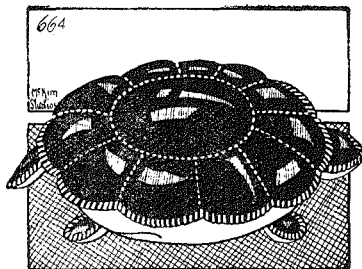


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# MISCELLANEOUS

## Appointment of Bishop's Agent

Brother D. A. Fuller, having moved from Central Texas District, has presented his resignation as bishop's agent for that district, and we hereby appoint as his successor, Lester Hershey, subject to the ratification of the next district conference.

The faithful and efficient service of Brother Fuller while acting as our agent has been greatly appreciated.

Brother Hershey comes to us well recommended, and we are confident will receive the earnest cooperation of the membership in giving their support to the church work.

The solicitors are requested to send their reports to Lester Hershey, Handley, Texas, on or before April 25, 1931, and each month thereafter.

THE PRESIDING BISHOPRIC,  
By G. L. DELAPP.

Approved by the First Presidency, by F. M. McDowell.

On account of change of duties, Bishop L. F. P. Curry has resigned as bishop of Pittsburgh and Wheeling Districts, the same effective March 31, 1931.

The Presiding Bishopric, therefore appoints Leroy S. Eschrich, 1859 Fallowfield Avenue, South Hills Station, Pittsburgh, Pennsylvania, as bishop's agent for Pittsburgh District, and Samuel A. Martin, Box 267, Bridgeport, Ohio, as bishop's agent for Wheeling District, effective April 1, 1931.

The solicitors of the Pittsburgh District are requested to forward their reports thereafter to Brother Eschrich, and solicitors of the Wheeling District will send their reports to Brother Martin at the addresses given above.

Brothers Eschrich and Martin have come well recommended, and, we believe, are capable of successfully handling the duties placed upon them. We bespeak for them the confidence and support of the membership in their respective districts.

THE PRESIDING BISHOPRIC,  
By G. L. DELAPP.

Approved by the First Presidency, by F. M. McDowell.

## Appointment of Bishop over Additional Territory

Due to circumstances which have made possible the taking on of additional church work by Bishop H. E. French, we are appointing him to labor in the following territory, in addition to Southwestern Ohio District, of which he is now bishop: Northwestern Ohio District and Kirtland District.

It is understood, however, that Brothers H. H. Harms and John L. Cooper will continue to act as bishop's agents in their respective districts, and forward their reports to the office of the Presiding Bishopric as before.

THE PRESIDING BISHOPRIC,  
By G. L. DELAPP.

Approved by the First Presidency, by F. M. McDowell.

## Our Departed Ones

**STREETER.**—Clement Streeter, sr., was born in Jude province, Quebec, Canada, October 15, 1856. He died February 5, 1931. Came to the United States in 1862, and moved to South Dakota in 1880, settling in Union County, McCook Lake, where he lived until his death. He married Miss Agatha Harbeck May 9, 1875. He was baptized in McCook Lake July 9, 1905, by William A. Smith. Brother Streeter was ordained a priest February 15, 1920, and an elder July 16, 1922. He leaves, beside his widow, two sons and one daughter. Five children preceded him in death.

**MORGAREIDGE.**—Della Morgareidge was born in Little Sioux, Iowa, October 15, 1885; died of cancer January 22, 1931, at Sioux City, Iowa. She was baptized into the church October 27, 1901. November 5, 1908, she married Orville E. DeHarty, who preceded her in death. She married Dave Morgareidge March 30, 1918. Leaves to mourn her husband, Dave; three daughters: Mrs. Genevieve Sands,

Bonnie and Dorothy DeHarty; her parents, Mr. and Mrs. J. F. Dickey; one brother, five sisters, a granddaughter, and many friends.

**TRUMBLE.**—Estle Cedric Trumble was born in Hartford, Michigan, February 1, 1891, and died at Independence, Missouri, January 18, 1931, following an operation for appendicitis. He was baptized at Hartford when eight years old by E. C. Briggs. He is survived by his wife, his mother, Maude Trumble, and a brother, Maynard Trumble, of Independence. The funeral was conducted at the Stone Church, and interment was in Mound Grove Cemetery.

**VOORHEIS.**—Emma Walker Voorheis was born August 23, 1847, in New Jersey. In early life she sought the Lord in a popular church, but was never satisfied until she heard the latter-day gospel and accepted it in baptism November 11, 1920. Many gifts and blessings were hers after uniting with the faith. Her death, though sudden, was peaceful, occurring March 22, at the home of her daughter, Mrs. H. L. Boggs, Council Bluffs, Iowa. The funeral was conducted from the Saints' church in charge of George R. Beaty and J. F. Mintun. This sister of the faith leaves many friends.

**BRADY.**—Eula Brady was born in Mondamin, Iowa, September 8, 1901; died January 19, 1931, at Sioux City, Iowa. She married Mark Brady July 25, 1921. Was baptized a member of the church June 26, 1910. Leaves to mourn, her husband, two sons, Ronald and Charles; her parents, Mr. and Mrs. E. H. Bryant; one brother, Charles, and three sisters: Mrs. Joy Bowers, Mrs. Geraldine Rider, and Alma Bryant, besides many friends and neighbors.

**WARN.**—Charles Henry Warn was born November 2, 1867, in Genesee County, Michigan. Married Effie Ross, of Sonora, Kentucky, 1892. To them five children were born. He became a member of the church in 1888. Died at his home in Dayton, Ohio, March 17, 1931, leaving his wife, four children, five grandchildren, four brothers, and one sister. He was zealous in church work, doing all he could to promulgate the gospel. In liberality, personal testimony, and preaching the word he has builded to his memory an enduring monument. The funeral was from the Saints' church, the sermon by Elder Francis May. Interment was at West Milton, Ohio.

**BYRNE.**—Agnes Ruth Byrne, daughter of Robert and Ruby Byrne, was born November 17, 1917, and died as the result of an automobile accident at Byrneville, Indiana, March 22, 1931. She leaves to mourn, her parents, five sisters: Jessie, Harriet, Mrs. Alliene Fouts, Mrs. Nellie Sturgeon, and Mrs. Vernette Fouts; two brothers, Robert and Ward; a grandmother, and many other relatives and friends. She will be greatly missed in the community school and Sunday school at Byrneville. The funeral was conducted March 24 by J. O. Dutton, and interment was in the Byrneville Cemetery.

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Questions of church administration should be referred to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, The Auditorium, Independence, Missouri. Questions of church finance should be referred to the Presiding Bishopric, of the same address.

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Volume 78

Independence, Missouri, April 8, 1931

Number 14

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—  
*Matthew 28: 19, 20.*

## IN THIS ISSUE

- WELLS OF LIVING WATER..... *C. B. Hartsborn*  
THE SPIRIT OF PROGRESS..... *J. E. Vanderwood*  
A QUESTION OF JUSTICE..... *D. H. Schmidt*  
A Contribution to the new "Fact and Opinion" column.

## BEGINNING NEXT WEEK

THE PHILOSOPHY OF JESUS IN A MODERN WORLD,  
*by C. E. Wight, President of Kansas City Stake.*

## First Things First

### III.—“SEEK YE FIRST TO BUILD UP THE KINGDOM OF GOD”

Christ leaves us in no doubt as to what should be first in our lives. His commandment as recorded in the Inspired Version of the *Bible* is, “Seek ye *first* to build up the kingdom of God and to establish his righteousness.”—*Matthew* 6:38. To build up the kingdom of God, then, becomes to us the first and biggest thing in life.

It would be considered presumptuous to claim that the church embodies in its present form all that is contemplated in the term *the kingdom of God*. Potentially, however, it does involve all that the term implies. And no matter what other good things we may see in the world that might be considered correlated to the kingdom and subject to divine approval, to us as Latter Day Saints the church is the primary expression on earth of the kingdom of God. If we are to put first things first, then, it becomes our first duty to build up the church and establish in it and through it the righteousness of our heavenly Father.

#### *An Undivided Allegiance*

The ancients were oftentimes assured that God is a jealous God. That was perhaps the only way he could make them understand that he would not tolerate a divided allegiance. Speaking explicitly to us in these last days, he declares, “Behold, I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and an everlasting covenant; even that which was from the beginning.”—*Doctrine and Covenants* 20:1.

We are not to divide our allegiance between this covenant and other covenants. We are not to divide our time, our strength, our prestige, our influence, our money between his covenant and other covenants, but we are to make our first aim to build up his kingdom. The Lord is insistent upon singleness of purpose: “Thou shalt love thy wife with *all* thy heart and shalt cleave unto her and none else. Thou shalt love the Lord thy God with all thy heart, might, mind, and strength, and him only shalt thou serve. Seek *first* to build up the church and kingdom of God.

#### *“This One Thing I Do”*

The Apostle Paul was one of the greatest missionaries and pastors that ever lived. The secret of his greatness is revealed in his declaration, “This *one* thing I do.” No great builder divides his allegiances. “You can not serve two masters,” was the explicit statement. The ministry of the church are to be leaders and exemplars, builders of the church,

and if they are to put first things first, should render an undivided allegiance to the church. This applies most obviously, perhaps, to those general church officers and appointees who are supposed to devote all of their time to the interests of the church. They bear a double responsibility, first to God who has called them, ordained them, and sent them forth to engage single-heartedly in a specific work; secondly, they owe an allegiance to the people whom they represent in that work and who by their tithes and offerings sustain them in it under the presumption that all they have and are, in time, strength, influence, prestige, intelligence, and devotion goes singly and undivided to the support and upbuilding of the church.

#### *“All Are Called”*

It is probably equally, though less obviously true, that a similar responsibility rests upon the membership. It is true that they must give their time to the winning of a living for themselves and their families, but their chief objective even in that is that they may be able to live, that living they may exemplify in their lives the ideals of the kingdom and contribute to its upbuilding. Furthermore, having a surplus of time or energy or money left from the mere task of winning a living, all these things shall assist in the building of the kingdom.

Even in the humblest of avocations or vocations this objective may be maintained. When about twenty years of age I moved to Lamoni, Iowa, filled with zeal and devotion and with the ambition to engage in church work. The only thing that I could find to do directly in church service was to work in the Herald Office in the book bindery at fifty cents a day. By spreading plenty of paste I managed to stick to the job until I became foreman of the bindery with the princely salary of fifteen dollars a week. When the day's work in the office was done, I spent the evening, sometimes late into the night, studying and making preparation for other service. On Sunday, with others of like purpose, I went into the country to organize Sunday schools, and later to preach, as opportunity afforded. I felt myself one with the apostles and prophets and seventies and high priests engaged in the building up of the kingdom. It was a great experience; and that consecrated feeling may come to anyone in the church who will make it his first purpose to build up the kingdom.

#### *Revival and Rededication*

No more worthy allegiance can be found. No higher objective is offered to us. This work still remains, in spite of our follies and mistakes, which oftentimes have beclouded it, a “marvelous work and a wonder.” About us in the world is increasing con-

fusion, but God's purposes remain clear, definite, and unchanged. It is our privilege to give ourselves whole-heartedly to the carrying out of those purposes.

There should be, there must be, and I am persuaded that there will be presently a revival of purpose in the church to make first things first, a re-consecration, a rededication under the very spirit and power by which the gospel was committed to us; and in the spirit of our fathers we will heed the admonition of the Master, "Seek ye first to build up the kingdom of God." The world offers many enticements, many pleasures, many honors, many emoluments that would drag us away and induce us to divide our time and our allegiance, but in none of these in the end shall we find profit or even pleasure. Let us, with the Apostle Paul, highly resolve, "This one thing I do."

ELBERT A. SMITH.

(To be continued.)

### The Great Commission

Our text for the cover is particularly appropriate to the post-Easter season. When its words were uttered, the agony of the cross was over; the tomb had been opened. Jesus, triumphant over pain and death, had been received into glory, which was the reward of his obedience and sacrifice. Then he went to meet his disciples by appointment in Galilee.

The record says, "And when they saw him, they worshiped him: but some doubted." There are those who doubt today; but there are also many who believe in him, rejoice in his victory, and worship him.

"Go ye therefore," continues the record, "and teach all nations"—"Go ye into all the world," are the majestic words reported by Mark, "and preach the gospel to every creature"—while Matthew ends, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Under this divine imperative, countless men and women have laid down their tasks of life to take up the service of the Master. They have in many cases given all, even life itself, to teach the gospel. They have carried its message of personal salvation around the world, until the name of Christ has been heard by all men.

With our special views of the nature of authority, and our particular belief as to the principles and meaning of the gospel, the great commission comes to us with a manifold intensification. If the message that we possess is as great as we think it is, then truly is our task awesomely great and tremendously important.

The Master's words echo and reecho, repeated by the lips of innumerable followers, a divine impera-

tive that grows stronger and more solemn with the passage of time—

"Go ye into all the world, and preach the gospel to every creature."  
L. L.

### Revelation and Discovery

It is often our custom to make a wide and sharp distinction between truth which has been revealed and truth which has been discovered. As a matter of fact, revealed truth must always be discovered, while discovered truth always has in it an element of revelation.

We sometimes say, "We have the revealed truth—we do not need to discover it for ourselves." There is both truth and error in this statement. Whenever a truth has been revealed, it must still be discovered by each individual person for himself. He must discover its full meaning, he must be convinced of its true worth, he must discover it to the extent of using it, of following where it leads! Otherwise it might just as well not have been revealed—in fact, it is *not truly* and completely revealed until we have so discovered its divinity and made it part of our life.

On the other hand, to him who has diligently and reverently sought in whatsoever field he may for the hidden truths of humanity, of nature, of the universe, when as a result of his preparation and his persistence new truth comes forth—to him most certainly comes not only the thrill of discovery but also the gleam of revelation, revelation *through* discovery.

It is for us then to discover anew the truths of revelation that we may have considered ours and yet which we have failed to act upon. And let us continue also to search for the revelation which shall come through the discoveries of our own Christian adventuring.

L. E. F.

### The Coin of Our Rental

A nationally known girl worker once said: "Our service to youth is the rent we pay for the space we occupy here." Excellent. But I believe she could have said much, much more with the same number of words: Our service to *others* is the rent we pay for the space we occupy here.

And what is the coin of our rental? I like to think of it as the coin of our best selves in the paying of which we emulate the example of Socrates, Christ, and our mothers. But the wise man looks well to his coin of payment, that it be not counterfeit; he understands and is master of himself, and he knows that to pay in the most acceptable manner, he must be considerate of the medium of exchange.

The man who would pay his rent in the best coin



looks first to his God for direction and strength. He knows that the person who utterly abandons his own interests and those of his family for the interests of others, is not making payment in the coin asked by the Great Landlord. And he seeks to cultivate within his own character those things helpful to others. In a thousand ways he endeavors to put his coin of rental at par: He brings out the kindness and strength of his character; he observes the laws of health, temperance, and safety, keeping himself in good physical, mental, and spiritual condition so as not to be a burden to society; he does all within his power to educate himself and to make that education usable; he cultivates love and understanding for his fellows; he tells the truth, refrains from gossip, and knows the effectiveness of keeping silent; he saturates his home with the spirit of true hospitality; he grows in his garden the prettiest flowers in the neighborhood; he supports with impelling enthusiasm movements for public betterment; and, because he has made himself a partner of divinity, he gives of the richness of his life to his brothers. This is the happy man, the renter who pays high in the coin of his best self, for he knows that the coin which is used the most is the brightest.

L. B. M.

### Start Now to Prepare for Harvest Festival

Now is the time to start preparation for a greater Harvest Festival this coming fall. Both planting and planning must now get under way which will determine the quality and size of the exhibits and contributions that will appear at the Auditorium next fall.

Each year the Harvest Festival has grown to greater proportions and importance. Each year it has had wider publicity, and has brought greater numbers of people to the Auditorium. Last year, with the cooperation of the merchants of Independence, it assumed the proportions of a fair. The possibilities for this fall are even better.

The Harvest Festival is also an institution of mercy. The contributions which have gone into the exhibits are turned to the helping of the poor, and to the benefit of the Sanitarium. During the past winter, with many unemployed and needy, the supplies from the Harvest Festival relieved much suffering, and even kept some from the possibility of starvation.

The needs for charity for the coming year will be as great during the coming winter as they were last winter. Much good has been accomplished, and it is hoped that much good will again be done by these gifts.

Next week's *Herald* will carry an article about the

Harvest Festival which contains announcements of importance. Readers are asked to look for it.

L. L.

### The Church as the Scourge of Sin and the Friend of Righteousness

Modern skeptics claim to see little value in churches and nothing for the ministry to do.

New York City, in its demand for a clean-up of the conditions of graft and corruption which civic leaders assert to exist, are finding one very important use for the ministry. Among the leaders of the revolt against the reign of vice are the ministers of the city. Their influence, through the demand for complete investigation and through their power over public opinion, is being felt in the high political places. The church is again functioning in its old role as the scourge of sin and the friend of righteousness.

The history of the country is marked with the influence and power of a clergy that, from earliest times, took seriously their responsibility to purge society and government from their iniquities. Of late years churchmen have been accused of indifference and complacency as to the trend of conditions. But now that the need has arisen, they show signs of a return to their old power and importance.

Jesus, after his triumphal entry into Jerusalem, went into the temple, and seeing how all its sacred functions had been turned into purposes of business, took a scourge and drove the corrupters out. This is a time for another cleansing of the temple—a cleansing of the temple of justice and of public morality. And the ministry are those who should apply the scourge.

L. L.

### Against Hasty Marriages

One of the most prolific sources of the growing numbers of divorces in this country has been the hasty and ill-considered marriage. Young folk in their late adolescence, seeking a new thrill, rush into marriage. It is said that many marriages are contracted under the influence of liquor. Such marriages frequently end disastrously for the individuals concerned and work detriment to society's most fundamental and one of religion's most sacred institutions.

The legislature of Wyoming has recently passed a bill that will require couples to declare their intentions five days before the license will be issued. Thus it is aimed to prevent inadvisable marriages that result from intoxication or temporary adolescent enthusiasm. Five days is sufficient time for even the most excitable to get cooled off. It seems to be a good law. It ought to work for better and more permanent marriages.

L. L.

## THE REVIEWER'S PAGE

### Shall the Criminal Triumph

Whatever may be said as to the merits or demerits of the Wickersham report, there is much to be said for the men constituting the commission.

With the finger-print expert on the one side and a woman deputy on the other, I heard Charles J. Loesch, eminent member of the National Crime Commission, discuss their experiences in their investigation and their findings. Mr. Loesch is well informed on the subject of crime conditions. His last few years have been spent as president of the Chicago Crime Commission, whose aim was to clean up the local situation.

His question, "Shall the criminal triumph?" was answered by everyone present—"No. Not so long as there are such able men actively engaged in studying the problems of criminology and combating them."

The assembled gathering—the Los Angeles Academy of Criminology—included judges, professors of law and sociology at the local colleges, police women, police men, social service workers—the practical and the theoretical meeting to work out together a workable program for the correction of a nation-wide problem which holds the citizenry appalled and bewildered by its magnitude.

Mr. Loesch, though already seventy-nine years of age, said he expected to live to see Al Capone electrocuted, if he was not shot by some of his own henchmen first. He regards his first sentence as the beginning of the end.

As to the prevalent status of crime, Mr. Loesch excoriated the law-enforcing system heavily. He pointed out the superiority of the criminal gangs as to organization, cooperation, loyalty to fellow members, preparation for their work, equipment, and devotion to death, as compared to lax organization of police, overlapping between city, county, and state agencies, poor preparation for work, inadequate equipment, and disloyalty, with susceptibility to bribes.

Mr. Loesch considers it highly important that we should reorganize the machine so that police will be operated in at least state-wide units, that each man should be an expert in his field, and the pay sufficient to attract persons of high caliber. He also recommends the reducing of technical difficulties in arrest, prosecution, and conviction, also the appoint-

ment of judges for longer terms. His first aim is to divorce politics from the protective forces.

S. B.

### The Public Takes a Hand

When the general public gives help toward the apprehension of criminals and aids in the prevention of crimes, the administration of justice is speeded up and the general safety of life and property is improved.

There was a time when it was easy to arouse sympathy in favor of criminals whose picturesque lives made them heroes of a sort; but the fact that crime has caused so much public discomfort and inconvenience has brought a change in sentiment.

People discover that the capture of criminals, besides being a service to society, is an interesting game, in which they can aid the officers and courts to make society safer for everybody.

Not long ago a man who liked to read the "true" detective stories identified a fugitive from justice and brought about the capture of a most dangerous criminal. It is to be hoped that nothing prevents him from collecting the full reward for his work. More recently a priest, for no reward at all, gave positive identification of the slayer of a newspaper man.

The latest and best tale is of a bank robbery in New York that was broken up by the combined courage of a teller and a customer. At some risk the teller turned the switch that started the alarm siren, and a daring customer seized a bag of nickels and hit the nearest bandit on the head, causing his capture.

All these cases show a subsidence of fear and an increase of courage. The officers of the law are public servants, and as such deserve public support and aid in the pursuit of their duties. It is well known that captures of criminals in foreign quarters are made very difficult by the fact that the people of those quarters give little information to the police, doing as much as possible to shelter the fugitives, who are often kinsmen or friends, or fellow countrymen. A reversal of public sentiment is necessary; and when it comes, the "crime wave" in the United States will diminish.

L. L.

## Wells of Living Water

By C. B. Hartshorn

And Isaac digged again the wells of water, which they had digged in the days of Abraham his father, for the Philistines had stopped them after the death of Abraham.—*Genesis 26: 18.*

It is our purpose to show that spiritual life is dependent on institutions for its expression and effectiveness.

The claim has been made, through medical science, that man has been known to live seven to nine weeks without food, but will perish in seven to nine days without water. On account of the importance of water to life, the control of the sources of water in Palestine in the days of Isaac was a vital concern. If a well became stopped up, or its water was polluted by an enemy, it was a serious threat on the lives of those people who depended upon it.

### *The Wells of Palestine*

The twenty-sixth chapter of Genesis tells the story of Isaac's coming into Gerar, a territory in Canaan under control of Abimelech, king of the Philistines. God directed him to go there, rather than into Egypt, to escape a famine. The king was friendly. Isaac was prospered. He became so great that the envy of the Philistines was aroused. The old wells digged by Abraham were filled with earth, and Isaac and his people were asked to move on.

Another camp was established at the site of another of the old wells which was restored by Isaac's servants. It was called after the name originally given it by Abraham. Soon the Philistine herdsmen began again to contend for the water, and Isaac moved the second time, only to have the experience repeated.

The fourth move proved more favorable to the Israelites, and they named that well Rehoboth, meaning "room," for they said, "Now the Lord hath made room for us." Nearby, at Beer-sheba, Isaac built an altar and worshiped God.

### *Sychar's Well in Samaria*

As Jesus traveled from Judea toward Galilee on one occasion, he came to one of these old wells which Jacob had dug. He asked a Samaritan woman, who came for a pitcher of water, to give him a drink. Her reply was to remind him of the fact that Jews and Samaritans were not on speaking terms. Jesus said that if she "knew the gift of God and who it was that saith to thee, 'Give me to drink'; thou wouldst have asked him, and he would have given thee that living water." It should

be like a "well of water springing up unto everlasting life."

### *Wells of Living Water*

A well is an institution for making water available. As a boy it was my lot to take my turn, with the other boys of the country school to which I went, in getting the water supply from a well about three quarters of a mile distant. It was the "old oaken bucket" which served us here so well. The water was acceptable most of the time. But occasionally some luckless rat or other varmint would render it unfit for use. Song and story have cast a halo over this type of water supply, but from the standpoint of sanitation and accessibility it was not much better than more primitive sources of pond or river.

A few months ago I had the privilege of visiting the place of my birth in northern Iowa. I drank again from the old wells my father had digged. These are artesian "wells of water springing up" continually. The water is most delicious on a warm summer's day.

### *"Wells That Our Fathers Digged"*

It is the source of supply for the kind of water that Jesus offered at Sychar with which we are most interested, the kind that quenches the parching thirst of sin, that refreshes eternally. Only the gospel of the Lord Jesus Christ can give this eternal water. Let us consider, then, some of these institutional wells which have proved themselves worthy of striving for in the onward march of the race. It is not that we would turn the clock of history backward, nor point disparagingly to "the good old days" upon which time and fond memory have placed a crown of glory. But perhaps some very good wells which our fathers dug need reopening today. Human nature changes so slowly that the spiritual institutions of the past may serve us quite well today. Come with me while we inspect a few of these old wells of living water.

### *The Family Altar*

When Isaac felt well settled, according to our lesson, he built an altar and worshiped at Beer-sheba. An altar is an institution for getting a needful thing done. Nothing has come to my knowledge which will take the place of the family altar, nor do the work God intended it to do, quite so well. Old-fashioned, it is true, but it has produced strong characters, not only among the ancient patriarchs,

but also among latter-day Israel, and therefore it is justified by its results.

In *Doctrine and Covenants* 68:4, parents are commanded: "They shall also teach their children to pray, and to walk uprightly before the Lord." It is my observation that unless some set and regular time is established in the home for praying and instruction, this command simply is not carried out. The Lord is not particular what time of the day, nor just what method is employed. The command is, *Get it done*. My father had one method which suited his farm life quite well. The time chosen in my own home is different, because I feel that it suits my purpose better. At the beginning of each day, before we breakfast, we find it most regular and satisfactory to worship at the family altar.

Doubtless, every true Saint wishes to drink from this old well which our fathers dug. Some have not learned to overcome the obstacles and make it a going institution. "The family is never all together at one time." "My companion does not belong to the church." Well, suppose your companion is not a Christian. Praying is good for anybody. Have you tried to get that companion to cooperate? Suppose he has refused? Just "cast your net on the other side of the boat." You may have been fishing on the wrong side. Do not give up too easily; you have too much at stake. When you get the "earth" which the "Philistines" have thrown into your well dug out, and the living water springs up once more, much of the discord and strain of domestic life will be washed away.

#### *The Neighborhood*

That good old Anglo-Saxon word *neighborhood* suggests another of the splendid old wells our fathers enjoyed. And with it comes to me a picture of the old blacksmith shop on father's farm where the neighbors gathered on rainy days to have tools and implements repaired. As an institution of religious education it had no standing at all. But it spelled friendliness, helpfulness, and equality in capital letters.

When a new life was to be ushered into the world, some good neighbor woman was standing by with a prayer in her heart that God would give her wisdom and strength, so that every move would be the right move. Sorrowing hearts were never left alone with their dead in that community. Large families and farm cares were not considered justification for neglecting the sick neighbor either.

This is not said to reflect discredit on our use of hospitals, or the use of the undertaker's establishment instead of a home "wake." The modern telephone is a fine adjunct to social grace and friendliness. But I do reflect on the fine, neighborly, Chris-

tian character developed by the old system and ask you to decide if we have not lost something valuable in the exchange. "Inasmuch as ye do it unto the least of these, ye have done it unto me," said our Lord. I am confident that in some communities, even among Latter Day Saints, the old well, called "neighborhood," has been stopped up by our enemy, and should be cleaned out, that we might again drink of its soul-refreshing water.

#### *Midweek Prayer Meeting*

In some communities at least, the prayer meeting is a rather feeble institution. The walls of this old well are crumbling, and the water supply is low. It is not that our leaders and workers do not appreciate the strong, sturdy characters it has produced throughout the ages, but we let ourselves be victimized too easily by circumstances which hinder us from profiting by the prayer meeting. It is certain that we shall get no appreciable benefit unless we are in the meeting. Our blessings are usually proportionate to our activity as an individual. "But, what shall I say?" asks one. We have tried to answer this by announcing a theme, and a citation from one of our three standard books, which, if you will read and meditate upon during the week, will enable you to participate, and the spirit of unity in our expressions will give a cumulative effect for the good of each. However, if this does not prove of sufficient help, speak of your own experience and observation. But find satisfactory expression at all costs.

This is not said to find fault, but rather to help those who are willing to try. This old well has no substitute that is "just as good." It has justified itself by its fruits. Do not expect to gather figs from a thorn tree.

"Why do we not have more of the gifts now, as they used to have in our prayer meetings?" one asks. I think I know a simple answer to that question. It is because we do not desire them earnestly enough. Let us test this. Have *you* ever prayed very earnestly, even once, that God would give you the gift of prophecy, or of tongues, that you might be the instrument to bless this people tonight? "Oh, no, I think that is not for me; the pastor, or members of the priesthood, should have that duty." Just where will you find scripture to justify that attitude? Paul admonished the Corinthian saints to "covet earnestly the best gifts." (1 Corinthians 12:31.) Also "covet to prophesy, and forbid not to speak with tongues." (1 Corinthians 14:39.) But again let me ask with equal seriousness, have you prayed frequently and earnestly for any particular member of the priesthood, that he might be blessed with the gift of prophecy or tongues? Now

God has not purposed to bless every man alike, but "dividing to every man severally as he will." (1 Corinthians 12: 11.) It may not be the divine will to give either of these gifts to the one you think should exercise it. Why not take the admonition to yourself and "covet earnestly" that you might bless others? Remember, God does not change. It is simply that we do not desire the gifts *for ourselves* to the extent other Saints have. Perhaps we should clean out this old well, too.

### *The Women's Work*

Another old well which has justified itself in the experience of the church is the women's work, or "The Busy Club," as it has been recently renamed here in Des Moines. It would not be proper to refer to it as "one of the wells our fathers digged," for our mothers handled the spades in this excavation. I know it is the butt of ridicule in some places; a synonym for gossiping, and an incubator of contention. But no finer work has been done by any organized group under my pastorate here than by this splendid group of women who meet each Thursday to fellowship, and to devote their labors to the financial needs of the branch.

Professor A. LeRoy Huff, of Drake University, in an address at our installation service in 1929, speaking about the value of the project method in religious education, said that the best piece of religious education being done in most of the churches was that done by the ladies' aid. Here Christian living and cooperation is learned by actually living together and cooperating. My only regret is that more of the younger women do not get into this group and experience its splendid fellowship, its spiritual tone and devotional ideals. We shall lose much when we permit this old well to become clogged up and cease to provide its power of living water.

### *Lord's Day Reverence*

"I can worship just as well at home as I can in church." This oft-repeated formula is perhaps true, but the question remains: "Are you actually doing it? Business can be conducted without banks, but we do not carry on that way. Our boys and girls can get an education without schools and classes, but they do not do it. It is just about as rarely that men stay at home to worship. It just simply is not being done. Those who talk that way are generally trying to cover their wayward tendencies with sophistry.

Thoughtful men all over America are saying that the greatest threat against our Government, and against our national security, is that the people are not taking time to worship. Sunday is an open

date with pleasure. Self-servers and thrill-mad throngs are recruiting to their ranks many thousands who formerly were devout worshippers. Many think that there is a direct relation between this situation and the lawless and rebellious tendencies of the past decade.

"Isn't it all right to go visiting on Sunday, to have an occasional picnic, and a few sports?" ask some. Christianity is not a system of negatives. Anyone who lays to his charge the keeping of the first and greatest commandment, "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," will be able to answer all his own questions. Reverence of the Lord's Day is one of those fine old institutions which has brought much good to the race. If we let the "Philistines" destroy it, we shall suffer great loss.

### *Broken Cisterns*

Jeremiah called the attention of the Israelites to two evils: "My people have committed two evils; they have forsaken the fountains of living waters and hewed them out cisterns, broken cisterns, that can hold no water." This is applicable to our time as well. Building "bigger barns" and creating institutions of pleasure is like hewing out leaky cisterns. Our fathers builded with stone, but we want an up-to-date model of concrete. They are more easily built and look better.

A friend was telling me last week of a windmill in Decatur County which was working as well as usual, but the stream of water kept diminishing. At last it was necessary to get a well digger to come and remedy the situation. He found the intake pipe screen was covered over with a slime of muck and refuse which had prevented the water from coming to the surface.

The great need of the day is a reconsecration of self to the old institutions of proven worth. If we forsake the wells for cisterns of our own making, let us be sure that they are able to hold the living waters that spring up to life eternal.

As I leave this lesson with you, may we meditate upon these two great truths: First: No man has the moral right to ask that others build and maintain these institutions so that he and his children will share the benefit unless he is willing to give of his labor and talent in return. That would be selfish, hence unchristian. If the institution is worthy, it should be supported by every man in the community who benefits.

Second: The hosts of heaven are in league with the righteous. Salvation is promised only on God's terms. Let us seek him while he may be found.

YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE

## Report of the Department of Statistics

By Carroll L. Olson

During the month of March the following numbers of the various types of reports were received, resulting in the indicated changes in the total net enrollment of the church:

Total enrollment of the church March 1, 1931.....	108,561
March baptisms .....	133
Gains from the unknown .....	19
Gains by correction .....	3
Total gain .....	155
Deaths .....	71
Expulsions .....	14
Losses by correction .....	4
Total loss .....	89
Net gain during the month.....	66
Total enrollment of the church April 1, 1931.....	108,627

The following miscellaneous reports were also received:

Transfers .....	556
Blessings .....	138
Marriages .....	95
Ordinations .....	23
Divorces .....	5
Silences .....	2
Restored .....	1
Branch disorganized .....	1
New branches .....	2

The outstanding district this month in the matter of baptisms was the Central Michigan District with a total of 15. Eight of these were performed at Mikado, Michigan, by Elder Amos Guy, and the other seven at Saginaw, Michigan, by Missionary Arthur A. Oakman.

The Southeastern Illinois District reported 14 baptisms, all of them being credited to the Centralia Branch. They were the result of a series of missionary services conducted there by Missionaries H. O. Plumb and V. E. Sheppard. The baptisms took place on March 1 and 2.

The following branches, missions, or district non-resident groups outside the stakes reported three or more baptisms each:

Centralia, Illinois .....	14
Jackson, Ohio .....	10
Mikado, Michigan .....	8
Saginaw, Michigan .....	7
Galesburg, Illinois .....	6
Miami, Oklahoma .....	6
Cadillac, Michigan .....	4
1st Chicago, Illinois .....	4
Skiatook, Oklahoma .....	4
Springfield, Missouri .....	4
Florida nonresident .....	3
Lingle, Wyoming .....	3
Logan, Iowa .....	3

All the baptisms this month were reported from the United States and Canada. Twenty-five were

reported by the stakes, 11 from Far West Stake, 9 from Independence, and 5 from Holden Stake.

It is of interest to note that two new branches were organized this past month. The third Columbus Branch was organized on March 11 by Apostle C. F. Ellis and District President A. E. Anderton. The Jackson, Ohio, Branch was organized on March 15 by A. E. Anderton. Both of these new branches belong to the Southern Ohio District.

## The Story of My Life

By Arthur Leverton

### VII.—PREACHING IN CHATHAM PARK

As told to Nellie Andrew and Illa Brown

(Continued from the *Herald* of April 1, page 299.)

I presided over the District of Canada, so-called, as Canada was all in one district at that time. Later on it was divided into Chatham and London Districts. I continued to preside over the Chatham District, which occupied a great deal of my time and thought. During the time, I was once preaching in the town of Chatham, in the park, where there was at that time a class of people very bitter against the Saints. My crowds increased until upon one occasion there were five hundred people. The filling of those appointments meant something to me, working on the farm during the week and preaching in the park on Sunday. I never had a rest day from the 20th of April until some time in September. In order to get to my appointment Sunday morning I had to arise from my bed at half past four in the morning; and if I could conceal my going from my wife, I did so, to save her trouble and work. I then walked three miles to the station to get the morning train. Arriving in Chatham, I held social service in the morning, preached in the park at half past two, and in the hall at seven. On Monday morning I caught the early train for home, worked on the farm all week, and repeated the Sunday experience. Many a time Sunday was my hardest day in the week, but finally we broke down prejudice, a number were baptized, and a branch was organized.

From one of the Methodist churches just below Chatham, a place called Prairie Siding, we baptized some of the members. Among others was their organist, who was Mrs. Henry Lively, of Saint Clair, Michigan. The Methodists did not take this kindly. They sent for a specialist to come down to swallow up or destroy the Mormons in some way. The Saints informed me of the fact and, at the time appointed, I was at the field of battle. Well, poor fellows, they did the best they could. They gave us



a terrible hash of Joseph Smith, Mormons, polygamy, and Brigham Young, and finally doomed us all to destruction. After the meeting was closed, I tried to get a chance to reply to some of their false statements, but there was such confusion I was unable to do so. No less than seven men had their coats off ready to throw me out of doors, but there were seven more ready to pull off theirs to see that they did not throw me out.

We finally procured a hall in Chatham, and I replied to their nonsense—I could not call it anything else. That seemed to end the extreme strife, but we had jolly times in the park. Sometimes they would rise—you would think they had their guns loaded to kill a bear or an elephant—and when they fired off their guns their ammunition charge was not strong enough to kill a mouse. I remember one Sunday a man came and thought he was ready to explode everything in our profession, but another gentleman out of the church caught him in time and said, "You keep quiet. That man will swallow you in two mouthfuls." The influence of the park preaching went, more or less, all over Canada.

In regard to my patriarchal work, I have little to say, as that is principally recorded in the blessings given, but one instance occurred when I was on the Georgian Bay Mission which was so admirable that I feel it should be recorded among my experiences.

At a place called Claring, near Wiarton, a zealous Scotchman came in for his blessing, a man I had never met before in my life. You would have thought by his rugged appearance and sturdy build that he had never seen a sick day in his life. To my great surprise, when I laid my hands upon him, after the introductory statement the blessing went on to say, "Brother Larry, you have seen some serious times in your experiences. Your life has been prolonged through the power of God because of the honesty and integrity of your heart; yea, I have snatched you from the jaws of death and given you opportunity to obey the gospel and become a citizen of the kingdom of God." After the blessing was given, I said, "Brother Larry, you apparently have gone through some tight places in your life according to your blessing." He said, "There was never a truer word spoken." I said, "Would you mind rehearsing some of the events in your life?" He replied, "Not a bit," and told the following experiences:

"I was working with a road gang one time, and they sandbagged me and left me for dead. A more remarkable event occurred another time when I was working in the woods with some others. We felled a tree which lodged in another one. We did not want to cut the other tree down, so I went up to cut the limb in order to let the tree slide down to

the ground, but to my surprise I had hit the limb only a few blows with the ax when it sprang and let the tree go, and I fell into a small brush heap. A little maple tree had been broken off, and a sliver was sticking up from the stump, somewhere in the neighborhood of two feet long. I fell with my neck on the sliver, and the sliver ran clear through my neck, not going far enough through to break the skin on the opposite side, but going far enough to make a bulge. They took me to the house and sent for the doctor immediately. The doctor came and took the broken sliver—as he thought—out of my neck, thinking of course that I would die in a very short time. But my sister came the next day and said, 'Larry, I am going to take you to Toronto.' They said, 'You can't do that. He will die on the way.' She took me to a specialist in Toronto. They took me into the surgery, examined me, and said, 'There is no use. It is impossible to save his life. There still remains a part of the sliver in his neck.' My sister said, 'Go on, doctor. Do the best you can. Where there is life, there is hope.' The doctor said, 'This is one case where there is life, but no hope.' 'Never mind,' she said, 'go on and do the best you can.' They went on, took the rest of the sliver out of my neck, and gave me two teaspoons of milk, which ran out the hole in my neck. The doctor said, 'There is no use tormenting the man.' She said, 'Go on, and do the best you can.' So he did. I had to remain under the doctor's care. About two weeks after the operation, the doctor came and said, 'Larry, you are going to get well. I don't understand it. We haven't another case on the medical record where a man recovered who had an article penetrate his neck as you have. This is a mystery to me.'

"Well," the man concluded, "here I am just as you see me, an exhibition of long-suffering and the mercy of God."

(To be continued)

Let

ZION'S ENSIGN

Be a Missionary to Your  
Friends

## The God of This World

By Albert Loving

But every man walketh in his own way and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great which shall fall.—*Doctrine and Covenants 1: 3.*

Who is this god whose image is set up by every man, and followed by the millions who walk in their own ways? What is this that is said to be as the substance of an idol which shall perish in Babylon?

Recently the research division of the National Education association of America prepared a report entitled, "*Investing in Public Education*," based on the most reliable figures available. In 1928, the last year for which there are figures accessible, the Nation's bill for schools was \$2,448,633,561; for life insurance, \$3,145,584,000; for luxuries, such as tobacco, soft drinks, ice cream, amusements, jewelry, and cosmetics, \$6,401,650,000; for passenger automobiles, \$12,500,000,000.

Compared with other lands, this is a rich country, "a land choice above all other lands," yet the United States spent a smaller fraction of its national income for all public purposes than did any of the other large nations of the world, although its estimated income per capita is \$742 as compared with \$427 for Great Britain, which is the next highest figure. These figures are from the *American City Magazine*. A study of the people living the type of life that makes records of this kind, reveals the quality of soul and mental objectives sought.

Can this church determine the soul quality of her people? If so, how? Will it not be by the kind of deeds that are done? Booker T. Washington said, "The world desires to know what a man can do, not what he knows."

### *The God of the Land*

Ether, the ancient prophet, uttered the decree of the Almighty concerning this land when he said:

And he [God] had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fullness of his wrath should come upon them. And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them. And the fullness of his wrath cometh upon them when they are ripened in iniquity; for behold, this is a land which is choice above all other lands; wherefore, he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God. And it is not until the fullness of iniquity among the children of the land, that they are swept off. And this cometh unto you, ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fullness come, that ye may not bring down the fullness of the wrath of God upon you, as the inhabitants of the land have hitherto done. Behold this is a choice land, and what-

soever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written.—*Ether 1: 30-35.*

Those of us who accept and believe the *Book of Mormon* may read and ponder the cause of the decay and overthrow of those ancient enlightened people, and among other things we learn that pride, selfishness, revolution, lying, murder, and unmentionable evils caused their downfall.

In the *Des Moines Register* of February 24, 1929, J. N. Darling, in writing of Yucatan, says:

Behind the long, low sandy shoreline of Yucatan, half buried and overgrown with tropical trees, stand stately temples of sculptured stone, and castle-crowned pyramids, unread hieroglyphics, and images of strange gods and unknown conquerors. They are not stray accidental bits; but miles and miles of them, with hardly a stone missing, bear unforgettable evidence of an ancient era of genius and grandeur so old that there is no living soul who can recall the faintest legend of its existence. One sits among these ancient ruins with the moody thought that if such a civilization with so much intelligence and so much power could drop so completely from the history of mankind, then what will become of ours?

That is the question—What will become of our civilization? The Lord, because of his love for man, has told us; and in his word to the church he has given many words of encouragement with promises of sustaining grace, spiritual power, and ultimate success—success from his standpoint, not the world standard of success.

On April 6, 1830, the Lord said, "For behold I will bless all those who labor in my vineyard with a mighty blessing."—*Doctrine and Covenants 19: 3.* The demonstration which is so much talked about concerning Zion is that of soul quality, not so much wrapped up in a successful business venture; men have seen that sort of thing to their heart's sickening. If that were all that were required to set the light of Zion on the mountains of the world, then God made a mistake by speaking to a poor unknown boy in 1820. "How shall they who trust in riches enter into the kingdom of God?" Is there not a danger of Russianizing the whole world? Why can not men use their wealth and energy for the greater task of Christianizing denominationalism? The Prophet Zenos is quoted by Jacob as found on page 187 of the *Book of Mormon* as forecasting the laborers in the vineyard for the last time, and of them it is said:

And it came to pass that the servants did go, and labor with their mights; and the Lord of the vineyard labored also with them, and they did obey the commandments of the Lord of the vineyard in all things. And there began to be the natural fruit again in the vineyard; and the natural branches began to grow and thrive exceedingly.

Will this natural fruit not be determined by the soul quality of the repentant who accept Jesus and cultivate in their daily lives the Christ nature?

## Spiritual Gifts Necessary Today

By V. D. Ruch

As I have perused the columns of the *Herald* the past year, my heart has been made glad to note that the spiritual gifts have been enjoyed in many branches and reunions throughout the church. I am led to believe that the exercise of these gifts is on the increase rather than the decline.

A few years ago I thought I could discern a tendency in some quarters of the church to discourage and ridicule the gifts of tongues and prophecy. This attitude tended to cause the Saints to hesitate in exercising the gifts when moved upon by the Spirit to do so. If this condition actually existed, the church was treading upon dangerous ground and placing itself in a position to win the disfavor of God.

From the *Bible*, *Book of Mormon*, and *Doctrine and Covenants* we learn that the gifts are a part of the fruit that accompanies the gospel of Jesus Christ in its fullness. If the time ever comes when they are not enjoyed in the church, something will be radically wrong. It will indicate that we are not worshiping God in harmony with his divine will and that we are living far beneath our privileges as a people.

The Prophet Moroni, in closing up the record called the *Book of Mormon*, has this to say:

And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them. For behold, to one is given by the Spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same Spirit; and to another exceeding great faith; and to another, the gifts of healing by the same Spirit. And again, to another, that he may work mighty miracles; and again, to another, that he may prophesy concerning all things; and again, to another, the beholding of angels and ministering spirits; and again, to another, all kinds of tongues; and again, to another, the interpretation of languages and of divers kinds of tongues. And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will. And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ. And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, today, and for ever, and that all these gifts of which I have spoken, which are spiritual, *never will be done away*, even as long as the world shall stand, only according to the *unbelief* of the children of men. . . . And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of *unbelief*. And wo be unto the children of men, if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God. And wo unto them that shall do these things away and die, for they die in their sins, and they can not be saved in the kingdom of God; and I speak it according to the words of Christ, and I lie not.—*Moroni 10: 8-14, 18-21. Book of Mormon, pages 775, 776.*

From the foregoing we learn that if these gifts are not found among us in rich measure today it is because of our disbelief and our sins. We can reach no other conclusion.

The saints in New Testament times were profoundly blessed with these spiritual manifestations. Many of them prophesied and spoke in tongues immediately after receiving the gift of the Holy Ghost. (See Acts 10: 44-46; 19: 6.) Paul admonished the saints to *covet* the best gifts (1 Corinthians 12: 31)—not to sit indifferently by waiting for God to endow them with some special gift, but to covet it, desire it—yes, pray for it.

Paul further instructs the church with these words:

Follow after charity, and *desire* spiritual gifts, but rather that ye may prophesy. . . . I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. . . . Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an unknown tongue pray that he may interpret. . . . How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.—*1 Corinthians 14: 1, 5, 12, 13, 26.*

How wonderful it is to be present at a prayer service where several manifestations of the Spirit are enjoyed! I remember with pleasure the closing prayer meeting of the 1928 General Conference in the Stone Church in Independence. It was a spiritual feast for my soul. The gift of tongues, the interpretation of tongues, several gifts of prophecy, and the gift of discernment were present. Several Saints related spiritual dreams and visions which had been given to them, while others told of miraculous healing which they had experienced. The Spirit that accompanied these gifts was beautiful and convincing. In at least one instance several present were given the same message. It was a message delivered to the writer by one of our trustworthy, dependable sisters—a message which lifted a great load of worry from our mind. The brother in charge of the meeting testified to its genuineness, while several came to me at the close and informed me that they, too, had been inspired with the same message.

From the early days of my childhood when I attended the prayer meetings with my mother, I remember the deep impressions received from listening to a prophecy or a tongue. I have never outgrown the feeling and belief that all of the spiritual gifts are necessary in the church today. While I pride myself in believing that I am progressive, I find that I am still old-fashioned enough to insist that there is still a place for the gifts among us.

Think of the encouragement, admonition, counsel,

and advice the Saints have received through the gifts of prophecy and tongues! Many doubts and dark clouds have vanished, and the sunshine of hope and cheer has come once more into our lives as a result of a word to us from our heavenly Father.

When the church of Jesus Christ was restored to earth in 1830, the spiritual gifts which had not been enjoyed among men for many hundreds of years because of apostasy, were given to the saints in their organization meeting. From that day they were enjoyed richly by the early Saints. The history of the church records a rich outpouring of them upon that wonderful occasion when the temple of the Lord was dedicated at Kirtland. The church has not advanced nor will it ever develop to that point of wisdom, knowledge, or spirituality which will render the gifts unnecessary.

On the other hand, if the gifts are not found abundantly among us, it is because we have wandered away from God, are living in sin and worldly pleasure, and have lost faith in our Maker. Woe unto us if the gifts ever cease and become a matter of history in the church! We will be in the depths of iniquity and in a lost and fallen condition.

No one will deny that we still need wisdom, knowledge, and faith in the church. And surely there is a place for the healing of the sick and the performing of miracles. Then why should there not also be a need for prophecy and the gift of tongues?

These spiritual manifestations were all enjoyed in the church in *Book of Mormon* times and in the New Testament church. And, as stated, they were also restored to earth as a part of the fullness of the gospel in 1830. I am happy that they are still in the church today after one hundred years of its existence on earth in these latter days. I only wish that they were enjoyed in richer measure among us. But as we as a church cleanse our lives from iniquity and sin and develop a more childlike faith in God, an increasing measure of God's gifts and blessings will come to us. Lord! help us to hasten the day!

BØN, NORWAY.

The fountain of content must spring up in the mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove.—*Johnson*.

Actions, words, looks, steps, these form the alphabet by which you may spell character.—*Lavater*.

## FACT AND OPINION

(Contributors are responsible for their own statements.)

### A Question of Justice

By D. H. Schmidt

*We accepted the writer's invitation to "Read, not to contradict nor to believe, but to weigh and consider." Our readers may be interested in the writer's protest against conditions as they are. He is not alone, and is probably representative of many others who are not satisfied with the present economic arrangements of the country. It is the self-assumed task of the critic to point the way to better things. Critics, like doctors, may disagree, but "while physicians disagree, the patient recovers."*

Justice demands that you and I render financial service to society (religious, fraternal, or governmental) because these make us what we are. The amount differs in proportion to our different financial abilities.

Little should be required from little, and much from much, but not according to our present legal requirements. These are not based upon our differing abilities but are placed upon consumption, business, or traffic. Most of these legal requirements sell us the right to live or do business. These unjust requirements demand license to travel on the road, a franchise to haul passengers, to sell milk or what not. If you have not the money, you can get out of the way or die. If taxation without representation is tyranny, what is taxation without the ability to pay?

A few rich people may own as much wealth as all the rest combined; if they own a billion dollars and the rest together own a billion, justice should demand that they pay one half of all the public expenses, and the other great horde of people pay the other half.

Under our present governmental requirements, they can not do this, because taxes for public expenses are not levied on the two billions of wealth, but are mostly derived from revenues, tariffs, occupation taxes, franchises, licenses, poll taxes, etc., none of which are based on the possessions or abilities of the taxpayer. Economic justice, which is true Christianity, demands that every man should take care of his own. If my house needs painting or shingling, why should I expect you to do it? Or where is my sense of honor if I allow you to do it, if it be a legal requirement? If I do, my pretended religion is false. Yet that is exactly what is taking place in this country and others. Money is the representation of all material wealth. You and I own just as much of the country as our money will buy; no more and no less. You may be able to buy a

small stock of goods, a lot, a house, or a small farm. I may be able to buy a chain of stores, a railway system, or a million acres of land.

It is said that less than five per cent of the people own ninety-five per cent of all the wealth, or all America. It is true then that they should maintain, take care of, and defend what they own. That means that these few immensely rich should pay ninety-five per cent of all public expenses, build ninety-five per cent of the roads and streets, build and maintain ninety-five per cent of the schools, asylums, public hospitals, prisons, parks, fire departments, etc.

These internal expenses are but a small part of their financial responsibilities. They should pay ninety-five per cent of the expenses for wars and defense that is necessary to protect their own. That means they should pay ninety-five per cent of the twenty or more billion dollars of the World War debt, and that is not all; they should furnish ninety-five per cent of the soldiers and lives to defend this Nation, while the rest, the great mass of people, should pay only the remaining five per cent. If this were enforced, how many wars would we have? It, therefore, becomes the duty of everyone to do what he can to bring about this state of affairs.

*"For unto whomsoever much is given, of him much shall be required; and to whom men have committed much, of him they will ask the more."*  
—Jesus. Luke 12: 48.

There are many causes, but the above mentioned injustice is the chief cause of our financial depression. By adjusting this, we would get the most permanent relief.

We have mentioned only man's first obligation to his fellow man, and have not hinted that the rich should divide anything with the poor. Justice must go before generosity.

The man who dodges this obligation and then gives to charity will not receive commendation from justice-loving men, or a just God, because that which he gives belongs not justly to himself but is the property of other people. After a man has met the requirements of justice, his offering will bring its reward.

The one hundred per cent American is he who contributes his full proportion. To whatever extent anyone falls short of this, he is just that much of a slacker, even more so, than the one who refuses to fight for what other men mostly own and control.

Of what consolation is it to hear and read about the impending prosperity, and how much worse off other people are, when you are failing and know that the majority are going down, while a few are going higher than was ever known?

Can the people help themselves out of financial de-

pression by building public improvements and taxing themselves in the above mentioned manner to furnish the money? We say, verily nay; a man doesn't build an addition to his house when he is losing it, or lift himself over the fence by his boot-straps.

If you pay one hundred dollars annually (taxes) on the only thousand dollars of property that you own, why should not I pay one hundred on each thousand that I own if I should own many millions? The misuse and injustice in the accumulation and distribution of money is the root of most all evil, therefore justice and mercy applied in these matters is the cure. Read David's description of a worthy man (Psalm 15: 5): "He that putteth not out his money to usury nor taketh reward against the innocent."

When any individual, corporation, or association controls the price of any commodity, the consumer of that thing is the innocent, the helpless one. It follows then that the person drawing income from any such enterprise according to this scripture will be ruled out, be he philanthropist, preacher, church leader, or anything else. God can not be bribed; there is no way to evade justice to the innocent consumer.

Excepting some direct and inheritance taxes, the only just tax based on the financial ability of the payer has been our income tax. But those who stand as our public servants have been and are determined upon cutting it down, even now recommending the exempting from income tax the proceeds from nontaxable bonds. Can you guess why?

The amount of tax-exempt money in the hands of rich men in this country is appalling; it is many billions of dollars. The excuse that heavy taxation of wealth would have a depressing effect on business is silly. When the poorer people (who are the majority) are bled until they can not keep on spending, we have a very real business depression. Even now we have to resort to the dangerous expedient of furnishing government employment; when the projects undertaken are completed, there will not be other labor, and it will not do to drop these men to starve. This leads to the making of more work, resulting in the nationalization of labor and industry, repeating the condition existing during the building of the pyramids. The possibilities are dangerous.

We can largely remedy all of this evil. We should stop requiring everyone who buys or sells to have the mark of the beast (license, occupation tax, franchise, etc.). We should take all kind of taxes and restrictions off of every business and article, unless it be luxuries or detrimental things. We should have no nontaxable bonds. We should make a law invalidating every note, bond, stock certifi-

cate, and security of every description that does not bear the collector's stamp.

We should prevent anyone from owning more land than a certain value, many acres where it is cheap, and few where it is high, except where public interest requires otherwise; thus dividing the land into millions of small farms and making possible the kind of home-owning that materially exalts a nation and reduces crime. (A real "Better Homes in America" movement.)

The home is basic to all prosperity. But the "back to the land" talk under present conditions is utter nonsense. It can not possibly be done. If a land limit is not enforced soon, the present bad condition will become far worse by a system of chain farming that will make other additional millions homeless and destitute. Justice demands equality of opportunity. Those that went before made our opportunities. It is our duty, if we are established, to make opportunities for others.

We are not now preaching charity. Justice goes before generosity. The excuse that many would waste an opportunity if given to them is pernicious. If I owe you a debt and refuse to pay it because I am sure you will waste it, I certainly ought to be punished.

Without economic justice we are building a marvelous structure on an unsafe foundation. Our churches, industries, arts, mechanics, inventions, with our education, are in danger of collapse. Why not put first things first?

"The love of money is the root of nearly all evil."

Moral righteousness and economic or industrial righteousness are one, and neither can exist (here) apart from the other.

"Righteousness exalteth a nation, but sin is a reproach to any people."—*The Bible*.

## TWO GOOD REASONS WHY

Every young person, and especially every officer or leader, should have his own copy of *Vision*:

1. That he might keep in touch with the things other young people in the church and throughout the world are doing.
2. That he might have the specific helps and suggestions which are offered for young people's activities, programs, and services.

*Keep in step by taking "Vision"!*

The April number is just out.

By the year, \$1.75

**V I S I O N**

# CHURCH WORK AND SERVICES

## Guiding the Nursery Child

STUDY HELPS FOR PARENTS AND WORKERS IN THE NURSERY DEPARTMENT OF THE CHURCH SCHOOL

By Mrs. Bertha Stevens, Phoenix, Arizona

*These lesson assignments are appearing early each month in the "Herald" columns. They are designed to be directive and helpful in the study of all parents of small children and nursery workers. They should be especially helpful for the use of monthly group meetings or classes under the direction of the church school. The text, "Guiding the Nursery Child," is an outstanding work in this field, and thoroughly reliable. It is a most worthy production of our own church people. Order from the Herald Publishing House, Independence, Missouri, price, \$1.25.*

*Lessons One, Two, and Three have appeared in former months.—C. B. W.*

### *Fresh Air, Cleanliness, Exercise, and Rest*

To provide for variety in the routine of the group study, this lesson may easily be divided into three sections, each with a different leader to guide the discussion if so desired.

Encourage the members of the group to bring their own particular problems for consideration.

The leader needs to have an abundance of problems and illustrative material at hand to stimulate participation by the group.

It is not particularly easy to guide a conference on the "problem" basis, but it is very worth while, for much may be contributed from the experiences of the group.

The price of success is thorough preparation on the part of the leader.

While encouraging participation by the entire group, she will often need to guide the discussion back to main channels when it promises to go astray.

### I. Fresh Air and Sunlight.

1. Values: In addition to values pointed out in the text, it is well to keep in mind the following facts: Fresh air helps to dissipate the poisons of fatigue thrown off by the body. Vitamin D, found also in cod-liver oil, egg yolk, milk, and green vegetables, is present in the direct rays of the sun. This vitamin has a profound effect upon health and growth. It exerts an antirachitic effect through enabling the body to effect a better mobilization of its calcium and phosphorous. The lack of this vitamin produces varying types and degrees of



rickets. It can be stored in the body. Many authorities are advocating the substitution, at least in part, of sunlight for cod-liver oil. Do you consider this wise?

We know that a six-year-old requires twice as much oxygen per body weight as an adult. The increased proportion of oxygen in fresh air combined with bodily activity stimulates deep breathing, thereby increasing vital capacity. *Vital capacity* is lung capacity in terms of largest possible amount of air contained and forcefully expelled. The ratio of lung capacity to weight is *vital index*. Measurements show that girls are inferior to boys in this at every age, but it is also found that girls who live in the country and exercise in open air have a higher *vital index* and develop a *vital capacity* more like that of boys. (See *Study of the Junior Child*, by Whitley.) When we realize the prevalence of anæmia and tuberculosis to which the adolescent or teen-age child seems especially prone, we see something of the importance of any means that will increase *vital capacity* and develop good breathing habits in the preschool age.

2. Provisions for fresh air and sunlight in the daily routine:

- a. Amount.
- b. Precautions.
- c. How best secured.

II. Cleanliness:

1. Necessity for cleanliness.
2. Aids to cleanliness.
3. What we may expect from the preschool child in the matter of cleanliness:
  - a. habits.
  - b. Abilities. (Some authorities say that by three years children should be able to wash and dry hands, palms and backs.)
4. The Tub Bath:
  - a. How often.
  - b. What to do with children who are afraid of the tub both. (Text, pages 107-4b, and 109—"Law of Effect." Page 112—"Fear." Celluloid floating toys also useful.)

III. Exercise and Rest:

1. Exercise. (Pages 34, 83, text.) Will be discussed more fully in Lesson Five—"Play Needs of the Preschool Child."
2. Rest:
  - a. Necessity for.
  - b. How much.
  - c. How best provided for.
  - d. Problems connected with sleep.

References: Text, pages, 31-34, 74, 75, 83, 107-4b, 109—"Law of Effect." Page 112—"Fear." Page 146—"Disturbances of Sleep."

## OF GENERAL INTEREST

*The following is from a card distributed by a Kansas City brother, W. O. Hands, who takes his religion into his business of surveying:*

### *My Religion*

The boxer or wrestler with a religion will be a better sport than he is without one. He will be less liable to foul his opponent. The business man with a live religion is a better man than the scoffing non-believer. You can trust him further.

To my religion I owe my ability to make and keep good friends. To my religion I owe my home and the peace within it.

The man whose trust in God is strong enough to lead him to go to the church of his choice is my brother; do I choose to attend elsewhere, we'll not let our views build a wall of prejudice between us.

I am a better citizen and a kinder neighbor and truer friend because of my religion.

### Employment and Morals

*The following extract is taken from the "San Antonio Express" for March 28, 1931. It is a sharp criticism of some of the conditions that exist under our present economic system. Unemployment is one of the most serious challenges confronting our whole social structure today.*

A system under which it is possible for six millions of willing and able-bodied men to be out of work for months at a time and with no other source of income than their toil, can be said to have failed in at least one very important detail, Daniel Willard, president of the Baltimore Ohio Railroad, said today:

"I can think of nothing more deplorable than the condition of a man, able and anxious to work, but unable to secure work, with no resources but his labor, and perhaps with others even more helpless dependent upon him.

"Unless he is willing to starve and see those who justly look to him for support also starve, his only alternative is to seek charity and, failing in that, to steal. While I do not like to say so, I would be less than candid if I did not say that in such circumstances I would steal before I would starve."

Willard said that with all its defects, "and doubtless there are many," the capitalistic system affords in his opinion "a better and fairer basis upon which to build an economic structure than any other system so far devised and tested by man."

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Graceland Chats

Last week-end Graceland students enjoyed a two-day recess. Thursday afternoon found them awaiting the close of the last period classes. The usual large number turned toward Independence and Kansas City to their homes or with their friends. Students who remained on the campus were anxious to relax from regular schedules. Many who stayed express high resolves of completing terms papers, book reports, and the like. Track men remained in order to be in readiness for the meet with Iowa Wesleyan, April 18. Already students are beginning to figure that there are only eight weeks of school left in this year.

### "Olivet to Calvary"

On the evening of Palm Sunday the Lamoni-Graceland Oratorio Society presented this sacred cantata. It was not given as a concert but as a service of worship, and throughout its rendition was breathed the spirit of devotion.

It was presented in the Lamoni Coliseum, the present home of the adult congregation of Lamoni Branch. The chorus was seated in the balcony, where the choral work is now done. On the platform were the tenor and bass soloists, Arthur Oakman and Colin Ferrit. Mrs. Lina Hunt, soprano soloist, sang from the balcony with the chorus. Two numbers were sung by the A Cappella Chorus.

At the opening of the service the congregation stood with Noble Kelley for the invocation and for the hymn, "Tell Me the Story of Jesus." The scriptural accounts of the cantata were read from the balcony by Roy Cheville. The cantata led into the old hymn, "Nearer, My God, to Thee," as the finale. Quietly the congregation rose, and as they left, the chorus continued with "Rock of Ages" and "Jesus, Lover of My Soul."

The soloists sang with excellence of interpretation. The chorus was blended and balanced. The humming of the hymns at the close resembled an organ. Rae Lysinger and Thelma Lane were the pianists, the former with the chorus, and the latter with the soloists. Mabel Carlile directed. She had hoped to make this the outstanding musical contribution of the year. In this she succeeded.

### "G" Club Carnival

On Friday night, March 29, Zimmermann Hall was gay in true carnival style. The "G" boys staged their annual frolic. Booths were around the walls. In the center was the refreshment stand. In the front were the seats for the entertainment. A heavy snow prevented townspeople from getting to the hill, but gay spirits characterized those who did attend.

The entertainment was a success. The minstrel was lively and well planned—it was "spicy and full of good, clean fun." G. R. Bathe, captain of last year's team, was master of ceremonies. Art Locke, Ralph Baldwin, Jim Smith, and "Beans" Jones made a jolly quartet of end men in true Negro dialect. "Stan" Barrows and his orchestra provided music that kept things moving.

During the evening a "G" queen was chosen. Each five-cent purchase entitled one to fifty votes for a candidate. About ten girls were entered. Marie Barnett, of Texas, was finally chosen and was presented a bouquet of roses by Almer Sheehy, president of the "G" Club.

### Easter Vespers

On Wednesday night before Easter, a formal vesper service was held in the college chapel. At the opening of the service, candles on an improvised altar were lighted, making with the ferns and cross of white a beautiful setting in the

alcove of blue curtains. A mixed choir of twelve voices, directed by Colin Ferrit proceeded to the platform. The service was planned with anthems by the chorus, hymns by the congregation, male quartet numbers, a harp solo, poems, responsive scriptures, and a reading of the death of Christ. Roy Cheville presided.

### Plays Presented

Responsive to several requests, the one-act play, "Men Folk," was presented in the chapel one evening last week. This is the play that won first place in the state junior college contest with cast of Anna Lynn Vanskike, Madelyn Weegar, and Olive Curtis. With it was presented a delightful humorous sketch of modern romance, "Grandma Pulls the Strings."

## Toronto, Canada

Since the opening of the new Toronto Church, we have been actively engaged. It was a disappointment that Patriarch John F. Martin was compelled to leave us because of illness. He was doing a wonderful work, and we hope for his speedy recovery. Local men stepped into the gap, and the Lord blessed their efforts. Bishop A. F. McLean, Elders S. G. Clark, J. A. Wilson, Dougald Cameron, and B. H. Hewitt, of Toronto, Elder John Taylor, pastor of Grand Valley Branch, Elder Charles Hannah, pastor of Hamilton Branch, and Missionary Elder B. H. Doty were the speakers. We have baptized eleven this year.

On February 28 Mr. Alfred Bishop and Miss Florence Newton were the first couple to be married in the new church, and a family Bible was presented. Pastor J. L. Prentice officiated.

We are sorry to say that we have also had the first funeral in our new church. Sister Marjorie Swainson Evans, daughter-in-law of the late R. C. Evans, passed away on March 3. Elder J. L. Prentice had charge of the service, and Bishop A. F. McLean preached the sermon.

The Department of Women has been very busy. They are divided into twelve groups of ten, each group having a captain. Each woman gives ten dollars annually, and each group endeavors to raise extra money. One group has set five hundred dollars as its objective for the year. The captains report to Sister James A. Wilson, president of the department, and their total objective is set at two thousand dollars. This covers the interest on the church mortgage. Some of the activities of the different groups are: school day reunion, masquerade party, home cooking sales, chicken dinner, trip to Europe and back in slides, and they intend holding a May Day fair on May 2.

The Department of Recreation and Expression, under the leadership of W. F. Clifton, is working hard to make things interesting and also to pay the balance due on the pipe organ. Professor Boyce put on a musicale with three grand pianos. Another evening featured an orchestra entertainment led by Mr. Don Hutton. Chorister Clifford G. McCormick and the choir put on an evening's program. Brother Walter N. Harris and his forty minstrels, the boys at the church, gave their show on two evenings. Bert Gozard's class of boys gave a mother and father banquet, at which the principal speaker was the Reverend D. T. Bell, vice president of the Ontario Parole Board. Last Friday night the department held an athletic banquet. We have three teams in the Interchurch League, and the president of that league was in attendance and gave an address. Alderman Hamilton, of the City Council, was also present. The Girls' Orchestra plays at these entertainments and also for other

organizations for which they are paid, the proceeds going to the pipe organ fund. We have organized a tennis club of twenty-eight members under the supervision of Brother Leonard Castle. Good Friday, the girls and boys started on a hike at ten o'clock, Sister James Pycocock having charge of the girls and Brother Bert Gozzard leading the boys. They returned to the church for supper and a concert in the evening. Next Friday night Bert's boys are putting on a play, and in a couple of weeks Sister Lois Byran Panter, leader of the Dramatic Club, is also presenting a play.

Our Sunday school, supervised by Elder W. J. Bavington, is working well. Sisters Marshall and Castle have charge of the children. One evening the kindergarten gave an entertainment, acting the nursery rhymes, "*Little Jack Horner*," etc., which was a great success. We have classes for all. This week we organized a new class to study church history. It will meet each Monday evening in the church parlor.

## Columbus, Ohio

### *Second Branch, Rinehard and Twenty-second Streets*

April 2.—The spirit which prevailed at the March sacramental service gave to each member greater determination to go forward. In the evening we met with First Branch congregation to hear Elder W. O. Hands, of Kansas City, Missouri, give a stereopticon lecture.

District conference convened at First Branch March 8, a representative gathering of the district membership. As a result of its sessions, the members were strengthened to meet the emergencies confronting us.

Five new members were taken into the Women's Department which met March 12 for potluck dinner and study session. Twenty-five members and seven visitors were present. Under the able leadership of Sister A. H. Nieman, the department is growing. Sisters John R. Grice and William George were made honorary members of the department. A short talk on the lives of James Whitcomb Riley, Edgar Allen Poe, and Lawrence Dunbar, with a poem from each author, was the contribution of Sister Stratton to the program. A paper on "*Bridges*" was read by Sister Dora Hoffman. On March 31 the department entertained the Loyal Club of First Branch with a tea, thirty-eight being present.

A dramatic and glee club has been organized by Lucinda Madden, and we expect to see much talent cultivated.

Good sermons this month have come from the following speakers: J. E. Matthews, A. H. Nieman, R. E. Madden, H. E. French, W. B. Reeves, A. E. Anderton, and C. W. Clark.

Brother John Brush, who has been in the hospital for a length of time with both legs broken, is about in a wheel chair. Sister Margaret Horne is in the hospital very ill.

## Brother Hands Completes Good-will Gospel Trip

After a volunteer missionary trip in central United States and Canada, nearly five thousand miles in length, which took him from home seventy-three days, Elder W. O. Hands is again at his home in Kansas City, Missouri. He reports on this pilgrimage delivering an illustrated program averaging three hours long sixty-three times. He preached eleven sermons, administered to thirty-two sick people, and by many fireside talks endeavored to strengthen the confidence of the Saints in the leaders and program of our church.

In a letter summarizing his work during his absence from the center place, Brother Hands writes: "I want to thank the Saints of Canada and the States for the fine hospitality I enjoyed while with them. I found them good listeners, and really envy the missionaries whose duties carry them among such devoted groups of members as I found in the branches visited. May the Lord bless you all, is the prayer of an old engineer."

## Independence

The school enrollment of Independence now ranks sixth in the State, according to the statement of Superintendent E. B. Street. Only Saint Louis, Kansas City, Springfield, Saint Joseph, and Joplin outstrip the local schools in enrollment. The past ten years have made a 54 per cent increase in the enrollment, jumping from 3,042 in 1921 to 4,700 this year.

Assembly at William Chrisman High School April 3, was in charge of Graceland College Players, of Lamoni. "*Men Folk*," a one-act play, was presented under the direction of Miss Florence Thompson, of Graceland College, and included in its cast a last year's William Chrisman graduate, Miss Olive Curtis. The program was announced by Miss Pauline Siegfried, also a Chrisman graduate. Many of the school's alumni were present at this assembly, students from the universities of Missouri, Kansas, and Oklahoma, and from Graceland College and William Woods College.

Almost every branch in Independence welcomed home college students and other friends for Easter.

With "*Fellowship*" as the theme, one hundred and seventy young people, representing all of Independence, participated last Tuesday evening in a banquet at the Auditorium, which it is hoped may become an annual event. The winning teams in the Auditorium athletic leagues, Enoch Hill in the volley ball, and the Criterion Class of the Stone Church in the basket ball, were guests of honor.

Blaine Bender was toastmaster, and the following toasts were given: "*Getting Acquainted*," by Verla Waters; "*The Art of Making Friends*," by Albert Nigh; and "*The Price of Friendship*," by Pauline Crawford. Pastor John F. Sheehy spoke on the subject of "*Crystal Gazing*," and President F. M. McDowell on "*Summing Up*."

Two numbers were given by a clarinet trio composed of Arlon Chapman, Thelma Moorman, and Alfred Waters. Charles Stover said grace. Songs by "the whole bunch" were led by L. E. Flowers, with Dorothy Mabbott at the piano.

The banquet tables were arranged into a "Wheel of Friendship," with a rock garden as the hub. The Laurel Club served.

### *Stone Church*

A six o'clock Easter sunrise prayer service brought several hundred members to the Stone Church Sunday morning. Organ music, the story of Easter from the scriptures, inspirational talks, short prayers, and the meditative withdrawal from the place of worship hallowed the hour in the heart of every worshiper. In the stand were Pastor J. F. Sheehy, President F. M. McDowell, and Elder George G. Lewis. Robert Miller played the organ. Nina Grenawalt Smith, soprano, sang "*I Know That My Redeemer Liveth*."

Every department of the church school opened its Sunday morning session with appropriate Easter ceremonies. Decorations of lilies, greenery, and pictures heightened the effectiveness of the services.

The sacrament of the Lord's Supper was observed by the adults at the eleven o'clock hour, with Pastor John F. Sheehy in charge. President Frederick M. Smith spoke of the Lord's Supper as the ceremonial by which Jesus spiritualized and made universal the old Jewish Passover observance, and which carries with it the *new commandment*, "that ye love one another." Others who assisted in the stand were: Elders Harry Barto, R. T. Cooper, Paul N. Craig, G. Leslie DeLapp, U. W. Greene, J. Stanley Kelley, F. M. McDowell, and W. Wallace Smith. Lorena Kueffer was at the organ.

"*The Message of Easter*" was the theme of the communion hour downstairs when more than one hundred and fifty junior young people and an equal number of adults renewed their covenants with Christ. Elder E. E. Closson was in charge and spoke to the congregation. Assisting him in the stand were Elder G. G. Lewis and Priests W. Earl Page, Gerald Phillips, Oral Andes, Kenneth Morford, and Paul

Elliott. Mary Grace Pruitt played a piano solo, and the pianist for the morning was Miss Velma Resch.

The junior department at the Campus also held service for the purpose of remembering and renewing their promises made to the Savior.

The evening sermon, "*The Risen Lord*," by President Frederick M. Smith, was given appropriate setting by the Easter program presented by the Stone Church Choir, directed by Paul N. Craig. Solo numbers were sung by Lilly Belle Allen, soprano, Alice May Burgess, contralto, and Albert Brackenbury, bass. The choir sang a choral grace by Sammond, "*Into the Woods My Master Went*," Nevin, and "*As It Began to Dawn*," Foster. Robert Miller was organist, George Miller pianist.

Taking up the experience of Christ and his disciples at the Last Supper, the speaker presented the teachings of the One who was called the Man of Sorrows, the One who because he traveled a difficult, trial-laden way, suffered death that men might live, and came forth from the tomb in newness of life, asks us to follow him and do his will. Bringing this scene to a modern setting, President Smith expressed the hope that the Saints will add no more to the griefs of Christ by disregarding his will and frustrating his purposes, but that, observing his commandment, "love one another," we shall go forward to realize his ideals.

Pastor J. F. Sheehy presided over this service, being assisted by Elder J. S. Kelley.

Thirteen babies were blessed at the special Sunday afternoon service at the Stone Church. To the lily-decked pulpit, parents carried their little ones and placed them in the hands of the priesthood for the ordinance of blessing. Music and special prayers enhanced the attractiveness of the hour. The following infants were blessed: Maynard Miles McBroome, Melvin McBroome, Thomas Ernest Dooley, Edward Eugene Closson, Charlene Billings, Harold Eugene McClain, Daniel Spencer Davis, Roger Eugene Bessmer, Anna Lou Radmall, Charles Ellis Cornell, Raymond Ray Shutt, Marion Louise Egli, and David Lloyd Wilkie. Elders officiating were John F. Sheehy, G. G. Lewis, J. M. Terry, M. Rasmussen, L. E. Flowers, Clarence Savage, E. E. Closson, and H. G. Barto.

Another ordinance of the church ceremonialized at the church on Easter was that of baptism. During the course of the day six candidates were baptized: Marvin Atkins, Marcelene Hammontree, Dolores Heilman, Carl Whitteck, Wallace Robert Isaacks, and Raymond Shutt. Those of the ministry who officiated in the baptizing were Elders Ira G. Clutter, U. W. Greene, and M. Rasmussen. They were assisted in the confirmation by F. G. Christy, H. B. Sterrett, J. A. Gunsolley, and G. G. Lewis.

One who has gone on at the call of the death angel is Elder Wilhelm George Danielsen, who died at his home in Independence March 31. The funeral was conducted at the Stone Church April 2, Elder U. W. Greene in charge, and Elder George E. Harrington preaching the sermon. Six of his eight sons were pallbearers. Interment was in Mound Grove Cemetery. Brother Danielsen was born in Copenhagen, Denmark, May 28, 1853, and became a member of the church in 1915. He was an inventor and maker of plows. Leaves to mourn eight sons and two daughters.

#### Liberty Street

Easter communion service Sunday morning brought a large number of worshipers to the church to partake of the spirit of peace and reverence which prevailed.

In the evening the choir, under the direction of Fred Friend, presented the cantata, "*Lord of the Eastertide*." Though Brother Friend is not a member of this congregation, he willingly gives his services in leadership, and the help of all singers is asked by the choir. Choir rehearsal is held each Friday evening.

This congregation welcomes its new pastor, Elder John R. Lentell, and his wife. Brother and Sister Lentell formerly

worked as missionaries in Illinois, but of recent months have found places for themselves in the Stone Church school. Their willingness to help in this district is much appreciated by the members.

One of our little girls has been taken from our midst by death, Lena Ruth Curtis, seven-year-old daughter of Elder and Sister Walter E. Curtis. She died of pneumonia Saturday afternoon at her home. There survive her parents, four sisters, and many friends. The funeral was conducted from the church Monday afternoon, and interment was in Mound Grove Cemetery. Sympathy goes to the bereaved family.

The funeral of Raymond F. Hand, who died as the result of injuries received in an automobile accident Sunday afternoon, was conducted at the church Tuesday afternoon. The deceased was twenty-two years old, and leaves his wife, mother, a brother, a sister, and other relatives. Interment was in Mound Grove Cemetery. This death was a decided shock to our district.

#### Walnut Park

Members of the priesthood who are faithful in encouraging attendance at the 8 o'clock Sunday prayer meetings were encouraged by the large number present April 5. The usual very prompt participation was enjoyed.

Suitable numbers for Easter Sunday were given during the Sunday school session. Besides orchestra music, there was a reading by Frances Bullard, a solo by Delta Nace, and a violin trio, "*The Flower Song*."

The sacramental service at eleven o'clock was in charge of the pastor, with special talks by Fred Horn, deacon, and J. W. Davis, missionary. Two babies were blessed, Richard Ray, son of Brother and Sister Frank La Grece, and Howard Clayton, son of Brother and Sister Forest Ziegenhorn.

Just before the close of the service, announcement was made that a marriage was to be solemnized. After a solo, "*At Dawning*," by Delta Nace, the bridal party entered the church, Sister Jessie Baker and Brother Eli Kester, attended by Ruth Bean and Milton Gold, while "*Love's Old Sweet Song*" was played on the organ by Drexel Mollison, who continued with "*Love Light*" through the ceremony. Samuel C. Smith performed the ceremony, after which the couple received congratulations. The bride and groom are the secretary and assistant secretary of the local Sunday school. They will begin housekeeping at once in their newly furnished home on East Sea Avenue.

The evening sermon was by a stranger to most of the congregation, Elder A. E. Boos, from Pontiac, Michigan. Brother Boos, however, is not a stranger to the problems of Zion building. Though young in experience in the church, his understanding of human nature, his faith in the written word, and his ability in expression made his sermon a timely and valuable one, his subject being, "*Jesus, the Hope of the World*."

Preceding the sermon, the local orchestra and choir together gave a short concert, including "*Gloria*," from Farmers' Mass; Orlando Nace director, and Rosamond Sherman, pianist.

#### Wagner, South Dakota

The reorganization of Wagner Branch March 29 stands out as an event in the history of this group, a step forward. For a year the Saints went without business meeting, but on this day they gathered to choose officers and organize forces. Two members of the priesthood were available for service, Charles W. Hare who was made branch president, and John T. Coffman, deacon. Faithful sisters and brothers not of the ministry were placed in positions of responsibility.

The Spirit of the Father was manifested throughout the services of the day which opened with church school at ten o'clock in the morning, in charge of the superintendent, Sister Nina Amundson. The morning worship at eleven o'clock was in charge of Charles W. Hare who was also the speaker. He took his text from Psalm 8: 4.

## Kansas City Stake

### Central Church

The funeral service of Brother Lloyd Robertson, a member of Central Church and an attendant of the Young Men's Progressive Bible Class, who met death in a gas explosion, was conducted by Elder John F. Sheehy at ten o'clock Thursday morning, April 2. A brief service was held, and the body was taken to Saint Joseph, Missouri, for burial. The congregation at Central extends sympathy to the family and friends of Lloyd in their bereavement.

Wedding bells rang on Friday evening at six o'clock when Miss Lois Smith, daughter of President Frederick M. Smith, and Mr. Edward Larsen, of Copenhagen, Denmark, were united in marriage at Central Church, President Smith officiating in the service. Preceding the ceremony, George Anway sang two solos, "Come, Sweet Comforter" and "Believe Me If All Those Endearing Young Charms." Evan Fry played the wedding march. A reception was held at the home of the bride, only the immediate family and friends attending. Brother and Sister Larsen will sail for Denmark early in June.

Graceland players presented two playlets to a well-filled house on Friday evening, receiving hearty applause for their fine work. Miss Florence L. Thompson directed the plays and also gave readings.

After a week of cold and inclement weather, Easter Sunday dawned a beautiful day. "Magdalene," by Warren, was reverently rendered by a ladies' quartet, consisting of Marcene Murphy, Amy Blankenship, Dorothy Eden, and Melva Blankenship, at the worship period.

The sacramental service was beautiful, and an inspiring message was delivered by Pastor C. E. Wight, after which the congregation enjoyed a period of meditation and the receiving of the Lord's Supper.

At 7.30, preceding the rendition of the cantata, "Olivet to Calvary," by Maunder, by the members of Central Church Choir under the direction of Brother George Anway, President F. M. McDowell gave a short address, using for his theme, "I Have Seen Jesus," which was a fine thought to blend with the story as told by song, of the trial and crucifixion of Jesus. The choir did some splendid work in this rendition. The soloists, Elizabeth Hitchcock, soprano, Clayton Wolfe, tenor, and Le Roy Smith, baritone, received congratulations for the manner in which they assisted the choir. Irene Wolfe accompanied the choir at the organ and Lucy Bowser at the piano. The choir repeated the cantata over K M B C at ten o'clock.

Plans for the music contest of the stake are under way. April 12 has been set as the time limit for contestants to enroll. The contest will consist of mixed choruses, quartets, vocal solos, piano and violin, and the age limits are thirteen to thirty.

Brother Arthur Oakman, recently assigned as missionary to Kansas City Stake, is now with us, and we extend to him a cordial welcome.

### Gladstone Church

Chelsea Church Choir visited the Gladstone O. B. K. meeting March 8, giving a program of music directed by Jessie Bell Taylor. Ray Blyle was the soloist. Stake President Cyril E. Wight was the speaker for the evening service, and Sister Wight sang a solo.

Though sickness is prevalent, Sunday school attendance continues good.

A particularly interesting sermon was given by Bishop A. B. Phillips March 15. Associate Pastor L. C. Connelly spoke to the adult group March 22, and Elder A. R. Moore, director of religious education, conducted junior church services.

The O. B. K's have charge of the evening services on the last Sunday of the month. They secured Brother E. S. Zink,

of Second Church, as speaker last month. The morning hour was occupied by Patriarch J. T. Gresty.

### Argentine Church

Patriarch J. T. Gresty was with this congregation at the sacramental service last Sunday and was the speaker in the evening on the theme, "The Living Christ."

## Savanna, Illinois

Savanna Branch is active and growing spiritually. Membership is just fifty-three, representing seventeen families. Nevertheless the Sunday school has an average attendance in the sixties. The prayer meetings are followed by class study, "How to Teach Religion." This group has a Women's Department and *Book of Mormon* study; the young people have a choir; and recreation night tips off the week-time activities.

Sister A. R. Batcheller, writer of news from Savanna, has just returned home from Independence and, after a talk with the Bishop, writes concerning financial support of the church: "I feel that we as a church could do much more financially to help the church. Small amounts given regularly by a large number of people make a grand total. The Woolworth Building, in New York, was built with dimes, and if each Saint would lay by ten cents weekly for two years, the church could finish the Auditorium and pay the missionaries' family allowances so that they need not feel the pinch of want as they are now doing. When we remember the great sacrifice of our Lord, how can we withhold so small an amount? And those able to pay larger tithing should do so. We need to be up and going, so that when the Lord comes, he will see that we have oil in our lamps and are numbered among the wise virgins.

"I believe that each local branch should curtail local expenses as much as possible, so as to give more to the general church, helping it to get out of debt and stay out. May the Lord help each one of us who bears the name of Saint, to sense his responsibility along these lines and be obedient to Him who said: 'If you love me, keep my commandments,' also 'Faith without works is dead.' Let us be busy spreading the gospel message by helping financially as well as by word of mouth, and by living the life which will show others that we are a people really called out from the world and set apart to be his Saints."

## Coffeyville, Kansas

March 31.—General church officer visitors have given impetus to activities here. Elder and Sister J. A. Gunsolley spent ten days here the latter part of March, holding services. An Apostle F. Henry Edwards and District President Frank McDonald were here for one night March 27. The sermon by Brother Edwards was wonderful and followed the text: "The pure in heart will build Zion." Brother McDonald returned for a business meeting, at which time we voted on members who had been ordained to the priesthood, James Reynolds and Lloyd Martin. We are happy to have the help of these brothers, for they were needed.

Since our last letter to the *Herald*, two have been added to this branch by baptism. Though we are few in number, we are going forward, and our hopes are high.

The Women's Department, supervised by Sister O. E. Pender, is quilting and making ready for a bazaar. They study the *Doctrine and Covenants*.

The young people will present a program on Easter night. Not long ago a wedding occurred in this branch, that of Madline Storms and Raymond Yeubanks.

Saints from here attended meetings in Independence, Kansas, last week, hearing some good sermons by Elders Lee Quick and J. Charles May.

## Skiatook, Oklahoma

*A and Fourth Street*

Five new members, a score of nonmembers much interested in the gospel, and the Saints of this group encouraged, are the immediate results of a series of missionary meetings just closed here by Elder William Bath. At every service the speaker was blessed with a degree of the Spirit, and though weather was unfavorable and sickness prevalent, attendance increased each night.

Church prospects at Skiatook are more favorable than they have ever been. Elder Bath did much to revive the ambition of the members and to start them forward. All are hoping for another series before many days.

Pastor T. P. Greenwood, who before the meetings closed was confined to his home with flu, is now recovering.

At the beginning of Brother Bath's series, Brother and Sister S. W. Simmons, of Shidler, were here.

Friends were saddened at the news of the death of Brother and Sister Theron Wood's baby son. He passed away March 16 from the effects of severe burns. Brother Bath preached the funeral sermon.

An Easter party for the children is being planned, also a program for Easter evening.

## Boise, Idaho

*From The Boise Clarion*

This branch held an all-day meeting February 22, District President Silas Condit being present to help. The services opened at nine o'clock with prayer meeting, preaching at eleven, Brother Condit the speaker. Sabbath school at ten o'clock. Dinner was served at the church, and in the afternoon a round table discussion was held, several of the priesthood speaking on selected subjects. Brother Condit spoke again at night.

Two days earlier than our all-day program, the Department of Recreation and Expression spent a pleasant evening of lesson period, program, and pop-corn refreshments in the home of Brother and Sister Bullock. A week later the department met at the home of Sister Fletcher, and the following two regular meetings were had in the homes of Brother and Sister Wilson and Brother and Sister Cato.

The members are preparing an Easter program under the direction of Sister Jackson. Rehearsals have been the order each Sunday afternoon and one evening during the week.

Word has come from Brother and Sister Van Trump, of Independence, of the death of Grandma Van Trump March 15. She was a faithful member of the church, and sympathy is extended her family by Boise Saints.

Members here attended the funeral service of Brother Sherman in Nampa March 15.

## Delta, Colorado

March 29.—Delta Branch is rejoicing that our missionary and wife, Brother and Sister N. L. Booker, are retained in this district because of the splendid interest that has been developed among the Saints since their appointment here. Nearly all families of Saints living nearby are regular attendants.

The church school services are patterned after the suggestions given in the *Herald*, with some alterations to meet our conditions. We feel that this has been a great help in that it has given different persons opportunity to contribute to the programs.

The envelope system is being used for our offerings and is proving successful. The women have been holding food sales in local stores every week for the past three months, apply-

ing the proceeds on the church debt, which will soon be paid. Members of the branch and district have been liberal with contributions towards the church debt as well as other necessary expenses.

A joint meeting of the priesthood and branch officers was held March 1 with a good representation. Everyone was made to feel the greater responsibility placed on each member, and the necessity for the putting forth of more strenuous efforts.

A musical program, followed by a social gathering, was held at the church in honor of Brother Booker's birthday March 3.

Sister Booker is conducting much-appreciated courses for the women each Wednesday. March 18 the women surprised Sister Williams and Mrs. Gene Park. The lesson study was dispensed with, and a short program was followed by refreshments.

On several nights each week Brother and Sister Booker are teaching study courses for different groups in scattered sections of the branch.

Saints miss the gentle presence of Grandmother Rose, who passed from earthly life February 19.

Brother Booker preached the funeral sermon of Mr. James Greenwood, one of Delta's well-known business men, at the Baptist Church before a large congregation March 27.

## Saint Thomas, Ontario

The young people's group moves forward. Their meetings are opened every Thursday night either by President Bill Duncan or the vice president, Mrs. P. Ford, and the junior choir of girls leads the singing. Prayer is offered by Branch President Skelding. A program is given each night, but there is something special every two weeks. In January a night was set aside when the members were to bring vegetables for the needy both in and out of the church. One hundred and fourteen people were present that night, and there were bushels of vegetables fresh and in tins. The young people went for a sleigh ride party in three one-team sleighs. After the ride, they returned to the church, sang songs, and ate a hot lunch prepared by the older members. In February a Valentine party attracted a large number, and Elder Skelding was presented a purse for his faithfulness to the branch. In March Brother Orlo Hodson, of London Branch, gave a talk, "*The Result of Thought on Our Body.*" The junior members presented a play, "*The Ten Virgins,*" under the direction of Sister Stephens, Sister H. Ford, and Sister La Courtois. Attendance is good, and nonmembers are interested.

Attendance at the branch evening services is increasing. All meetings are well attended, and a spirit of unity pervades the group.

Three new members were taken into the fold March 15. Bishop Dent, of London, gave the charge to the candidates, priesthood, and laity. Mrs. Helen Brown was baptized by Elder Skelding, and Brother Kelley, superintendent of the Sunday school, baptized two of his Sunday school pupils, Ruth Size and Donald Ford. The service was most impressive at the close of a good sermon by Bishop Dent. Confirmation was in charge of Brothers Dent and Skelding. More baptisms are expected in the near future.

Saints are expecting Elder W. I. Fligg for Easter services, and plan to hold special services during the following week.

A son, Robert Ira, was born to Brother and Sister Alvin Mann March 19.

The women meet on Thursday afternoon with a good attendance. Quilting is their main work at present. They are also doing the relief work of the branch, and the response to this undertaking has been good.

The Sunday school is progressing. In spite of considerable illness, attendance stands between fifty and sixty.

The aim for Christmas offering this year is one hundred dollars. This we are trying hard to reach, and it will take some work because of much unemployment.



# MISCELLANEOUS

## President McDowell to Visit Maine Districts

*To the Saints of Western Maine:* President F. M. McDowell expects to spend the greater part of May in the State of Maine, and we hope he will have opportunity of meeting most of you. May 3 will be dedication day at Sargentville, and it is hoped that many of the Saints from the surrounding district can be present. May 9 and 10 will be conference of Western Maine District at Stonington. We expect a number from the Eastern District, as well as representatives from the various parts of the Western. May 16 and 17 will be conference of the Eastern District, which will also partake of the nature of a young people's convention, and we are hoping to see a goodly number from the Western District in attendance at Jonesport. May 24 will be dedication day at Little Deer Isle. Brother McDowell will be at all these functions, and we hope to have Bishop E. L. Traver at some of them. It is also hoped that Elder Newman Wilson can, at least, attend the conference at Stonington.—*E. F. Robertson, district president, Stonington, Maine.*

## New Address

R. Melvin Russell, 3502 Cass Street, Omaha, Nebraska.  
Richard Baldwin, care Mr. D. S. McDole, 2108 North Forty-fourth Street, Seattle, Washington.

## Our Departed Ones

**SHAY.**—George W. Shay was born March 14, 1843, at Batavia, Branch County, Michigan. He married Miss Ellen M. Hurley February 2, 1866, and to them four children were born, two sons and two daughters. The eldest son died in infancy. Mr. Shay was baptized a member of the church June 4, 1898, by Elder J. Arthur Davis; was ordained a teacher at Topeka, Kansas, September 30, 1904. He died at the home of his daughter, Mrs. W. J. Birkhead, January 13, 1931. He was a faithful Saint. Mrs. Shay preceded him in death nineteen years.

**ELLIS.**—Leo Owen Ellis, second son of Elder and Sister W. D. Ellis, was born March 10, 1885, near Reed City, Michigan. Death came suddenly to him March 22, 1931, at the home of his daughter at Eaton Rapids, Michigan. He was married May 19, 1906, to Dolores Mills. He is survived by his invalid wife, three daughters: Mrs. Viola Houston, of South Boardman; Mrs. Margery Eckhart, of Eaton Rapids; Dorothy Ellis; also one son, Winfred, at home; his mother, Mrs. Effie Ellis; one sister, Mrs. Julia Davis, of Pontiac; three brothers: Alvin, of South Boardman, Clyde, of Independence, and Wellington, of Pontiac. The funeral was from the church at South Boardman, sermon by B. H. Doty.

**HUTCHINGS.**—Lyman Elias Hutchings was born in Utah, April 16, 1855, but moved to California with his parents when a small boy. He was the eldest of a family of eleven children, seven of whom survive him. His early life was spent in Watsonville, where he joined the church and became a devout and faithful member. His first wife passed away in Woodland in 1900, leaving a family of small children. He married a second time and is survived by his wife and five of his eight children. His parents were Lyman S. and Mary Rigby Hutchings, who spent many years as pioneers in Iowa and Kentucky. He passed away at Woodland, California, January 14, 1931.

**SANDAGE.**—Joshua Sandage, eldest son of Thomas and Clarrissa Sandage, was born November 10, 1859, near Derby, Perry County, Indiana, where he lived with his parents until he was twenty-one years old. They moved to Missouri, settling in Harrison County. The following year he returned to Indiana to marry Miss Minnie Elizabeth Hendershot. To this union four children, two sons and two daughters, were born: Clarence, of Tulsa, Oklahoma; Garrison, of Rockville, Missouri; Mrs. Effie Walling, of Rich Hill, Missouri; and Mrs. Mary Le Neve, Taberville, Missouri. His wife died when his daughters were small, and he married Miss Lizzie Boch. After her death he took for a wife Mrs. Ordillia Gough in December, 1922. He died March 3, 1931, of heart failure while visiting at the home of a friend. Was baptized by Hubert Scott at Lily Dale, Indiana, when he was nineteen years old, and served the church as a deacon and teacher. His home was always open to Saints, and his life was a testimony of the practicability of the gospel. The funeral was conducted in the Rich Hill, Missouri, church, Birch Whiting preaching the sermon, assisted by J. A. Marsteller. Interment was in Taberville.

**BREWER.**—Mary C. Brewer was born March 11, 1848, at Greensburg, Kentucky. Moved to Glasgow, Missouri, in 1865, and married John W. Brewer March 12, 1871. In 1890 she moved from Nevada, Missouri, to Arkansas. Thirty-four years of her life were spent in Arkansas and Oklahoma, and she moved to Independence, Missouri,

in 1923. She was baptized into the church in November, 1900, at Grannis, Arkansas, by John Harp, and confirmed by H. O. Smith. Surviving are her husband, John W. Brewer, two sons, and one daughter: William J. Brewer, of Independence; Lula Chromster, of Independence; and John W. Brewer, jr., Choctaw, Oklahoma. Twelve grandchildren and six great-grandchildren also survive. She passed away March 24, 1931, at the home of her son, W. J. Brewer. The funeral service was conducted by Joseph Martin at the Enoch Hill Church, Independence.

**TURPEN.**—Martin M. Turpen was born August 19, 1853, at Hamilton, Decatur County, Iowa. He became a member of the church July 20, 1873, at Fayette, Iowa, being baptized by Charles H. Jones. Was ordained a priest in 1879, an elder in 1884, a seventy in 1888, and a high priest in 1900. He was an elder in the southeastern mission field for fifty years, living at Mobile, Alabama. He moved to Independence, Missouri, two years ago. Passed away at the Independence Sanitarium following an illness of two weeks with pneumonia, March 28, 1931. Surviving are his wife, Mrs. Joana May Turpen, of the home address; three sons: Stephen Turpen, Saint Paul, Minnesota; George Turpen, Newton, Iowa; and David Turpen, of Pleasanton, Iowa; and a daughter, Mrs. Clara McNeal, of Pleasanton, Iowa. The funeral service was held from the Latta Funeral Home in Independence Saturday evening, March 28, in charge of J. W. A. Bailey, the sermon being by T. C. Kelley. The body was taken to Pleasanton, Iowa, where on Sunday afternoon a service was held in the church by W. A. McDowell. Interment was in the Hamilton Cemetery at Pleasanton.

**ROWLETT.**—Florence S. Anderson was born May 28, 1886, at Bedson, Missouri. There she united with the church June 28, 1896, and was a faithful member all her life. She married John Rowlett, at Guilford, Missouri, January 31, 1909, and to them three children were born: Mrs. Mildred Schmidt, Ruby, and John, Jr. She was taken sick last July and never recovered but passed peacefully away at her home near Mound City, Missouri, March 28, 1931. Left to mourn are her husband, three children, a son-in-law, eight brothers, three sisters, and a host of other relatives and friends. She was a faithful wife and mother. The funeral was held at the home in charge of Elder I. M. Ross, the sermon by Elder Ward A. Hougas. Interment was in Maitland Cemetery.

**WELLS.**—Willard Richard Wells was born January 19, 1866, at San Bernardino, California. He was baptized into the church July 28, 1878, by George H. Shute, at Gaylord, in Smith County, Kansas. Married Luella Jane Austin, at Plattsburg, Missouri, October 25, 1889, who survives him. To them five boys and two girls were born. One daughter, Mary L. Peters, died in 1921. Mr. Wells passed away at Saint Joseph, Missouri, March 10, 1931. O. Salisbury officiated at the funeral. The deceased leaves besides his immediate family a sister in Washington and one in California, and a brother in Montana. His children are: Edward, at Wichita, Kansas; Guy, at Cameron, Missouri; George, at Saint Joseph, Missouri; Millard at Saint Joseph; Austin, Philadelphia; and Mrs. Edward Schoff, Saint Joseph.

**McCORMICK.**—William McCormick was born in Ireland November 30, 1843; he immigrated to Michigan when eight years of age, lived there until he was twenty-one years old, then moved to Saint Clair County, Missouri, when he was twenty-four. He married Miss Lavina Boots. To them were born: Henry, Sam, Thomas, and Wallace, the last named having died at the age of forty-one at Independence, Missouri. Mrs. McCormick preceded him in death thirty-five years. Later he married Mrs. Mintie Bennett. Three children were born to this union; two died very young, Maryn is still living. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints about forty years ago. The funeral was conducted by Elder George Jenkins. Interment was in the Clintonville Cemetery.

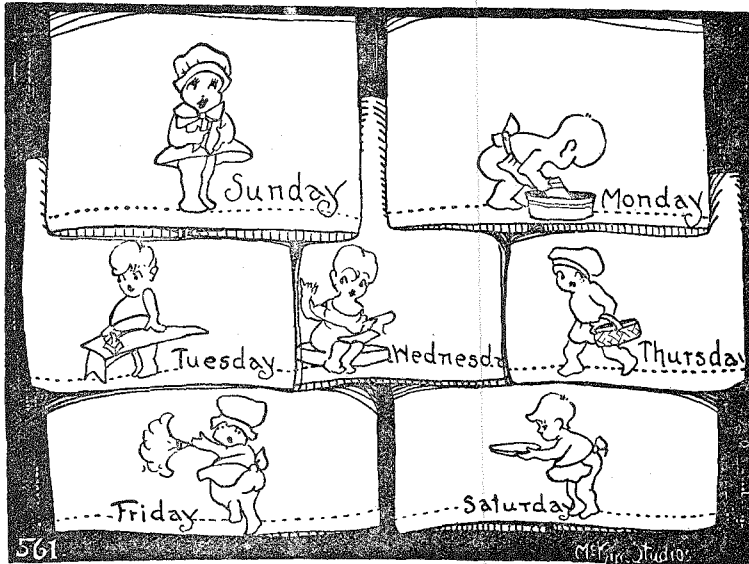
## Conference Minutes

**KIRTLAND.**—Annual district conference was held at Cleveland, Ohio, March 21 and 22. The sessions opened Saturday morning at 10:30 with business. Apostle Clyde F. Ellis was associated with District President James E. Bishop in presiding. Minutes of the preceding conference were read and approved. Statistical reports were read. Reports of branch presidents were read as follows: Cleveland, Alliance, Youngstown, and New Philadelphia. Reports of officers: The superintendent of church school, William F. Webbe; district chorister, Sister F. T. Haynes; treasurer, Edna Rhodes (reported for year 1930); financial secretary, Mae Gill (report for three months 1931). These reports were approved: Bishop's agent, John L. Cooper; district president, James E. Bishop. A budget was presented to the conference with the recommendation of the district officers that it be adopted. Motion prevailed that we adopt the budget presented. Officers elected are: District president, James E. Bishop; counselors, E. Guy Hammond and William Goudy; superintendent of Religious Education, William F. Webbe; district chorister, Samuel Mansell; secretary, Edna M. Rhodes; financial secretary, Mae Gill; bishop's agent, John L. Cooper, was sustained. Saturday evening Jerome Andes was in charge. Special music consisted of two vocal solos by Sister Percy E. Farrow and Sister Agnes E. Martin; the sermon was by James E. Bishop. Sunday at 9:45 a. m. the devotional period opened, there being a prelude, scripture reading, and a children's story, "The Measuring Rod," by Sister Gretchen Knight. Special classes were: "Priesthood," taught by Clyde F. Ellis; "Music Appreciation," by Mrs. F. T. Haynes; "The Project Method in Teaching," Ruth Minkler. This was followed by an organ interlude, an organ and violin selection, and an anthem by the choir. The sermon was by Apostle Clyde F. Ellis. Prayer and testimony meeting came at 2:30 p. m. A rising vote of thanks was given Cleveland Saints for their hospitality to visiting members. Motion to adjourn carried. A peaceful and unifying spirit prevailed throughout all meetings of the conference.

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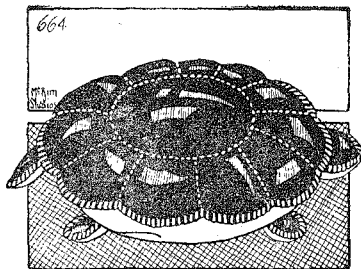


20 Cents for Set No. 561.

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Book No. 631D: Rising Sun, Milky Way, Bird's Nest, Cross and Crown, Noon Day Lily, Pin Wheels, Order No. 11, Ocean Wave, Rambler, Hollyhock Wreath, Windblown Square, Lone Star.

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## THE SAINTS' HERALD

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 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Leonard J. Lea, Managing and Assistant Editor.  
 Leta E. Moriarty and Leslie E. Flowers, Assistant Editors.

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Questions of church administration should be referred to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, The Auditorium, Independence, Missouri. Questions of church finance should be referred to the Presiding Bishopric, of the same address.

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# THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879, authorized July 21, 1921. Accepted for mailing at the special rate of \$2.00 per copy provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 78

Independence, Missouri, April 15, 1931

Number 15

## THE UNIVERSAL MESSAGE

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations.

—*Matthew 24: 14.*

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## IN THIS ISSUE

### THE PHILOSOPHY OF JESUS IN A MODERN WORLD

*C. E. Wight*

### PREPARING NOW FOR THE HARVEST FESTIVAL

*C. C. Koehler*

### FACT AND OPINION

*From Our Readers*

### FAITH

*William Heywood*

## First Things First

### IV.—PREACH THE GOSPEL

The great commission given to the church by the Master was, "Go ye into all the world and preach the gospel to every creature." The first work that Christ himself did was missionary. He went "throughout all Galilee preaching the gospel in every synagogue." The first work devolving upon his church is missionary. It is true that pastoral work follows immediately, so closely, in fact, that a line can scarcely be drawn between the two. Both are included under the commandment, "Preach the gospel."

#### *Our Investment in Men*

If the church is to put first things first, it will always be of primary importance to build up and maintain an adequate ministry as the Lord may call and choose and the finances of the church permit. It is no less than a tragedy for the church to be compelled to reduce the missionary force. There is no other investment that I can think of more important than our investment in *men*. There are many investments that I can think of that are not nearly so important.

As quickly as possible every obstacle should be removed that stands in the way of a rapid increase in numbers and efficiency of our ministry. Young men should constantly be added to the list of our missionary appointees, to replace those who because of age or infirmity must give over their labors in the vineyard, and to take care of the increasing demands of the work both at home and abroad. I can not at this time find words adequately to express my conception of the importance of this matter. We must have an increasing rather than a diminishing zeal for missionary service, and an increasing rather than a diminishing ministerial force working actively both in preaching the gospel to the world and in caring in a pastoral way for those who may be converted.

#### *What Shall Our Men Preach First?*

Coming now to another phase of this subject, What is it that our ministers are to preach? It is idle to build up and maintain a ministry unless they shall preach the particular thing which they are called and ordained and sent forth to preach. There should be no dubiety of mind on that point. The word of God leaves us in no doubt: "Go preach the *gospel*." The commandment is given, "The elders, priests, and teachers of this church shall teach the principles of my gospel which are in the *Bible* and

the *Book of Mormon*, in the which is the fullness of the gospel."—*Doctrine and Covenants* 42: 5.

The principles of the gospel are so clearly set forth in Hebrews, the 6th chapter, that there can be no mistake, while in the closing verses of the 5th chapter the apostle refers to them as the "first principles of the oracles of God." It follows necessarily that the first principles in the eyes of God are and ever will be fundamental and the first thing for his ministry to preach.

#### *A Word of Advice*

During a mass meeting of the priesthood at which the sacrament was served during the General Conference of 1920, on April 4, the spirit of prophecy was bestowed with power, and this admonition was given to the ministry:

When you go forth to preach to the world, you are not to preach your own speculations or idle imaginings, and you are not to preach the philosophies of men. You are to preach the gospel, as it is in the books that have been given to the church, and you are to cry repentance to this generation. And when you stand to teach the Saints you shall say to them as Moses did of old, that they shall go forward. If you are to be called leading men you must become leaders of men—leaders and exemplars in all good works and Christian graces, and in showing forth all the fruits of the Spirit—that the Saints may observe you and be strengthened and comforted. If you will do this, and seek to work together in patience and love, and to obtain a common understanding of my law, I will be with you to bless and direct.

#### *Why Preach the Gospel*

There are many very interesting things to be preached *about*, but the particular thing to which our men are called is *the preaching of the gospel*. I do not dwell upon this point merely because it is orthodox or alone because the principles of the gospel are so clearly expressed in the scriptures; but also because of a conviction that they are the very thing that the world today needs to hear, perhaps more than ever before in history. The first two named, for example, faith and repentance, should run through all our preaching. Atheistic philosophy is prevalent today, not only in the schools of the learned but among the ranks of the common people, the men upon the streets and in the field, and especially does it encroach upon the attention of the young. There can be nothing more important to preach, first of all, than faith in God, and that message should be preached to the world and with no less emphasis to the church.

In this century when the forces of evil are organ-

ized and intrenched and financed as never before, and when all manner of immoralities undermine the homes and the characters of men and women, there is no more important message to preach than that of repentance. Not without reason were we commanded, "Cry nothing but repentance to this generation." I am in accord with John W. Rushton, who in the *Herald* for February 18 said, "We need more than all else beside to accept the gospel of repentance. That message should be preached to the world, and there are in nearly every branch members of the church who from our own pulpit should hear the call *now* to repent."

#### *Putting Foundation under Life*

The man who believes in a Supreme Being, in the immortality of his own soul, in his agency to choose between right and wrong and his responsibility to forsake the wrong and choose the right, has the only basis for a philosophy of life that will be worth while. Those beliefs are foundational in citizenship as well as in worship. Only on such foundation can good character and good homes and good citizenship be erected. Those beliefs and ideals are inherent in the principles of the gospel, faith, repentance, regeneration, the assurance of the resurrection and the judgment. Eternally they are first in true philosophy as well as in true religion. And eternally they are first in true life. "I have come that they might have life and have it more abundantly," said the Master. "My words they are life and they are light." A man never gets so big or so wise as to grow away from the principles of the gospel: "not leaving the principles of the doctrine of Christ, let us go on unto perfection."—*Hebrews 6: 1, Inspired Version.*

ELBERT A. SMITH.

(To be continued)

### **Beginning with the July Issue "Vision" Will Carry Church Programs**

Elsewhere in this issue of the *Herald* will be found an open letter addressed to former subscribers of the *Department Journal* and all church school workers.

We trust that our readers will give more than passing attention to this letter. It deals with matters of vital significance to the onward progress of the church. If the church is to succeed, much depends upon its teaching ministry. If it is to succeed in its teaching ministry, its forces must be trained, supervised, organized, directed. The means and methods of providing this direction are therefore important.

Various attempts have been made in the past to place in the hands of officers and teachers of the church school these materials. For a time they were published in the *Autumn Leaves*, later in the *Sunday School Exponent*, still later in the *Department Journal*, and more recently in the columns of the *Herald*. A large number of consecrated and devoted volunteer workers have constantly hungered for those helps which they feel absolutely essential to the success of their efforts.

The program of religious education adopted by the last General Conference has placed even greater demands upon local officers, teachers, and leaders. They are now clamoring for help. When for financial reasons it was necessary to discontinue the *Department Journal*, it had over two thousand regular readers. This in spite of the fact that it had been published but a comparatively short time. Hundreds of these readers protested to the Board of Publication and have during the months continually insisted that help be furnished them.

As an expediency, arrangements were made to print in the columns of the *Herald* under the heading "*Church Work and Services*" such of this material as space would permit. It was recognized by some from the first that this attempt would be inadequate, but it was thought that at least we would do the best we could.

While many have expressed their approval of this venture, others, including some of the general church officers, have sincerely felt that this material was not suitable for the *Herald*. Former church pastors and local church school workers have expressed as their preference that this material be published in a monthly magazine, since such will be so much more easily preserved and bound for permanent use. They complain that copies of the *Herald* are easily lost and that they have had to search through several copies to get what they wanted, and finally that it has not reached them soon enough.

In view of all of these considerations and after discussing the matter with a number of those directly affected, it has been decided to provide through the pages of *Vision* these suggested programs, activities, and helps for church school workers. Such a venture will be in harmony with the spirit of retrenchment, since it will be economical. It will provide program material a month in advance in a form that can be preserved and bound if desired. We believe that this material in the interests of youth will be consistent with the spirit and purpose of the young people's magazine. In a word, what is proposed is a combination of *Vision* and the old *Department Journal*. It should be added in passing that many churches have found such a



combination of material to be practicable and serviceable.

We now come with an appeal to all of those interested in the work of religious education throughout the church that they lend their support to this effort to place each month in the hands of those upon whom we depend to teach and lead our members, especially our young people, that sort of material which is absolutely essential for the success of the work. District directors of religious education, local superintendents of church school, division supervisors, and all teachers and leaders should be especially concerned in this venture.

If the church is to succeed, it must teach. If it is to teach adequately, it must teach efficiently. Efficient teaching is not guaranteed through consecration alone. There must also be provided training and tools at least partially adequate to the task of building character for God.

F. M. McD.

### 1931 Reunion Schedule

In the next column the reader will find a tentative schedule for the reunions of 1931. We respectfully request that the general officers of the church, district and reunion officials, study this proposed schedule carefully, reporting at once to the office of the First Presidency any errors or discrepancies discovered.

It is possible that some reunions have been included which may well be omitted this year. In view of the financial situation in the church, it would be well to have such reported at once. Where a reunion is set to be held, let those responsible for it make sure that the place and date given in this schedule are correct. Please report any error and discrepancy at once.

F. M. McD.

### Death of T. W. Williams

The news of the death of T. W. Williams in Los Angeles on the morning of April 11 came as a shock. He was a member of the city council of Los Angeles, and was at the time of his death in the midst of his campaign for reelection from the twelfth district. The report received in Independence said that death was caused by cerebral hemorrhage.

T. W. Williams' long and active career in the service of the church is too well known to need recounting here. He distinguished himself by his ability as a speaker and by his intensive activity. In the mission field and in pastoral appointments he rendered important and on some occasions strategic service.

Perhaps the dominating interest of his life was humanitarian. This interest colored much of his church activity. It led him to participate in prac-

# OFFICIAL

## Tentative Reunion Schedule for 1931

We submit below a tentative schedule for 1931 reunion season. Since we have experienced the usual difficulty in getting detailed information in all cases, the schedule submitted will no doubt contain some inaccuracies. We therefore request all responsible reunion officials to check the list carefully and report at once to the office of the First Presidency any omissions or errors in the list. This will make possible the publication of a correct and final schedule at an early date.

District	Place	Time
Spokane	Liberty Lake	June 26-July 5
Owen Sound	Port Elgin	July 5-12
E. Montana	Fairview	July 10-12
Cent. Texas	Hearne	July 17-25
S. Saskatchewan	Weyburn	July 17-19
N. California	Irvington	July 17-26
N. Saskatchewan		July 24-26
Ky.-Tennessee	Puryear	June 18-26
Alabama		Middle of July
Oregon	Bandon	July 10-19
S. New England	Onset	July 24-Aug. 2
Toronto	Lowbanks	July 26-Aug. 9
Alberta	Edmonton	July 31-Aug. 2
Florida	Alaflora	About July 20
Chatham	Erie Beach	July 24-Aug. 2
Seattle-B. C.	Silver Lake	July 31-Aug. 9
Nauvoo	Nauvoo	
Cent. Michigan	Beaverton	
Lamoni	Lamoni	Aug. 7-16
West. Montana	Race Track	Aug. 7-16
Western Iowa	Woodbine	Aug. 14-24
Nor. Michigan	Boyne City	Aug. 14-23
N. & W. Maine	Brooksville	Aug. 8-16
Kirtland	Kirtland	Aug. 6-16
Far West	Stewartsville	Aug. 13-23
Idaho	Hagerman	Aug. 14-24
E. Colorado	Colorado Springs	Aug. 21-30
S. E. Illinois	Brush Creek	Aug. 21-30
S. Mich.-Nor. Ind.	Indian Lake	July 24-Aug. 2
Wyo. & S. Dakota	Spearfish	Aug. 2-9
Oklahoma State		Aug. 15-23

Respectfully submitted,

F. M. MCDOWELL, of the First Presidency.

INDEPENDENCE, MISSOURI, April 8, 1931.

tical politics during two periods of his career. After his active connection with the church work was discontinued in 1925, his time and attention were increasingly given to political affairs, in which he proved to be an influence to be reckoned with in his own city.

Though he was no longer young—he was born in 1866—it may be said that he was still in possession of some of his best powers. The unexpected close of his career, at a time when he was filling a position of honor and trust in service to the civic government, will be a cause of regret to many people.

L. L.

## An Open Letter

TO ALL CHURCH SCHOOL WORKERS AND TO FORMER SUBSCRIBERS TO THE DEPARTMENT JOURNAL:

*Dear Coworkers:* An increasing number of our people hope and believe that some day the teaching force of the church will be so thoroughly trained and efficiently organized that there will be provided for all the opportunity for a systematic growth toward that quality of character requisite in the kingdom of God. This faith demands continuous effort if we are to make consistent progress.

THE DEPARTMENT JOURNAL was established by the church to train leaders in the field of religious education for the work of the church. More than two thousand workers found it a practically indispensable aid in carrying on their work. These workers, as well as the editors, were keenly disappointed when the *Journal* had to be discontinued on account of losing money in publication.

THE SAINTS' HERALD, when the *Journal* was discontinued, undertook to carry the most important of the religious education materials for leaders in a section called "Church Work and Services." Some readers have not been satisfied to find these rather technical materials in the *Herald*, and our workers have found it difficult to use and preserve them when they are buried in the heart of a weekly publication. Both necessity and preference indicate that a change is in order.

VISION, our young people's magazine, now offers some of its space for the suggested programs, activities, and helps for the church school. The heavier and more lengthy informative articles will appear as before in the *Herald*, but *Vision* will contain the "handbook" type of materials for church workers.

A SPECIAL OFFER that will make it possible for the program material to reach all workers in convenient, easily preserved form in *Vision* has been made by the Herald Publishing House. Up to July 1, there is a special introductory offer to *new* subscribers of a year's subscription to *Vision* for \$1.35, a substantial reduction from the usual price of \$1.75. Fill out the coupon which appears elsewhere in the *Herald*.

WHAT YOU CAN DO. Just this—every church worker and former *Journal* subscriber should take *Vision*. Officers and teachers should have it. We are counting on the kind of loyal support which you formerly gave to the *Journal* being transferred to *Vision*. We need your cooperation. Make sure that workers and leaders of your branch and district have it.

OUR RELIGIOUS EDUCATION BUDGET has been cut to a minimum, and we are working in line with the retrenchment program. Direct mail communication must be replaced by communication through the church papers, particularly through *Vision*, and the *Herald*.

FILL OUT THE COUPON TODAY, if you are not a subscriber to *Vision*. You will need it. Get others to subscribe. If our faith in the great teaching program of the church is to be rewarded, much will depend on you.

THE FIRST PRESIDENCY,

By F. M. McDowell.

# The Philosophy of Jesus in a Modern World

## PART ONE

From a Series of Radio Talks

By C. E. Wight

It is a far cry from the quiet environment of the Judean ministry to the mad rush of our present-day life; from the white-robed, sandal-clad, swarthy oriental to the minister of today, light of skin and dressed in the garb of the twentieth century.

It is a real test of any philosophy if it has been able to pass through the environmental changes of twenty centuries and still have meaning to those who live today. It would be too much to expect, however, that a philosophy presented twenty centuries ago would come through all of these changing conditions without modification.

It shall be our effort to attempt to follow the philosophy of our Master presented twenty centuries ago, through the various vicissitudes of the years; then to try that philosophy in the light of our modern problems to see if it will meet the challenge of the twentieth century.

In order to appreciate the basic simplicity of the teachings of Jesus, it would be necessary for us to divest ourselves of the ecclesiastical paraphernalia which we have accumulated through the centuries and go back to the days of his flesh; going to the top of the mountain, without the benefit of church structure and churchly ceremonial developed through the experience of the years, to sit at the feet of the Master and listen to him say:

"I give unto you to be the light of the world."

"Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill."

"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light."

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

In these and other statements of Jesus there was set forth a philosophy which differed widely from the ecclesiastical formula of the predominant religionists of his own age. There was in this philosophy a challenge to man to develop his own resources and think out for himself the relationship that should exist between himself and his God.

For this challenge to the accepted order of things, Jesus paid dearly. Those whose leadership and profit depended upon the unquestioning allegiance of the people were disturbed. They raised a hue and cry against this man who dared to usurp their place

of authority and utter what purported to be divine truth.

When finally they had carried their persecution to its logical conclusion and brought Jesus before the tribunal, his judge demurred on the ground that no cause of action could be found against this just man. Then came the real accusation and the only one that could logically be recognized: "He stirreth up the people to sedition."

Yet this man who was accused of stirring up the people used none of the classic emblems of revolt. It is apparent that he never carried a sword. In fact, he rebuked the impetuous Peter for his hasty attack upon an enemy, calling to his attention that "those who live by the sword, perish by the sword."

Furthermore, when questioned as to the temporal authorities of his day, he without reservation proclaimed, "Render unto Cæsar that which is Cæsar's."

So we have the remarkable spectacle of a man gaining the confidence and leadership of great groups of people—not through a magnetic personality, because "there was no beauty or comeliness that we should desire him," but through the very penetration and lasting quality of a unique philosophy.

The uniqueness of this philosophy is found in the very reversal of accepted beliefs. That Jesus was no respecter of established traditions can scarcely be denied. When finally he had gathered about him a group of disciples that he could trust, he imbued them with the spirit of the message and sent them out to tell the glad news to others.

It is not our purpose to review at this time the failure of these men to measure up at all times to the responsibility placed upon them. They were human, and we are aware that "to err is human, to forgive divine."

We prefer, rather, to see these men in the difficult role of leadership after they had passed through their baptism of fire and proved that at heart they had really been touched by this strange philosophy.

Through the years of the ministry of these disciples of the Master, there was built a large following of this delightful new doctrine which taught man of the dominance of his own personality and of a God who was no longer to be worshiped as a stern judge, but as a loving Father.

Somehow, Jesus and his followers brought God very near. Men were made to feel his nearness and

his interest in the vital problems of their lives. Men were made to feel that all together they were a vast fellowship through whom the problems of life were to be worked out. No longer was God ready to condemn for a thoughtless act, but rather ready to forgive in response to a broken heart and a contrite spirit.

Under the compelling force of this beautiful philosophy, there was a solidification of the followers of the Master into an organic structure for the perpetuation of these glorious teachings.

As time went on and men passed farther and farther from the immediacy of the presence of the Master, the true significance of his teachings became less clear. The power and force which had captured the imagination of men became less evident. In Walker's *History of the Christian Church* we are told that within the first century following the death of the Master there was an attempted revival on the part of one Montanus, of the gifts and blessings which had already disappeared from the church.

As the years passed into centuries, the original freshness of the message was lost. Its place was taken by ritual and ceremonial. The story of how, from time to time through the centuries, there arose men of vision and vigor in an attempt to bring back the original power of the gospel story, is familiar to most of us.

In memory of the tremendous influence of such men as Luther, Wesley, Calvin, and others, some of the great present-day denominations have been named.

For fear there may be those who would misinterpret our analysis of the religious development of the centuries, let me say that in the presentation of our own religious beliefs we have no desire to wound or offend those whose philosophy may be at variance with our own. We stand in humble adoration of those who as Mohammedan, Buddhist, Catholic, Hebrew, or Protestant have contributed to the onward progress of humanity. These various individual and congregational contributions have been many, and we honor those who have blessed the world by their contributions.

We shall attempt no comparisons. But most certainly we should lack the courage of our convictions if we failed to present a present-day philosophy of our Master when we see in that philosophy forces which may so conspicuously bless humanity. We do not feel that it is necessary for us to tear down the structure others have builded in order that we might have material for the erecting of our own. In the words of Charles Hall Perry, we feel that "the Christian will honor Buddha, Confucius, Mohammed, Moses, and every other noble leader of the faith of

his people, without in the least lessening his devotion to his Christ."

To return now to the picture of the development of our ecclesiastical structure through the centuries, we find men from time to time leading revolts against practices which they felt violated the original idea conveyed in the philosophy of our leader. But unfortunately we find these very men bringing with their revolt a harshness and cruelty of spirit that obliterated the beautiful humanitarian spirit which was the very essence of the philosophy of Jesus.

Men were burned at the stake because of a supposed heresy, and the pages of our own national history are blackened with the terrorism that reigned under the sway of superstition accompanying the belief in witchcraft. In a land where men had come to find relief from religious bigotry, now hatred and persecution reigned.

Thanks to the development of a more enlightened public opinion, these intolerable conditions gradually disappeared. But the marks of the centuries had left their indelible impress, and we find at the beginning of the nineteenth century an ecclesiastical formula which had stiffened in the mold until the creeds had become quite fixed and set. With the development through many decades of the idea of infallibility, transferred during the Middle Ages from a man to a book, there came the settled conviction that God had spoken to men for the last time.

This was apparently not in harmony with the philosophy of Jesus, which took as its foundation stone that God is the God not of the dead but of the living. Amid the toil and stress of the work of living men, God always finds the greatest opportunity for the expression of his divinity.

So finally there came a challenge to the philosophy of a settled creed and a closed revelation. Out of this challenge has come the development of another ecclesiastical body whose creed is so short as to need but two words for expression—"All truth." This body is in your midst today with several thousands of adherents in Greater Kansas City. In a great centennial celebration recently closed in Independence, Missouri, there was given to this group a very definite challenge. This challenge is set forth in a tremendous program of Christian stewardship of which we shall have more to say later. Let me without reserve say that I am willing to throw open to intelligent scrutiny the entire doctrine and practice of the group that I represent. I am willing to reexamine my own philosophy as I ask you to do yours, to see if we are in harmony with the beautiful teachings presented by our Master.

In approaching this doctrine of God's present revelation to the children of men, let me use again

the words of Mr. Perry relative to the present yearning of the human soul:

"Man thinking new thoughts, remolding old ideas into new conceptions, wondering if God is drawing nearer into a closer intimacy. And underneath, a vague hunger for a soul in his material progress—a spiritual interpretation commensurate with his physical grossness—something to make immortal his overweening earthliness."

In his challenge to present-day religion, Mr. Perry asks these questions:

"Did God speak once and then become dumb? Are there no new revelations, that we must test our faith by what men thought two thousand years ago? Shall not religion see new revelations, written large and demanding interpretation? Has God finished inspiration, told all of infinite truth? We live in an era of stupendous miracles. The amazing wonder is man. God will match his capacity with gifts—power and truth."

It is our belief that God does deal intimately with men today. That through the present-day operation of his Spirit he is presenting a message of power and of hope.

As we have the opportunity of presenting this message of hope, it shall be our purpose to bring to your consideration those contributions of our present age which have returned to the world the philosophy of Jesus in all of its simplicity and power and so adapted as to meet the needs of a modern world.

## Prepare Now for the Harvest Festival

*By C. C. Koehler*

While the earth lasts, seed time and harvest shall not fail.

Seed time is with us; the harvest (and Harvest Festival) are in prospect. Both are sure to follow.

Already preparations are being made in and around Independence, on a much larger scale than ever before, for the 1931 Festival.

Meetings are being held to organize and plan for the coming event.

Space in the Auditorium is being asked for beyond that assigned to branches and organizations in the past. For instance, Holden Stake, with ten feet last year, has requested sixty feet for '31, and promises to stage an exhibit that will far surpass anything ever put across by that group. This is just one of the many moves of like nature to make this year's season of Thanksgiving take on the aspect of "filling the storehouse."

At a meeting of the pastors, supervisors, women workers, and other interested organizations held at the Stone Church, Monday evening, March 16, an actual necessity for a much larger festival was emphasized by Pastor John Sheehy.

The response was very gratifying. Pledges were made for not only doubling the amount contributed last year, but as far beyond that as it was possible to go. Only those who had to do with the distribution of the products of the last festival know how urgent it is that the larder be filled to overflowing this year, that the poor and unfortunate be properly taken care of. To date very little is in store, and ere another season of production is on us, the needs of many will remain unfilled.

A "mountain of potatoes" and another of pop corn were pledged by one club, and immediately an offer from a wholesale house was forthcoming for the purchase of the corn in order that a fund be created to buy sugar, rice, coal, and other commodities. Plots of ground are being secured, church vacant lots, etc., are to be cultivated and caused to produce, jars are being called for, meetings preliminary to canning and preserving-time activities are to be held; these in order that the workers might secure sugar, jars, and other accessories for processing where group or community canning is to be carried on. For example, one branch held a meeting in the spring last year, the church was decorated with the beautiful things of nature, flowers, grasses, vines, etc., a high class program was put on, the price of admission was a jar of sugar, preferably a Mason jar that could be used later to fill. Several hundred pounds of sugar and many dozens of jars were secured. The big thing was the spirit of the "Harvest" and "Thanksgiving" that prevailed, carried through, and made possible their success.

Time and space prevent a history of the 1930 Festival being broadcast at this time. We just mention a few "high points" to give those at a distance some idea as to the splendor, value, and influence of occasions of this sort. On the north stage, an Aurora Borealis was a center of attraction. This was in constant action, and it took an hour for the same combination of colors to come around. This was put on by Walnut Park Branch and was accompanied by 1,500 quarts of products. Kansas City exhibited "Industrial Zion," showing a skyscraper sky line with attendant industrial establishments. This meant hours of planning, nights of labor, mostly in the cellars preparing the buildings, getting their proper proportions, slant, setting, color, etc., and what an array of products! And how nicely arranged and marked! Another 1,500-jar offering with bags and baskets of raw vegetables and fruits. A picture for sore eyes.

The exhibit of Hawaii (by Sister Sakamoto, as chief decorator and designer), with its volcano in action and its tropical products, was the object of many favorable comments, as was that of Maine,

with the sea foods, blueberries, and a typical Maine coast setting. These were ribbon winners in the "other than local" offerings and exhibits.

The Stone Church exhibit, with a forty-foot frontage, showed the three periods of sacrifice; the lamb on the altar, the Supreme Sacrifice of Christ, and the present-day sacrifice of wresting from the soil, laboring together with God to produce the good things of the earth, and bringing in the first (best) fruits to the House of God and laying them at the feet of the Bishop. Englewood with its "Milk and Honey Blessed" pastoral scene and hive exhibit, and Gudgeon Park depicting a night scene at the turbulent Niagara, showing early missionary effort, were outstanding exhibits, and ribboned by the judges. They were very good and had to be, as other local productions of art and handicraft and display of products crowded them closely for honors.

The "Great Northwest Club," ably assisted by the Milwaukee Railroad, had a wonderful setting. One Oregonian was so anxious to get his fruit in on time that it was sent parcels post.

Tables carried wonderful specimens of flowers, and a local greenhouse contributed three hundred or more beautiful cut roses.

If the members outside of Independence could have seen the many workers during the period of preparation and heard the expressions of gratitude and thanksgiving as the Bishop or his agent meted out their portion to the poor or unfortunate, it would have aroused a determination to assist, and a yearning for opportunity to help their fellow creatures.

The Kansas City Board of Trade, Federal Department of Agriculture, and County Farm Bureau all helped to make the festival a big success.

The Jackson County exhibit was of grains, grasses, fruits, etc., that took the Blue Ribbon and State cup at the State Fair. Here we suggest that all farm communities send in these products as if they were to be in strict fair competition, properly wrapped and labeled, that they may be compared with like products from other parts of the country.

Our industrial exhibit, thanks to Stanley Kelley and R. R. Redfield, was a success, and at that only a starter for a much larger one in '31.

We were hosts to 50,000 visitors. We hope our members, both local and world wide, will weigh and analyze this angle to the event, draw their own conclusions, and if we have not yet heard from you, let us see if you are with us in 1931.

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They that know God will be humble; they that know themselves can not be proud.—*Flavel*.

## Faith

*By William Heywood, Manchester, England*

If we turn to Mark 11:22, we find these words: "Have faith in God," or as it is put in the marginal reference, "Have the faith of God."

Faith is the first principle of the gospel. Paul, in Hebrews 11:1, says, "Faith is the substance of things hoped for, the evidence of things not seen." And in Hebrews 11:6: "Without faith it is impossible to please God." Indeed this chapter, Hebrews 11, is a general treatise on faith. But let us look nearer home than in the ages of long ago. In doing so, we ask ourselves the question, "Is faith necessary today?" Men will answer and say, "Have not we our governments, our army, our navy, our air force, our police force, our courts of justice, etc.? What more then?" We reply, Yes, to all these questions, and every man, be he Christian, atheist, Moslem, Mohammedan, Stoic, or whatever he may call himself, must exercise faith as a principle of life.

### *Faith as a Principle of Life*

Let us look first into the home life: The husband must have faith in the wife, the wife must have faith in the husband, children must have faith in their parents, else where would be the solid and firm foundation of what makes up the home as we understand it? This fact is acknowledged by all men in every walk of life. The artisan must have faith in himself that he can accomplish the task, or particular piece of work that he has in hand to perform. The master must have faith in his workmen to do the work which keeps his establishment going as a paying concern. Faith must be had in a great degree in our business world, also in our social world. The artist has faith that in mixing colors he can get the desired tint or color which he wishes to apply to the canvas to complete the picture. The doctor has faith that in a certain formula he produces a remedy for the case he has in hand. The schoolmaster looks at his pupils and has faith that he sees before him the future leaders of religion, of medicine, of surgery, of chemistry, of mathematics, of art, music, industry, of learning, and possibly the leaders of the political parties of their day and time. If—ah, *if*, that little word which means such a great lot in this world—*if*, I say, he put his utmost into his teaching. "Faith without works is dead." (James 2:17.) So with the man or woman who seeks salvation, faith is the great dominating principle. Therefore, we come to a conclusion that faith is the great active force, not only in our work-a-day world, but in our efforts towards our eternal salvation.

In James 5:15 we read: "The prayer of faith



shall save the sick, and the Lord shall raise him up." Here we come to the principle of prayer, which is a twin sister to faith, and the two when exercised in joint harmony are very effectual. Naturally the question may be asked, "What is prayer?" Prayer is the sincere desire of the heart or soul expressed by word or thought to a supreme being or personage in whose ability to grant our request we must have complete faith. Thus Jesus says, "Have faith in God, believing that he is," and James 1: 5, 6 says, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him; but let him ask in faith nothing wavering."

Many might ask the question, "Where is God?" and "What is he like?" This is a reasonable question, seeing that we say that faith must be demonstrated towards him, so we answer, "God is in heaven!" (Ecclesiastes 5: 2.) And to describe him we say that he is a personage having parts and passions, for (Genesis 1: 26) "God said, Let us make man in our image, after our likeness." So if God made man after his own image, we can confidently speak to him in prayer, demonstrating faith that he can grant our request, be it whatsoever it may be, in all reasonableness.

When we look at the make-up of man, and realize the valuable senses that man possesses, we must conclude that "God is a wonderful personage." Since we are like him, we say that God made or created nothing more highly endowed with intelligence than man is.

In the Sermon on the Mount Jesus was teaching the multitude many things, and one of the principal things was prayer. In Matthew (6: 10) these words appear, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Looking back into that day and into and through the ages up to the present, who will not say that faith must have been demonstrated to a great extent to pray, believing, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Man's conception of heaven is in a varied sense. Some express the idea that heaven is beyond the clouds. Some say that heaven is a prepared place for a prepared people. Some say that heaven is a place that will open to our view in the uncertain future, where all will be at rest, nothing to do but play on golden instruments and make music for all eternity. But mark the words of our Lord. He says, "Pray, Thy kingdom come. Thy will be done in earth, as in heaven." Therefore, what is reasonable is the thought that the kingdom of heaven will be established on the earth and in the earth.

If we look up into the firmament above the earth,

which by the way is looked upon as the place where heaven is located, and we gaze upon the many millions of stars that give her light by night, we see the moon also giving her light as she travels through the heavens, also the sun by day, as he also travels from the rising in the east to the setting in the west, all going one eternal round, all obeying the mind and the will of the Creator who made them, we can readily understand the words of the Master, "Pray, Thy will be done on earth, as it is in heaven." Some might ask, What is the will of God on earth? We reply that it is the will of God that all men shall be saved and enjoy an eternity of bliss where God and Christ shall be for ever and ever. It is readily agreed upon, that under the present order of things, man would not be in a perfect or better environment. So we find that our heavenly Father provided for the restoration of the heavenly kingdom on the earth.

Now in the beginning God—among all the rest of his creation—made man. We learn he placed man in a garden called Eden, and gave him specific and definite commands. But alas, man disobeyed God. Through the disobedience of the divine commands of God, the whole earth was cursed. (See Genesis 3: 17-19.) In the Holy Scriptures we learn it was God's plan to save mankind from sin and its consequences; for Paul says, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."—*Romans 6: 23*. In this we conceive that our Lord and Savior Jesus Christ had a great part in the redemption of the world and mankind; inasmuch as, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."—*John 3: 16*. What a promise!

Now it is not my purpose to go into the details of believing the principles of the gospel, as found in the teachings of Jesus, but to bring to your minds that the principle of faith must be demonstrated by all men if they would inherit the earth for eternity. Jesus said, "Blessed are the meek, for they shall inherit the earth."—*Matthew 5: 5*. The word *shall* is an auxiliary verb used in the future tense, thus indicating a future state of happiness, under a future ideal environment or condition. Now how shall this future inheritance come about? Again, Jesus says: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—*Luke 12: 32*.

"Ah," says one, "how will this come about, and what good will the earth or the kingdom be unto us? We see on every hand that the earth is divided into countries and nations; and all have their own governments to formulate laws to rule, and each coun-

try is doing commerce one with the other, using up all the resources of the earth; so again I ask, What good will it do? If the meek inherit the earth, how shall these things be?"

I suggest here that faith declares that in the new heaven and in the new earth shall be all the resources which shall be necessary for the inhabitants thereof for all eternity. Well may Jesus say, "Have the faith of God."—*Mark 11: 22*. Man is an unbelieving creature, but experience teaches us that God our heavenly Father is a benevolent, loving, and all-wise parent. Let us look into the records of Moses concerning the creation of the world. And some people will go so far as to say, "If you believe that, you must have some faith." Look into the first two chapters, and we find that God created everything for the use of man. In the air the birds; on the earth the trees, herbs, fruits, vegetables, animals, etc.; under the earth and in the earth, minerals and precious stones; in the sea fishes, etc., each and everything bearing its own seed within itself, after its own kind for reproduction. The statement of the Lord was unto Noah, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—*Genesis 8: 22*. Can we not, therefore, put our trust and confidence in one who is supreme above all, one who is benevolent in the extreme, whose love is to all mankind, one who has said, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."—*Isaiah 45: 22*.

David asks the question, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?"—*Psalms 15: 1*. He goes on to answer thus: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."—*Psalms 15: 2-5*.

Therefore, have faith in God. Have the faith of God.

Faith works with power but will not plead  
The best of works when done;  
It knows no other ground of trust  
But in the Lord alone.

It gives no title but receives;  
No blessing it procures;  
Yet, where it truly lives and reigns,  
All blessings it ensures.

Its sole dependence and its stay  
Is Jesus' righteousness;  
'Tis thus salvation is by faith,  
And all of sov'reign grace.

The more this principle prevails,  
The more is grace adored;  
No glory it assumes, but gives  
All glory to the Lord.

## The Story of My Life

By Arthur Leverton

### VIII.—DIVINE INTERVENTION

As told to Nellie Andrew and Illa Brown

(Continued from the *Herald* of April 8, page 322.)

Brother and Sister Thomas Vince were isolated from the church. Their daughter Rosey was taken sick. The doctor was called in attendance, but the case was so peculiar he did not understand it. and Rosey continued to grow worse. Finally Sister Vince said to her husband, "We will get an elder to administer to Rosey, for she suffers so much pain in her back and seems so sick. People think she is going to die." I was the nearest elder, living about twenty-eight miles away. Brother Vince came on the afternoon train. We got ready and returned on the night train to Prairie Siding. Brother Vince being an employee on the railroad, his house was on the railroad. We, therefore, succeeded in getting the engineer to stop the train opposite the house. We went in and found Rosey in a rather deplorable condition on account of the pain and suffering. After due preparation we had prayer and I administered to Rosey. In a very short time she went to sleep. I said to Brother and Sister Vince, "You are worn out with sitting up. Go to bed and have a sleep, for Rosey will not waken until morning." Sister Vince said, "Do you think so?" I said, "That is the way I feel; don't be alarmed, for she won't waken until morning." Then we went to bed. I don't know how long we had been in bed, but I awoke with a terrible pain in my right arm. I did not want to make any disturbance, for everyone was tired and sleepy, so I rolled and tossed and did the best I could to keep quiet. Finally there came a little lull, and I went to sleep. I dreamed that when I administered to Rosey the pain had left her body and entered my arm, and as it passed through my arm everything would be all right in the morning. When I awoke in the morning, the first thing I did was to grab my arm and see if everything was all right. I said, "If that poor girl was suffering with pain of that type, it certainly was terrible to bear." We sat down to breakfast, and it being warm

weather, Sister Vince went out to replenish the table necessities. She came running back and said, "What do you think?" "Well," I said, "Sister Vince, in this day you don't know what to think." "If Rosey has not gotten up out of bed and is out there playing on the road with the other children!" It was another evidence of God's watchful and loving care over his children, and we felt to thank God for his mercy toward us.

Another case of healing that I wish to relate is as follows: A brother and I visited a Sister Belle, who was the only member of the church in the family at that time. We spent the evening in pleasant association with the family, and as we arose to go home, Sister Belle said, "Would you mind administering to my boy?" I said, "No, if you so desire." The boy sat there apparently well. I asked no questions, but knew he was afflicted in some way or she would not have asked for administration. We bowed in prayer, then I administered to the boy. There was nothing extraordinary. Apparently we enjoyed the Spirit in the administration, and then we returned home. Some few years afterwards my services were demanded in that quarter again, which was over one hundred miles from my home. On my way I had to pass the Belle home, so I called in to see how they were getting along, and in a few minutes a young man came in quite grown up, probably fourteen or fifteen. Sister Belle said to me, "Do you know this boy?" "Well," I said, "I do know he is a Belle, but I can't recognize which one." "This is the boy you administered to when you were here before," and she spoke in such a way I felt there was something behind it. After the boy went out, I said, "Sister Belle, was there anything special at that administration?" She said, "Why, did you not hear?" "No, I never heard a thing from that time until this day." She said, "It was wonderful. That boy was ruptured on both sides so badly that we did not know what to do. We tried every appliance we heard of but to no avail. You remember it was evening when you administered. The next morning when I went to dress him, there was nothing the matter with him, and we never have had to put any appliances on him since." Now I want to say here, I was only the instrument in the hands of God in administering the ordinance, but I am perfectly convinced and satisfied it was through the fastings and prayer and devotion of that boy's mother that he was healed, proving the *Doctrine and Covenants* statement that some have faith to be healed. Many other instances I have had with the power of God to heal, which I forbear presenting in this account, but these two were so important I thought they should not go unnoticed.

(To be continued.)

## CHURCH WORK AND SERVICES

### Importance of the Home

By C. B. W.

It seems strikingly significant that so practical a magazine as *Better Homes and Gardens* should carry as a leading article in its April issue one from the modern philosopher, Albert Edward Wiggam, under the caption, "*The Home Is Five Times More Important.*" What product can be of more consequence in our home-building program than the conduct, the character, and the success of boys and girls, men and women, whose lives take shape and find expression in the intimate associations of the home! A timely article, this, in a "Better Homes" magazine.

The author's thesis is tersely stated in his opening paragraph:

"A child's character and the entire emotional tone of his life, and therefore his success, are determined five times as much in the home as by all outside agencies combined. This is also as true of the man and woman as it is of the child.

"Home is the place where nearly all your fundamental attitudes toward life are developed. The school, church, club, and business office do their best, but they can never do what the family and home can do, for either good or ill, in educating the emotions and attitudes."

The result of an extensive study of over 10,000 school children, ranging in age from eight to sixteen, obtained in a thoroughly reliable manner, gives conclusive evidence to the tremendous influence of home life and surroundings upon growing individuals. Outstanding among potent home influences were the attitudes between husband and wife, between brothers and sisters, between parents and children; attitudes of the home toward the church, toward the community; toward law, benevolence, industry, frugality; toward amusements, toward ideals, toward personal rights, etc. In very great measure, far more than is usually supposed, are lives shaped and molded, success or failure determined by the lives we are living in our homes.

Doctor Wiggam concludes:

"I think then we can now say with the backing of science—what of course our common sense led us to expect all along—that the greatest thing in the world in making boys and girls into strong, self-reliant men and women, able to stand on their own feet and meet an imperfect world with high ideals

of their own, is the broad general attitudes toward life and about life that are taught in the home."

All of which serves to emphasize the need for religious education among adults, and to give direction to the efforts being made to develop an adequate training of fathers and mothers which shall make of them efficient members of the church, worthy parents and companions of the unfolding lives among us. Parents of the church, how fully are we answering the challenge?

### To Leaders of Young People

By E. E. Closson

Leaders of young people's groups will welcome the materials appearing in the May issue of *Vision* designed to point the way to a varied program of activities for local use. It is contemplated that each month the *Vision* will print useful program helps, stimulating to those who plan and execute the church school activities in each branch.

The Tenth Legion has been officially recognized as an activity in the young people's division. It has a threefold purpose:

- a. To stimulate individual compliance with the general church program.
- b. To encourage personal achievement in all phases of church, school, and community life.
- c. To officially recognize this achievement, and to record the names of participants.

Already there has been a number of requests for enrollment blanks, and the young people seem to welcome this organized movement within their ranks. Leaders should not hesitate to write for information concerning The Tenth Legion. Now is the time to get this church-wide movement started in every branch.

Never before have the young men and women of this church had a better opportunity to accomplish big things for God and for humanity! And I doubt if the church has ever before had as large a group of willing followers as the young Latter Day Saints of 1931! There is work to be done that will try our mettle; there are choices to make for which we must be prepared. But by consistent work and wise choices we are developing character; and best of all, we shall be leading the way toward a kind of daily life which insures peace and happiness to every man.

## FACT AND OPINION

(Contributors are responsible for their own statements.)

### Urges a Progressive Policy for the "Herald"

By Leonard S. Rhodes

*The "Herald" Editors are glad to get a constructive article of helpful suggestion and criticism like the following. We have been waiting for this opportunity to print it.*

*Dear Editors of the Herald:* It seems to be in order to express opinions concerning the *Herald*, so I am venturing to offer mine. Generally speaking I have liked the *Herald* except during the time preceding the 1925 General Conference, when it became an organ of contention.

Not long ago some one on the *Herald* staff became apologetic because the *Herald* had had to be reduced from thirty-two to twenty-four pages. Of course it is proper for you to strive to please the majority of your subscribers, but for my part I would very much prefer that you keep it at twenty-four pages. With limited space, the articles are shorter, better written, and more to the point. With greater space the articles are longer, written less carefully, and much is printed that is of little value. We live in a busy age, and there is a large variety of good material to choose from on the literary and magazine market, and people have less time or inclination to pick out the chaff from the kernel, or *vice versa*, as the case may be. A periodical called *Time* makes a big appeal to its readers by its pledge to *not* increase the number of its pages.

Regarding the letter department, I realize that some of you are proud of it, having built it up to what it is now by much correspondence and hard work, and I appreciate also the efforts and cooperation of your correspondents, for which reason I would not wish to seem unkind or unappreciative of all your efforts. But I do believe there is vast room for improvement of that department. What do the great majority of your readers care for the contents of most of the letters appearing there? What do they care about what was the speaker's subject on a given occasion, no matter how good the discourse was or how well they might have enjoyed hearing it? What do they care about the dinner, the bazaar, and a lot of things like that, *unless it is from their old home branch*. But you see how impossible it is for the average reader to have had residence in very many branches reporting in the *Herald*. The *Herald* for January 14 contains letters from twenty-three branches. I leafed the pages through and found myself not interested in one of them, except

**YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE**

perhaps a small portion of the write-up under Independence. I used to be interested in that under the subheading "Personalities," but since it has been changed to "Organizations and Personalities," and the contents accordingly, my interest waned. I would have been interested in letters from Centralia, Washington; Boise, Idaho; or Santa Ana, California, had any appeared, because I have lived and labored in those places. I imagine I am a sample of the average reader in that respect.

My suggestion would be to select some one who has studied journalism and who has had experience and training as a reporter on some up-to-date daily or weekly to take charge of this department. It would never occur to a newspaper man to publish the news to his readers in the form of letters by unskilled persons from the various towns he wished to "cover." I would suggest that our reporter or newspaper man establish consent and understanding of his correspondents that he would edit their contributions; that is, that he would glean from the letters coming to his desk only those items that would be of interest to all or a large portion of his *Herald* readers, and then rewrite them in news form and publish them with headings and subheadings just as the daily or weekly newspapers do. He would probably find it necessary to coach and train his "reporters" in the first principles of news gathering and writing. If some could not or would not learn and he had to dispense with their contributions, the *Herald* readers would at least be no worse off than they are now. Some of them might eventually gain sufficient skill so that he could use their entire contribution without revision. Much less space would be required in the *Herald* for a department of this kind, and it would be many times more interesting. Surely there are many things of interest and with news value going on in the church, if properly presented, to warrant an arrangement of this kind! And it would save a lot of wasted space and printing which probably a great many of the "readers" do not read. The proper message for a letter department, to my mind, is not in reporting news of branches, but in testimonies of religious experiences, especially those of the distinctly Latter Day Saint variety. Dreams, visions, prophecies, healings, testimonies, salvation from personal sins, etc., form a vast field for letter testimonials of great value and comfort and help.

I believe your "Church Work and Services" should be continued. Undoubtedly there is plenty of room for improvement as experience and the suggestions of readers make possible. But just because some one does not want to read it is no reason for taking it out if enough do want to read it and profit by it. We are apt to resent a thing that is new, or which we do not understand, but I believe our workers

need just that sort of help, if they will but utilize it. If they will not, it simply indicates that you are shooting a bit too high and should come down to their level until they can take the stronger meat.

The most interesting part of the *Herald* is the first three or four pages of each issue.

## Disintegration Attacking Manhood

By Peter Lawrie

*The author of the following article, an Australian brother, has recently been through severe experiences and privations. In the light of the facts, his keen resentment of the social injustice that he sees can be understood. It might be said that the spiritual leaders of the world today are concerned with this problem, but, like the author, they see no adequate answer to the great need. G. H. Chesterton, an English author, looks back to the Middle Ages for his answer, like a resurrected Don Quixote. Others look to the future, but through the mists of uncertainty they can see nothing clearly defined. It is clear that some social trends are inevitable, and they appear to lead to some sort of destruction for old privileges that we had regarded as inalienable rights.*

*We wonder—what do our readers think of the problem?—EDITORS.*

The average toiler finds life hard. Our competitive system extorts the toil but gives not the joy of work. The pleasure of looking at some article made and feeling gladness at eyeing a good article of beauty or utility constructed by one's own hands, is gone.

Fear haunts him, "Am I near the leading hand's output? How can I keep sweet with the foreman?" Cash, drink, politics, religion, vice, tips for the races, secret societies! what?

Wheels within wheels—how can one keep himself among the machinery of production?

Strange things occur. Men in authority give orders and soon after countermand directions given. Hints, winks, and whispers, and one knows that a wire has been pulled somewhere. Not intelligence but self-interest rules. The depression makes life harder. The clever and the astute hold well, but the average and under the average question life's value.

Mother taught an honest day's work for an honest day's pay meant success. Nowadays it is not impossible for one's best to be received with a sneer. Greater production, *greater* production, GREATER production is life's solution. "See what the U. S. A. can do!" is thrown at the British. Through the

countries it goes, till the coolie swelters under the production devil.

A Nazarene 1900 years ago said he was an example for others in this sad world. By example and precept, among other needs he taught work. Share one another's burdens, he said. He did not mean sympathetically but actually. Anger filled him to see authority give orders but not move a little finger to do the job.

But today his precepts have been altered to suit the lazy. He said if a man toiled not, neither should he eat, but that has been changed today.

He told us that it was graceful to help mother wash the dishes. Now it is, one is graceful only when mother dresses and washes to keep one in white silks. One who does no work is a graceful citizen. (?) To him is given the places of prominence in church and state, if he will condescend to take them. To work is considered a disgrace, as it shows one lacks ability. The further—by promotion, cunning, craft—one can get from actual toil, the more graceful and noble one is considered.

Nehemiah, a disciple of the Nazarene, was awfully angry at this conception of grace and nobility. Nehemiah (5:10) said this living on interest was the ruin of a nation.

The depression shows that this concept of grace is all wrong. The starved in India, the workers of China who hate the "foreign devils" production that throws them out of employment, the mass everywhere call out against this concept of gracefulness.

The Nazarene was right when he said we should toil and actually share one another's burdens. The striving for this false grace and false prominence is wrong. To contradict the Nazarene is simply ruin, madness, rebellion, and despair—a complete ruin of manhood.

### An Interesting Letter

*The following letter, addressed to President Smith, shows a fine spirit of one who has been led through a long and varied career by the light received at his conversion. Now, settling down to peace and tranquillity after his arduous adventures, he is concerned to bring that light to his neighbors, in whom he finds much good. The writer gave permission to print the letter.—EDITORS*

Frederick M. Smith,  
Editor in Chief,  
Saints' Herald.

*Dear Sir and Brother:* I have been wanting to address you for a long time back. Somehow or other I was afraid it would annoy you. However

I will take a long shot at it anyway with the hope that I might hit something in your part of the woods.

You see, brother, it is like this: I have been isolated from church privileges for a number of years, probably twenty years, with much of my time in the frozen north, the land of the midnight sun; some of the time in the burning south, also the wild west and the civilized east, especially during the World War. However, it did not seem very civilized during my four years of service under King George as a British soldier.

During my twenty-five years of romance through these different countries, associating with all classes of people, I can truly say that I have never once waived my allegiance to the gospel, which I have loved since the day of my baptism.

After I returned from the World War, I came back to the mountains of old Kentucky, where I was born and raised, congratulating myself on the luck I had getting through the war. I took to myself a young widow for my wife, who had a little boy. My life has been one of sunshine and flowers ever since. I have done quite a little of fireside talk concerning my church. The people here do not seem to know very much about it. Very few of them have ever heard of the Latter Day Saints. However, there are several that seem to take quite a fancy to my talk, in so much that my wife has been watching her chance and wondering how she could be baptized for several years; also my stepson and my own son of nine years, and probably quite a few of my wife's people.

Also maybe some others, if they could hear a few sermons from a real Latter Day Saint. It is quite easy to see that these mountain people are of an Anglo-Saxon nature, so to speak. They think more of their word than they do of their money. This seems to come natural to them. They are regular fanatics on obeying the law and religious matters.

We live a slow life here in the mountains—too mountainous for automobiles—travel by foot, horseback, and by wagons. It would do me a world of good to have a good sharp elder come into this country. Sometimes I imagine he could almost make a landslide of it. I can take care of him at my home during his stay here.

If you are interested in this matter, let me know as early as you like. I will answer any and all questions that you will ask of me to the best of my ability.

Yours sincerely, J. J. S.

Self-sacrificing love is the atmosphere of heaven; and those who would be sons of God and abide with him, must learn to love as he loves, and to give for the good of others.—*M. E. Kern.*



## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### London, Ontario

Elder W. I. Fligg, London District missionary, who for the past month has worked in London, is now with Delhi Branch. While here Brother Fligg did much effective visiting among the Saints, encouraging and cheering them in the good work. He preached on Sunday evenings.

The Dramatic Club presented a successful play in the church-school room the other evening. "Uncle John" Vasbinder is president of the club, and the organization is doing splendid work among the young people. A new curtain was installed for this and subsequent plays.

Prior to the regular service on a recent Sunday, Marion Judkins was baptized by Elder Fligg. Marion is just eight years old and was eager to comply with the teachings of her parents and Sunday-school teacher.

The church school orchestra gave a concert last week in the church auditorium. In spite of inclement weather, attendance was very good. Sister Grace Vasbinder gave a reading. The proceeds of the concert will be used for the benefit of the orchestra.

Pastor MacGregor and Elders Dent and Winegarden have given some forceful sermons the past month. They have stressed the need of the Saints to sustain the authorities of the church during the present depression. Our solicitor reports good response to the call of the church on the part of the membership during the last month.

The church school, under the direction of Elder F. Gray, is preparing for Easter.

A concert by the choir in February was much enjoyed by everyone. The program included well-known choruses by the choir, the opening number consisting of three songs, "O Canada," "Sweet and Low," and "Steal Away." For their second group the choir sang "Canadian Boat Song," "Lovely Evening," and "Long, Long Ago." The concluding group included "Carry Me Back to Old Virginny" and "All through the Night." Fred Heddington, choirmaster, directed, and Mrs. C. Abell was organist and gave several solo selections. J. Vasbinder, president of the choir, made a brief talk during the evening. Assisting artists were Miss Madeline Timbrell, who contributed vocal solo numbers; A. Hodgson, violinist; Miss Grace Vasbinder, reader; Mrs. A. Ebsworthy and Miss Grace Perry, who sang a duet, and Mrs. Mayston, soloist. Good notice was given this concert by the press.

### Portland, Oregon

Many briefly testified of their belief in the gospel and their trust in God at the March 1 sacramental service. The hearing of such testimonies tends to strengthen the faith of all.

Recently Brother Sorden changed the order of the mid-week prayer service. We now have a short time at the opening devoted to prayer, and continue with the class work on the subject, "Doctrinal Fundamentals." This is also conducted as a separate class each Sunday evening from six to seven o'clock.

Elder H. W. Savage lately held a series of meetings at Sherwood, near Portland, where quite an interest has been shown in the last year or two. He is at present working in another part of the district.

Apostle M. A. McConley was a recent visitor, taking charge of a special business meeting called to consider the release of Pastor Sorden from the missionary field, according to the action of the Joint Council of the general church. The branch budget was revised, and pledges were taken for

the support of Brother Sorden and family, that they might continue to work in this branch and district. We realize the value of our missionary and would have experienced keen loss had he chosen to enter other fields of labor. We are hoping for the day when all the missionaries who have been released from the field during the business depression shall be recalled to continue their work.

### Oakland, California

*From The Oakland Bulletin*

Considerable sickness prevailed among our members the latter part of March, there being an epidemic of influenza. Brother Jacobson is still in poor health. News was received of the death of Brother Frank De Sart, late of this branch.

Pastor John W. Rushton preached at San Francisco Church March 15, and lectured there the following Monday, Tuesday, and Thursday evenings. On Saint Patrick's Day he spoke on "The Characteristics of Modern Knighthood," at the banquet of the Knights of the Round Table.

Among recent speakers here have been Cecil Hawley, G. P. Levitt, and J. W. Rushton.

Enjoyable dinners have characterized Church Night. The object in inaugurating these services was to bring members to the church for social gatherings, to provide opportunity for those interested in religious education, and to give support to the prayer services. The money from the meals is donated to the new church building fund. This is a movement which deserves the support of every member.

A fine time is reported by the L'Amite Club, which had a Saint Patrick's banquet at the church.

The basket ball team played San Francisco at the San Francisco Boys' Club gym March 21.

### Birmingham, England

Pastor P. S. Whalley, speaking to the Saints on the topic, "The Kingdom of God and How It Will Come," said: "Men and nations are striving for that kingdom, but we are told by God that unless we do certain things, we can not attain it. We believe that when Jesus said, 'I will build my church,' he meant that he would build his kingdom. He is still building his kingdom against which the gates of hell shall not prevail. Christ holds up before us a standard of conduct by which we must measure ourselves before we can attain his kingdom. We have tried war, and learned that that is not God's way of bringing about his kingdom. When the nations learn truth and righteousness, then will come peace and happiness—God's way of living. Are we conforming to his rules by loving and serving humanity and keeping his commandments?"

During the church school sessions, Brother Whalley has conducted a series of studies comprising "The Beliefs of the Church," "Thrift," and "The Financial Law."

His sermons have opened up a wide field for thought. They have inspired the members.

The women of the branch have organized a club. Brother Whalley has consented to act as president, Sister E. Bailey, secretary, and Sister N. Smith, treasurer. The organization is called the Women's Guild.

We pray that consecration will mark the lives of God's people, and that his will may be done on earth as it is in heaven.

## Sons Follow Father in County Offices

At the January session of the county council, Elder William R. Leverton was elected warden of the county of Kent, Ontario, Canada, for the year 1931. He was chosen from a field of six strong competitors. This is a distinctive honor and proves his sterling worth as a legislator and also the esteem in which he is held among his fellows of the county council of twenty-nine members. On assuming the chair, he called upon Elder David J. Williams to open the proceedings with prayer and to invoke divine aid to guide the deliberations of that body.

Seven and a half years ago Elder Leverton was selected as a member of the Township of Zone, and two and a half years later was elected reeve of the township (presiding officer). This office makes him automatically a member of the county council.

It is interesting also to note that his younger brother, Frederick A. Leverton, as reeve of Orford Township, has also been a member of the county council for five years. He was at the same session elected a member of the road commission for the five-year term, which indicates the respect in which he is held.

Singularly as it may appear, Brother William is occupying the seat as warden that his father, our late Brother Arthur Leverton, occupied in 1899, and is the first reeve of Zone Township to hold that office since that time.

Brother Arthur had occupied as a member of the county council for a period of nine years. Prior to that he had been two years as tax collector for the township and two years before that auditor. He was also secretary-treasurer of School Section Number 5 of Zone Township for twenty-two years. In 1906 he moved to Orford Township and served that township for two years, thus being a predecessor to his sons in each township.

## Chicago, Illinois

### First Branch

At the conclusion of a special missionary series at Central Chicago Branch, District Missionary R. E. Davey and City Missionary Cecil Schmid began a series in First Branch, devoting the concluding two weeks of February to intensive visiting in the branch and among the members on the prospect list.

Beginning March 1 services were held each night except Saturday with fair attendance in spite of bad weather. The series culminated March 22 in the baptism of four people, Brother and Sister William LaBrant, Sister Carrie Moore, and Sister Christine Gautchier.

Apostle F. Henry Edwards was here the week-end of March 15, and in addition to counseling with the Chicago priesthood, added his bit to the success of the Davey-Schmid campaign. His sermons morning and evening were full of instruction, and his timely visit was much enjoyed.

Throughout the period occupied by the special services, our brothers were wonderfully blessed and enjoyed their work. Night after night the gospel was presented with clarity and vigor in a series of well-connected sermons. Though at times attendance was not great, interest and attention of the hungering ones did not flag, and a fine spirit was present.

The music department contributed to the enjoyment of the meetings, providing special numbers. Much thought was given to the details of the baptismal service, and plans were well worked out. Floral decorations of church and font added to the beauty of the ceremony. Believing that *Herald* readers will be interested in seeing how this program was worked out, we included the numbers: Prelude, instrumental trio (piano, violin, flute); call to worship, Romans 6: 3-5; hymn; prayer, Elder J. W. Pettersson; vocal solo, Sister Violet Bone; brief address by the pastor, Elder H. T. McCaig; anthem, First Chicago choir; offering; charge to the candi-

dates, Elder C. E. Schmid; baptismal ceremony, Elder Schmid officiating. Before and during the ceremony, except while the baptismal prayer was offered, subdued music by the trio took excerpts from numbers 62, 66, 69, 107, and 131, *Saints' Hymnal*. Then came a hymn from the congregation, a charge to the membership by Elder R. E. Davey, scriptural citation, Galatians 3: 27, 28, hymn, "*Faith of Our Fathers*," by the congregation, and the benediction by Elder A. O. Skinner.

The confirmation of the new members was a part of the evening service, Elders Davey, Skinner, Pettersson, and Schmid officiating.

First Chicago Choir presented the cantata, "*Easter tide*," by Daniel Prothero, at First Branch the evening of April 5, and at Central Chicago Branch the evening of April 12.

City Missionary Cecil Schmid occupied the pulpit in this branch the evening of April 12, delivering an illustrated lecture on *The Passion Play*. On the evening of April 26 he will talk on *The Book of Mormon*.

## Haileyville, Oklahoma

The Eastern Oklahoma district conference convened at Haileyville, February 21 and 22, District President C. G. Smallwood in charge. Because of sickness and unfavorable weather, attendance was small, but the business sessions were blessed with peace and unity.

Prior to the conference Brother Smallwood preached a few sermons here. On February 19, his birthday, a surprise followed the preaching hour. Sister Ora Dollins presented the gifts.

Haileyville Saints were very sorry to hear of the death of Eunice Cameron, March 16, at Detroit, Michigan. She was a member of this branch until she moved to Detroit about three years ago. Her body was brought here for burial, and Brother Smallwood preached the funeral sermon at the Christian Church at Hartshorne.

Sister Mary Sills seems to have improved in recent weeks.

Brother Smallwood preached March 22. He and Sister Smallwood were on their way to Oklahoma City.

This branch extends Elder J. W. Peterson, new missionary to Eastern Oklahoma District, a hearty welcome. We hope he visits us soon.

## Society Islanders Gather for Conference

Papeete, Tahiti, March 30.—The Saints are gathering here from the islands for the mission conference to start April 6. Forty-one came from Tikehau on two boats. A third will bring more. Some who have come in advance from Kaukura and Niau report about sixty to come from each of those branches. Smaller delegations are expected from other branches, and many branches are already partially represented one week before the conference will start. "It looks," writes Elder R. J. Farthing, "as if all branches in this mission will be represented for the first time in many years, and that in spite of the financial depression and resulting poverty of our people in the islands.

"Yesterday (Sunday) was election day in these islands, when a representative was elected to care for the interests of the Society Islands in the French Parliament at Paris. The electoral campaign was the most strenuous in many years. In spite of our, the foreign missionaries', diligent efforts to keep the name of the church out of the controversy, rumors caused the church of the 'Sanitos' to become a pivotal point in the controversy in the latter part of the campaign, and brought a letter from the governor of the colony to the leaders of all sects informing them that electoral propaganda in churches was formally interdicted by law, and that all foreign citizens must keep out of politics. The

foreign consuls were instructed to advise their nationals to observe strict neutrality."

The work in this mission is forward. Prospects were never brighter for missionary endeavor. Elder Horahitu baptized seven at Niau during the past month, and Aririma six at Tikehau, while Brother Yager baptized two at mission headquarters. There are about twenty good prospects in view at the headquarters branch.

Word has just been received of the death of Brother Tetai a Amo, president of Niau Branch, March 20.

### Lowbanks, Ontario

This branch adopted the church school program of religious education in December and appointed as officers: Pastor, Edward Barrick; assistant pastor, C. Barrick; director of religious education, Clarence MacDonald, giving them efficient division supervisors and other helpers. Immediately the entire group set about adjusting itself to the change of program.

Lately the branch finished a contest on questions on the *Bible*. The members were divided on two sides, the Reds and the Blues. The Reds won, and are to be treated by the losers at a social in the near future.

Recently the young people, under their supervisor, presented a play which was greatly enjoyed.

Once a month during the winter Elder Clatworthy has visited Lowbanks. His talks have been most helpful.

### North Platte (Nebraska) Branch

April 6.—The young people of this branch gave a good program to commemorate Easter. They have encouraged the entire branch to press on with hope.

North Platte is endeavoring to carry out the church program. Church school session opens at ten o'clock Sunday morning, and continues until 11.30, then an adult class studies church history for half an hour every Sunday except one. The first Sunday of the month the program is as follows: Church school at 10 o'clock in the morning; sacrament and prayer and testimony meeting at 11 o'clock; dinner; preaching, and sometimes a program at 2.30 o'clock in the afternoon.

### Elder McConnaughy in West Virginia

Barberton, Ohio, April 6.—Early in the year Elder J. C. McConnaughy, a veteran church worker, left his home here to arrive in Mount Hope, West Virginia, February 18, where he preached the funeral sermon of Brother Thomas Green Holt. He preached in this vicinity until April 1, delivering twenty-seven sermons, baptizing two candidates, and blessing five infants. On March 22 he gathered the Saints together at the home of Sister Holt, and shared with them the sacrament, this being the first time they had had the privilege of partaking of the Lord's Supper since he met with them six years ago.

At Beckley, West Virginia, Brother McConnaughy officiated in a wedding ceremony, when the only daughter of Mr. and Sister Packs became a bride. This young woman is highly esteemed in her home town and held a position in the newspaper office there.

Thirteen Saints live in the vicinity of Mount Hope, and they have no leader. They are, however, faithful to the covenant they made in baptism, and are hopeful that the Father will raise up for them a pastor.

## Independence

Sunday afternoon the Campus was the scene of the mobilization of more than two hundred Boy Scouts of Independence and their officers. Within fifty minutes after the first call went out, ten of the seventeen troops comprising 205 boys and thirty-five officials, had responded, and shortly after presented themselves at the Campus. This mobilization call, which the troops had been anticipating for a period of almost seventy-two hours, was designed to determine how efficiently the troops were prepared for emergency. They were told to come prepared for fire, floor, explosion, or tornado. First place in preparedness went to Troop 235 of the McCune Home. The Stone Church boys, Troops 226 and 223, won honorable mention, and special recognition went to Troop 222 of Spring Branch Church, which received a belated call. First place in attendance went to Troop 230 of the Presbyterian Church, and second to Troop 227 of Enoch Hill church. After contests on first-aid projects, the troops marched in review before the spectators and judges. Moving pictures were taken of the mobilization. Hundreds of people visited the Campus on this occasion, the largest crowd yet this year.

Our school boys and girls continue to distinguish themselves in their classes. Lately several members won the honor of representing William Chrisman High School in the contest to be held in Warrensburg, Missouri, April 24 and 25. The young people are developing their talents in dramatics, music, forensics, and scholastic and social lines.

### Stone Church

The musical program of the Stone Church at eleven o'clock service Sunday morning included two anthems by the choir, directed by Evan Fry, "*To Thee, My God and Savior,*" by Irene Berge, and "*Bless the Lord, O My Soul,*" by Mikail Ippolitoff-Ivanoff; also two numbers by an instrumental trio, Arthur Storms, violinist, Irving Jenkins, cellist, and George Miller, pianist.

The speaker, Apostle J. F. Curtis, selected for his scripture reading 2 Timothy 1: 8, and placed special emphasis on the exhortation in verse 2, "Preach the word." This was a command given not only by Paul but by Christ, and repeated by the Lord in the establishment of his church in latter days. Brother Curtis's discourse convinced the congregation beyond a doubt that a complete organization of the church, all officers functioning in their various callings, is necessary to effectually "preach the word."

Immediately following the sermon, organ notes and the solo, "*I Love You Truly,*" by George Anway, tenor, announced the opening of a wedding ceremony, that of Miss Gladys Vernon and Mr. Lomax Odom. Pastor John F. Sheehy officiated, and the bridal couple were attended by Mr. and Mrs. T. C. Canaday. The bride is a worker with junior young people and a lieutenant in one of the newly organized troops of Girl Scouts in the Stone Church congregation.

Elder F. A. Cool spoke downstairs at the junior young people's worship service on the theme, "*Know the Truth.*" Special music was furnished by young women from the senior department, and the pastor was in charge of the service.

Kansas City Central Church Choir, directed by George Anway, presented the cantata, "*Olivet to Calvary,*" by Maunder, Sunday evening to a large congregation. This musical gift from a neighbor branch was much appreciated. Soloists were: Mrs. Alfred Hitchcock, soprano; Clayton Wolfe, tenor; LeRoy Smith, baritone. Accompanists were: Mrs. Clayton Wolfe, organist, and Mrs. Everett Bowser, pianist.

Elder C. E. Wight, Central Church pastor and president of Kansas City Stake, gave a brief introductory address on "*The Message of Jesus.*" Elder John F. Sheehy conducted the service.

Visitors are frequently seen inspecting the Auditorium, and the guides report many interesting experiences and conversations with people from far and near interested in the huge, unfinished structure. Elder H. A. Koehler, in charge of guiding, reports an experience had just last week in these words: "At intervals during our guide work we are made very aware of the superlative worth of the Auditorium as an advertising agent of the church. April 8 I had the honor of guiding Senor Guino Ortiz Rubio, son of President Ortiz Rubio, of Mexico, through the building. He was introduced by the Consul General of Kansas City, W. E. Eaxul, and accompanying them were the wife of the consul and a *coterie* of Mexican officials. They expressed pleasure at what they saw, and in the courteous, gallant manner of the Spaniard paid their respects to the President of the church and the officials in general. Their interest was increased by the conversation which ensued over our standing in the religious world, and they were pleased to know that we have no quarrel with those who differ from us on matters of creed. General surprise was evidenced at the suggestion that Mormonism was divided, and that we, and not the Utah Church, hold the property of the original latter-day organization. We can imagine how they received this information, knowing the overtures that the Mormon Church has made the Mexican Government in regard to colonization in that country."

Friends were shocked and grieved to learn of the death of Sister Bruce E. Brown on April 3, as the result of an automobile accident. Brother and Sister Brown arrived in Detroit, Michigan, March 26, and the following day were riding with relatives when another car drove into them. Sister Brown was seriously injured, the other three shaken, bruised, and scratched, and the car in which they were riding was completely wrecked. For a week Sister Brown lived in great pain. The funeral occurred April 6 in Detroit. Sister Mary M. Brown was twenty-nine years old and had been a member of the church since 1908. With her husband she served the church in the East and in the West, and for the past year they had labored in Saint Louis, Missouri. Deep sympathy goes to Brother Brown in his bereavement from Saints all over the United States.

#### Enoch Hill

Pastor H. L. Barto conducted the Easter communion service. A large congregation gathered to worship, and in a short period of time numbers of testimonies of praise and gratitude were given.

The ladies' choir, directed by Mrs. Charles Warren, gave a cantata in the evening, after which Elder J. W. A. Bailey was requested to speak briefly on the *Book of Mormon*.

The Erodelphians, the young people's organization of this district, conducted their monthly program last Wednesday evening at the church, a large group participating. Following musical numbers, Elder G. G. Lewis spoke to the group and then presented the local volley ball team with the cup won in the Auditorium Volley Ball League.

This organization of young Saints is proving helpful and industrious in a very practical way. They have secured the use of two vacant lots which they are planting with a view to contributing their garden products to the Harvest Home Festival this fall. In the last week they have planted two bushels of seed potatoes and other vegetable seeds.

"Building" was named as the objective of Enoch Hill's children's division for 1931, and this we are doing. Splendid cooperation is being shown by teachers and pupils, and classes are encouraged to supply special program numbers and undertake helpful projects. Everyone is busy, and we are going forward.

Speakers last Sunday were Elder R. T. Cooper and Earl F. Hoisington.

John W. Brewer, eighty-seven years of age and a retired carpenter, died at Saint Joseph, Missouri, March 31. For eight years Brother Brewer had made his home in Independence with his son, W. J. Brewer, former pastor of this con-

gregation. His aged wife preceded him in death one week. There survive this veteran Saint two sons, one daughter, one sister, twelve grandchildren, and six great-grandchildren. The funeral occurred April 3, and interment was in Independence.

#### Walnut Park

The A. W. Z. Class of Walnut Park and its teacher, Sister Ethel Schwab, spent Sunday in Atherton, Missouri. Upon arriving at the church, they were met by Elder Amos Allen, who, during the Sunday school session, explained many things concerning the church stewardship farms and plans for their development in that locality. His talk was greatly enjoyed by the young people. At the eleven o'clock hour they were benefited by the sermon of Bishop J. A. Koehler. Members of the class furnished special musical numbers for this service. Picnic lunch was eaten in an attractive spot of the lowlands bordering the river, and then a tour of the stewardship farms was made.

C. Ed. Miller and L. W. Fike were speakers Sunday at Walnut Park.

An error occurred in the wedding announcement last week. The bride was Alice Baker, formerly of Fargo, North Dakota, married to Eli Kester.

## Honolulu, Hawaii

Since the first of the year, Honolulu Branch has been kept busy carrying on its various activities. The members have shown a wonderful spirit of cooperation. One of the main problems the Saints had to face was the meeting of our financial obligation to the local government. This was in the form of a tax assessment on the road improvements about our church property, and amounted to five hundred and twelve dollars due March 10. The members agreed to carry on a concentrated effort to raise this amount without borrowing and without drawing upon the branch fund. It meant sacrifice on the part of all the families of the Honolulu Main Branch and also much hard work by the various departments. We are happy because our united effort was not only successful but we went "over the top." Some of the means that were employed to raise this amount were:

(1) Free-will contribution from the members. Through this means more than one half of the necessary amount was raised.

(2) The Young People's League held a "rummage sale" at the end of January and netted about one hundred and fifteen dollars. In connection with this sale we wish to say that the president of the league, Sister Winifred Piltz, was greatly responsible for the success achieved; she is a dependable and willing worker.

(3) The Women's Department put on two *laniau* sales (a food sale of real Hawaiian dish, composed of pork, salmon, and *taro* leaves—this is steamed in an underground oven called *imu*); a rummage sale at the end of February; and a unique food exchange among the members of the department—they called this their "pig contest." Through these various activities the sisters helped to bring in about one hundred and fifty dollars.

(4) The girls of Sister Macrae's intermediate Sunday school class raised about fifteen dollars by putting on a candy sale.

With everybody doing his share, we were able to put this undertaking over successfully. Considering the present hard times, we believe this accomplishment speaks well for the Saints. However, we realize that the spiritual power that such united action develops among the members, is the most valuable result. We hope to carry on in this same spirit.

The Young People's League has been holding regular weekly recreational meetings with occasional discussion meetings. This Friday evening the members are to get a

real treat. The Y. P. L. has taken over the care of the church yard, and with Brother Kiefer acting as the head of the yard committee, various improvements have already been made towards beautifying the grounds. By this group taking over the responsibility of the care of the grounds, it means a monthly saving of twelve dollars for the branch.

We have enjoyed our regular services without any interruption. During the morning preaching service, we have preaching in Hawaiian, followed by a sermon in English. Elders Thomas Kelii and Henry Mahi, associate pastors, Elder John Mahuka, one of the oldest members, Brother John Wright, priest, and Brother Elias Kaawakauo, teacher, have preached in Hawaiian. Besides Brother Macrae, the pastor, H. Mahi and T. Kelii, elders, and M. dela Cruz and K. Tsuji, priests, have preached in English. In the evening services the pastor has been the regular speaker.

Midweek prayer meetings have been inspirational and encouraging. We have enjoyed these devotional gatherings of the Saints and have felt the soothing influence of the Spirit of the Lord. These meetings of Saints of "kindred mind and spirit" compose one of the greatest sources of spiritual strength.

The Sunday School Department is doing well, and the regular attendance has steadily increased. Just now the children are busy practicing for their Easter program. The intermediate girls of Sister Macrae's class are also rehearsing the play, "*The Challenge of the Cross*." They will put on this Easter play in conjunction with the choir which will render an Easter cantata during the Sunday evening Easter services. Those having parts in the play are: Queenie Piltz, Hannah Miyamoto, Leonie Hagmann, Inez Aki, Elizabeth Wright, Rose Mahi, and Kaeha Blackwell.

Brother Waller is back with us again, and we are happy to see his face once more. His daughter, Mrs. Esther Briggs, also returned with him.

We were made sad during the last week when word was received about the passing away of the dear mother of our pastor, Brother Macrae. No expression of condolence could convey our deep sympathy to the family of our pastor, nor to those to whom this dear mother and sister Saint has meant so much. Our loyal pledge to uphold the hand of this brother who has sacrificed everything to help in the cause of Christ will be the greatest and truest expression of honor to the memory of his dear mother, and will likewise bring joy and happiness to her dear ones that have been made to mourna.

We were also made sad when young Brother Santee passed away at the Naval Hospital at Pearl Harbor. Brother Santee never had the opportunity of attending any of our services, but the pastor and members of the priesthood visited him often during his confinement, and the Saints remembered him in their prayers.

Several families of Saints have been blessed with new additions to the family. Brother and Sister Inouye welcomed a baby a few weeks ago; Brother and Sister Edward Lewis are happy to announce their first baby boy; Sister Edith Titcum was made happy with a baby girl.

## Waterloo, Iowa

No services have been held in the church of late because of the making of much-needed repairs.

Sister Robert Allen, who has been in the hospital where she underwent a major operation, has returned home and is recovering.

H. M. Michels has sold his store, and, we understand, is looking for another location. We shall miss them if they leave Waterloo.

Word comes from Guy Haynes, now of Cherokee but for several years a resident of this city, that he recently suffered a slight stroke of paralysis, which affected one side of his face. We hope he will soon be fully recovered.

Among the members who have moved away and are much

missed here are: Sister Grace Wolff and little "Jimmie," Brother and Sister Darl and Cora Trusty.

Recent social activities have included a farewell party held at the home of Lola Myers for Grace Wolff and a "*Fuss and Feathers*" April Fool party for the young people at the home of Sister Meyers.

## Kirtland, Ohio

A pageant, "*Easter Dawn*," was presented at the Auditorium by the Kirtland Dramatic Club the evening of April 5. The program was in charge of the capable director, John Collin.

A fine sacrament meeting was held at the Temple March 1. Apostle Clyde F. Ellis preached a good sermon at the Temple the night of March 25, speaking on fear, chastisement, and love.

A dynamic sermon by E. G. Hammond, of Akron, held the attention of the Saints March 15. "*Power*" was his subject, and he was assisted by Elder John Cooper and Brother Earl Curry. M. E. Blaugh, a teacher in Kirtland High School, sang a solo, "*My Task*."

The Saints were recently saddened at news of the death of Newton F. Crawford, who came here thirty-five years ago. He was the father of Sister John F. Martin, of Wheeling, West Virginia. Brother William Flack, who for several years lived in Kirtland, passed away, and his funeral was held at the Temple, April 6.

Brother Van Vorhis was pleasantly surprised when a party of neighbors and friends met to help him enjoy his eighty-second birthday.

Sister Irene Flack presented her piano pupils in a recital at the Kirtland school auditorium March 13.

C. A. McFarland has leased the lot on the corner of Joseph Street to Brother Jack Shepherd who is operating a Standard Oil filling station. His friends wish him success in this enterprise.

## Denver, Colorado

On Sunday, March 22, Elder E. B. Hull made a farewell visit to Denver, on his way to his new field of labor. He was the speaker at both morning and evening services. Monday evening the Saints surprised him with a banquet at the church. A large crowd gathered, testifying to the esteem in which Brother Hull is held by Denver Saints, and many expressions of regret at his departure were heard. Short speeches were made by the guest of honor and by Pastor Glaude Smith. Brother Hull left the next day for Omaha. Brother Smith will fill the office of district presidency as well as that of pastor of this branch.

The young people's dramatic club presented the comedy, "*Mr. Bob*," March 31, under the direction of Mrs. Glaude Smith and Mr. William G. Mitchell. The young people are working hard and doing well; they deserve hearty support. Burrell Shupe and Fred Kemp made stage settings for this play which added greatly to its effectiveness, and which represents many hours of labor on their part. We feel that we have reason to be proud of the splendid group of young men and women in this branch.

Easter Sunday was a warm, sunny day, and attendance at both services was very large. The young people held their regular monthly prayer service at 8 a. m. A short program was given by the children during the church school hour, and the sacrament service was held at 10 a. m. In the evening, the choir, under the direction of E. W. Fishburn, rendered the cantata, "*Darkness and Dawn*," by Fred W. Peace. Twenty-eight voices sang the choruses, the soloists were Glaude A. Smith, tenor; E. W. Fishburn and Fred Kemp, basses; Mrs. Myrtle Bennett and Mrs. Alice Milligan, sopranos. Sister Inez Schrunk was at the organ.

Sister Myrtle Smith, wife of the pastor, is recovering from a serious illness. On Sunday evening, March 8, she was

rushed to Saint Luke's Hospital and operated upon immediately. Her appendix had been ruptured about twenty-four hours before, and gangrene had set in. For several days her condition was very critical, but her recovery has been so remarkable that doctors and nurses were astonished. Many prayers were offered in her behalf, and Brother and Sister Smith feel that they have been wonderfully blessed. The same week, in Presbyterian Hospital, Mr. Adam Kohankie, husband of Sister Laura, underwent a serious operation, and was also the subject of many prayers. He likewise has made a rapid recovery. Because of these things the Denver Saints feel they have great cause for rejoicing.

## Kansas City Stake

### Central Church

Elder Arthur Oakman, recently appointed missionary to Kansas City Stake, spoke here Sunday evening. The members were glad for this opportunity to make his acquaintance.

Those expecting to take part in the stake music contest were urged to register Sunday. The committee is planning the program of the contest, to be held the second week in May.

The choir which presented the cantata, "*Olivet to Calvary*," the evening of April 5 to Central congregation, and later over the radio, repeated the performance at Independence last Sunday evening.

Matters of importance will be discussed at the priesthood meeting to be conducted at three o'clock next Sunday afternoon at the church. Plans will be formulated for intensive branch work during the spring months.

Ninety young people gathered around the banquet table the evening of April 7, to pay homage to the basket ball boys and show appreciation for the fine work by the team in the season just passed. Out of nine games played, the team lost only one. S. S. Sandy, toastmaster for the occasion, was introduced by his daughter, Miss Ruth Sandy, president of the Alpha Philo. Class. Tom Dunn acted as song leader and Irene Wolfe, accompanist. After the meal and community singing, members of the team and Glen Faler, business manager, expressed the joy they had experienced in their work and association. The team boasts four all-star men, Ralph Anderson, Clelland Raber, George White, and "Doc" Nelson. Wallace Burlington, cheer leader, gave enthusiasm to the program, and Doctor E. P. Nelson, captain, made the closing talk, paying tribute to the coach, "Bill" Ely, and presented him a traveling set as a token of the team's appreciation.

Sunday was an ideal day. Sister Alice Burgess, contralto, sang a solo at the opening of the church school. Elder C. E. Wight was the speaker at the worship period, and the choir was at its best in giving the anthem, "*Gloria*" from "*The Twelfth Mass*," by Mozart.

Mrs. J. H. McPherson is at Saint Joseph's Hospital, where she underwent an operation last week. Her condition is reported satisfactory.

## Conference at Taylorville

The Central Illinois district conference was held at Taylorville, Illinois, March 28 and 29. Business session opened at 2.30 p. m. Saturday. Preaching in the evening was by Brother Shepherd.

Church school began its program Sunday morning at 10, and at the same hour junior church was conducted in the basement. Apostle J. F. Garver preached at eleven o'clock, and in the afternoon at 2.30 Elder H. V. Minton gave a good sermon. R. L. Fulk was the evening speaker.

The conference music was in charge of Joe Williams, of Springfield, and special numbers were given at all services.

Good attendance marked the conference, everyone feeling well repaid for coming.

Meals were served Saturday and Sunday in the basement of the church by the Women's Department.

## Anaconda, Montan

The young people's institute at Deer Lodge recently closed. A number of Anaconda Saints motored to Deer Lodge each day to attend as many services as possible. Elder A. C. Martin, of Seattle, Washington, was the main speaker. A feature which interested our members was the presentation of a religious education gold seal certificate to Brother Fred Kendall by Sister Victoria Thorburn.

At the close of the institute Elder A. C. Martin gave us ten days of real service, stirring the hearts of nonmembers and members. Because of the small size of our branch, an attendance of from ten to twenty nonmembers is encouraging, and at most of the services there were between fifteen and twenty nonmembers who show great interest. We believe that Anaconda has never before had so large a response to a series of meetings. Patriarch G. Thorburn took charge of the meetings, and both he and Brother Martin were kept busy during their stay here. On Sundays services were held all day, and picnic dinner was had at the Odd Fellows' hall, the number participating mounting as high as seventy-eight.

The church school plan, adopted here in October, is going forward under the leadership of Pastor Joe Beck. All are busy workers.

Socials are held every two weeks in the homes of the members, under the leadership of W. E. Staton. The pastor was given a surprise party February 25, Brother Fred Kendall delivering a speech of appreciation on behalf of the branch. Elder D. L. Allen presented Brother Beck a fine *Bible* as a gift from the group. A basket social was given by the Women's Department netting them twenty-six dollars toward the building fund.

This department is led by Sister Jessie Kendall, and is studying "*Religion in the Home*."

The teacher's training class, under the direction of the church school leader, Fred Kendall, has completed study of "*How to Teach Religion*," and received credits. We are studying another book, "*Psychology of Early Adolescence*."

Brothers Colman and Eliason and Elder G. Thorburn were here the first of the year.

Rehearsals have been begun on a short play to be given for the benefit of the building fund. Sister Anna Staton is in charge.

The choir furnishes special music for the Sunday evening services.

Evening services were begun with the commencement of winter with a fine sermon by Patriarch George Thorburn, and Elder D. L. Allen, of the local ministry, has continued to preach the word.

Brother P. Peterson passed away March 31, and Elder Thorburn preached the funeral sermon in the Presbyterian Church. Frank Maugher died at Saint Ann's Hospital in Anaconda March 31, and Elder A. C. Martin was asked to preach the sermon at Race Track, Montana.

## Louisville, Kentucky

Easter Day, with a record of four baptisms, concluded a series of meetings conducted by Elder J. O. Dutton at Louisville. The meetings began March 19 and ended April 5, the first eleven days being spent in the basement church, the next five at Highland Park in a private home.

Easter found the members once more assembled at the church. A short program was given between Sunday school and sacrament meeting. Four young people, a fine addition to this branch, were baptized at three o'clock in the afternoon by Brother Dutton.

Six young men signed an agreement to stop the use of



## MISCELLANEOUS

### Attention, Nebraska Saints

Having been appointed to labor as president of the Central and Northeastern Nebraska Districts, I shall be glad to make arrangements with officers of branches and groups for special meetings. Address me 107 North Eighth Street, Norfolk, Nebraska.—*E. B. Hull.*

### New Addresses

Harold I. Velt, 6751 Division Avenue, N. W., Seattle, Washington.

Thomas Newton, 4400 Scarrett Avenue, Kansas City, Missouri.

### Our Departed Ones

REICHARD.—Lloyd Eugene Reichard, aged 22 months and 25 days, son of Mr. and Mrs. Glenn E. Reichard, died March 27, of double pneumonia. He was blessed June 2, 1929, by Elders James E. Bishop and M. H. Headley. The funeral occurred March 30 in charge of Elder Fred T. Haynes, of Cleveland, Ohio, assisted by Elder David J. Jones, of Sharon.

EATON.—Joseph Hewlett Eaton was born in Deer Isle township, Maine, March 26, 1850, and passed away near Rutland, Vermont, March 26, 1931. He was married to Lauretta Knowlton December 6, 1874. Three children were born to them, one of whom died in infancy. One son, Perley R. Eaton, of Rutland, Vermont, and one daughter, Mrs. Bessie Noyes, of Stonington, Maine, survive; also five grandsons, one granddaughter, and a sister, Mrs. Margaret Gray, of Little Deer Isle, Maine. He was related in a more distant way to a large percentage of the Saints on Deer Isle and Little Deer Isle. He united with the church about fifty years ago, and was a good Saint. His body was brought home to Stonington for burial beside that of his wife, who preceded him September 10, 1925. Funeral services were held in the Saints' church at Stonington, March 29. Sermon by Elder E. F. Robertson.

SANTEE.—James Arthur Santee was born September 13, 1910, at Ottumwa, Iowa. He died March 14, 1931, at Pearl Harbour Hospital, Honolulu, Hawaii. United with the Reorganized Church of Jesus Christ of Latter Day Saints, July 17, 1919, and remained a member until his death. He entered the Navy May 5, 1928, and spent six months in the Great Lakes Training School at Chicago. From there he was transferred to San Diego, California, where he spent two years in the Naval Hospital. His time of service in the Navy would have expired in September, 1931. He leaves to mourn his passing, his parents, Mr. and Mrs. E. E. Santee; three sisters, Helen, Jean, and Janice Beth; two brothers, Donald E. and Richard S., all at home; his grandparents, Mr. and Mrs. Z. M. Santee, of Mystic, Iowa, and a host of relatives and friends. Funeral services were held in the church in Ottumwa, Iowa, Thursday, April 2, 1931, in charge of Elder F. C. Bevan. The sermon was by Elder G. T. Richards. Interment was in Ottumwa Memorial Lawn Cemetery.

DANIELSEN.—Wilhelm George Danielsen was born May 28, 1853, at Copenhagen, Denmark, and died at his home in Independence, Missouri, March 31, 1931, after a year's illness. He came to this country in 1877 and settled in Logan, Utah, where he began the manufacture of farming implements, building the first plow manufactured in that State. In 1907 he moved his business to Independence, where he built part of the factory now occupied by the Gleaner Corporation. His plows were shipped to all parts of the United States and to other countries. He joined the church April 28, 1915. Left to mourn are his wife, Mrs. Linzy Danielsen, and ten children: V. J. Danielsen, W. A. Danielsen, L. E. Danielsen, Sara Danielsen, George Danielsen, J. C. Danielsen, and Mrs. Jane Felts, of Independence; Roy J. Danielsen, Milton F. Danielsen, and Faris F. Danielsen, of Los Angeles, California. The funeral was at the Stone Church April 2, Elder G. E. Harrington delivering the sermon, assisted by Elder U. W. Greene. Interment was in Mound Grove Cemetery.

EVANS.—Marjory Swainson was born June 9, 1886, at Wallaceburg, Ontario. She died in the Toronto General Hospital March 3, 1931, of acute Bright's disease. Was baptized by R. C. Evans into the Reorganized Church of Jesus Christ of Latter Day Saints in the Camden Street Church, Toronto. Married William T. Evans January 4, 1911. Mrs. Evans attended the sacrament service the first Sunday of February and bore testimony of her love for the church. Of her it can be truly said, "She died in the faith." She leaves to mourn, her husband and two children, Margaret and Richard C., grandchildren of Mrs. Evans and the late R. C. Evans; her mother, Mrs. Margaret Swainson, of Port Huron, Michigan; two brothers, Thomas, of Sarnia, Ontario, and Earl, of Toronto; two sisters, Mrs.

Margaret Lewis, of Port Huron, Michigan, and Mrs. Sadie Clifton, of Toronto. A short service was held at the home by Elder Edgar Life and Bishop Walter Cullington of the Church of the Christian Brotherhood, and the church service was held in the new Toronto Church. J. L. Prentice, pastor, was in charge; and the sermon was by Bishop A. F. McLean. Interment was in Prospect Cemetery, Toronto.

ARNOLD.—Minnie Arnold was born at Beeton, Ontario, May 17, 1859, and passed away at Toronto, Ontario, January 20, 1931. She united with the church January 10, 1898, at Wallaceburg, Ontario, being baptized by Elder Benjamin St. John, and remained a true member. Her husband and son preceded her in death. Left to mourn are two sisters: Mrs. Lizzie Prentice and Mrs. Martha Howes, of Toronto, and one brother, Thomas Jordan, of Grand Valley, Ontario; other relatives and friends. The funeral was held at the Craig Funeral Parlors in charge of Bishop A. F. McLean, of Toronto. Interment was in Mount Pleasant Cemetery, Toronto.

BLAKLEY.—Esther Lodica, youngest child of Mr. and Mrs. Ernest Blakley, was born March 4, 1925; died March 29, 1931, at the family residence in Bethune, Saskatchewan, after a brief illness. Little "Dica" leaves to mourn, her parents, six brothers, three sisters, aged grandparents, and a host of other relatives and friends. A short service was held at the home in charge of Elder J. R. Neill, district president, assisted by Elder John Tomlinson and the Reverend E. Smith, of Bethune.

CAMERON.—Eunice Cameron was born April 11, 1904. Died March 16, 1931, at Detroit, Michigan. She was baptized a member of the church July 30, 1923, at Lynnwood, Oklahoma, by Elder H. E. Winegar. Leaves to mourn, her mother, one brother, one sister, a host of friends. The body was taken to Hartshorne, Oklahoma, for burial, funeral service being held at the Christian Church there, in charge of Elder C. G. Smallwood. Interment was made in the Elmwood Cemetery, Hartshorne.

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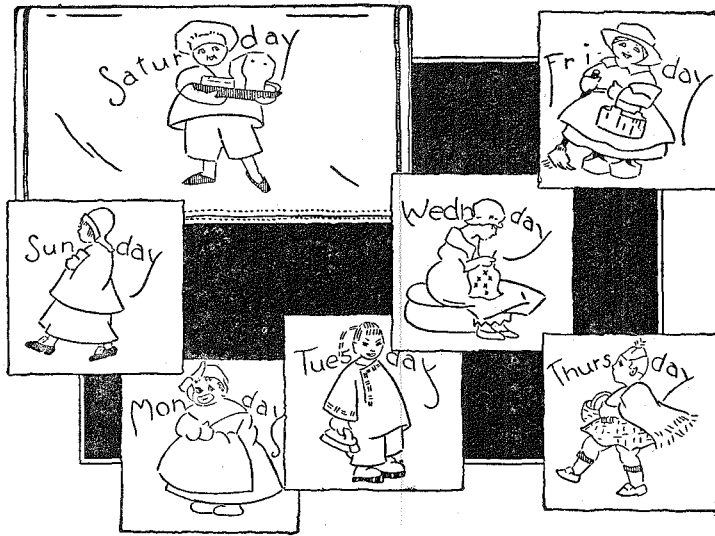
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tobacco. They will be assisted by the prayers of the members.

Pastor W. H. Burwell and all ordained men of the branch helped most willingly during the services.

Brother Dutton is now holding meetings at New Albany.

**DISH TOWEL DESIGNS FOR EVERY DAY IN THE WEEK**



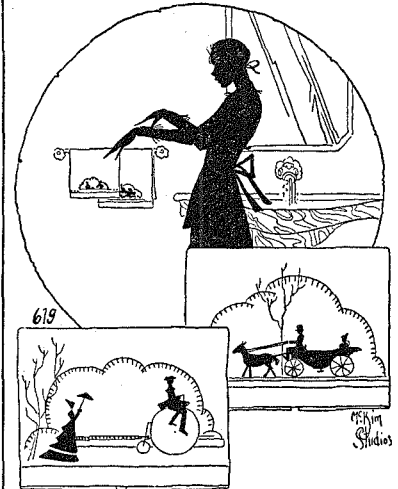
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ience of your own kitchen or as gifts to some bride of this year or ever so many years ago, you are certain to want this Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday set of transfer designs when I tell you all seven cost only 20 cents. Order them by Number 644. Complete Set stamped on excellent toweling is

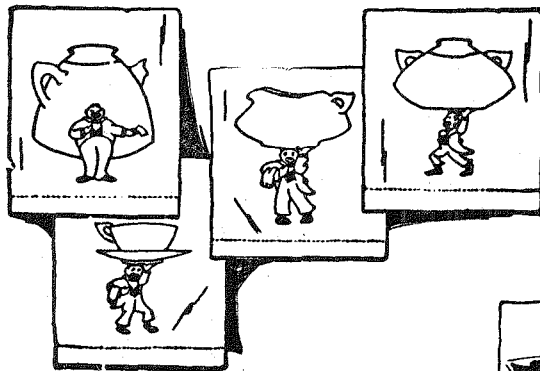
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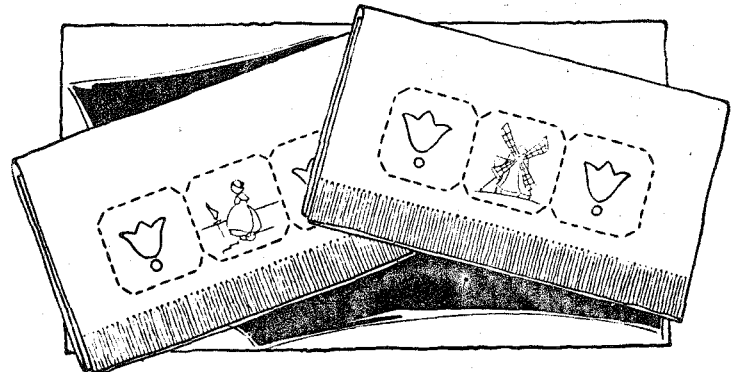
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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS

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Independence, Missouri, April 22, 1931

Number 16

## THE GREAT PROMISE

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts 1: 8-11.

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## THE STORY OF MY LIFE

(Concluding in this issue.)

*Arthur Leverton*

## “LIE NOT ONE TO ANOTHER”

*Evan Fry*

## WORSHIP SUGGESTIONS FOR MAY

### GIRL SCOUTING

*L. B. M.*

## The Great Promise

Our cover text this week contains the great promise which has been the hope of the Christian world. There is the promise of power, and of the Holy Ghost. There is the promise that the witness which those disciples should bear concerning the Savior should go to all the world, and finally, the most important of all, the promise that Jesus would return at some future time in a manner as glorious as his departure.

This is the hope that, through all the centuries since the day of the promise, has led countless numbers of men to embrace the Christian faith and to endure every trial to remain faithful to it.

The expected return of Jesus is not an isolated event. Upon the truth of his promise and the expectation of the reality of its fulfillment depend all the other spiritual hopes that have burned in the hearts of his followers since his time. Jesus is central to every concept and expression of our faith. Without him there is no redemption. Without his return to earth there is no resurrection of that which is immortal in the spirits of his followers.

The great promise, also many of the other utterances of Jesus, have a universal quality. They appeal to all men, and to all times. They belong to us, today, as much as they belonged to his immediate disciples. Only when Jesus was making his last departure from them did his disciples begin to see something of that resplendent glory which was in his personality, and then it was too late for them to receive the fullest benefit of association with him. In many ways we are like them: we do not appreciate the privileges we enjoy until they are about to be taken from us.

## Letters of Encouragement

Eli Bronson, pastor in Los Angeles, writes:

"I want you to know that I am anxious to do what I can to carry on faithfully during the stress of the present readjustments that are being made. I heartily favor the plan of retrenchment by which the work of the church may be placed on a cash basis. What small sacrifice I can make to assist in providing for and carrying out this plan, will be done gratefully. My good wife joins me in gratitude for an opportunity to assist in some small way in carrying out such a worthy program."

B. M. Anderson, president of the Lincoln, Nebraska, Branch, writes of the action of the priesthood in his city:

"At a meeting of the priesthood of the Lincoln Branch held on yesterday afternoon, and attended

by all but three members (who were unable to be present), the following resolution was unanimously adopted:

*"Resolved, That we express to President Frederick M. Smith our devoted loyalty to the church, and our sincere desire to serve it in every way possible to us; and further, that we heartily approve the present program of retrenchment in expense and definite plans for building up a financial reserve in the general treasury.*

*"We firmly believe that with a spirit of affirmative faith and confidence on the part of the entire membership, expressed in cheerful and willing cooperation in this program, the church will successfully pass through the present trial, and its future will be the brighter because of the clouds and disappointment now experienced."*

Jay L. Fryer of Monetville, Ontario, gives the following wise suggestions:

"The policy of retrenchment which you have so wisely advocated and which also has met with the approval of the Joint Council, is a gesture which we believe will be well received by all well-informed members of the church.

"Surely something can be done to quicken the interest of the local men, to the seriousness of their responsibility, in the many places where they are at present passive. It may be just possible that such a crisis as this is needed to bring out the best that is in us.

"We wish to pledge ourselves anew, in loyalty and obedience to the call of our leaders, inasmuch as our limited talent and means allow."

Here is a true spirit of devotion exhibited by one of the released men. He is one of the fine group of young men who have been serving the church splendidly in recent years. The letter is from T. M. Carr:

"It is needless for me to write that I am sorry that this [his release] has happened, that I have been very happy in my work for the last nine years, or that I shall miss the privilege of working in harmony with the rest of the general ministry. I may say that I am willing to be released, but not glad of it. I am willing to do all in my power to assist in the work of the church and wherever I may be located hope to give my help to the efforts of the church."

William Osler, president of the Southern Michigan and Northern Indiana District, writes from Hammond, Indiana:

"There was a fine spirit of devotion and loyalty to the church. By unanimous vote the priesthood adopted the following resolution, which will also be

taken to the branch at a special business meeting. The resolution reads: *Resolved*, That we, the members of the priesthood of the Hammond Branch, recommend to the branch that each wage earner according to his ability to give, should give one tenth of his income to the general church as a sacrifice during the period of April-May-June.

"This sacrifice offering is over and above the usual tithing and the contributions to the local church."

One sister writes in a private letter:

"Perhaps you will be happy to know that Apostle Williams . . . told me that you 'showed great consideration for his men.' If all members of the Twelve will go out with a message such as he gave us Sunday evening, hope and cheer and inspiration will displace sorrow and fear. He did not mince matters, but rather took us into his confidence. A more thoughtful people never left a service than on this occasion. As usual while here, he worked so steadily night and day, that his strength was at a low ebb. Such trips are profitable both spiritually and financially."

Here is a paragraph taken from a letter by Ward Hougas, president of Far West Stake:

"Fifty members of the priesthood of Far West Stake stood and solemnly pledged themselves to the aggressive support of the church program at a special meeting held in Saint Joseph last night. This group included most of the pastors of the stake, together with the more active priesthood workers."

### Exchange Ideas

It has been suggested that our readers would appreciate an opportunity to exchange ideas and quotations to be used for church work, texts, talks, activities, and sermons. Our ministers and workers have encountered in their experience many fine things that would be worth passing along and that would help others.

The *Herald* Editors are glad to cooperate in an endeavor of this kind, and will print useful ideas and apt quotations, giving credit to those who have sent them. It will be possible to do this except where copyright conditions interfere.

Let those who have inspiring quotations, ideas for conducting the work of the church, or brief notes on talks and stories, send them in. They may be a great help to other workers in the field.

L. L.

### The New Saints' Hymnal

Shipments are being made at the rate of 200 books per day. All orders should be filled within the next 15 days. It is hoped that no unforeseen circumstance will interfere with this plan. Orders will be shipped according to date received, those who ordered earliest being the first served.

The Herald Publishing House has gone to great expense to make the new Hymnal a work of practical and enduring worth. In these times of depression it may be considered an achievement that the plates, supplies, and production have been paid for as the work has progressed and that no debt has been incurred. For this the Business Management is to be congratulated.

Our congregations have long awaited the new books, withholding orders and refraining from buying other works. Now all may soon be supplied, and a large sale is expected. Orders will continue to be filled as received. The management requests that checks accompany all orders.

L. L.

### Responsibility for Life

Highway engineers smooth out the roads and make the shoulders broad in order to increase public safety; motor car manufacturers have increased the effectiveness of brakes along with the increased power of the motors. But as fast as the safety devices are improved, a certain class of drivers become more reckless, and the perils of being on streets and highways are worse than ever. The list of accidental deaths continues to grow.

Very seldom are accidents and deaths due to imperfections of the road or to faulty construction of the cars. Almost always the cause of the trouble exists somewhere in the vacuum between the ears of the person behind the wheel. Engineers can not reach and remedy the faults of character and intelligence that exist in the individual.

To save the little children whose lives are snuffed out and the older people who are maimed and crippled, something should be done to increase the responsibility of drivers. All States should require the driver's license, to be obtained after passing strict tests. They should revoke the licenses of those who prove their unfitness to drive by causing accidents, and they should make swift and severe the punishment for drunken driving.

After all, human life is a sacred thing. It is the duty of the state to protect the great majorities of inoffensive citizens against the dangerous minority that makes the public ways unsafe. Driving can be made safe when drivers are put under control.



## A Beautiful Mother's Day Picture

*Get Ready for Mother's Day, May 10*

In selecting pictures for use with Church School Worship Services, those in charge chose one especially for Mother's Day observance. "*Ruth and Naomi*" beautifully portrays the tenderness of mother love and its return by one who has learned the gentle art of companionship.

This is one of a set of six beautiful art prints, 20x30 inches in size, done in rich color, vividly portraying *Bible* scenes.

These are mailed, postpaid, at 50 cents each. The entire set of six, postpaid, \$2.50.

The Herald Publishing House, Independence, Missouri.

## Jackson County Tuberculosis Association

AIDS NATIONAL FIGHT TO PREVENT THE WHITE  
PLAGUE IN CHILDREN AND YOUNG PEOPLE

Announcement is made by Mr. Kenneth V. Bostian, president of the Jackson County Tuberculosis Association, that a campaign is in progress, specifically directed to the *early diagnosis* of tuberculosis among youths. The campaign continues throughout this month of April. It will be accompanied by posters and distributing of pamphlets and literature in schools and public meeting places. The Jackson County Association wishes to center public attention on the protection of youth from tuberculosis.

It is authoritatively stated that this disease still kills more persons 15 to 25 years of age than any other disease. Parents of boys and girls of high school age are especially requested to give thoughtful attention to the information disseminated during this campaign. A special pamphlet, "*Tuberculosis and the 'Teen Age*," describing just how the disease develops during adolescence, and how it can be prevented, is to be given wide distribution among all who have charge of boys and girls. The slogan of the campaign is, "*Tuberculosis, the Foe of Youth*," and the symbol of the campaign appearing on posters and literature contains the figures of David and Goliath. This symbol was selected, states Mr. Bostian, because it is during youth (typified by David) when danger is so often scorned, that Tuberculosis (the Giant) is most likely to strike. The place for David to strike Goliath the Giant is at the point of Intelligence, using as a weapon the stone of Knowledge.

JACKSON COUNTY TUBERCULOSIS ASSOCIATION,  
KENNETH V. BOSTIAN, *President*.

# OFFICIAL

## Notice of Appointment

The matter of appointment of Bishop J. A. Becker was by the Joint Council referred to the Presidency and Presiding Bishopric. Notice is hereby given of Brother Becker's appointment as a traveling bishop to work under the direction of the Presidency and Bishopric. In addition to this, Brother Becker will for the present give what attention may be required of him in the real estate department in connection with the Presiding Bishopric, in carrying into effect the objective of the move approved by the council referred to, namely, that the holdings of the church not needed in her operations or development are to be liquidated or digested as rapidly and consistently as possible.

We commend Brother Becker to the Saints as a traveling representative of the financial department.

THE FIRST PRESIDENCY,

*By Frederick M. Smith.*

THE PRESIDING BISHOPRIC,

*By L. F. P. Curry.*

INDEPENDENCE, MISSOURI, April 20, 1931.

## Tell Us, Mary Magdalene

(In an early church hymn, Dic Nobis, Mary Magdalene is asked what she had seen on her way to the tomb of Jesus on Easter morning. The reply comes that Mary has seen "the glory of the Re-arisen that dies and is reborn with every year.")

"Mary, what hast thou seen upon thy way?"

"I saw a bird that sang upon a thorn;

I saw a butterfly arise new-born;

I saw a flower that smiled to greet the day;

I saw the rising sun's first gold-tipped ray

Pierce through a cloud that straightway ceased to  
mourn;

I saw a doubter change his look of scorn

To one of rapture as he knelt to pray.

"Yes, I who brought my loving offering

Of oil and spice and green to deck a tomb

With weeping and in sorrow for my King,

Found shroud and vestments there, but not  
death's gloom;

Angels bear witness to my wondrous story—

I saw the Re-arisen's shining glory."

—*Rachel Currey Day, in the New York Times,*  
*April 5, 1931.*

## THE REVIEWER'S PAGE

### A New Kind of Governor

A governor who really believes in curbing extravagance, eliminating waste, and reducing the heavy cost of the upkeep of government, and who makes his actions conform to his words, is found in the person of Benjamin M. Miller, of Alabama.

Of course such a governor, opposed to graft and "log rolling," comes into conflict with the professional politicians, whose incomes depend on favors and jobs from the man they have helped elect to office. The cooperation which exists between such party politicians and the incumbent officers makes a strong political machine, but it is inimical to good and economical government. Governor Miller is showing himself to be independent of the political machine, and is appealing for his support directly to the people, who, he hopes, will appreciate his effort to give an honest administration. He hopes to be able to overcome that sinister control and secret "wire-pulling" by which party interests are able to defeat an executive who would prefer to remain independent.

While the type of official that Governor Miller represents is not exactly new, it is at least rare enough to attract nation-wide attention. Perhaps Governor Miller, succeeding with an honest and fearless diplomacy, may be able to provide a warning and an example to others which will again produce conditions that will replace politicians with statesmen, and make politics an honorable profession.

### "How Will It Be with Kingdoms and with Kings?"

Alphonso, king of Spain, has recently gone to France for the simple reason that Spain was no longer safe for him. He says that he has not abdicated and—now that he is at a safe distance from the enemies who upset his reign—that he is still king, and that he will return to his country provided the people vote right in the next election.

In the year 1899 Edwin Markham wrote, in his famous poem, "*The Man with a Hoe*," the following prophetic stanza:

O masters, lords, and rulers in all lands,  
How will the future reckon with this Man?  
How answer his brute question in that hour  
When whirlwinds of rebellion shake all shores?  
How will it be with kingdoms and with kings—  
With those who shaped him to the thing he is—  
When this dumb Terror shall rise to judge the world,  
After the silence of the centuries?

The prediction of rebellion has found one more fulfillment in the troubles through which Spain has gone in recent years, and which have culminated in the downfall of the monarchy.

Alphonso was not a bad king, as kings go. There were many things in his favor. It was said that he was a good sport, that he was a brave man, and that he was popular among the people. It is reported also that among his mistakes one was very unfortunate. He would not yield to the demand for popular and democratic changes in government, but he was unable to prevent his country from falling under the control of a dictatorship which proved to be very oppressive and offensive to a liberty-loving and restless people.

While the people did not seem to entertain any acute dislike for Alphonso personally, they did not like his being king, nor the conditions of government that went with a kingdom.

As one contemplates the perilous road that Spain has just entered upon, leading, it is hoped, to a stable republican government, one thinks of the road that Germany has had to travel. It is to be hoped that some strong man may arise in Spain, as Hindenburg arose in Germany—one who had been of the mightiest of the old monarchy, who would lend his strength and his services to the support of the young republic.

Spain will have to steer a difficult course between the rocky dangers of all sorts of extremes. There are the communists, who turn Spain into another Russia; and there are always the die-hard royalists, who could be contented with nothing but a return of the monarchy to absolute power. These extremists would ruin the country in an effort to gain their ends. Between them the moderates must try to strike a balance that will permit the development of a government which will bring order and justice out of confusion.

The world is moving toward social control. The child is free, not when he may escape school and go fishing, but when to school he must go. The man is free, not when he may accept a large wage, but when he is guaranteed by law a living wage. In the machine complex prohibitions simply serve to set free more liberty. Man is not made free by being permitted to drink himself to death and his family to starvation, but when access to liquor is forbidden him.—*John Herman Randall, jr., in Federal Council Bulletin.*

## "Lie Not One to Another"

By Evan A. Fry

Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him.—*Colossians 3: 9, 10.*

Perhaps you think that lying is about the last subject in the world that needs to be brought to the attention of the modern Christian, but some rather disappointing experiences of the last few weeks or months have brought me to the conclusion that lying is one of the most common sins with which we have to deal today. I don't mean by that that all good people make a practice of telling lies out of sheer malice and with willful intent to deceive. Yet most of us might be surprised at the times when we lie in a mild form by failing to keep our promises.

How good is your promise? If you say you will do a thing, do you move heaven and earth to maintain the integrity of your word, or do you make the promise in the first place with the mental reservation that you will carry out the promise if nothing gets in your way to prevent your doing so conveniently? Here again I don't mean the solemn promises duly made and attested before a notary, with seals and signatures and all that trumpery of the legal profession. I mean the little everyday insignificant promises.

Let me illustrate by preaching to myself for a moment. I have in my desk drawer at home somewhere in the neighborhood of a dozen letters which I promised faithfully to answer weeks or months ago. How many of you have the same situation in your home? I have a positive mania for saying that I'll do something or other, but just as sure as the job is slightly distasteful to me I'll keep on putting it off and putting it off until I discover that it is too late to do as I promised, and my word again has gone for naught. I will admit that I usually keep my promises in one respect—that is, when I say I will be at a certain place at a certain time, I'm going to be there at exactly that time or before. Perhaps my radio experience has been good training in this regard. But how many people of your acquaintance can be depended upon to keep their word as to the time they will appear at a certain place? All too often, church is advertised to start at a certain time, but the promise of that advertisement is broken, and the audience sits impatiently waiting for something to happen. On the other hand, the audience often comes straggling in so late that the pastor has every excuse for starting half an hour after the advertised time. The theaters advertise

that the curtain will rise at 8:15, but it seldom goes up before 8:30. Your friends come around to borrow a dollar or two until pay day and promise to pay you again on a certain date, but promptly forget all about it. Husband and wife promise to love, honor, and obey "until death do us part," and then separate inside of a very short year for trivial reasons. Time and again we "turn over a new leaf" and promise God and ourselves that we will not indulge in certain things we know to be wrong, but at the first good opportunity our promise is broken. About fourteen years ago I borrowed a book with the promise that I would return it as soon as I had read it. The book is still on my bookshelves, and I don't know where the owner is, so I can't return it to him. How many borrowed books have you in your home?

I hate to be a cynic or a pessimist, but it almost seems to me sometimes that nobody's word is any good any more. I still believe that in the long run people are honest—that they will pay their charge accounts and their notes at the bank—but in spite of this inherent honesty there seems to be a very real slump in honesty about the little and relatively unimportant things of life. There are so many people who will promise things just to keep from the disagreeable necessity of denying them to you, that the occasional person whose word is really as good as his bond in the trivial things as well as in the more important things is a jewel to be long sought after and lovingly remembered.

Perhaps you think it is a very trivial thing to forget to write a letter or buy a spool of thread for your wife, or to be late for an engagement when you promised to be on time, or to neglect to return borrowed money or a borrowed book. These things perhaps are trivial, but life is made up of little things, and the man who is capable of looking after the little things of life and remaining faithful in the discharge of trivial duties is the man who will also be faithful in larger duties. A man's response to any given situation is governed by the habits of response he has formed when confronted with such situations in the past. The man who has been careless about the sacredness of his spoken promise is paving the way for larger and more serious dishonesty when a situation of really momentous portent is presented to him. His conscience, calloused by the repeated glossing over of past minor offenses, will never feel the rub of the major offense when it comes.

Will you all resolve with me to be honest during

the days and weeks and years to come? When we say we will do a thing, let us steadfastly resolve, as we promise, that our word shall not return to us empty, but that it shall return with the full and ripened fruitage of complete fulfillment.

## The Philosophy of Jesus in a Modern World

### PART TWO

By C. E. Wight

In a previous article we closed our message with a series of questions—questions raised by Charles Hall Perry in a recent issue of *Scribner's* magazine:

"Did God speak once and then become dumb? Are there no new revelations, that we must test our faith by what men thought two thousand years ago? Has God finished inspiration, told all of infinite truth?"

Almost one hundred years ago, there came to this vicinity a small group of men who would have given a clear and negative answer to the questions asked. These men believed that God was ready to speak to man if only man would listen to the divine message.

With this as the keynote of their philosophy, they came to a new land in response as they believed to the direction of God to establish a home where they might live anew the beautiful teachings which our Master had given to his disciples two thousand years ago.

On the shores of what is now Troost Lake, just a stone's throw from the church from which this broadcast is now coming, they established a school. This was the first school to be built within the territory later to be known as Kansas City.

To these men, the school was a symbol of progress. It was in harmony with their theory that as God speaks to men today, it is with the intent that they shall grow into the fullness of the stature of the Christ. Education implies self-development. The revelation of God is as the grain of wheat which wraps within its tiny body a spark of life. That spark of life can be revealed only through the interaction of the forces which are designed to cause it to break forth into a greater fullness of life.

When God reveals himself to humanity, he does so only in part. It then becomes the great adventure of man to complete the revelation through the use of the natural processes which have been intrusted to him.

As Jesus came among us to more clearly picture the divine in human form, it is to be expected that as he was a revelation of God in the flesh, he would

manifest the attitude of God in the presentation of his philosophy to men. It is not surprising, then, that we find gems of truth contained within a single sentence.

Often the significance of this truth is as completely covered as is the germ of life covered by the body of the grain of wheat. But as the farmer watches the tiny green blade break the bonds of its physical habitation and grow until a rich fruitage is realized, his heart thrills with joy and pride. He is watching again the cycle of life, with each new grain containing the same possibility of an infinite continuance of the principle of growth and development. So as God watches the germ of truth often covered by the physical limitation of words, break away from this limitation and in its reaction bring about the expansion of a human soul, there must come to him the same thrill of joy and of pride.

But it is not always given to the farmer to see immediately the realization of his hopes, nor is God always permitted to find joy in the development of his children. Heaven is not reached by a single bound, nor is the way an easy one.

Apparently, men have always been afraid to face the truth. God knew this when he sent Jesus into the world as the way, the life, and the truth. He knew that Jesus would be rejected of men, a man of sorrows and acquainted with grief. Jesus himself knew it, for he said, "But I, if I be lifted up from the earth, will draw all men unto me." He realized that his own suffering and martyrdom would form a dark background for the picture of life, against which the beauty of his teachings would stand in clearest relief.

But in spite of this knowledge, God was willing to send his only begotten Son, and the Son was willing to give his life, if only through the great sacrifice men might come to see the glory of life as it should be lived. The attempt of the divine spark of life to break through the material body of tradition, formula, ceremonial, and ecclesiasticism which the centuries have developed, has been a pitiful one.

No sooner had man accepted the sayings of the Master as being the embodiment of truth than they attempted to bind all men to a rigid interpretation of that truth in accordance with a carefully worked-out formula. By this very process was the value of the message destroyed. How quickly does a beautiful and living doctrine degenerate into a dogma!

We stand today, twenty centuries removed from a gift to the world which was in itself the greatest revelation that ever came to man. With the experiences of twenty centuries, we can weigh the philosophies of this man to see whether or not they are calculated to meet the needs of our present age.

In spite of all the errors of these twenty centuries, in the face of false interpretations, despite our forming of new traditions and losing of the message in a variety of heartless creeds, we are compelled to recognize today the virility of this ancient philosophy and to admit that its acceptance is required for the formation of a civilization that is to endure.

On last Sunday evening, we attempted to trace the vicissitudes through which the philosophy of Jesus passed from the days of his flesh down to the present time. Let us now briefly contrast the attitude of the religious world at the beginning of the nineteenth century with the challenge which came with the declaration that God had again spoken to man.

It had become a settled belief in the Christian world that the canon of Scripture was closed and that God would never again speak directly to men. In the face of this generally accepted belief came the declaration, "Now, behold, a marvelous work is about to come forth among the children of men." As the very heart of this marvelous work was to be recognized the substitution of the prophetic voice for that of the priest.

The creedal philosophy of that day declared that no longer were the simple but beautiful ceremonials approved by the Master of any importance. The new philosophy asserted that these beautiful sacraments were vital to the beginning of a new life.

Robert Ingersoll declared that God never knew of the existence of the American Indian until Columbus discovered America. Adherents of the creedal philosophy could give us no answer. The new philosophy made bold to declare that God did know of the existence of the Indian. And in evidence they presented a book which purported to be a revelation of the dealings of God with the ancestors of the Indian races.

The creedal philosophy of that day declared God's interest in the *future* salvation of the soul of man. The new philosophy challenged this narrow purpose of God and said that God is interested in men *today*. That he intends that men shall work out the problems of a harmonious relationship under the stress and burden of modern industrial life and that the increment from this labor, both in spiritual and temporal increase, shall be dedicated to the glory of God.

This new approach to religion did not rob the past of its glorious tradition, nor did it take from the future the hope of eternal life. On the other hand, it reemphasized the teachings of the *Bible*, particularly the teachings of the Master, and pointed out that these teachings should be more and more applied to the problems of the present day. It ideal-

ized the future by its emphasis upon the final triumph of Christ in the great millennial reign. It revealed God as saying, "This is my work and my glory, to bring to pass the immortality and eternal life of man."

With this new interpretation of an old philosophy, there came a reemphasis upon the personality of man. The traditional theory that man could not escape from certain predestined and foreordained consequences was placed in the discard, and for it there was substituted the divine idea that every man is to be rewarded according to his works.

Full emphasis was placed upon the wonderful work of grace on the part of our Master, but the world was warned that no work of grace could act as a substitute for the endeavor of man in his own behalf.

The attitude and belief of men that God no longer would speak to humanity, had developed a feeling that God was afar off. The reemphasis upon the present-day interest and revelation of God to his children brought with it a feeling of the nearness of God. Prayer became more filled with meaning, for one was talking to a God who would hear and answer in accordance with the needs of the supplicant. No longer was there the feeling as though one were talking to the distant planet, but rather as though one were conversing with an intimate friend.

We come to you now with this present-day interpretation of a friendly God. A God who is interested in even the trivial affairs of men. A God who is willing to listen to the cries of his children when in distress, who asks that we shall share with him the joys of our success.

It is the universal cry of the human heart that there shall come into our lives that transforming influence which changed the fishermen of Galilee into apostles with a message of power. It is this cry for the present, intimate relationship of the Master of men that prompts us to join with the poet in these words:

We would see Jesus! We would look upon  
The light in that divinely human face,  
Where lofty majesty and tender grace  
In blended beauty shone.

We would see Jesus, and would hear again  
The voice that charmed the thousands by the sea,  
Spoke peace to sinners, set the captives free,  
And eased the sufferer's pain.

We would see Jesus, yet not him alone—  
But see ourselves as in a Maker's plan;  
And in the beauty of the Son of Man  
See man upon his throne.

We would see Jesus, and let him impart  
The truth he came among us to reveal,  
Till in the gracious message we should feel  
The beating of God's heart.

My dear friends, we may see Jesus—perhaps not in the flesh as his disciples saw him, but just as surely. For the work which he was unable to complete because he was rejected in the house of his friends, he has passed on to you and to me for completion. As we enter into that task, we shall feel his presence and see the evidences of his power. We shall hear him say to us, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Christ has no hands but our hands  
To do his work today;  
He has no feet but our feet  
To lead men in his way;  
He has no tongue but our tongues  
To tell men how he died;  
He has no help but our help  
To bring them to his side.

We are the only *Bible*  
The careless world will read;  
We are the sinner's gospel,  
We are the scoffer's creed;  
We are the Lord's last message  
Given in deed and word—  
What if the line is crooked?  
What if the type is blurred?

What if our hands are busy  
With other work than his?  
What if our feet are walking  
Where sin's allurements is?  
What if our tongues are speaking  
Of things his lips would spurn?  
How can we hope to help him  
Unless from him we learn?

Indeed, from him must we learn. And with his Spirit must we teach, that others through us may learn. Through this process alone can the message of our Master be made to meet the needs of our modern age.

*(This is the second of a series of seven articles by the author. The others will follow in succeeding issues.)*

The fact remains that man must have some relation to the uncharted, the mysterious tracts of life which surround him on every side. For my own part I am content to say that his method must be to a large extent the method of what Saint Paul calls faith; that is, some attitude not of the conscious intellect, but of the whole being, using all its powers of sensitiveness, all its feeblest and most inarticulate tentacles and feelers, in an effort to touch what can not be grasped by the definite senses or analyzed by the conscious intellect. What we gain thus is an insecure but a precious possession. We gain no dogma; but we gain much more. We gain something hard to define which lies at the heart of not only religion but of art and poetry, and all the higher strivings of the human heart.—*Gilbert Murray, in Five Stages of Greek Religion.*

## The Story of My Life

By Arthur Leverton

### IX.—CONCLUSION

(Continued from the *Herald* of April 15, page 348.)

The Lord has blessed me since I embraced the gospel, for which I thank him. I was only a poor boy, with a very limited education when I joined the Latter Day Saints Church. I was ordained an elder, then a seventy, a high priest, and a patriarch. I was ordained a patriarch in 1910 at the General Conference in Independence. I was superannuated in 1928 and received a rose of honor from the head of the church for my devotion and integrity in the work of the Lord. I appreciate the rose of honor very much, sometimes questioning my right to have such an honor bestowed upon me. I also received a gold pin from the hands of the President of the church bearing on the same subject, and to exhibit my love for the church and my brothers and sisters. I wish when the weary wheel of life shall cease to roll to wear that rose of honor on the lapel of my coat in honor to the church and the gospel of Christ whom I love.

God also according to promise blessed me with favor in the eyes of the people, so that I have been elected to fill the following public positions, viz: township auditor, two years; township councilor, three years; reeve of the township, six years; county councilor, four years, under the new act; and warden of the County of Kent in the year 1899, this being the highest position the county could give me. I also held the position of secretary-treasurer of S. S. No. 5 of the Township of Zone from 1877 to 1905. I have been blessed with five children, two girls and three boys. The Lord has also increased my property. I had only fifty acres with little improvement when I joined the church. Now we have over four hundred acres, with fairly good improvements.

Most pictures have one dark side, and so it is in my case. The wise man Solomon said, "In the day of adversity consider." This I have tried to do. In 1890 I buried my father-in-law; in 1903 my mother-in-law died; in 1904, July 7, my wife was taken from me, a good, noble-hearted woman. I have seen very little in this world to charm me since my dear wife has been taken away, but the Lord helped me to say from my heart, "Thy will be done." In 1906, March 16, my mother, who lived with us, departed from this life. My father also made his home with us, and on March 24, 1906, just eight days after my mother's death, my father died. I will here say before I conclude that at times I have had too much on my hands to attend to—church



work, work in public positions, and my own business.

I sometimes think of the wonderful change that has taken place. Some of our missionaries now think it hard if they have to walk two or three miles to make their appointment, having no one to take them.

I feel that I should be very unjust and ungrateful if I did not add the following, relating to the assistance and help I received from others in the work of my life. As stated before, my wife and I joined the church in 1871 and 1872. She was just as devoted to the church as I, willing to do anything in her power. For instance, in the years 1874 and 1875, when I was on a mission for nearly three months, my wife took care of our three little children, did all the chores on the farm, feeding cattle, horses, sheep, hogs, etc., to release me so that I might fill that mission. Other times she did the same things but for a shorter time. I would say to her, "Mary, the work is too much for you." She said, "Our circumstances will not permit our hiring help, even if we could get some one; so, Art, we have to do the best we can, and if you can be the means of bringing one into the church, we will be well repaid for our labor." Above all things we loved the church and each other, but the parting of the ways came. On the 7th day of July, 1904, she was taken from me by death.

My eldest daughter, Lizzie, never entered into the bonds of matrimony. Nevertheless, she has proved herself to be a mother in Israel indeed, as the following statements will show: She nursed her Grandmother Porter through her sickness until death, which occurred in December, 1903. She then nursed her mother and took care of the home until the 7th of July, 1904, this being the date her mother passed from this stage of action. She then took care of the home and family until my eldest son's wife died, and my youngest son was married. She then went to take care of the home of her brother until his second marriage. My second son's wife died, thus giving her another position, taking care of his home and family until his second marriage, and since that time she has been keeping house and taking care of father. We are now sharing our luck together. Through her kindness and faithfulness, she has helped to liberate my hands for church work.

I was married to my second wife on the 24th of November, 1910. I baptized her in Canada in 1888. She was a woman very much devoted to church work; not physically strong, but willing to do all she could for the advancement of the work. Yet she was not able to do on account of her physical strength. According to a promise, I had made ar-

rangements with different branches to visit them and attend to the patriarchal work necessary to be done. My wife made up her mind she would accompany me on that trip. She felt elated with the thought of the trip before us. When the time came, we proceeded on our journey and first visited the Windsor Branch. After completing our work there, we proceeded to the Detroit Branch on Monday. Tuesday morning my wife said she did not feel well. I told her to remain in bed, which she did. We called a doctor, who pronounced it pneumonia. She continued to grow worse, and the following Sunday, November 27, 1924, just five days from the time she was taken sick, she died. This brought a sudden change to the work I was engaged in. After the funeral and things were settled, I returned to Canada, after being a resident in Michigan for fourteen years.

I was blessed in my work in Michigan and made many dear friends, which gives me joy in reviewing our past associations together.

Again I humbly pray and thank God for his kindness, love, and mercy, and further pray that this little work may prove a blessing to some.

In conclusion, I wish to certify that the statements and testimonies that are given in this sketch of my life are true. I have avoided any exaggerations whatsoever, so that the plain and simple facts will appear to the reader as they occurred, to the best of my memory. I therefore dedicate this little book with its contents, and pray to God that it may bring some comfort to the Saints, strengthening and encouraging them in their service to God, and that it also may be interesting and convincing to those of the world who may be privileged to read it, as this is my only aim and desire.

ARTHUR LEVERTON.

*(The writing of this biography was begun May 21, and was completed May 28, 1930, being dictated by the author and taken by Nellie Andrew and Illa Brown.)*

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Character is the greatest thing in the world; and the acid test of character is how you spend your time and money. By the way you spend yourself you betray your estimate of life's values.—*M. E. Kern.*

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We make our sacrifices to God, not ever by slaying or mutilating our bodies, but by filling them with a new life and consecrating them to a new service.—*Lyman Abbott.*

# CHURCH WORK AND SERVICES

## Worship Suggestions for May

The following is offered as material from which suitable local worship programs may be builded. Pastors and others in charge should study the art of leading worship effectively. Do not plan too much. The service should be brief, but carefully planned and carried out reverently and earnestly. It should be a real worship experience. It should help prepare for participation in other services of the day.

The picture, "*Ruth and Naomi*," should be mounted and kept on display for the month. See "*Use of Pictures*" in another column.

Theme for May: "Love."

Picture for May: "*Ruth and Naomi*."

MAY 3

Theme: "*The Love of Nature*"

1. Prelude: Quiet Instrumental Music.
2. Call to Worship:
 

"Open wide the windows of our spirits,  
And fill us full of light;  
Open wide the door of our hearts  
That we may receive and  
Entertain thee with all our powers,  
Of adoration and love."
3. Response (sung softly):
 

"Holy, holy, holy, Lord God of Hosts,  
Heaven and earth are full of thee,  
Heaven and earth are praising thee,  
O Lord, most high. Amen."
4. Prayer: Of thanks for the beauties of nature. May we see God manifest in nature all about us and worship him.
5. Hymn: "*Sing of His Mighty Love*," Praises, 110.
6. Scripture Reading: Psalm 19.
7. Choir or solo: "*This Is My Father's World*," *New Hymnal for American Youth*, 39; or solo, "*God Who Touchest Earth with Beauty*," *Singing Pathways*, 20.
8. Theme Talk: "*The Beauties of Nature*":
 

The gladness of the morning, the freedom of the wind, the music of the rain, the joy of the sunshine, the deep calm of the night, the trees and flowers, and clouds and skies, are constant reminders of God's power and love. Nature offers a challenge, that we too make our lives beautiful.

"God who touchest earth with beauty,  
Make me lovely, too.  
With thy spirit recreate me,  
Make my heart anew.  
Like thy springs of living waters,  
Make me crystal pure,  
Like thy rocks of towering grandeur,  
Make me strong and sure.

"Like thy dancing waves in sunlight,  
Make me glad and free,  
Like the straightness of the pine trees,  
Let me upright be.

Like the arching of the heavens,  
Lift my thoughts above,  
Turn my dreams to nobler action,  
Ministers of love."

—Selected.

9. Story: "*The Trees*," *Story Worship Programs for the Church School*, 127, Stowell.
11. Sentence Prayers.
12. Offering: Quiet Music.
13. Concluding Thought (by the leader):
 

"Oh, brotherman, if you have eyes at all,  
Look at a branch, a bird, a child, a rose,  
Or anything God made that grows,  
Nor let the smallest vision of it slip,  
Till you can read as on Bellshazzer's wall,  
The glory of eternal partnership!
14. Hymn: "*Sowing*," Praises, 182.
15. Prayer.

—Selected

MAY 10, MOTHER'S DAY

Theme: "*Motherhood Is Eternal*"

1. Prelude: "*Home, Sweet Home*."
2. Call to Worship:
 

"Thus saith Jehovah, Behold I will extend peace to her like a river, and the glory of the nation like an overflowing stream."
3. Response: "As one whom his mother comforted, so I will comfort you."
4. Hymn: "*Look for the Beautiful*," Praises, 147.
5. Prayer: "School standing offers a silent prayer, a tribute to motherhood, followed by a brief prayer of thanksgiving for motherhood.
6. Theme Talk: "*What Every Mother Knows*," from an editorial from the *Rochester Times Union*:
 

No riches, but a legacy of love was bequeathed by a mother, to her children, in a will recently filed in New York.

"Love one another," read the letter accompanying the legal document. "Hold fast to that whether you understand one another or not, and remember, nothing really matters except being kind to one another and to all the world as far as you can reach."

What every mother knows is the supremacy of love, It makes the home, and in the real home is found the seed of strength for the State and Nation. "Love one another whether you understand one another or not," is a philosophy which has behind it divine authority and reaches far beyond the borders of the family and the home.

"The Mother" (by Margaret Sangster):

"The mother stands in the foreground as the guardian angel of the home. She is the dominant figure in home life. Her personality, her pervading presence, constitute a force for good, not to be set down in cold type or weighed in earthly balances. When one mentions motherhood, one spells that which is divine, that which, beginning with sacrifice, ends with coronation."
7. Picture Talk: "*Ruth and Naomi*" (see note).
8. Choir: "*O Blessed Day of Motherhood*," *New Hymnal for American Youth*, 318.
9. Scripture Reading: Proverbs 31: 10-12, 27, 31.
10. Reading: "*Mother*," by Walt Filkin, in the *Kansas City Star*:

"In every land in every clime  
There is a word almost sublime,  
With every creed and sect and race,  
This word adorns an upper place,  
In every heart throughout all lands  
This word supreme respect commands.  
In every tongue there is no other  
Which means to all as much as 'Mother.'

"It typifies unselfishness;  
It signifies a home to bless;  
Embodiment of all that's good;  
Is known in every neighborhood,  
Is loved as only good can love,  
Is always highly spoken of,  
And tenderly as is none other,  
That heartening word all know as 'Mother.'

"No other word in any tongue  
Will ever have its praises sung  
As this which touches heartstrings all;  
The world will always hear its call,  
And lift its voice in love and praise  
Throughout Time's swiftly flying days.  
Through all eternity no other  
Can tender thrills bestow like 'Mother.'"

Or the story, "For Mother," *Stories for Special Days in the Church School*, 90, by Margaret Eggleston.

11. Hymn: "Faith of Our Mothers," sung to the tune of "Faith of Our Fathers"; words may be found on page 144 of *Worship for Youth*, by Gussie Brown Stacy. Or, use "Love Divine," *Praises*, 143.
12. Sentence Prayer.
13. Hymn: "Hear Our Prayer, O Lord," *New Hymnal for American Youth*, 342. Solo.
14. Offering: Quiet Music, on organ or piano.
15. Hymn: "Have a Heart of Kindness," *Praises*, 118.
16. Prayer Poem (by the leader):

"Lord Jesus, thou hast known,  
A mother's love and tender care,  
And thou wilt hear while for my own mother most dear,  
I make this sabbath prayer.  
Protect her life, I pray.  
Who gave the gift of life to me;  
And may she know from day to day, the deepening  
glow  
Of joy that comes from thee.  
I can not pay my debt  
For all the love that she has given;  
But thou, O Lord, wilt not forget her due reward,  
Bless her in earth and heaven. Amen."

—Selected.

NOTE: This picture in beautiful color, 20x30 inches in size, may be ordered from the Herald Publishing House at 50 cents each. In groups of six subjects, \$2.50. An interpretation of "Ruth and Naomi" will appear soon in *Herald* columns.

#### MAY 17, WORLD GOOD WILL SUNDAY

Theme: "Our Neighbor"

1. Prelude: Medley of Hymns.
2. Call to Worship:  
"All people that on earth do dwell,  
Sing to the Lord with cheerful voice,  
Him serve with mirth, his praise forthtell,  
Come ye before him and rejoice."
3. Prayer Hymn (Solo): "Heavenly Father, We Adore Thee," *Hymnal*, 30.
4. Scripture Reading: Psalm 22: 24-29; and *Doctrine and Covenants* 116: 1.
5. Choir: "Praise the Savior, All Ye Nations," *Hymnal*, 178.
6. Theme Talk: Our theme for the month is "Love," and for today, "Our Neighbor" (Love Our Neighbors). Today is World Good Will Sunday. It is the commemoration of the first great Peace Conference, which was held on May 18, 1899. And today it is being observed around the world, in a vital and encouraging way.  
Matthew 22: 37-40: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all

thy soul, and with all thy mind. This is the first great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Let us not love in word only, but in deed and in truth.

7. Hymn: "Loving Each Other," *Praises*, 83, verses 1 and 3.
8. Story: "Ruth and Naomi," from the Bible; or, "Ruth the Faithful," *Knights of Service*, 20, Bradshaw.
9. Hymn: "Blest Be the Tie That Binds," *Hymnal*, 52, verses 1 and 2.
10. Sentence Prayer.
11. Offering: Quiet Music, or Solo, or Choir: "In Christ There Is No East or West," *New Hymnal for American Youth*, 299.
12. Hymn: "Carry Blessings with You," *Praises*, 25.
13. Prayer.

#### MAY 24

Theme: "Our Church"

1. Prelude: "Redeemer of Israel," *Hymnal*, 158.
2. Call to Worship:

"When we walk softly into church,  
We feel upon the air  
A summons that is like a hymn,  
A call that tells of prayer.

"So on this Sabbath may we come,  
To worship God, in house of prayer;  
What though the church be small and plain,  
If He be there?"

3. Hymn: "Faith of Our Fathers," or *Hymnal*, 126, "Come to the House of Prayer," verses 1 and 2.
4. Prayer: Of thanks for the restoration of the gospel, for the opportunities that are ours, to assist in establishing the kingdom of God on earth. For faith, strength, and courage to prove loyal to "Our Church."
5. Scripture Reading: *Doctrine and Covenants* 3: 12, 13, 16-18.
6. Choir: "May We Who Know the Joyful Sound," *Hymnal*, 116, verses 1, 2, and 4.
7. Theme Talk: The theme for the month is "Love"; the theme for today is "Our Church," or "Love to Our Church." If there is a people on the earth today who should love their church, we Latter Day Saints should be the ones. A church that has been intrusted with the restored gospel of Christ, to be preached to all nations; a church with a ministry holding divine authority from God. We have had greater opportunities to show our love for our church during the last year of stress and financial strain.

Have you proved loyal?  
Have you contributed a little more liberally?  
Have you lifted your share of the load?  
How much do you really love our church?

8. Story: Chapter 8 of the *Young People's History*, "The Church Organized," or the poem, "Hill Cumorah," by Elbert A. Smith, in *Father and Son*, or in *Hesperus*.
9. Hymn: "We Thank Thee, O God, for a Prophet," *Hymnal*, 353, verses 1 and 3.
10. Sentence Prayer.
11. Offering: Quiet Music.
12. Concluding Thought, "The Living Church" (by the leader):

"Let us have a church that dares  
Imitate the heroism of Jesus;  
Seek inspiration as he sought it;  
Pray as he prayed;  
Work as he wrought;

Live as he lived;  
 With an unfaltering faith in God,  
 Which, like lightning in the clouds,  
 Shines brightest when elsewhere it is most dark."

13. Hymn: "Master, Use Me," Praises, 116.  
 14. Prayer.

#### MAY 30, MEMORIAL DAY

Theme: "Remembrance"

1. Prelude.
2. Call to Worship: "Sing praises unto Jehovah, and give thanks unto his holy name."
3. Response: "The memory of the righteous is blessed; put me in remembrance."
4. Prayer.
5. Hymn: "Abide with Me," Hymnal, 99.
6. Scriptural Reading: *Doctrine and Covenants* 63: 13, first nine lines.
7. Theme Talk: We can hardly think of Memorial Day without thinking of true patriotism, courageous deeds, and true valor. May we today remember all those who gave their lives for liberty, for righteousness, for truth, and for peace; whose love, and service, and devotion glorify our earth and make it holy ground.
8. Story: "America's Son," *Worship for Youth*, 164, Stacy.
9. Choir: "Mine Eyes Have Seen the Glory," *New Hymnal for American Youth*, 280.
10. Hymn: "To God Your Every Want," *Hymnal*, 166, verses 1, 2, and 3.
11. Sentence Prayer.
12. Offering.
13. Hymn: "My Country, 'Tis of Thee," *Hymnal*, 183.
14. Prayer.

### Church School Reports

There has been a growing conviction that the work of the church school in all its activities is but an important phase of church work in each of the branches. As such, the church school, organized to care for the specific work of religious education assigned to it, becomes an integral working unit of the branch. Its work is but a part of the total work of the branch. Its records are a part of the records of the branch, and its report a part of the branch report.

It seems logical to suggest the keeping of a record of significant statistics of services, attendance, receipts, and expenditures, projects, work under way, etc., such as shall be of value in the future work of the branch and in reporting conditions to the branch business meeting, to the district conference, and the making of such other reports as may be desired.

This is a distinct change from the former plan of separate records and reports from each of the three departments to three sets of district and general officers. The change anticipated by General Conference action in April, 1930, from three separate departments to a unified single department of religious education, closely integrated with the administration of the church, both local and district,

in great measure has been made effective throughout the church.

Where branches or districts are still working on the former plan, each department should report to the branch business meeting, and the branch should make its report as asked to the district presidency and the general church.

Extended experiment and research is in progress in the general offices of the church in an effort to determine the most effective method of record keeping and reporting. Record and report blanks will be prepared as soon as it seems wise, and due announcement will be made. In the meantime, church school secretaries and branch clerks will keep such records as seem necessary and assist the pastor in making regular reports to the district and general offices.

### The Use of Pictures

Attention has been called repeatedly to the beautiful *Bible* pictures in large size and attractive colors which may be had from the Herald Publishing House. These prints are 20x30 inches in size and are made on good art paper suitable for framing, or for picture-story purposes when displayed on an easel under special light.

The pictures have a white border and appear to advantage when pasted on a heavy cardboard backing with a further two- or three-inch margin of the cardboard. Heavy cardboard for mounting may be purchased in gray or buff tones at slight expense at local printing houses. When mounted the pictures are more easily preserved and kept clean.

A three-legged or four-legged frame, or easel, may easily be made on which the mounted pictures may be placed, one at a time, for program use. If a shaded electric light can be arranged just over the picture, its illumination will greatly increase the attractiveness of the picture.

The mounted pictures, when once they have been presented and their stories told, should remain in a place of honor on the platform until a change of picture is needed. They may then be filed away for future use, or given a permanent place in other rooms of the church.

A good picture carries a depth of meaning which grows upon one with further acquaintance. The message of the artist is expressed in line and shade and color. The characters, the setting, the suggestion all combine to carry the message the artist sought to convey. A good picture is a comforting, inspiring companion. We all need to learn to appreciate and enjoy the best works of art.

Even the best of pictures should have appropriate frames and be under glass if hung on the wall. To

tack pictures on the wall ruins both the picture and the wall, and is unsightly. For small pictures a bulletin board or a burlap surface may be provided.

## Girl Scouting Answers Our Call

By L. B. M.

"ON MY HONOR I WILL TRY:  
TO DO MY DUTY TO GOD AND MY COUNTRY.  
TO HELP OTHER PEOPLE AT ALL TIMES.  
TO OBEY THE GIRL SCOUT LAWS."

For a number of years the Boy Scout program has helped the church fill the lives of its boys with wholesome activities and development. And wherever scout troops have been conducted by capable, conscientious leaders, they have been of inestimable worth to the church and the community.

But what of the girls? In many places they have been and are being neglected. In other places they are overloaded with activities not adapted to their needs. They call for leadership and direction. How are you answering their call?

The Girl Scout organization of America offers opportunity to every girl to grow in the experiences most helpful to the development of true and capable womanhood. Its program is designed to teach her the arts and crafts, to keep her out of doors as much as possible, to popularize her home tasks, and in fine, to make her a pleasant, worth-while citizen of her community. As a member of a properly conducted Girl Scout troop, a girl feels the pulse of growth. She becomes familiar with woods, trail, and camp lore. She participates in sports and athletics. She becomes proficient in such fields as first aid, home nursing, needlework, and others. She begins to sense her responsibility as a member of a working group, and with her sister mates, experiences the romance of being and doing.

Girl Scouts trace the origin of their movement to England to Sir Robert Baden-Powell, the founder of all scouting. His program proved far too attractive and adaptable to youth to be limited to the boys, for whom it was originally designed, and was expanded to include the Girl Guide organization. This welcomed into its membership girls from ten to eighteen years, and the movement spread rapidly. An American woman, Mrs. Juliette Low, a friend of the Baden-Powells, brought it to America and organized the first patrols in Savannah, Georgia, in 1912. In America the movement was soon rechristened Girl Scouts. Today "the Girl Scouts, incorporated, an independent national association, is nonsectarian and nonpartisan. It is represented on the World Bureau for Girl Guides and Girl Scouts, and has friendly relations with the girls and adult members of the movement all over the world."

(Blue Book of Girl Scout Policies and Procedures, 1930.)

Girl Scouting comprehends every phase of life growth for our women-to-be. The organization offers the church the machinery to carry our girls safely and happily through the most turbulent years of their lives. Realizing this and knowing the inadequacy of present provisions for girls in the church, leaders in Independence are incorporating the Girl Scout program in our church school program.

About two weeks ago nineteen girls were given the rank of Tenderfoot in a newly organized troop in Walnut Park District. At the Stone Church the girls who for two months have been on tiptoes to "do something"—and there are ninety of them—are now enrolled in four new troops. They are preparing for their Tenderfoot test, when they will take the pledge given below. They are a busy, happy lot learning their songs, tying knots, doing their good turn daily, and a dozen others things and calling them "fun."

Here are the laws which they will promise to obey before they receive their tenderfoot pins:

- I A Girl Scout's Honor Is to Be Trusted.
- II A Girl Scout Is Loyal.
- III A Girl Scout's Duty Is to Be Useful and to Help Others.
- IV A Girl Scout Is a Friend to All and a Sister to Every Other Girl Scout.
- V A Girl Scout Is Courteous.
- VI A Girl Scout Is a Friend to Animals.
- VII A Girl Scout Obeys Orders.
- VIII A Girl Scout Is Cheerful.
- IX A Girl Scout Is Thrifty.
- X A Girl Scout Is Clean in Thought, Word, and Deed.

Pastors and directors of local church schools are primarily responsible for the organization of the girls in their branches for constructive activities.

If they have not already, the girls of your community will soon be knocking at the church door, asking leadership. Shall you be ready to answer them? The Girl Scout motto is, "Be Prepared." Get in touch with your local Girl Scout executive; or, if you have none in your town, write to the national headquarters: Girl Scouts, Incorporated, 670 Lexington Avenue, New York City. Remembering part of the pledge: "I will try . . . to help other people at all times," the workers at the national office will gladly offer suggestions and directions. The goal of the organization in America is 500,000 Girl Scouts by 1935!

*[This is one of several activity organizations for girls that will be reviewed in these columns. Those in charge of the girls' work in each branch should write to The Young People's Division, The Auditorium, Independence, Missouri, for registration blanks and further information.—E. E. C.]*

## OF GENERAL INTEREST

### Successful Municipal Ownership and Operation of Essential Industries

*The following is an extract of an article that appeared in the "Kansas City Star" for April 3, 1931. It tells how the town of Chanute, Kansas, has eliminated taxation, operates its utilities with a profit, and meanwhile retires its bonded indebtedness. This fine example offers fascinating possibilities for other towns and cities that are engaged in the common struggle with the tax rate. The article should also provoke thought among people who think that government must be extravagant in operation.*

The story of public ownership of utilities in Chanute will make a chapter of Kansas history which future generations will read with pride. Approximately 11,000 people have launched an experiment in the administration of government affairs that has brought results almost beyond belief.

Three major utilities—the municipal gas plant, the municipal water plant, and the municipal electric light plant—forms the nucleus about which the public ownership experiment is woven. And now, in 1931, progressive leaders in public affairs are able to announce that Chanute is the largest community in the United States to be free from municipal taxes.

#### *End of a Thirty-year Trial*

They take pride in that distinction, for it marks the end of thirty years of public ownership of the gas and water plants and about twenty-six years of public ownership of the electric light plant.

A city free from taxation, an unusual distinction, is the least of the claims that can be made by these progressive citizens. You visit Chanute and look at its beautiful airport, and any member of the Chamber of Commerce will tell you that its one hundred and sixty acres and hangars were paid for in cash from the earnings of the municipally owned enterprises.

Drive over across the city to the Memorial Auditorium, which cost \$376,000, and you will learn that the gas plant, water plant, and electric light plant have already paid more than half its cost and now are setting aside sinking funds which in a few years will pay the entire cost.

Outstanding against the memorial is a debt of \$190,000 in bonds that must be paid by Chanute, but in the city treasury now sinking funds already hold \$38,000 set apart from earnings of the public plants to make the bond payments, and provisions

have been made on the same rate schedules to the people to carry the payment plan forward until the memorial is free of debt without a cent of taxes against the people.

#### *Light Plant Free of Debt*

In another part of the city is the electric light plant that represents \$514,248 in investments. It is clear property without a cent of bonds against it.

A short distance from the city on the bank of the Neosho River is the municipal water plant, which represents an investment of \$557,908. It has outstanding against it now \$161,473 in bonds, which are being paid off through earnings without taxes being levied against the property owners.

Sinking funds are set aside out of earnings to pay those bonds when they fall due.

#### *Gas at Forty-two and One Half Cents*

In another part of the city is the municipal gas plant which cost \$194,000, and has been freed of debt through earnings of the public enterprises.

It distributes gas to the people of the city for an average of 42½ cents a thousand cubic feet, and it buys its gas in the open market from pipeline companies.

Investment values, but not replacement costs which would be greater, now give to the people a valuation of \$1,351,791 on their municipal enterprises.

#### *No City Levy This Year*

City tax levies to maintain and operate the city government and keep the community a progressive and modern city, disappeared in Chanute this year when Mayor B. F. Baughman, who has been elected three times, was able to announce the city tax rate would be nothing. His announcement was made with reports that the publicly owned properties could meet the public obligations from profits, and the people would have nothing to pay for these activities.

Chanute began its downward plunge in the tax rate seven years ago, when the rate was \$13.81 on each \$1,000 in valuation, and when the bonds on the public property were being lifted.

At the same time the municipal properties were rolling up the profits which now are reverting back to the people, the rates for the commodities remained at low levels, and the service and expansion program was kept up to meet the improvement program of the city.

The gas rate is 50 cents a thousand cubic feet for the first 10,000 feet. For the next 10,000 cubic feet used, the rate is 45 cents, and the next 80,000 is 40 cents. All above 100,000 cubic feet is available to the consumer at 35 cents a thousand.



### *The Light Rate Is Low*

In the electric light department, the rate for the first 50 kilowatts used is 6 cents a kilowatt; the second 50 is 5 cents, and all above 100 is 4 cents. The minimum charge is 50 cents a month. The power schedules begin at 3½ cents as the highest level and step downward to 1½ cents.

For water the people pay 25 cents a hundred cubic feet for the first 1,200 feet. The next 12,000 cubic feet are sold for 17½ cents a hundred cubic feet, and from that figure the rate steps downward for greater consumption to a low level of 8 cents a hundred cubic feet. A minimum charge of 50 cents is made in the water department.

Profits accruing to the electric light department are made outside of the free lighting furnished to the parks, public buildings, white ways and streets, which are computed to the rest of the city government without charge. That, Chanute civic leaders assert, makes the electric light rate for the city one of the most attractive in the Middle West.

Chanute and its free city tax problem was explained today by E. A. Pearce, superintendent of the municipal electric light plant and director of the distribution system. He has been with the city since Mayor Baughman took office seven years ago, and since the city plants began to return to the people who built them the profits from sound investments.

### *Airport without Cost*

About two years ago, when Chanute decided it needed an airport, the taxpayers were not asked for any bonds or taxes. Instead, the officials looked into the profits of the other public enterprises and took out \$75,000 available. They bought the airport site of one hundred and sixty acres and built a large hanger. Then they made a contract with the Chanute Aviation Corporation for it to set up a training school for pilots.

One of the first pilots trained was Mr. Pearce. The corporation keeps airplanes on the field at all times, and the people of the city have the advantage of air service to any place they want it.

### **The Indians of Mexico**

*The following is sent to us from San Antonio by a friend who does not reveal his identity. The facts will be of interest to all who follow Indian affairs.*

#### **INDIANS LEAD IN MEXICAN POPULATION**

Fourteen million of Mexico's 16,500,000 inhabitants are either full-blooded Indians or part Indians, according to education department figures.

The 1930 census showed 5,500,000 full-blooded Indians and 8,500,000 persons of part Indian blood. The Indians live mostly in the country and devote their efforts to agriculture.

### **Has the Exact Date of the Crucifixion Been Found?**

*The following is an extract of a clipping from the "San Francisco Chronicle" for March 29, 1931, sent to us by courtesy of George A. Lincoln. It revives an interesting and age-old question as to the chronology of the life of Jesus.*

Doubts as to the exact date of the crucifixion of Christ may have been set at rest by Professor Oswald Gerhardt, prominent Berlin theologian.

By collecting voluminous biblical, historical, and astronomical data, he has fixed April 7 of the year 30 A. D. as the day on which the Savior was executed.

#### *Difficulty Attends Calculation of Date*

Professor Gerhardt explains in a scientific journal that fixing this date was by no means a simple affair. As a matter of fact, arguments could be advanced that the crucifixion year might be 29, 30, 31, 32, or 33.

Jesus made his first appearance in public, Professor Gerhardt explains, after the advent of Saint John the Baptist, which was, according to the Gospel of Saint Luke, in the fifteenth year of the reign of Tiberius Cæsar. The Emperor Augustus having died A. D. 14, the fifteenth year might have been either A. D. 28 or 29.

But Tiberius had the rank of governor and privileges equal to the emperor, while Augustus was still alive, and Roman provincial coins exist on which A. D. 12 is designated as the first year of Tiberius. That would make the baptism of Jesus by John occur in 26 or 27.

This tallies with the Gospel of Saint John, which says, 11:20, that Jesus first came to Jerusalem at the time when "forty and six years was the temple in building"; that is, in the spring of 27.

#### *Death of Jesus Set on Friday in Passover*

The Gospels agree in fixing Christ's public activities as extending over three years and nine months. Jesus died on Friday in Passover, a feast beginning on the 14th Nisan. It was the next day that the crucifixion took place. What date, then, corresponds to Friday, the 15th Nisan?

The first day of the Jewish month was the one on which the young moon's crescent first became visible. Therefore the question resolved itself into this: In which of the years 29 to 33 did, after a new moon, the first Nisan fall on such a day that the 15th should be Friday?

To answer this astronomical problem Professor Gerhardt studied tables of half a dozen scientists who had calculated the moon's periods and ascensions at Jerusalem. The result pointed to the April 7 of 1900.

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Holden Stake

### Holden

On March 17 Holden community was shocked and saddened by the death of Sister W. S. Macrae. Brother Macrae was called home from his work at the office, and just a few minutes after his arrival she passed away. Sister Macrae had not enjoyed good health for several years. Her death was caused by a hemorrhage of the lungs. For thirty-six years of her life she was the wife of a missionary, sharing with him the sacrifices of companionship, homelife, and carrying the burden of both mother and father in the home of a large family. Her loyalty is equaled, only, by those who give their lives in the welfare of others. Deep sympathy goes to Brother Macrae and family in their bereavement.

Sunday, March 22, W. O. Hands, of Kansas City, was here. He occupied the pulpit at the eleven o'clock service and again at the evening service. Both lectures were appreciated. His illustrated lecture in the evening, on the subject, "How We Found the Graves of Joseph and Hyrum Smith," was edifying.

The Holden stake conference met at Holden March 27, 28, and 29. Though the weather was very unfavorable, and many people were sick, attendance was good. Apostle F. Henry Edwards was present over Saturday and Sunday. His inspiring lectures did much to satisfy our needs.

Easter was observed by a fine sacrament service in the morning and an Easter cantata by the local choir in the evening. The choir is under the direction of Floy Powell.

Sunday, April 12, W. S. Macrae, pastor of Holden Branch and president of the Holden Stake, baptized five members of the Shutt family, of East Lynne, Missouri.

### Knobnoster

The sacrament service of April 5 was splendid. In the evening an Easter pageant was given by the primary department. Sisters Steel and Burgess were in charge, assisted by Sister J. T. Nutt, musical director, in the preparation of the musical program.

Pastor J. T. Nutt, who has been confined to his bed with the flu, is some better. Quite a number of our group have been afflicted with this malady.

James Peery, an aged brother, recently suffered a stroke of paralysis. His condition is critical. E. E. Petre was called Monday, to Independence, to attend the funeral of his son-in-law, Ray Hands.

### Atherton

A few Sundays ago the Saints at Atherton were pleasantly entertained by a group of Saints from Lexington, who gave a play which was written by a member of their congregation.

R. D. Weaver has been here twice in the last month and preached two sermons. Last Sunday A. E. Allen discussed the new budget plan of the general church, made a clear explanation of the church expenditures, and urged the Saints to be loyal to the present needs of the church.

The glee club has been to Bates City and Blue Springs to sing and the ladies' quartet visited Lexington and Buckner Branches.

Owing to the weather only a few of the Saints attended the stake conference, but those who did gave a report of the good things they were permitted to enjoy.

March 15 we celebrated a golden wedding. Mr. and Mrs. G. W. Thompson, of Atherton, were feted by relatives and church friends in celebration of the fiftieth anniversary of

their wedding. They were married at Rushville, Illinois, and spent the greater part of their lives there. They moved to Atherton eight years ago. At noon a dinner was given at the home of their daughter, Mrs. D. R. Hughes, in Atherton. A short time later two hundred members of Atherton group presented an impressive program at the church in their honor. The church was appropriately decorated, and scenes in pantomime depicted their lives from school days to old age. These were intermingled with musical readings and old love songs by the glee club and the congregation. An original poem in their honor was written by Richard Bullard. The wedding was depicted in Tom Thumb style in old-fashioned costumes. In behalf of their friends the pastor, Amos E. Allen, presented them with an inscribed autograph album, a large wedding cake, and two gold coins. Their relatives presented them a bouquet of roses. Everyone present was served with a neat package of fruit cake tied in white paper and gold ribbon. R. D. Weaver made the address of the evening.

### Marshall

The loving Spirit of the Master was with us at the sacrament meeting Easter morning.

Our blind brother, Charles B. Ridge, passed away Good Friday morning, having suffered a stroke of paralysis. He was buried Easter Sunday at Ridge Park Cemetery. Elder C. F. Scarcliff, of Holden Stake, gave the funeral sermon. The little church was full of neighbors and friends to pay respect to our brother. He leaves to mourn, a widow, two sons, and two daughters as follows: William Silas Ridge, Ralph M. Ridge, Mrs. Jessie Harlow, and Mrs. Helen Stark, who came from Springfield to the funeral. He bore a good testimony to the great latter-day work, which was a great comfort to him in his blindness.

Sister Dixie Spohrer is in the hospital here, having undergone an operation for appendicitis.

Saints were pleased to listen to a good sermon by Harold G. Thayer Sunday night, March 29.

### Lees Summit

There seem to exist here a feeling of good will and a desire to press upward to Zion. These attitudes are very necessary in the task which this gospel holds out for us to accomplish.

In spite of unfavorable weather conditions at times, a faithful group meets at the church on Wednesday night for prayer meeting. A large percentage of the attendants are young people. We have enjoyed God's Spirit on many occasions.

The Gleaners have sponsored many improvements which help to make our church home attractive. They meet at the church on Thursday to quilt for the Sanitarium and to do classwork.

Brother S. D. Condit writes encouragingly from Arizona: "The outlook of the work in Bisbee was never brighter than at present. I was permitted to baptize U. S. Ratteree, of Warren, three weeks ago. His wife was baptized by E. R. Davis some years ago. Douglas and Bisbee Branches meet May 3 for union all-day services at the home of Orrión Miller, whose family is interested in the gospel. We are hoping to see even more interest among our friends."

## Kansas City Stake

### Central Church

On Sunday evening Apostle F. Henry Edwards was the speaker here. This week he is visiting the churches of the stake.

Apostle E. J. Gleazer will hold a series of meetings at Central Church the week of May 10 to 17. This series will lead up to the stake conference May 17 and 18.

The ladies' club has done a commendable work during the past winter. One of its projects is the publication of a stake directory, giving names and addresses of all known members in the stake. This will shortly come from the press. Tomorrow the club will have its regular luncheon and program. Though the year's work is drawing to a close, there is still opportunity for all ladies of Central Church to join the group.

The choir visited Quindaro Church Sunday evening and presented the cantata, "*Olivet to Calvary*."

The sermon during the Sunday morning church school session was by Bishop C. A. Skinner.

### Argentine Church

Stake President C. E. Wight was the morning speaker Sunday, and in the evening Elder Levi Gamit occupied the sacred desk. Both sermons did much to encourage the members.

At Central Church at 3 p. m. seventy-five of the local priesthood were addressed by Apostle F. Henry Edwards, who exhorted them to pray, study the books of the church, and as leaders to be more active in their work, doing their part to relieve the present condition of stress in the church. Brother Edwards and Apostle J. A. Gillen will separately occupy pulpits at seven local churches this week.

### Fourth Church

"*Stewardship*" was the topic of H. J. Bullard at the eleven o'clock morning hour March 22. Pastor J. O. Worden talked in the evening. On the following Sunday Elder Julian Gough read Matthew 7 and used as his text Ecclesiastes 12:3. Elder E. W. Lloyd preached on "*Faith*" that night.

At the family service April 5 Wilma Smith sang a solo; Bernice Sneed read a paper on the life of Christ; Tyra Lueking told the beautiful story of the resurrection.

Brother Marion Sneed was the morning speaker April 12, and Pastor Worden occupied in the evening, reading John 15: 1-14 and choosing for a text Romans 8: 6.

## Coldwater, Michigan

A string of pearls: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." This Coldwater Branch has elected to do, and the services have been greatly blessed with divine approval. In the language of the beloved Apostle: "health" prevails "even as thy soul prospereth."

The church school, the pulpit, and the school of expression with all other departments, led by competent workers and teacher, are intensely interesting. The response on the part of the members is good. Every festival day is used to impress a lesson not of this world but for it. So Easter, more significant than some others, gave opportunity to the leaders to impress in unforgettable terms the mission of Jesus in unlocking another and an eternal world. The city paper gave credit to this undertaking in the following paragraph:

"An Easter cantata and pageant was presented Sunday night at the Cold Water Latter Day Saints church to a capacity crowd. The cast and ensemble were of the pastor's devising, clustering around the resurrection of Jesus. Much artistry was shown by the choir and junior department in impressing the ancient scenes of the death, burial, and

resurrection. Colored lights and tableau made the lesson more vivid."

Brother Scott was called to Galien, Michigan, last week, to officiate in the funeral of a citizen of that town, and later was in Bryan, Ohio, to preach the funeral sermon of Brother Ernest Myers, aged fifty-eight, who died very suddenly. During the past three months Brother Scott has conducted the funerals of three nonmembers in Coldwater.

D. T. Williams, of the Quorum of Twelve, is announced as the speaker at the church the evening of April 15.

The press by liberal management is giving our work an influence here as also are the lives of the Saints.

Brother Starr Corless, former branch president, is yet in Georgia.

The Women's Department is industriously helping the branch.

## Mallard, Iowa

Elder E. Y. Hunker has been helping in this branch. He came home with Brother and Sister Benjamin and Brother William Truog, who attended the priesthood meeting at Dow City. His services continued for a week. On Sunday evening he spoke on "*Repentance*," and some of his discourses were concerning the signs of the times and the future. He gave us instruction and warning, and his closing sermon was in regard to our latter-day prophet. We feel that his talks and visits in our homes were very beneficial. It is our prayer that we shall heed his instruction and be more obedient children, doing the things our Master would have us do.

Good weather during the past month has permitted many visitors to be present at our services, and for their presence and help we are grateful. Among these have been the Edwards, Peterson, and Pierson families, who are with us whenever circumstances permit. Brother and Sister Roy Hartshorn and children, formerly of Cameron, Missouri, now live at Marathon, Iowa, and we are pleased to have them so near. Members have lately been present also from Cherokee.

## Stockton, California

Elder G. P. Levitt was here the latter part of March and first day or two of April and delivered a series of appropriate pre-Easter discourses, the last being "*Christ's Victory*." On Easter Sunday a short program was given by the church school, followed by the communion hour.

All winter the branch has been active, and here we attempt to briefly chronicle a few of the outstanding events.

Elder G. P. Levitt opened a series of meetings March 4 and continued for a week. There was a priesthood meeting on Saturday and a banquet for the priesthood and their wives. Members from Modesto and Sacramento were here. Sacramento's orchestra furnished the music.

Bishop Edward Ingham was here the following morning and delivered a good sermon.

The Ever Ready Class, which set twenty-five dollars as a goal for this year's Christmas offering fund, gave a weight party on Saint Patrick's birthday eve in the lower auditorium of the church. They invited the adult division to spend the evening with them. Forty were present, and a sum of more than seven dollars was cleared. This class was organized early in the year.

Dolores Bolton was baptized by the pastor February 15.

Several from this branch attended the institute held in Modesto during the latter part of January.

Recreational activities this far in the year have included New Year's parties at the home of Sister Kaiser for the adult division, and at the home of Brother and Sister Bolton for the young people, a surprise party by the Women's Department for Sister Vallem, a benefit supper for the

family of the district president, and a Valentine party for the Ever Ready Class.

One evening during the Easter vacation the Ever Ready Class was splendidly entertained with a party at the home of Lesta Darrow.

There were few changes in branch officers, and the new religious educational program was adopted early in the year and at once put into operation.

In February Elder Will Dawson spent one Sunday with us, preaching two good sermons. With the pastor he administered to Robert Stevens, who, following a serious accident, was in the hospital at Lodi. Through the prayers of all this lad was spared to be with us.

## Holden Stake Conference

The forty-second Holden stake conference met at Holden, Missouri, March 27. Friday evening at 7.30 a program was given by members of the stake, in charge of W. H. Eliason. Because of the inclement weather, the attendance was light.

The Saints met for prayer service Saturday, March 28, at eight o'clock in the morning, in charge of G. R. Wells, R. F. Moorman, and E. A. Davis. G. R. Wells and W. H. Eliason conducted classes the remainder of the forenoon, Brother Wells's theme: "*Functioning Religion*," Brother Eliason, "*Methods in Religious Education*."

The conference assembled for business at 1.30 p. m. It was moved that the stake presidency preside over and make all necessary arrangements for the conference. Gladys Beebe acted as secretary and G. R. Wells assistant. F. A. Cool and G. R. Wells were chosen to fill vacancies in the stake high council. A committee composed of J. A. Koehler and Amos E. Allen was appointed to express the appreciation of the conference to the brethren who have been released. The following resolution was presented and accepted: "Whereas, the retrenchment policy, made necessary by the financial depression, has resulted in the release of Elders J. W. Davis, Ellis Rathbun, W. H. Eliason, and Edward Larsen, who have labored earnestly under their appointments in Holden Stake, therefore be it resolved, that we, the members of the Holden Stake in conference assembled, express to them our regrets that such action was necessary, and that we also express our appreciation for their services, with best wishes for a speedy adjustment of their affairs which will enable them to continue to employ their efforts for the upbuilding of the kingdom."

The following resolution was also presented by G. R. Wells, and adopted by the conference: "Whereas, the hand of death has removed from our midst our sister, Mrs. W. S. Macrae, and whereas, her life was characterized by devotion to high ideals, with loyalty to her family and the church, and whereas, she shrank not from sacrifice, but spent herself to the uttermost in behalf of the cause she loved; therefore, be it resolved, by this conference of the Holden Stake that we also have sustained a great loss, and we hereby extend to our worthy president, W. S. Macrae, and his family our heartfelt sympathy, and we pray God to pour into their sorrowing hearts the oil of consolation in this time of trial."

The conference heard short talks by Amos E. Allen, J. A. Koehler, E. A. Davis, Apostle F. H. Edwards and F. A. McWethy. After adjournment visiting and local Saints made a visit to the Holden Creamery, under the supervision of Robert Dillon, who is a butter maker. At 7.30, Apostle F. H. Edwards spoke on the subject, "*Our Present Need of Repentance*."

Sunday morning the young people met at the Holden Home chapel for a prayer service, W. H. Eliason and W. K. Gard in charge. A. E. Allen, and F. H. Edwards conducted classes at the church school hour. Special Easter music was furnished by the Holden Choir at 11 a. m. The sermon was by F. H. Edwards, "*Our Need of Pentecost*," and seemed

to manifest the spirit of Pentecost, which spirit was carried over into the afternoon prayer meeting. This closes one of the most spiritual conferences in the history of the Holden Stake.

## Saint Louis (Missouri) Branch

The second spring conference of the young people of Saint Louis Branch and outlying districts was held April 11 and 12 at the local church, Grand and Carter Avenues. The meeting opened Saturday evening, April 11, with a banquet in the lower auditorium of the church. Contrary to the usual custom, there was just one speaker, Floyd M. McDowell, member of the First Presidency. Russell Archibald was toastmaster and A. Carl Larsen had charge of arrangements for the affair. The dinner was prepared by a group of young women, under the direction of Sister Russell Archibald, jr., and Sister Elvin Luff.

Sunday school classwork was suspended Sunday morning, in order that all the young people might take part in a round table discussion directed by Brother McDowell. Due to interest aroused at this meeting, the discussion was continued at a special meeting at 5.30 p. m.

Grace Billinsky and Ruth Archibald had charge of the evening meetings. At 7.30 a musical program was given by Rosebud Carl, Prosper Carl, Mathel Bell Archibald, and Edward C. Bell. Ruth Crabtree and Mary Mizzell gave readings. Following the program, motion picture slides of the "*Passion Play*," given last summer at Oberammergau, were shown.

Since its last letter to the *Herald*, Saint Louis Branch has been grieved to learn of the death of Sister Mary Brown, wife of Bruce E. Brown, former pastor of the Saint Louis District. Following his release from the ministry, Brother and Sister Brown went to Detroit, Michigan, to visit relatives. Shortly after their arrival, Sister Brown was seriously injured in an automobile accident. She died April 3, and was buried Monday, April 6, in Detroit. Several members of this branch, including Pastor and Sister Edstrom, Sister Myrtle Trowbridge, Sister Marion Crabtree and her daughter, Ruth, motored to Detroit, to attend the funeral. Unfortunately, they were delayed *en route* and arrived too late for the services.

There have been ten baptisms this spring. The new members are: Ruth Kessler, Ralph Kessler, Amy Walker, Dorothy Wahl, Jack Parks, Ruth Davidson, June Parks, George Gordon, and Clyde Knussman.

## New London, Connecticut

April 13.—Apostle Roy S. Budd preached here in the evening on Palm Sunday. The theme, "*Our Present Needs*," was stirringly presented.

This branch has adopted the new plan of religious education which has greatly facilitated local activities.

A play and musical was recently given by the young people's division for the benefit of the mortgage fund. Several of those who played instruments were from the children's division. Thirty-five dollars and twenty-nine cents was cleared.

Easter Sunday morning was celebrated by a program of music, recitations, and tableau of the scene at the tomb. Due to the sacramental service following, the choir rendered the anthem, "*The Magdalene*," during the first program. The church was effectively decorated with palms, Easter lilies, and (handmade) wisteria. Tulips were given to the children.

The adult group has been active. Social programs have been well attended by members and nonmembers. This group has also contributed to the mortgage fund.

Attendance at services is gradually increasing. Of course Easter Sunday was a banner day, with fifty-three in attendance at the first service.

## Independence

### Stone Church

Bishop L. F. P. Curry occupied the Stone Church pulpit at the eleven o'clock hour Sunday morning, choosing for his text Paul's words to Timothy: "Nevertheless, the foundations of God standeth sure." During his discourse he frankly narrated some of the things relating to the financial situation of the church, and dwelt to an extent on the course we should pursue in order to emancipate ourselves from the bondage of debt. His sermon was imbued with hope and faith. The work of God, he said, had passed through many crises, the greatest of all being faced when Christ was upon the cross. Today we are confronted by a money crisis, but in this as in all other crises we should keep in remembrance the various promises of God made to us—that the gospel shall be preached in all the world, that God's hand is set to redeem Zion, and "the foundations of God standeth sure."

The Stone Church Choir sang "Judge Me, O God," by Gounod, Paul Craig directing. Nina Smith contributed to the musical program a lovely soprano solo, "Leave It with Him," and there was an organ-piano number by the Miller Brothers.

This month the junior young people in their 10.45 morning worship service are "Adventuring with Christ in Truth," and their theme for Sunday was "The Freedom Obtained by Truth." Elder L. E. Flowers was the speaker. In the stand were the pastor and Priest Gerald Phillips. Between Barnhardt, from Walnut Park, played a violin solo, and the story was by Ruth Cool. Pianists were Willa Mae Redfield and Lora Strachan.

The service on Sunday evening at the Stone Church was in honor of the workers in the church school. Over one hundred officers and teachers are engaged in the work of education in the Stone Church Sunday school. These were given special place of honor at this service. The meeting was preceded by a song service, during which the new *Saints' Hymnal* was introduced to the congregation. Some old as well as new songs were sung. Elder S. A. Thiel offered the invocation. President F. M. McDowell brought to the parents and teachers the great task that is before them in the molding of Christlike characters. He stressed the fact that a great faith is necessary for the carrying out of the task intrusted to them. Mrs. Daniel Lewis played the organ and contributed to the service an organ solo.

At the regular monthly meeting of the White Masque Players April 13, Leonard Lea discussed "Ibsen and the Modern Theater," and reviewed the play "Peer Gynt." Following the review, Mrs. Leonard Lea presented a scene from "Peer Gynt," character parts being played by Helen Brackebury, Hortense Dempsey, and Mark Dievendorf.

The cast of "Buccaneers of the Nertz," a burlesque presented two nights last week by the Wahdemna Choral Club, included about sixty persons. The production was written by a member of the club, LeRoy Smith, and included in its cast two people of Happy Hollow radio repute. This entertainment which is an annual affair of the club won large response from the people of Independence. The dining hall, where the scene of the burlesque was laid, was completely filled with spectators on the first night.

Four Girl Scout troop committees were organized at a meeting the evening of April 13, to support the work of the four newly organized Girl Scout troops of the congregation. Only one troop is as yet registered with national headquarters, that captained by Mrs. Don Cox, Troop 46, and in charge of the following committee: Mrs. Clarence Savage, Mrs. William Ely, Mrs. James Cochran, and Mrs. John F. Sheehy. Other committees in charge of the troops to be registered as soon as the girls attain Tenderfoot rank are: Mrs. Fred O. Wilkinson, Mrs. Charles F. Grabske, Mrs. F. M. McDowell, and Mrs. Ralph A. Harder; Miss Leta B. Moriarty, Mrs. J. Glenn Fairbanks, Mrs. Alexander McIntosh, and Mrs. H. W. Harder; and Mrs. Ray Moler, Miss

Ina Hattey, Mrs. Pearl W. Moriarty, and Miss Opal Hill. These committees have supervision of approximately ninety Girl Scouts-to-be.

Some weeks ago a siege of flu kept President Frederick M. Smith at home and cut down his vitality. Last week he spent at the Sanitarium under observation and treatment. He is now again at home in Kansas City.

A large number of Independence men and boys availed themselves of the opportunity to take training in the four-night scout school, conducted last week at Memorial Hall. Courses were offered junior leaders, commissioners, group committeemen, and scoutmasters. On Sunday one of the largest Courts of Honor held in this region was conducted at Rock Creek School, more than three hundred merit badges being awarded. Troop 223 of the Stone Church, troop 227 of Enoch Hill, and troop 222 of Spring Branch were represented at this court of honor.

### Englewood

For the last month attendance in this congregation has been for the most part average, there being a slight increase for the Easter services. On this day there were in the morning a program by the primary and junior departments of the church school and in the evening a Book of Mormon play by the senior department.

Bishop B. J. Scott was the speaker for the morning service last Sunday. His text was taken from Psalms. In the evening Elder Bailey, of Tulsa, talked to the congregation after the play from Elbert A. Smith's series of church history. Brother Bailey was blessed by one of the characters portrayed in the play nearly seventy years ago.

Prayer meetings during the month have suffered a slight decrease in attendance, but a special effort will be made during the next four weeks to counteract the tendency to remain away from the service of worship and prayer.

### Spring Branch

Church school attendance Sunday morning made a new record, there being two hundred and six present. The child of Brother and Sister Lane was blessed at the close of the hour. The program feature at the 6.30 hour of church school was a two-act play, "An Incident out of the Past," written by Sister Irene Roberts and presented by the young people's church school class.

Elder Robert Fish was the speaker to the adult congregation Sunday morning. Brother Leonard Roberts talked to the children in the junior eleven o'clock service, and Elder G. G. Lewis was a visitor in the interests of this meeting. In the evening the Saints listened to a sermon by Brother Joseph Farrow.

The planting season is here, and Spring Branch is taking advantage of the fine weather to plant the church garden.

Gladys Teeter has been ill in the Sanitarium. She is slowly improving. Dorothy Jennings, very low for a time with flu and pneumonia, is reported better.

## Flint, Michigan

Sixteen people arose to newness of life out of the waters of baptism early Easter morning. Five of these were adults. The ceremony commenced at 7.30 and was very impressive, stirring the souls of candidates and congregation.

At 9.45 a. m. eight of the candidates were confirmed, and the regular church school service conducted.

A union communion service was held at 2.30 p. m., at which time the other eight candidates were confirmed, Theo Bush was ordained an elder, and William Joplin a deacon.

The evening sermon was delivered by Pastor Thomas L. Clarke on "Fundamental Truths Underlying the Life of Jesus."

## South Bend and Mishawaka Branch

902 Reddick Street, Mishawaka, Indiana

April 9.—Fourteen candidates were baptized on the closing day of a four weeks' series of meetings here, March 22, Elder O. J. Hawn, district missionary, officiating. This was an all-day gathering, Saints coming from Gary, Berrien Springs, Niles, Buchanan, Elkhart, Hibbard, and other points. The baptismal service occurred early in the afternoon, at the Y. M. C. A., and a service of confirmation occurred at four o'clock, with preaching at seven in the evening.

This was a day long to be remembered by the members. The house was filled nearly every evening during the meetings, except three or four very stormy nights. Other fine people were interested by the sermons and are attending services regularly.

District President William Osler was here the latter part of last week. His help was much appreciated.

A fine spirit prevailed on Easter Sunday, when the sacrament was served and followed by prayer and testimony meeting. F. E. Myers was called to the office of priest and Albert Taylor, deacon. Ordinations were had Wednesday evening, Elders J. W. McKnight and V. L. Coonfare officiating.

The prayers of the church are asked in behalf of Sister Orpha Coonfare, confined to bed with tuberculosis.

The gospel work is progressing here, though hard times prevent rapid progress in the construction of our church edifice. We are hopeful of the future.

## Dunn Center, North Dakota

Because of the open winter in this region Sunday school attendance has continued good. Not more than two or three services were altogether missed this winter.

A large crowd congregated the evening of December 19 to enjoy the Christmas program, tree, gifts, and treats.

Two days later the branch business meeting was held at which Brother Lester H. Anderson was reelected branch president, Brother Chet Moffett, deacon, and Brother Frank Anderson, solicitor.

The local group here received a visit from Elder Charles J. Smith March 15. An all-day meeting with picnic dinner was held at the church, and Brother Smith preached three helpful sermons on the theme of obedience to God's law. There was large attendance at every service, and Saints and friends drove as far as thirty miles to be present.

The Sunday school observed Easter with a pageant, "*The Uplifted Cross*." Credit is due the committee in charge. And it also remembered the birthday of Saint Valentine with a party.

Though members here are few in number and live far apart, we are endeavoring to do all we can for the cause of Christ.

## Woodbine, Iowa

The first outing of the season was enjoyed by the young people of the branch March 31 under the leadership of Charles Cushing. About forty-five young members and their friends drove into the country for a wiener roast. After a feast around the bonfire, games were played in the moonlight; then the crowd gathered about the fire for a song fest, led by Frank Fry and Howard Reynolds.

A young people's society has been recently organized here for the purpose of securing better cooperation in church and recreational activities. Charles Young was elected president and has fine fellow officers to assist him.

Under the leadership of the chorister, Gladys Chiles, a choir of young people is making progress.

A series of summer gatherings—parties, wiener roasts, and volley ball meets—is planned for this young group of thirty-five members. Woodbine should be an enjoyable place for young Saints this summer. Age does not limit attendance at any of these affairs. All are welcome.

## San Francisco, California

Little Brown Church, Caselli and Danvers

Easter morning came with sunshine and clear skies. The priesthood gathered at eight o'clock for a prayer meeting. The usual first Sunday of the month communion service was postponed for one week in order that this branch might listen to an Easter sermon. Pastor Herbert Hinton talked on "*The Resurrection*," while the children, in their own room, held service.

We are working under the new plan of the church school, which seems to be generating new zeal and spirit among the members. It gives to the young more opportunity for self-expression in music, song, etc.

"*Why Seek Ye the Living?*" was the pageant presented in the evening by the Idola Club. Brother Saxe gave a short talk to the large crowd gathered to see the beautiful dramatic presentation.

Our young people are becoming more and more interested in dramatics. They dramatized "*The Conversion of Paul*" during the study hour on Sunday night, March 22. The elderly people entertained, and the branch history was recalled. Some told about the time when the Z. R. L. S. was first organized.

Elder John W. Rushton, of Oakland, California, was here three nights last month, presenting splendid talks on "*The Life of Christ*." On one of these nights the young people honored him with a banquet.

The women gave a dinner March 26. They also gave one during the Red Cross drive, sharing the proceeds with the Red Cross.

We have adopted the envelope system of financing the branch. In this way we hope to reach some who do not regularly attend and perhaps to interest them once again in the gospel.

## Dayton, Ohio

April 17.—Dayton has a good list of prospects to whom we are trying to tell the good news of the gospel. Elder John R. Grice, district missionary, is expected here soon, to conduct meetings. This year we have been favored with several visits from District President A. E. Anderton.

Church services are now conducted in a church building located in the west end of Dayton, corner of Woodward and Howell Avenues.

Preaching services have been of a high order, the following members of the ministry speaking: Elders Rockwell, Stephens, May, and Rieske.

The beginning of the year found the following officers installed to lead branch activities: Pastor, Floyd T. Rockwell; assistant pastor, Elder Francis May; director of recreation and church school, Elder Franklin Rieske. Others were chosen to assist in various phases of the work.

Brother W. O. Hands, of Kansas City, Missouri, stopped here on his tour of central United States and Canada, to give an illustrated lecture.

A pioneer member of this branch has passed from our midst, Charles H. Warn. He was the first member of the church to come to Dayton, and never missed an opportunity to tell the gospel to those associated with him. He was a member forty years.

Brother J. T. Scott, of Los Angeles, California, writes that the Southern California district conference, conducted April 3, 4, and 5, was a peaceful and spiritual meeting. Three adults were baptized.



# MISCELLANEOUS

## New Addresses

J. A. Gunsolley, 1428 One Hundred Tenth Street, East, Cleveland, Ohio.

## District Institute

An institute of Northwestern Iowa District is to be held at Dow City, Iowa, May 2 and 3. Some matters of business pertaining to ordinations are to come up, and in harmony with our resolution, notice is hereby given of the same. We are planning class work for both Saturday and Sunday, and are asking Brothers E. Y. Hunker and J. F. Garver to be with us. Especially do we ask that you will come on Sunday morning in prayer and fasting, that at the sacrament service God will be pleased to bathe us with his Holy Spirit. In harmony with the resolution on our minutes, we are asking the Saints to come self-sustaining, to the end that the faithful group at Dow City might be lifted up and strengthened by our meeting with them.—*Gerald Gunsolley, district president.*

## Our Departed Ones

**MECHAM.**—Georgia Matilda Smith, daughter of Mr. and Mrs. David Smith, was born January 27, 1887, and passed from life March 12, 1931, at Douglas, Wyoming. She married Melvin M. Mecham December 27, 1905. June 25, 1916, she was baptized into the church and remained a faithful member. She died March 12, 1931, leaving three sons, two daughters, one sister, three brothers, and many other relatives and friends. She was a devoted mother and neighbor. The funeral was in charge of Elder E. C. Judson, of Orpha, Wyoming.

**ARNOLD.**—Norma Catherine Arnold, daughter of Mr. and Mrs. Albert Arnold, of Louisville, Kentucky, was born March 28, 1929; died April 4, 1931. Death took her as a result of pneumonia. Left to mourn are her parents, brothers and sisters: Mary Esther, 12; Anna Elizabeth, 9; Albert, jr., 6; and Allen 4. The funeral was conducted from the home by J. O. Dutton, assisted by G. H. Ferguson and W. N. Hanner. Interment was south of Louisville.

**JACOBSON.**—Andrew Jacobson was born in Denmark, April 29, 1853. When twenty-five years of age he came to America, and settled in Avoca, Iowa, in 1878. March 7, 1879, he was united in marriage to Miss Hannah Sorensen, and to this union were born seven children, all of whom survive and with his widow mourn his passing. Because of ill health, Brother Jacobson with his family moved to Berkeley, California, in 1920. For a number of years he was a sufferer and under medical care. He passed peacefully away Friday evening, April 3, 1931. There mourn his departure besides his wife, three sons: Theodore and Stephen of Council Bluffs, Iowa; Martin of Casper, Wyoming; four daughters, Mrs. Hattie Lincoln and Miss Clara Jacobson, of Council Bluffs, Iowa; Mrs. Helen Stoel and Mrs. Dora Welboan, of Berkeley; ten grandchildren, and many friends. The funeral was conducted from the Niehaus Parlors in Berkeley, and the interment was in Council Bluffs, Iowa.

**CURTIS.**—Lena Ruth, little daughter of Walter E. and Bessie Curtis, was born April 2, 1924, at Independence, Missouri, and passed away at her home in Independence April 4, 1931. She leaves to mourn, her parents, four sisters: Elva, Katherine, Frances, and Mauseline. The funeral was held at the Liberty Street Church, where Lena Ruth spent her short life as a Sunday school pupil, April 6; in charge of Elder E. T. Atwell. The sermon was by Elder J. M. Terry, and the church was crowded with sympathizing friends of the family. Interment was in Mound Grove Cemetery.

**DELOZIER.**—Ruth Williams was born in Ringgold County, Iowa, December 22, 1910, and was educated in the Lamoni schools, her parents living in and around Lamoni for a number of years. She married Albert DeLozier January 15, 1928, and since then lived in other parts of the county. She was baptized by Elder Oscar Anderson, at Lamoni, in 1920, and was a descendant of John Scott, belonging to the sixth generation. Left to mourn are her husband and baby, her parents, nine brothers and sisters: Mrs. Ada Weable, Decatur City; Cora German, Osceola; Letha, Bonita, Lois, Bert, Bobbie, Byron, and Bernard, of the home near Leon; and many friends. The funeral was held from the Methodist Church in Lamoni, T. J. Bell preaching the sermon, assisted by Joseph Lane. Members of the class of 1930, at the request of the deceased, furnished the music and acted as pallbearers. Interment was in Rose Hill Cemetery.

**GIBSON.**—Charles R. Gibson was born August 29, 1887, at Cook's Point, Texas. Married Miss Minerva Miller December 15, 1909, at Rockdale, Texas. He was baptized October 25, 1925, while very weak and running a temperature after severe hemorrhages. He was frequently blessed through administration both before and after his baptism. He was able to conduct a growing business, was a tithe-payer, and liberal in helping with local work. His helpful disposition made him many friends and customers, and during the last

eight weeks of his life friends thronged to his bedside and listened to his testimony of unshaken faith. He passed away April 8, leaving to mourn, his wife and little daughter, a father, two brothers, and four sisters. The funeral was conducted by S. Dana Condit at Bisbee, Arizona.

**McARTHUR.**—Dorothy Butcher was born July 3, 1866, in King Township, York County, Ontario. She married Malcome McArthur March 11, 1885, and to them were born three sons: Dalton, Charles, and Arthur, and three daughters: Hazel, Violet, and Nellie. These with her husband survive the passing of a devoted mother and companion. She was baptized May 27, 1903, by Elder E. C. Russell; died April 9, 1931, at her home in Ravenna, Ontario, after an illness which confined her to her home in a helpless condition for over five years. The sermon was by Evangelist John Shields. Interment was in Collingwood United Cemetery.

**SMITH.**—Melissa A. Stephens was born in Green County, Missouri, near Springfield, November 18, 1854. Soon after her birth her family moved to Kentucky, where she grew to womanhood. Was educated in Carridan Academy for Ladies, November 28, 1876, she married Martin B. Smith. To them six children were born, two dying in infancy. She was left a widow in 1889 with four children and small means of support. Moved west to Missouri, where she found work as district teacher and seamstress. Her work was like her life, carefully done and wholly dependable. She was baptized by D. C. White about 1895 and was a faithful member of Holden Branch from that time until her death April 2, 1931. Her last four years were spent in the Ozarks, Richland, Missouri, with her daughter, Lola A. Johnson, and family. Left to mourn are two sons, Walter W. and William F. Smith, her daughter, five grandchildren, two great grandchildren, and many friends. The funeral was in charge of James A. Brendle and W. B. Phillips. Interment was in Concord Cemetery.

**BOUTON.**—Sarah Ellen Biggs was born August 11, 1847, at Vernon, Indiana, and passed from this life the morning of December 2, 1930. She was married to James L. Bouton June 3, 1866, and to them were born five children. Three of these died in infancy, and one, a daughter, at the age of eleven years. There survives one daughter, Mrs. Mary Kowski, of Lamoni. Mrs. Bouton with gladness received news of the gospel restored and was baptized by Gordon E. Duell, at Zenia, Iowa, August 9, 1866. The family lived in Dallas County, Iowa, until 1903, at which time they moved to Lamoni, where Mrs. Bouton resided until her death. Her husband preceded her beyond, January 11, 1929. She was a kind and devoted Christian wife and mother, a member true to the gospel covenant all through her life. Left, beside her daughter, are two grandchildren, two great-grandchildren, two brothers, and two sisters. The funeral was held from the Brick Church in Lamoni, December 4, Elder W. T. Shakespeare in charge. Elder Joseph Lane preached the sermon. Interment was in Rose Hill Cemetery.

**ROBERTSON.**—Lloyd C. Robertson was born September 12, 1900, at Atlanta Grove, Missouri, to Mr. and Mrs. F. Ed. Robertson. He passed from this life March 29, 1931, at the Bell Memorial Hospital, Kansas City, Missouri, as a result of an explosion. Lloyd was a student at the Independence Institute of Arts and Sciences where he made many friends. His occupation was that of a driller of wells. Left to mourn his demise are his parents, Mr. and Mrs. F. Ed. Robertson, six brothers, five sisters, and his grandparents. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at Fanning, Kansas, by Elder James Thomas April 4, 1920, and confirmed under the hands of Elders James Thomas and F. G. Hedrick. The body rested in state at Stahl's Funeral Home, Independence, Missouri, on March 31, 1931, from the hours of 2 to 4 p. m. A short service was held at Kansas City Central Church by Elder J. F. Sheehy on Wednesday, April 1, 1931, and later at the First Saint Joseph, Missouri, Church, after which the body was interred at Mount Auburn Cemetery, the last rites being administered by Elder Enos A. Gurwell, of Saint Joseph.

## Reunion Calendar

Spokane, Liberty Lake, June 26-July 5.  
Owen Sound, Port Elgin, July 5-12.  
E. Montana, Fairview, July 10-12.  
Cent. Texas, Hearne, July 17-25.  
S. Saskatchewan, Weyburn, July 17-19.  
N. California, Irvington, July 17-26.  
N. Saskatchewan, July 24-26.  
Ky.-Tennessee, Furyear, June 18-26.  
Alabama, middle of July.  
Oregon, Bandon, July 10-19.  
S. New England, Onset, July 24-Aug. 2.  
Toronto, Lowbanks, July 26-Aug. 2.  
Alberta, Edmonton, July 31-Aug. 9.  
Florida, Alafloa, about July 20.  
Chatham, Erie Beach, July 24-Aug. 2.  
Seattle-B. C., Silver Lake, July 31-Aug. 9.  
Nauvoo, Nauvoo.  
Cent. Michigan, Beaverton.  
Lamoni, Lamoni, July 31-Aug. 9.  
West. Montana, Race Track, Aug. 7-16.  
Western Iowa, Woodbine, Aug. 14-24.  
Nor. Michigan, Boyne City, Aug. 14-23.  
N. & W. Maine, Brooksville, Aug. 8-16.  
Kirtland, Kirtland, Aug. 6-16.  
Far West, Stewartville, Aug. 13-23.  
Idaho, Hagerman, Aug. 14-24.  
E. Colorado, Colorado Springs, Aug. 21-30.  
S. E. Illinois, Brush Creek, Aug. 21-30.  
S. Mich.-Nor. Ind., Indian Lake, July 24-Aug. 2.  
Wyo. & S. Dakota, Spearfish, Aug. 2-9.  
Oklahoma State, Aug. 15-23.



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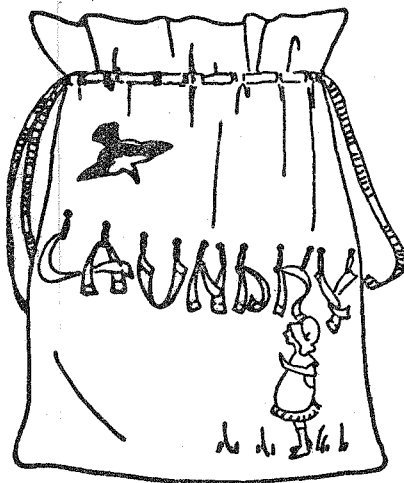
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**516 Pattern and Stamped Face ..... 30 cents**

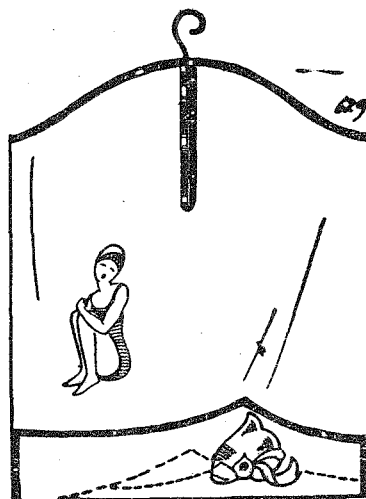
**"HANGING OUT THE CLOTHES"**

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# THE SAINTS' JOURNAL

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Volume 78

Independence, Missouri, April 29, 1931

Number 17

## THE ONE GOSPEL

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. . . . For therein is the righteousness of God revealed from faith to faith. —*Romans 1: 15-17.*

(See "First Things First.")

---

## A VICTORIOUS LIFE

*J. E. Lancaster*

## THE PHILOSOPHY OF JESUS IN A MODERN WORLD

*C. E. Wight*

## THE SPIRIT OF PROGRESS

*J. E. Vanderwood*

## THE WORKERS' EXCHANGE

## WORSHIP MATERIALS FOR THE CHILDREN'S DIVISION

## First Things First

### V. OUR OWN MESSAGE FIRST

Some time ago one of our ministers, himself a young man but occupying an important post as pastor, reported that numbers of young people had come to him inquiring the difference between this church and other churches. They seemed, he said, to feel that there was no great difference. To correct that situation he had determined that from his pulpit there should be preached a distinctive message dealing with the history, purposes, and doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints.

Why should our young people anywhere be left to think there is no difference between this church and other churches? Is that a correct conclusion? If so, we should disband, because there are other churches better equipped and better financed with whom we could unite our forces. If there are fundamental and distinctive differences, if we have a distinct and unique message, it should be so continuously and forcefully presented that our young people as well as others who hear us will not be left in doubt as to our individuality.

It is complained occasionally that our young people, many of them, are ignorant concerning our church history and doctrine. Why should such a condition continue to exist? If we are really to put first things first, our own message should have right of way. I am not particularly interested now about the machinery through which this situation shall be corrected. I will not quarrel with anyone about terminology. Call it religious education or call it preaching. Go at it through the class or from the pulpit, or both, but wherever it is done and however it is done, let our own history, ideals, doctrines, and objectives be taught, not only to our own people but to the world. For example, with such an objective in view, the Y. K. T. Class, of Independence, put on a series of lectures, "*Know Your Own Church.*"

#### *A Unique Ministry*

Particularly upon the ministry there devolves a special responsibility to present our distinctive message. For that purpose God called them and the church sent them forth, and for that purpose the people have sustained them by their tithes and offerings.

There are many inviting fields of research and thought open today. It is easy to wander afield in physics, psychology, biology, philosophy, ethics, etc., etc., etc., and from those fields gather all of our material for our sermons. From all of these fields, and others, we may gather much to illustrate

our message and help "put it over"; but to go so far afield that the message itself is consistently lost sight of is a sad mistake.

There are thousands of able and polished men in the world who can present these other themes as well as we can, oftentimes better; and they are paid to do that work. There are few men indeed to present our distinctive message; and they are called, ordained, sent forth, and their families cared for and their expenses met—to do that particular work. Paul said, "Woe unto me if I preach not the gospel." There were able men to preach the very remarkable and interesting philosophies of Greece and Rome. There were but few men to preach the particular message that had been committed to Paul. Paul saw the need to do the job given to *him* to do. We have a unique message. We should have a unique ministry. It ought not to be necessary to listen long to one of our ministers to find out what he represents.

#### *A Rich and Varied Message*

Our message is built upon the fundamental gospel principles named in the sixth chapter of Hebrews. Necessarily it includes the story of the great "restoration of the gospel"; the story of "the angel's message." And of necessity it leads up to and includes all that is involved in the project of building Zion. Admittedly it is a broad and a delightful field; but let us not get lost in the dim, far outlying territories and forget who and what we are and that our every effort should drive toward the central and fundamental truths typical of our work as Latter Day Saint ministers. For woe unto us if we preach not the gospel.

We have a colorful history, containing not only religion but romance and adventure. There is the story of the angel's message with all its connotations. Our doctrines are both scriptural and logical. Our ideals and objectives are glorious, culminating in our Zion program and including therein the most inspiring ideals of human relations, man to man, and man to his Creator. It is a rich field.

Our pioneer ministers, men "of power and excellent wisdom" (*Doctrine and Covenants* 117: 5), did not read so many books as we read today; but let us admit it, they read the three books of the church which contained their distinctive message very carefully. They knew their books. They knew their message. A man might know everything else in the world to know, excepting the one thing that he ought to know in *his* business, and still be *ignorant*. They could and did learn many things from other sources; but concerning the fundamental things of

life and salvation, they were prepared "to teach and not to be taught."

### *To Teach and Not to Be Taught*

There was something back of that divine statement, "Ye are sent forth to teach and not to be taught." Certainly we do not need to borrow either doctrine or ceremony from other churches. In fact, they have swung our way on many important doctrines during the past century. I am somewhat skeptical concerning borrowing very liberally even from their methods. Their most modern and advanced methods have not saved the Protestant churches from a decline in spiritual power. Will those methods do for us what they have failed to do for others. Be that as it may, concerning the fundamentals of religion and life we were sent forth to teach, and if spiritual power and light are still ours, and they are if we will to use them, let us go forth to teach. Let our own message have right of way.

### *Remember the Source of Our Light and Power*

The great God who founded this work and inspired our fathers when they drew near to him in humility and prayer is still the source of power, wisdom, and light. Let us not pass him by to seek the guidance of feeble rays from lesser luminaries. He has said:

"Hearken ye elders of my church whom I have appointed: ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit; and ye are to be taught from on high."—*Doctrine and Covenants 43: 4.*

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."—*Matthew 28: 20.*

ELBERT A. SMITH.

(To be continued)

## The First Saints' Hymnal

The Business Manager tells us that the first order received for a copy of the new *Saints' Hymnal* was Mrs. E. B. Purcell, of Missouri Valley, Iowa. The first copy shipped went to her. Though there has been long delay in the production of the book, this earliest customer never complained, and it is hoped that she and many others will be pleased with the fine new books.

Announcement of the prices for single copies and for quantities may be found in the advertisement at the back of this issue. The Management says that since it has cost so much to produce the book, purchasers should send checks with the orders.

## Biography

Last week's *Herald* carried the final installment of the biography of Elder Arthur Leverton, which contained the record of a career of which the church may be proud.

We wonder how our readers liked it. We would be glad to hear from them concerning it, or concerning the publication of other biographical material.

Brother Leverton's biography was put into shape through the efforts, as our readers will recall, of two young women who took the trouble to record the story as he told it. Alone, he would not have had the energy to give the full account. With their help this fine account was made available to *Herald* readers.

This example offers a suggestion to other young people who could do something for the church by helping to preserve the stories of the lives of older members of the church whose memories contain important facts and reminiscences concerning events of earlier years.

We know that it is dangerous, but we are taking this chance. We shall be glad to receive similar biographies of other people who are now in their middle or declining years of service.

The editors, of course, will have to be the judges of the material, as to whether it can be used or not. Those who write are asked to remember our request for typewritten manuscript, double spaced.

L. L.

## Faithfulness

In times of difficulty the fundamental human virtues become more precious because they find fewer lives in which they can shine. Integrity, dependability, and faithfulness stand out above all other human characteristics.

Faithfulness is the gold of human character. It makes a man the same good and dependable creature today that he was yesterday, and gives a guarantee that he will not change when tomorrow comes. One faithful person, though he may be poor in money and possessed of but few talents, is worth more than a multitude of people who are uncertain of their convictions, changeable in their affections, and slipping on the path of their spiritual life.

It is easy to lose hope, to become uncertain, to quit trying, or to stir up trouble. These things require no talents, no character, no stability, no particular traits of admirable personal power.

Faithfulness is sometimes easy, and many times hard. But it is always dignified, always true, and always possessed of a certain invulnerability which



is imparted to a man when he gives his heart and mind to God.

Now if ever the church needs men and women of faith and strength, people who can stand fast, people who can endure. Now are we to be tested to see whether our conversion to the gospel of Christ has given us added strength and faith, or whether we are still as we were when the world claimed us.

Does spiritual regeneration make a difference in men and women? Is there something imparted to them which gives them a new and superior strength for meeting the trials and shocks of life?

We believe that our spiritual regeneration does make a difference. We believe that it does give us added power, that will bear fruit in the Christian virtues, and above all, in faithfulness. L. L.

## Hints for Speakers and Writers

### BE CHARITABLE

By L. L.

The clipping which is quoted below seemed to give so perfect an expression to the universal distresses of editors that we think it merits presentation to our readers and contributors through this column.

If all the critics could be brought together in a meeting to discuss the serious question, "*What Is Wrong with Our Paper?*" it is quite certain that there would be a terrible quarrel, so great would be the differences in opinion and the varieties of advice.

An ancient story tells of a man and a boy traveling, the man riding a donkey, and the boy leading it. They met one who criticized the man for being so brutal as to make the boy walk, so the two changed places. Soon they met another who cried out at seeing the poor old man walking while the boy rode, whereupon both of them rode the donkey. It was not long before they met a member of the S. P. C. A. who halted and threatened them for their cruelty to the donkey. To please him, both the old man and the boy dismounted and led the donkey. Then they met a merry wag who laughed and called them fools because both walked when one could have ridden. Then they decided: "It is impossible to please everybody. We shall have to do the best we can by ourselves."

But here is the clipping:

#### *The Joy of Being the Editor*

Getting out this paper is no picnic.  
If we print jokes people say we are silly;  
If we don't, they say we are too serious.  
If we clip things from other papers  
We are too lazy to write them ourselves;

# OFFICIAL

## Notice of Appointment

Owing to condition of health which will prevent Apostle J. F. Curtis from taking the field for some months, it has been deemed advisable to ask Apostle J. A. Gillen to assume joint responsibility with Apostle M. A. McConley over the territory formerly supervised by Brethren Curtis and McConley, namely, California, Oregon, Washington, Nevada, Utah, Idaho, Montana, Arizona, British Columbia, Alberta, Saskatchewan, Manitoba, Wyoming. This new assignment will not release Apostle Gillen from general oversight of the Southern field, of which he will remain in charge until further notice.

THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, April 20, 1931.

The fundamental issues are: Is the race a number of isolated and discordant peoples, or is it a family in which all nations are related? Is each nation a law unto itself, with no such things as international right, or is humanity a fact with the same moral obligations upon nations as upon men to be righteous? Is humanity a brotherhood, and is it true that God has made of one blood all nations of men, and has fixed their appointed periods and the definite boundaries of their dwellings? Shall we have a federation of the nations with an agreement in law for fair dealing, or shall the nations, as of old, seek their own good and hold all they can seize from the weaker? Are the principles of morality, of justice, or stewardship and self-sacrifice, obligatory upon nations?—*S. Z. Batten.*

The reason why evil can not win in the end is that God created all things, and all things are subject to his will. To disobey and defy God is to play a losing game.—*Selected.*

The first test of a truly great man is his humility.—*John Ruskin.*

If we don't, we are struck on our own stuff.  
If we don't print contributions,  
We don't appreciate true genius;  
And if we do print them, the paper is filled with junk.  
If we make a change in the other fellow's material, we are too critical;  
If we don't we are asleep.  
Now like as not some guy will say  
We swiped this from some magazine.  
WE DID.

# A Victorious Life

By J. E. Lancaster

From sermon in memory of J. Franklin Ebeling, February 7, 1931.

But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. . . . In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—*1 Corinthians 15: 13-15, 52-57.*

One declares that to many persons heaven and hell and Christ, and even God, seem remote. But there is one thing that is not remote, and that is death. You may run or ride away from it. You may try to forget it or hide it with flowers, or with adjectives, or with theories, but death is there, an indisputable fact in a universe of doubt, ever bringing that everlasting and inevitable question, "Is there, after all, such a thing as immortality?"

I tell you that man is immortal, and that we shall again meet those we love and have lost for a time.

This Book is filled from cover to cover with the testimonies of men who give us the assurance of immortality. We have the testimony of Hosea, Isaiah, Daniel, Ezekiel, Job, and many other prophets of the Old Testament. Hosea prophetically informs us, "I will ransom them from the power of the grave; I will redeem them from death."—*Hosea 13: 14.* In the New Testament we find supporting statements in the books of John, Revelation, The Acts, Romans, Thessalonians, Hebrews, Corinthians, Colossians—why mention them all? Revelation 20: 12 tells us, "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

If we do not believe in immortality, this is not the hour nor the place for us to receive conviction. There are here today represented many creeds, yet doubtless all of one belief, namely:

Believing that God is the Maker and Creator of all; that he sent his Son Jesus Christ into the world for mankind; that Christ took on the form of a man, left the courts of glory and came to earth, there to

learn obedience in the flesh (the Spirit was always obedient) by the things that he suffered; that he established his kingdom; was taken of his friends, tried and scourged; was crucified and descended into the grave, to throw off the corruptible body (the flesh), and arose on the third day to everlasting life. Such we believe. Christ said, "I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live." This is the last great testimony of immortality, and this resurrection gives to all mankind a promise, a bright hope.

I say our creeds may be different, but our belief is the same, and the processes of God will in time—shall I use the expression—reduce us to the same common denominator—a unity of faith and a unity of belief.

Immortality! There is no doubt of it. There is nothing that God has created that shall perish, for his spirit is infinite, from everlasting to everlasting. So we leave the thought of immortality, that we might eulogize this man who has written so well in the Book of Life, and upon which record he inherits his reward.

In West Virginia, sometime prior to August, 1883, there settled a family of strong pioneer stock and firm religious convictions. The father upon the mother's side of the family was a Presbyterian minister. The husband of the mother was an elder in the Reorganized Church of Jesus Christ of Latter Day Saints. By some decree of God which calls men home seemingly before their time—as this man has been called, for he is only forty-seven years of age, a comparatively young man—this God called his father seven months before the babe was born, the youngest of a family of fourteen children. This child was named, J. Franklin Ebeling. Though Frank knew not the counsel of a loving father, he resolved early in life that this handicap placed upon him should not defeat him in life's program.

At ten years of age he manifested indications of the strong, religious heritage left him by a minister father and a minister grandfather by uniting with the church of his father's choice, from which faith he has not departed to this hour. He loved his mother dearly, and the religion she taught him led him, even to the time of his death, to always attend church on the anniversary of her birth, and on Mother's Day. During her life he took her to church many times. It was upon one of these occasions, while sitting in church during the opening choir number, she was the subject of a heart at-

tack and passed away, at the age of seventy-seven years.

The religion of Frank's mother was not a theoretical thing; it was something to be practiced and lived in daily life. She would much rather go to a neighbor's house to cook a meal, or tend the sick, or perform some other practical service than to hear the best sermon that could be preached by the best one of God's divine ministry.

This same practical religion was the religion of Frank Ebeling. With the discipline that came from the sturdy stock of a pioneer grandfather, and with the driving force that inspired a widowed mother to raise single-handedly a family of fourteen children; these two, coupled with honesty, sincerity, fidelity, loyalty to a trust, brotherly love and humility—the last come only with a personal knowledge of the love and power of our Lord and Master, Jesus Christ—Frank Ebeling was ready to face the world.

In the year 1900 he entered a machine shop. He had been denied the privilege of more than a common school education, for his mother needed both his counsel and assistance. This did not deter Frank from the thing he desired, an education, and that driving force which was the ultimate though indirect cause of his death enabled him in his leisure hours to receive an education through the medium of a correspondence course.

In the year 1906 he chose, as men are wont to do, a wife. He found her to be not only a wife and companion, but a partner as well. There was born to them a son, Ivan, who with his mother of the immediate family, survive the father. Of the family of Frank's mother of fourteen children, four survive: Mrs. Anna Smith, Memphis, Tennessee; Mrs. J. B. Winship, Wheeling, West Virginia; J. E. Ebeling, Colorado Springs, Colorado; and Fred Ebeling, of Kirtland, Ohio.

Frank's religion was like the religion of his mother. There was little theory but much practice, and it began at home. His family was first in all things. Each day for the twenty-five years of his married life, as he slipped away of a morning to his daily task, there was left to be found by his wife a note, on the mantel, on the table, in the middle of the room, anywhere, a note making some little request, leaving some little instruction, and ending always with an endearing term of some kind, usually, "I love you, Mopsie."

Fourteen years ago, in association with Dean Searle, who had charge of the education of Edsel Ford, Frank went into the Ford Trade School. At last, though he knew it not then, he had found his life's work. Here was his opportunity to put into operation the practical religion taught him by his

mother and evidenced to him in the belief of his minister father and minister grandfather. In the fourteen years of association with Dean Searle in the Trade School, there has gone out into the markets of life wherever the industry of Ford has touched, hundreds of boys—yea, more—thousands of boys, many of them now holding high executive positions in the world-flung plants of the Ford institution.

The Trade School was his greatest work. In fourteen years he missed but two days from his task. Such loyalty was a part of him. Such fidelity could not be denied. The time came when a new superintendent of production was needed by the Ford interests, and Frank Ebeling was the man chosen to fill the place.

It was a new task, it was a big task, and it required a big man. It required fidelity; it required driving force, such as Frank had; it required a love for mankind that that driving force might be softened of its harshness and yet accomplish its work; it required vision; it required strength. All these were the possessions of Frank Ebeling, but least of all the strength.

Frank developed a slight cold, nothing serious. The cold developed into influenza, but he was proud of his two-day record, and he would not stop. When really unable to work, he continued to go by that driving force which was his, that force which accomplished things. He knew not defeat. But he reckoned not with this foe. On Friday, January 30, he was taken to the hospital, and there immediately developed a battle on the part of the doctors plus the determination of Frank to live, as against the inroads of nature that demanded his life. On Thursday morning, February 5, at 1:00 a. m., the doctors and Frank lost the contest, and Frank Ebeling stepped from this restricted life to a fuller and greater existence.

We ask the question, "Why?" We know not. Could we answer to our satisfaction, we would know the mystery of life, and that to man is not given to know—only to God. We have faith in His love, we have faith in His mercy, we know that His judgments are far and above the finite judgments of mere man. We bow to His will, and say as Victor Hugo has already said: "He has finished his day's work, but he has not finished his life. His day's work began the next morning."

The tomb is not a blind alley; it is a thoroughfare which we all some day must traverse. The thirst for the infinite proves infinity.

Thursday of this week the boys in the Trade School raised a sum of money to be turned over to the State of Michigan. This money is for the reforestation of forty acres of land in the State, to be

known as the Ebeling Tract. Such is the esteem in which these boys hold him.

The name of Frank Ebeling will not die in this generation. The boys who have gone from this school, grown now to manhood, remember the teachings of this man. Their sons and their sons' sons shall know of the work he did for their fathers. The life of Frank Ebeling has been a pattern to these boys, and now there is woven in the fabric of the lives of each of them some of the golden threads that are but the reflection of the beautiful character of this one who gave to them their pattern through his own life.

*And now, our Father, believing as we do in immortality through the testimony of our brethren, we thank thee for Jesus who hath brought life and immortality to light. We thank thee for the great and living hope that is ours through our Lord Jesus Christ. Confident of thy love, and certain of thy mercy, we know that sometime we shall see each other face to face. It is but an instant until this one who is gone shall again clasp his loved ones in his arms, for time is no longer measured to him, but only to these who are left. In Jesus' name. Amen.*

## The Philosophy of Jesus in a Modern World

### PART THREE

By C. E. Wight

On two occasions within the recent past I have listened to business associates comment on the present-day trend of affairs. Please keep in mind that these men were not discussing the problem from a religious viewpoint, for one of them, at least, is frankly irreligious.

It was rather striking that both of these men should have made almost identically the same statement, which, in effect, was as follows: "It seems as though our present civilization is getting more like that of Rome every day."

It is of particular interest to know that both of these men broached the subject themselves. It was plain to them that from a social if not a religious point of view, there are pagan influences at work in our present-day life which if unchecked will prove deadly.

The coincidence of the same idea being presented by two men whose interests lie entirely outside of the field of religion has caused me to give the matter serious consideration. Of course, it has occurred to me many times. It has occurred to everyone interested in the problem of social and religious life.

If we were to see an individual poised on a bridge ready for a leap into the river, with the evident in-

tent of committing suicide, any one of us would rush to his side to save him from the folly of his own act. To our horrified vision his intent would be clear.

But in the midst of the whirl of our present-day life, with our business, social, and religious life keyed up to keep pace with the hundred-mile-an-hour automobile and the hundred-and-fifty-mile-an-hour airplane, it is not so easy for us to detect an attempted social or religious suicide. I am sure that if we were to realize the dangers involved in some of our present tendencies, we would be no less anxious concerning the saving of our social life than we are interested in the saving of an individual life.

It is interesting to note that our present-day tendencies are very like the acts of a growing child. During its early years, a child is held under the restraint of parents or guardians. The child that is correctly reared is held not by a chain of authority but by a silken cord of love. Under the chain of authority, the child must submit to the decisions handed down from above. Under the cord of love, the child is urged to make his own decisions, so that in the formative period of his life he may be taught to weigh values and make wise decisions.

When the day comes that the rightly guided child goes out into the world on his own responsibility, he is able to meet the problems of life, because he has been trained to weigh the elements of a problem. On the other hand, the one held under unnatural restraints during the years of development is unprepared to meet the problems of life when these restraints are removed.

This illustration will help us in our analysis of the present tendencies in our social life as touching the matter of religion. For centuries there was built up an attitude that religion was largely a matter of external formalism. This is clearly revealed in the laws built up by the children of Israel under the leadership of Moses and others.

Ceremonial became so much a part of their worship, that the entire system of rewards and punishments was builded, not on the thoughts, attitudes, and ideals of men, but rather on their punctilious observance of the ritualistic features of their religion. So far had the people misinterpreted the outward indications of their worship that it became necessary for God to speak through his Prophet Micah and warn them of the important elements of their life, as follows:

"Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"

"He hath showed thee, O man, what is good; and

what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

But the prophets of old learned, as have the prophets of every succeeding generation, that the people of his own generation are deaf to his warning. It is not strange, therefore, that we find the warning cries of the major and minor prophets to have had very little effect in changing the currents of thought and action among the religionists of their time. This does not mean that their work was in vain. For the contributions they made have come down to succeeding generations to stir the thoughtful to a deeper appreciation of religious values.

When Jesus of Nazareth came into the religious picture, he found a strange background of mingled paganism and religious formalism. Jesus took up the warning of the prophets that religion is not to be measured in terms of external cleansings and body washings, but rather in terms of inward purification and soul cleansing. In rebuking the Pharisees for their religion of outward demonstration, he cried:

"Woe unto you, scribes and Pharisees, hypocrites; for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith. . . . for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess."

A few listened to the words of the Master and believed. The majority did not. And even of the few who claimed to believe, many deserted the Master in the hour of his greatest trial.

It is impossible to change the attitudes and habits of men even in a generation, and while the teaching of Jesus had a profound effect upon the few who followed him, it did not remove from them the superstitious attitudes which the centuries had left as a heritage.

Passing rapidly over the centuries which have come and gone since the ministry of the Master, we find the superstitions and restraints of religious belief to have come down to the very recent past. Then a change occurred. Almost everywhere democracy replaced autocracy, though often by a slow and tortuous process. The Magna Charta, the Bill of Rights, and the Declaration of Independence were but outward evidences of the definite break which was taking place between the old and the new. Scientific methods brought to the world a literal treasure house of new discoveries. The world had become released from the old restraints and taboos as swiftly as is the young man thrown upon his own resources when all of his childhood life he has been made to feel the iron hand of governmental control.

No longer forced into a religious mold as to thought and action, is it any wonder that the world has gone to an opposite extreme? Particularly since it has scarcely had time to make the adjustments necessary for a thoughtful acceptance of the enduring elements necessary for the perpetuation of our highest and noblest life.

Is it possible that we can go back now to the teachings of the Master for a solution of our present ills? Do we find in his philosophy the principles which will make possible the steadying of our present social life and an enriching of our religious experiences? In other words, can the philosophy of Jesus be adapted to our modern world?

We are told that on a certain occasion there came to Jesus a ruler among the Jews who had been so thoroughly impressed by the power of the life of Jesus that he was led to exclaim, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him."

Then Jesus attempted to teach not only Nicodemus but his own disciples of that hidden power which made it possible for him to do so many mighty works. It is of interest to note that Jesus was not much of a crusader. At the time of preaching his sermon on the mount, the constitutional law of the New Testament, the statement is made, "his disciples came unto him." It will be noted that on this occasion, the ruler came to Jesus. That magnetic impulse which drew men to him is evidently explained in the beautiful Logos philosophy of John when he says of Jesus that "he was the Word made flesh."

Those who in this day are so strongly urging that the greatest sermon ever preached is to be found in the ennobling influence of a good man or a good woman, need only to go back to the days of his flesh to find the one great example to prove the basis of this contention. But it is not enough for us to merely say that he *lived* the principles of divine life. Surely there must be some way for us to discover the separate elements which constituted this life, so that these elements may be incorporated into our own lives and lead to the similar expression of divinity in human life.

When the ruler admitted to Jesus his recognition of the divine power which Jesus so evidently possessed, the Master quickly gave to him the first key which might be used to unlock the powerful impulses for righteousness. In these words did Jesus give to everyone a priceless jewel:

"Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God."

It is typical of humanity that Nicodemus did not

understand the meaning of the answer. He attempted to place a physical interpretation where a spiritual had been intended. True enough, the later explanation of the Master recognized that physical obedience which, by the immersion of the body typifies the burial of the old life and the resurrection of the new. But the real emphasis of the Master was upon the spiritual rebirth which must be coincident with the physical baptism if a real entrance to the kingdom of God were to be obtained.

As a church we practice the rite of baptism as practiced during the entire ministry of the Master—and done away with at a later time only as a matter of convenience. But we do not believe that a water baptism alone ever saved anyone. Salvation, after all, is not a matter of receiving something ready made, but rather a condition resulting from growth according to divine laws. The only real vigor which can come to our spiritual life is that which comes through a steady and consistent spiritual growth.

Now note. We believe in physical immersion. But that is not all. We believe in spiritual immersion also. What does this mean?

Today we see a boy, listlessly and aimlessly drifting along with the tide of life, the despair of his parents and his instructors. Tomorrow we behold him, animated and enthusiastic, making a real contribution to life. What has happened? We can not say. We can only realize that in some way he has come to himself. Today he is *immersed* in his great task and making others happy through his contributions.

If you could by any magic place yourself in his position before and after this great phenomenon, you would discover that actually you were beholding a new world. Yet you would know that overhead there were the same stars. Beneath your feet the same grass was growing. The flowers had not changed their color, and the perfume of the roses was no more fragrant.

The change did not take place in the world. It took place in the soul of the boy. Literally he was in the same world, but because of an inner transformation "all things became new."

So when Jesus said, "Ye must be born again," he meant that the immersion should be so complete as to change the entire course of life; so thorough as to give a new vision of the meaning of life; so intensifying as to become the starting point toward the making of the kingdom of God on earth a beautiful reality.

## The Living Faith

By C. L. Winniford

"Now faith is the substance of things hoped for, the evidence of things not seen."—Hebrews 11: 1.

"Faith without works is dead."—James 2: 17.

I think that every Latter Day Saint should ask himself this question, "How can I make my faith a living faith?" Because of the things that we do know, we believe other things which we do not know, or have not seen. But faith has to do, not only with the future life, but with this life as well. It has to do, not only with miracles, but with the everyday, humdrum events of the average person's life.

We of the great majority, not blessed with any particular distinction, are sometimes inclined to confine our faith either to the abstract, or to the "other fellow." We can believe in the wonderful things that our neighbor tells us about, but can not truly believe that any such thing would ever happen to us. In this we handicap ourselves and prove that our faith is only of the mind, and not of the heart.

James tells us that faith without works is dead, but what kind of works? Does he mean miracles, healing, prophecy, tongues, or teaching? Yes, but that is not all. It is not necessary to do any of those things in order to have a living faith. We are not all given the same gifts, and it is well that we are not, but we are all given *something*. It is not recorded, in the parable of the talents, that there was any servant of the king who failed to receive even *one* talent.

They were each given talents according to their individual ability, and much more was expected of the one who received five than of the one who received only one talent. That is, the servant who received five talents had to deliver ten talents to his Lord in order to show the same percentage of advancement that the other servant would have shown had he delivered only two. But he did not even deliver two, merely returning untouched his own talent.

How many of us have wrapped our Lord's money in a napkin and buried it in the earth? Just so often as we do that, just so often our faith becomes dead. For our "talents" are our gifts, and the development and use of that gift is the "work" that will make ours a living faith. If we are given only one gift, we should not neglect it because we were not given five. If we are a musician, we should not refuse to play just because we can not sing. If we can sing, we should not refuse to sing just because some one else can sing better. Or, if there is abso-



## WORKERS' EXCHANGE

Contributions from our readers and leaders are invited. Any material or suggestions that you have found useful may be of help to some one else. Will you take the trouble to pass them on?

### Study Your Catalog and Study Your Prospect

By E. B. Hull

Jesus said: "For the children of this world are in their generation wiser than the children of light."—*Luke 16: 8.*

Business houses have learned by experience that if they want to do big business they must be on the lookout for new customers. The sales agents are furnished with names of prospective buyers of their products, and these agents are always looking for new prospects. Business houses demand that their sales people study salesmanship. Conferences are held, and the men are taught how to approach a prospect, how to talk their line of goods, and above all to become acquainted with the article that he expects to sell. In other words they must sell themselves before they can expect to interest others.

One of the big hardware companies gave to its

lutely nothing else we can do, we can be an audience.

To be a good listener is as truly a gift as to be a good speaker.

But suppose we live too far from any branch to attend regularly? We can still apply our faith to our everyday life. We can still discover some gift which we may develop. We can make our faith practical, and not merely abstract. No cook, have she ever so much faith, can expect her cooking to succeed unless she follows the recipe and pays attention to what she is doing. So it is with any other work. Also, if we keep the law of love, if we love our neighbor as ourself, we will unavoidably discover ourselves doing some "work" for the greater glory of God. Love can not remain idle, but must express itself in some way, and such an expression, however humble, is as truly a "work" as any miracle.

If we can perform a kindly act in the name of the Lord, and not for our own glory, then is our faith a living faith. If we can face disappointment, suffering, and loss without being shaken by doubts or bitterness, then is our faith a living faith. If we can look upon all our goods as properly belonging to the Lord, intrusted to us only during our lifetime, and act accordingly, then is our faith a living faith. For faith is not only *believing* the word of God; it is *living* it. And remember that the candle in the parlor is no brighter in the sight of the Lord than the one in the kitchen.

sales people a few rules which they were asked to digest:

*First—Talk your business, in shop and out of shop.*

It is your duty to familiarize yourself with all phases of your business, even to understand the methods and line of your competitors. When this knowledge is mastered, talk your business everywhere.

When coming in contact with prospective customers, talk up your firm's business, and do not talk down the business of your competitor.

Here is where preachers should learn a point: it doesn't pay to run down the beliefs and methods of other organizations all the time. They may have some systems of approach in their methods of obtaining converts that we could utilize in our business.

*Second—Cultivate the acquaintance of other sales people.*

Why not? Why keep ourselves within ourselves? Why not get together occasionally, and talk over business and the mistakes that all have made in the past? Be friendly with all people, and especially those that are in the same line of business. Let us study the psychology of their salesmanship.

*Third—Study your customers and learn their peculiarities.*

Know your prospect; he has good qualities; you may like him and his viewpoints when you understand each other. Don't be discouraged if he is not interested with your first approach; he must get acquainted with you and you with him.

Much of our knowledge of people and things comes to us from actual contact. The sympathetic touch, the demonstration of love through personal association brings us into their little world, and we are enabled to see things from their viewpoint, which gives us better opportunity to teach. The poet says:

I find in those whom men call ill, 4  
So much to recommend them still;  
In those whom men have thought divine,  
I find so much of sin and blot,  
I hesitate to draw the line  
Where God has not.

We should never conclude that others are stupid because they can not get our viewpoint or see things as we see them. We must bear in mind that people understand from past experiences and that to bring an idea into the scope of their mental vision, it sometimes takes a little unlearning as well as learning. You can not transfer a realization of a thought to another immediately just because it is so very clear to you, unless you express or explain it to him in language that he can understand, while looking

at the subject from his angle. By so doing, you may be able to make it clear to him.

When talking to a prospect, make your points clear, and don't insult him by telling him that he is all wrong or fifty years behind the times—he may be, but don't tell him so. Don't let him throw you off the track of your argument; stick to your point and strike when the "iron is hot," but don't strike if your head becomes hot. You will be a failure if you do.

*Fourth—Keep in touch with your house.*

Our church must have its members united; they should be in constant touch with all that is going on at headquarters. Those that absent themselves from services lose much. The Lord said: "We should meet together," and "teach one another." Services in our churches are not for a select few—it is not a convention, where the family sends a delegate to represent that family, allowing the rest to remain at home or go somewhere else.

*Fifth—Study your catalog.*

Good salesmen know their catalog. They know the price of everything in regard to what they have to sell, even freight rates. Are you a salesman for Christ? Do you know your church? Do you know the church catalogs? If asked the question, "Why are you a Latter Day Saint?" instead of a member of some other organization, could you give an intelligent reason for the course you have taken? Do you know the line of goods the church has to sell? Have you ever tried to hunt up prospects and educate them yourself, or turn them over to some one that can talk to them? God's catalogs are the three standard books of the church. Do you know the catalogs?

*You Are the Church*

The bricks and the mortar, the pews and the altar, and all that go to make the building are not the church. The church is you.

Its strength and weakness are revealed in you. What you are, the church is.

The world judges the church through you. You are the measure of the church.

The power of its devotion to God, truth, and humility is the measure of your devotion. You are the church.

The inspiration of its services is the test of your heart. Its stated hours of worship are your obligation. If you fail here, to that extent your failure is written in the church.

You are the church. Its faith is you. Its worship is expressed through you. Your place can not be taken by another. You are the church.

The Lord said to us in these last days: "It becometh every man who has been warned, to warn his neighbor."—*Doctrine and Covenants 85:22.*

Who are to do the warning? Everyone that has been warned. Some one warned you at some period of your life. Are you doing your duty to others? There are people that seem to be busy using their eyes in trying to locate flaws in their neighbor's lives; they may be working very hard in their endeavor, but they are in the wrong line of business.

Everyone has some faults. Why bother about people's faults? If you must be interested in this line, why not study the catalogs to try and find a recipe for the cure of the ills that you find people are afflicted with?

The home is the first line of defense. Here instruction should commence, especially when the children are small. A child trained in the way it should go is not so liable to depart from it. Or in case it does depart, it will not step so far away as the one not so trained; nor would it be so hard to bring him back, because first impressions never quite let go.

The church of tomorrow depends on what it does with its youth of today. Some churches are more concerned about obligations that give comfort and enjoyment to the adults of the membership. Would it not be well to concern ourselves a little more about the education of the material with which the future church is to be built, and some new members to take the place of the present workers when they no longer can be on the active list?

Elder J. A. Gardner gives us a few points of approach that should be considered:

"Make the acquaintance of people that you do not know.

"Try to discover mutual interests and common ground.

"Make use of points of contact.

"Discuss the beliefs and doctrines of other churches, but to do this you should attend the church with which your prospect is affiliated.

"You should make a wise selection of literature that you give the prospect.

"It is important that you be familiar with the literature that you give the prospect.

"It is better to make all your visits to the prospect in his home, or he may be invited to your home.

"Consider at what point in your work your pastor should be invited to be present.

"Try to open a way for a return call.

"Personal prayer for help and guidance in presenting the message of the church to nonmembers is essential."

# CHURCH WORK AND SERVICES

## Notice to Church Officers and Workers

The "Herald" will continue to carry the worship service and program materials until July. August materials will appear in the July issue of "Vision" and will continue to appear in that magazine a month in advance. This notice is given to our leaders and workers in order that they may have ample opportunity to enter their subscriptions for "Vision." New subscribers to "Vision" may have their first year's subscription for \$1.35. A coupon will be found in the back of this issue.

The reasons for the change have been explained in the "Herald" of April 15.

## Worship Suggestions for Use in the Children's Division

Maytime is the gay time. All nature has turned freshly green, the birds have returned, and the flowers bloom in all their beauty. It is as the poet has so joyously exclaimed: "The whole world smiles and seems to say, 'Tis May! 'tis May! 'tis May!"

That our junior worship services may befit the spirit of spring, let us endeavor to bring back to them a freshness and a spontaneity. Think back on the services you have had this year. How can you lift them out of the muddy ruts of winter? What can you do to rejuvenate them, to put new life into them? With these questions in mind, study the program material suggested below. Select your materials and then arrange and rearrange your program until you feel that through it you will be able to stimulate a hearty response from the boys and girls and lead them through another experience of worship.

Enough material is listed for four worship services. The first Sunday of the month is omitted because it is generally observed as Sacrament Sunday, and we suggest that the juniors meet with the adults to partake of the Lord's Supper.

### A Suggested Type of Service

(This same outline may be used for all of the services of this month. Each week it will be necessary to select other songs, a new story, and another theme topic.)

### THEME FOR THE MONTH: "LOVE"

Song Service. (At this time a song from the new *Saints' Hymnal* may be taught; also one or two familiar songs of the boys' and girls' own choosing may be sung.)

Instrumental Music.

Prayer.

Scripture Reading.

Song.

Offering Service.

Group sing, "We Give Thee but Thine Own," new *Saints' Hymnal*, 347. Boys and girls march to front with offering while soft music is played.

Offertory Music, "Ave Maria," by Gounod.

Prayer.

Special Number:

(This may be by some juniors or by a guest. For Mother's Day we suggest that the pupils invite their mothers to be their guests and plan some special numbers for this part of the program. (Suggestions for same are listed below.)

Sermon Talk.

Song.

Story.

Song.

Benediction by a junior or the leader, or No. 315, new *Saints' Hymnal* (112 in old *Hymnal*) may be sung very softly by the group.

### Suggestive Materials

Instrumental Music:

"Träumerei," by Schumann.

"Minuet in G," by Beethoven.

"Andante Religioso," by Thomé.

"The Pilgrim's Chorus," by Wagner.

Calls to Worship:

Psalm 19: 14.

Psalm 104: 24.

Scripture Readings:

John 13: 34 and 1 John 4: 7, 8.

Matthew 5: 43-47; 7: 12.

Special Numbers for Mother's Day:

Lord Jesus, thou hast known

A mother's love and tender care,

And thou wilt hear while for my own mother most dear  
I make this Sabbath prayer.

Protect her life, I pray,

Who gave the gift of life to me;

And may she know from day to day, the deepening glow  
Of joy that comes from thee.

I can not pay my debt

For all the love that she has given;

But thou, love's Lord, wilt not forget her due reward—  
Bless her in earth and heaven.

—Henry van Dyke.

Picture Posing:

Arrange a large picture frame on your platform and let the different pupils characterize famous pictures of mothers. Appropriate music may be played during the posing.

Such pictures as the following may be used:

1010—"Whistler's Mother," by Whistler.

1112—"Madonna of the Street," by Ferruzzi.

521—"Feeding Her Birds," by Millet.

1067—"Mother and Child," by Bodenhausen.

477—"Mother and Daughter," by Le Brun.

These may be ordered from the Perry Pictures Company, Malden, Massachusetts, size 10x12 inches, price 10 cents each. No orders filled for less than five pictures.

Story: "What Bradley Owed," *The Children's Story Garden*, page 54.

Solo or Duet: "I Would Be True," new *Hymnal*, 294.

Songs for the Month:

"There's No Love Like His Love," new *Hymnal*, 336; *Zion's Praises*, 20.

"God Is Love," new *Hymnal*, 130.

"Love Divine," new Hymnal, 131; Zion's Praises, 143.

"Toplady," new Hymnal, 122.

"Lord, Thou Art Good," new Hymnal, 129; old Hymnal, 189.

"With Joy We Lift Our Eyes," new Hymnal, 78.

"Berthold," new Hymnal, 37.

"For the Beauty of the Earth," new Hymnal, 18.

"Hymn of Joy," new Hymnal, 8.

"Give Me Thy Heart," Zion's Praises, 29.

"I Love to Scatter Sunshine," Zion's Praises, 136.

"Sing of His Mighty Love," new Hymnal, 123; Zion's Praises, 110.

#### Pictures for the Month:

See those suggested under "Picture Posing."

1275—"Christ Healing the Sick," by Hofmann.

1890—"The Three Friends," by Elizabeth Gardner.

1546—"The Wounded Lamb," by Meyer von Bremen.

207—"The Pet Bird," by Meyer von Bremen.

These may be ordered from the Brown Picture Company, 38 Lovett Street, Beverly, Massachusetts, size 5½x 8 inches, price 2 cents each.

#### Theme Topics for Sermon Talks:

Theme for the Month: "Love."

#### "Mother Love."

Text: "Honor thy mother."—Exodus 20: 12.

Help the boys and girls to get a keener appreciation of their mothers, of what their mothers mean to them, of what they mean to their mothers. It is as Washington Irving has so beautifully expressed:

"The love of a mother is never exhausted,

It never changes, it never tires.

It endures through all; in good repute, in bad repute, in the face of the world's condemnation,

A mother's love still lives on."

Or as Phillips Brooks has stated: "The happiest part of my happy life has been my mother, and with God's help she will be more to me than ever." By being able to appreciate mother love we begin to appreciate God's love, for in the first years of our lives we interpret God in terms of our mothers.

#### "What Love Does"

Text: 1 Corinthians 13: 1-7.

Love makes us unselfish; love makes us thoughtful; love makes us forget to quarrel. Love is much stronger than violence; love returns good for evil. There was once a sign that read: "Keep your temper, no one here wants it." Love overcomes difficulties; it covers up the faults of others; love lightens labor; it endures always. "Love so mixes us up with others that we can't quarrel because we forget which is which, and might be doing or saying the unkind thing to ourself instead of to others."

#### "God's Love for Us"

Text: "I have loved you with an everlasting love; therefore have I extended loving-kindness unto thee."—Jeremiah 31: 3.

God has set us on fire with love. He so loved us that he sent his Son, Jesus Christ, to live among us to show us how to express the love he put into our hearts. When we let the flame of love in us shine out it makes us forget ourselves, forget what we think is due to us, forget what we like or don't like, forget whether we get the praise we deserve, or whether others are unkind to us. God expresses his love for us by providing for us this beautiful world in which we live. The world he has given us as our home is as a big, beautiful palace which God the Builder has filled with riches and beauty, and in which he has placed man as king. God stands as an ever-ready help to aid us in making our earth home more beautiful, to assist us in building strong, beautiful characters.

#### "Sharing God's Love with Each Other"

Text: Matthew 5: 38, 39, 43, 44.

"On the day when Adam was created, God said to his ministering angels, 'Come, let us descend and render loving service to the first man and his helpmate, for the world depends upon loving-kindness. More beloved and precious is loving-kindness than the sacrifices and burnt-offerings which Israel will bring unto me in the future.'—Rabbinic Wisdom. When we share God's love with each other we shall become so mixed together that we shall forget ourselves—we shall be obeying Jesus' commandment to "love our neighbor as ourself." God loves us. He put a bit of himself in us when he put love in our hearts. When we share God's love with each other we bring blessings not only to ourselves but to those with whom we share.

#### Stories:

"Borrowed Mothers," Stories for Every Holiday, by Bailey.

"Hans and the Wonderful Flower," For the Children's Hour, by Bailey and Lewis, page 24.

"The Duty That Wasn't Paid," Educating by Story-Telling, by Cather, page 278.

"The House by the Side of the Road," Story-Worship Programs, by Stowell, page 112.

"Inasmuch," Story-Worship Programs, by Stowell, page 108.

## The Continuous Service

By C. B. W.

The following inquiry and the reply sent out by the Department of Religious Education are of sufficient significance to be helpful in many other branches of the church.

**Query:** We hold Sunday school at 10:00 a. m. and preaching at 11:00 a. m. What method should be used to unite the two services so we may give the most good from the two hours of service?

**Reply:** We have your letter asking advice as to the transition from your Sunday school to your preaching service on Sunday morning. We do not wish in any sense that our advice be taken as final. Local conditions should doubtless help very much in determining the method you follow. Our first advice is that you discuss the matter with your branch officers and with the district president. When you have opportunity, it would be well to consult with the apostle in charge of your field.

There has developed within recent months in many places a plan of continuous service which begins with the opening of the church school session and carries through with little interruption until the close of the preaching hour. It was found that the "opening exercises" of the Sunday school frequently was tardy and arranged hastily with little thought of its educational or worshipful possibilities. To supply this need, suggestive church school worship programs have been prepared and printed in the *Saints' Herald*. These should be helpful to those in charge in developing a program of interest

that provides for general participation and which should help to induce a reverent spirit of worship as a setting for the services to follow. It is recommended that this worship period be brief, at least not over fifteen or twenty minutes. It should serve as an opening of the Sunday school, the class work immediately following. The worship service is primarily the responsibility of the pastor of the branch, though he may do well to share the responsibility with the director of the church school or other members of the priesthood. It is most essential that a clear understanding shall be had so that careful preparation may be made beforehand.

At the close of the Sunday school session, there may be an appropriate merging of the church school hour with the preaching service to follow, in which the formal closing song and benediction of the Sunday school may be omitted. During the playing of reverent music the congregation should be permitted to readjust themselves in their seating, the choir taking their place and the preacher and others in charge coming to the platform. If a transition of this kind is attempted, care should be taken that there are no unfortunate interruptions or meaningless waits in which valuable time is lost and the reverent spirit of worship is broken.

Usually time is saved by this method and in some places the morning service closes ten or fifteen minutes earlier than was formerly the custom. The fact that there has been no intermission should not prevent the customary opening song, prayer, and anthem before the sermon, unless there is some special reason for the omission. Provision should be made after the close of the preaching service for a few minutes of friendly interchange of greetings among the membership and for the welcoming and introduction of strangers.

Probably the chief purpose of the continued service is the desired continuity of the experiences we cherish. It prevents a noisy period between the services which often entirely breaks the spiritual influences we have tried to build up in the Sunday school. It is then necessary to call the audience to order and begin all over again to develop an atmosphere of reverent worship for the sermon to follow. It also offers a strong suggestion, if not an inducement for those who have attended the Sunday school to remain for the preaching service. In most places where the plan has been successful, the attendance at the preaching service has been largely increased, and numbers who formerly did not attend the Sunday school have come for the entire two hours' service.

There are some dangers, however, to be guarded against if the plan is attempted. In our desire to

increase the attendance of the eleven o'clock service it has been made to seem imperative that those who had been at the Sunday school session, children and all, must remain for the preaching service. Naturally, this is desired, but it should not be forced; rather should we make the two services so harmoniously builded together that to miss either, one suffers distinct loss. The inspiration and satisfaction of the morning services should be cumulative and reach the high point in the eleven o'clock service. By providing a continuous service there is more encouragement for all to remain and less suggestion that the Sunday school is over, the closing songs have been sung, the benediction offered, and it is a time to go home. The further caution should be offered, too, that if in this provision the children do remain for this preaching service they must be considered as a part of the congregation, and at least some portion of the service be especially designed to interest them and to provide for their participation. Our usual custom, we think, is at fault in that too frequently the eleven o'clock service is entirely adult and the children fail to find helpful experiences which tie them up to the service. If possible, we wish them to feel that they share with the adults in the services of the church.

On some Sundays it may be possible to provide at eleven o'clock for a junior worship service in another auditorium. If so, this service must be an hour of most helpful experiences for the boys and girls, quite comparable to the adult service. We are not in sympathy with some forms of junior worship in which there is little semblance of the orderly procedure and reverent participation which should characterize church worship.

I trust the above suggestions may be helpful to you. I recall your beautiful little church and feel that you have much in which you should take satisfaction. I trust that the Spirit of the Master may ever grace your services, enabling the beauties of the gospel and of harmonious personal development to beautify the exercises within the church as your shrubbery and flowers beautify the exterior.

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Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is like the sword in the scabbard—thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue.—*Quarles*.

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A good thing to remember  
And a better thing to do,  
Is to work with the construction gang  
And not with the wrecking crew.

—*Selected*.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Detroit, Michigan

Spring weather, with its sunshine and flowers, brings with it the consciousness that the time left for intense work previous to the summer vacations is limited. Each department feels the urge to make the most of its time.

The past month has seen more or less unrest in Detroit Branch, and deep regrets on the part of the membership, because of the financial situation of the church in general, and Detroit in particular, which necessitated the transferring of Brother J. Emmet Lancaster and Brother Hubert Case, who have ably carried on the branch and missionary work of the city of Detroit for a period of more than two years. Brother Lancaster served as branch president, and Brother Case as city missionary. Both men have for the greater part of their stay in Detroit been ably assisted by Sister Lancaster and Sister Case.

Brother Case left for his new mission, Central Michigan, April 8, after having made a brief visit in Independence, where the greater part of his family resides. He returned here for Easter, when he brought his work to a close by baptizing several on the afternoon of Easter Sunday.

Brother and Sister Lancaster left on April 11, expecting to motor to Tulsa, Oklahoma, where they had made a short visit recently, and where Brother Lancaster has been transferred. Their many friends in Detroit wish them the greatest success and happiness in their new endeavors. Their untiring efforts to assist and direct will always be remembered.

Easter Sunday was fittingly observed at First Church. The church school, senior and junior divisions, opened in respective quarters, later uniting in a single service when the juniors marched to the upper auditorium to take their places in the choir loft. They rendered songs under the direction of Verlyn Janrow, followed by a short play, "*The Quest for the Perfect Flower*." The play was directed by Bernice Bryant and Vera Beaudette. At the close of the play the juniors took their places in the audience, members of the priesthood filed in, and Brother Lancaster, assisted by Elders Booth and Green, prepared the emblems for the sacrament. Richard Gault sang a tenor solo, accompanied by Sister Gault at the piano. Brother Case, having returned for the day, baptized a number previously arranged for, during the afternoon.

The church was prettily decorated for the day with palms and potted Easter lilies.

A fitting close for the day's activities was the rendition of the sacred cantata, "*Jesus Lives*," arranged by Gabriel. The choir, under the direction of Fred Anderson, deserves much credit for the manner in which this cantata was presented. Soloists were Henrietta Davis, soprano, Verlyn Janrow, contralto, James Green, tenor, and Lloyd Heaviland, baritone. Frederick Miller accompanied the choir at the organ.

Sunday, April 12, a meeting was held at 3 o'clock, when the priesthood of the entire city assembled in a mass session. Apostle D. T. Williams and District President Elder DuRose were present to counsel and assist. Brother Williams will assume duties of the presidency of the branch for the unexpired term.

Prayer services on Wednesday evenings are found interesting and instructive to those making the effort to attend. A little special work by each individual member attending would materially increase the attendance. In this way a greater number might receive benefit from this hour of prayer and service so essential to spirituality.

April 1 a daughter was born to Brother and Sister Lewis Wills, at the Highland Park General Hospital.

Brother and Sister Al Boos made a brief visit to the city before leaving for a new position in Kansas City. Brother Boos preached a farewell sermon the Sunday evening they were here. We are always glad to welcome our former members.

On Monday, April 6, at First Church, funeral rites were held for Sister Mary Brown, wife of Elder Bruce Brown, and sister of Ethel Rosebury, of the East Side. Sister Brown was well known in Detroit, and had spent twelve years of her married life in the missionary field, accompanying her husband and assisting in missionary work in fourteen States of the Union. Beautiful flowers with a background of palms and Easter lilies, made a fitting setting for the service, sealing the work of one so loved and respected. Elder William Grice preached the funeral sermon, assisted in the stand by Elder Lancaster and Elder Kenneth Green. A quartet consisting of Henrietta Davis, soprano; Verlyn Janrow, alto; James Green, tenor; and Fred Anderson, bass, sang, "*I May Not Know the Reason Why*"; also, "*Lead, Kindly Light*." Sister Davis sang as a solo, "*There'll Be No Night There*." The singing was accompanied by Frederick Miller at the organ. Songs were chosen by Brother Brown, and the funeral was conducted by Robert Coats.

The musical April 3 at the home of Sister Claus was the last of the series sponsored by Group Four, Sister Claus and Sister McCarthy entertaining.

Elder Arthur DuRose, of Flint, occupied at First Church Sunday evening, April 12, using as his text, "*Deal justly, love mercy, and walk humbly before God*."

### Omaha, Nebraska

Spring, with its bursting buds and countless signs of stirring activity, can not but inspire hope, and seems to beckon us on to the many pleasurable and busy days of summer. Nature is adjusting herself, and so we, too, find ourselves passing through a period of adjustment.

At the close of a well-attended sacrament service on March 1, we were saddened by the unexpected announcement that our pastor, Elder Blair Jensen, had been appointed president of Lamoni Stake. Brother Jensen's sermon that Sunday evening on the subject of "*Limiting God*," while not intended to be, happened to be his last in Omaha. The children of old, by turning their backs on God, limited him, and thus were brought down into the wilderness and desolation. The challenge to us is that we profit by their mistakes.

Apostle E. J. Gleazer was here March 15 to help us make the necessary adjustments relative to the installation of the new pastor, R. Melvin Russell. Brother Gleazer's sermons of the day were encouraging and helpful: He reminded us that the retrenchment program of the church is a summons to duty and in no sense a retardment. At the close of the evening service, a farewell reception was held for Brother Jensen and his family, and a reception of welcome for Brother Russell. While the one hand was clasped in farewell, the other was extended in hearty welcome, and pledges of support and cooperation were made.

Brother Russell's sermon at the evening pulpit service March 22 was on "*Building the Homes of Today*," and in this connection he brought in the story of the prodigal son. The parents of today, he said, fail to share the "inner life" with their children. The anthem, "*I am Alpha and Omega*," was sung by the choir, directed by Harry Greenway.

Almost every week finds something "special" on at the church. A dinner on March 27, sponsored by the women



of the adult group, added a few more dollars to the building fund. A pageant, "Easter Dawn," was presented on the evening of March 31 by the young people. A young people's reception for Brother and Sister Russell was held on April 10, and on April 17 and 18 the young people of the South Side group put on a play, "Think It Over."

Easter Sunday was a day to make every heart rejoice. The subject for the family worship period was, "The Triumphant Messiah." The instrumental prelude, vocal selections, scriptural readings, and the dramatization of, "The Walk to Emmaus," combined to form a fitting setting for the sacrament service that followed. At this service the infant daughter of Brother and Sister Merle Grover was blessed. In the evening, the choir, supported by a six-piece orchestra, presented "The Crucifixion," by Stainer. This was very well rendered, and was attended by an appreciative audience.

Sunday, April 12, the speakers were Brother Merle Grover and Pastor Melvin Russell. Brother Grover's subject was, "Learn to Know," and he used as a text the words of Jesus: "If I tell you, you will not believe." The speaker supplemented that we must learn to know by study and application. "The Will to Do" was the basis of Brother Russell's remarks. Attendance was very good at both services, and we hope that this report can still be made as the season advances.

## Pleasant Valley Branch

Lucasville, Ohio

April 9.—Two weeks of meetings were conducted by the local priesthood the latter part of February and early days of March. McDermott priesthood also assisted, and the efforts of all were rewarded by good attendance and fine interest.

This branch is now operating under the church school organization, Elder Emery E. Williams, president of the branch; Priest Mark S. Crabtree, first counselor; and William L. Altman, deacon, second counselor. The officers are working with enthusiasm and purposefulness. All departments are active.

April 5 was for us a great day. From the first service, that of the church school, the Spirit ruled in every meeting. Classes, sermons, prayers, testimonies, songs were much enjoyed.

Jason E. Crabtree, of McDermott, who fell from a building in December, breaking his right wrist and right leg above the knee, fell recently and broke his leg a second time.

Elder A. E. Anderton, of Columbus, district president, was here the second Sunday in February and organized our tent meetings into a mission. This is called the Portsmouth West Side Mission. Work goes on there. Though attendance has been low, it is now on the increase.

## Oakland, California

From The Oakland Bulletin

Those who attended the pre-Easter services felt the uplift of the worship and enjoyed the opportunity for meditation and private devotion.

Easter Sunday was a joyous experience. In the morning the Sunday school had the usual worship period, Brother Dale Aldredge in charge of the program. Besides appropriate music, Miss Cozette Hall had prepared an impressive dramatization of the empty tomb. Frank Severy, one of the assistant superintendents, read the scripture and gave a short address. There were also solo and trio numbers.

The sacrament service, which followed, was marked by a quiet spirit of peace. During this service the infant son of Mr. and Mrs. Roy Weldon was blessed by Brothers Carmichael and Ralston. Afterward the Easter service was

conducted by C. Hawley and Pastor Rushton. Miss Freda Browning won praise for organ music; Mrs. Marion Vrang sang "The Holy City"; Mr. Gatchett sang "Open the Gates of the Temple."

In the evening the choir, under the leadership of Mrs. Kaeha Meyer, delighted the congregation with a splendid program of Easter music.

The church decorations, frequently commented on by many, are the handiwork of Miss Gladys Carmichael and her mother. Theirs is indeed a ministry of beauty each Sunday.

The funeral of Brother Andrew Jacobson was held at Niehaus funeral parlors April 8.

Brother Burdick writes that the district choirs are rehearsing the cantata, "The Thorn-crowned King," to be given at Sacramento May 31. All singers and musicians were requested to register for this work.

The activities of various organizations in the branch show that the members are alert. The O. S. basket ball team defeated San Francisco early this month in its second game of the season.

A number of members are ill, and they are being remembered by the prayers of the Saints.

## Boy Preacher Visits Alva, Oklahoma

April 20.—A short time ago Howard C. Harpham, of Seiling, Oklahoma, attended the fine arts contest at Northwestern State Teachers College, and preached three splendid sermons to the Saints at Alva.

To his visit the *Alva Record* gave the following notice:

"Howard C. Harpham, of Seiling, attended the fine arts contest at Northwestern State Teachers' College Friday.

"Harpham is called the boy preacher of the Latter Day Saints. He was ordained a minister at the age of fourteen years.

"While here he will preach for the Latter Day Saints in their church, First and Church Streets, Saturday evening and Sunday morning."

Brother Harpham was presented to the Centennial Conference of the church last April as the representative of the very young preachers of the gospel.

## Hammond, Indiana

6243 Monroe Street

Easter Sunday was a beautiful day in Hammond. During the Sunday school time a fine program was given by the children. After the program, the children were given Easter baskets made and filled by the Oriole Girls. The church was decorated in yellow and white, an appropriate setting for the occasion. Immediately following the program, the sacrament of the Lord's Supper and prayer service were had. Such quiet, impressive meetings inspire us to go on in spite of discouragements. Then as a climax to the day's experiences came Brother Pement's sermon on "Spiritual Things." Brother Pement is from the Central Chicago Branch, and is a frequent and welcome visitor in Hammond.

District President William Osler has been here the past few weeks. His attitude toward the church in its present crisis is so hopeful and encouraging that one can not help catching some of his spirit of optimism.

We have had quite a number of visitors in our branch lately. Sister Bertha Constance Woodward was here and visited the Sunday school and talked to us. Brother Walter Woodward spoke Sunday night on "Choosing Values." Brother Ray Hurst, from the Central Chicago Branch, came over one Sunday evening and gave an interesting discourse. Sister Louise Evans, from Grand Rapids, Michigan, stopped over a few days recently. She helped with our music.

Sister Violet VanAlstine has been very ill for several months, but she is improving now. She was greatly blessed through administration.

## Graceland Chats

Days at Graceland are getting busier. As Commencement nears the weekly program becomes more and more crowded and time is at a premium. Students are writing term papers and giving class reports. Committees on commencement activities are busy. Athletes turn toward tennis and track. The girls are rehearsing for their annual gym show. Student elections for the coming year are being held.

### *The College Department of the Church School*

Noble Kelly is now the superintendent of the college department of the church school, replacing M. E. Mortimore, whose other duties made it imperative that he resign. The last unit of meetings is from Easter recess to the close of school. Three groups have been formed, all following the same themes. Mrs. Warren, Miss Condit, and Miss Morgan, of the faculty, are the leaders of the discussion. Such topics as these are used: "What Is a Christian Gentleman?" "What Is a Good Latter Day Saint?"

### *Apostle Edwards Speaks*

On the first three days of last week Apostle F. Henry Edwards addressed the students concerning the formulation of life philosophy. His discussions set out the thesis that sound bases of belief rest not only upon rationalized, tangibly verified data, but also upon the experiential phases of life, such as faith and feelings. One outstanding statement was that we do not "think through" and then act, but that we combine the two and "act intelligently."

### *"What Every Woman Knows"*

Work has started on the last college play to be given commencement week. The play is a subtle, delightful one called "What Every Woman Knows," by James M. Barrie. Mr. Barrie is a modern play-writer who has gained a fine name for himself with his plays. This play does him full credit. It is amusing and interesting, and one can not help but fall in love with the characters.

The characters of the new play are: Maggie Wylie, Anna Lynn Vanskike; David Wylie, a brother, Glenn Hands; Alec Wylie, the father, Dave Morgan; James Wylie, another brother, Wallace Sinclair; John Shand, Colin Ferrett; the Comtesse, Beulah Frase; Lady Sybil, Irene Johnson; Charles Venables, Roy Cheville.

WALLACE SINCLAIR.

### *Declamatory Contest*

The preliminaries of the annual declamatory contest were held in the chapel Tuesday, April 19. There were fifteen entries distributed among the three divisions—humorous, dramatic, and oratorical. The readings given covered a multitude of subjects. All of the persons who were selected to appear in the final contest May 9, are diligently practicing their readings, and this contest will probably be one of the outstanding ones of its type held at Graceland.

Those who placed in the dramatic section are Lila Emerson, Myron LaPointe, Mildred Topham, and Madeline Weegar. In the humorous section Dorothy Elliott, Emily McCormick, Lynn Smith, and Vida Teeters placed. Gerald Jones and James Moses are the finalists in the oratorical division of the contest. The contest between the various literary societies is very close, as the contestants are almost equally divided among the four groups. The Victorians and Kapforeans have three entries each, while the Niketes and Pleiades each have two. The Vics have an entry in each division of the contest.

JAMES B. MOSES.

### *The A Cappella Tours*

On April 16 and 17 the A Cappella Chorus made two trips. On the former date, the chorus journeyed to Des Moines, where it took part in the Iowa Artist Program given at the Savoy Hotel. The program was rendered for the convention

of the Iowa Music Supervision, which was meeting in Des Moines. The chorus was complimented upon the rendition of its program as to quality and interpretation. *En route* to Des Moines, the chorus presented a program at the high school at Leon.

The latter date found the chorus traveling to points northwest of Lamoni. Leaving shortly before noon, the chorus went to Tingley, where it gave an early program to the high school group. Thence, the chorus continued its journey to Diagonal. Our program was repeated here to the high school group. Then there was the needed spice of life, which was taken care of by a picnic *en route* to Bedford, where the chorus was singing that evening. The first concert program of the chorus was given that night at the county High School Music Festival in Bedford. The program consisted of sacred and secular numbers. Accompanying the group of singers were Mr. Gilbert, who gave talks in the interest of Graceland at the various high schools mentioned, and Miss Dorothy Elliott, who is the reader for the chorus this year.

LESLIE KOHLMAN.

### *Vestæ Filice*

On Saturday night, April 18, the Vestæ Filicæ assembled for their regular meeting. The evening opened with a formal initiation ceremony in which Miss Viola Firth became the first associate member of this Home Economics professional club. Following a short business session, the regular program was held, the theme of the program being, "A Better Outlook on Life," which was carried out in the talk on "Mental Hygiene," by Miss Sodersten. Misses Lulu Romig and Wana Black also took part in furnishing some musical numbers.

The Vestæ Filicæ have one more meeting this year, and the girls hope this meeting will complete a very successful year.

ALETA JENSEN.

## Independence

### *Stone Church*

"Our Ministry" was the theme of the opening exercises of the church school in the main auditorium of the Stone Church on Sunday morning. The intermediate department had been asked to take charge of this twenty-minute worship period, and the pastor, Priest W. Earl Page, spoke of our ministry of loyalty, reverence, and cooperation. Music was supplied by a chorus of intermediate girls directed by Mrs. Harold C. Burgess, and by Opal Goode Doty at the organ.

"The hope of Zion lies in those whose faith prompts them to make full compliance with the law of God," said Bishop J. A. Becker, speaker at the eleven o'clock adult service Sunday morning. What drew him to this people more than anything else, he said, was the particular task given to it—the task of establishing a society based on divine principles—and the assurance that God's power would assist in the accomplishment of that task.

The Stone Church Choir, directed by Evan A. Fry, sang two anthems: "O Love Divine," by Thayer; and "Twenty-fourth Psalm," by Forman, with Lilly Belle Allen singing the soprano solo. George Miller, pianist, played as a solo number, "Elegy," by Nollet. Robert Miller played Kreisler's "An Old Refrain" as the organ offertory. Mrs. S. A. Burgess, contralto, sang "Like as the Hart Desireth the Water Brook."

Pastor J. F. Sheehy was in charge, assisted by Elder M. A. Smith.

"Always tell the truth and you will keep your self-respect and the respect of your fellows," Apostle J. F. Curtis admonished the intermediate congregation in its eleven o'clock worship hour; you will make it possible for your character to grow straight and lovely as a carefully pruned and tended tree." "The Truth in Everyday Life" was the day's theme,

and in the stand the pastor was assisted by Priests Gerald Phillips and Roy McNeil.

Average attendance in the young people's department of the Stone Church school, which meets in sixteen classes at the Auditorium, ranges about the two hundred mark.

One class of young men and young women, the To-Ko-Lons, is now carrying out a one-hundred-and-twenty-five dollar project. It plans to place on the Stone Church grounds two electrically lighted signs bearing the church name, schedule of services, and special announcements.

The response given by the Stone Church congregation to the 2.30 prayer meeting Sunday afternoon in the lower auditorium, is good. Hundreds of members think it well worth their time to spend a quiet hour of meditation, prayer, testimony, and song with their brothers and sisters. The officers in charge of this service invite everyone to attend.

The new intermediate council got into action Sunday afternoon, organizing itself, under the leadership of its pastor, into three standing committees. The officers of this representative group are, president, Kathlyn Cato; secretary, Eleanor Fairbanks; and treasurer, Betty Good.

Music at the Sunday evening service was supplied by the Radio Vesper Choir, directed by Orval Thompson, accompanied at the organ by Mrs. Daniel Lewis. Congregational singing was led by L. E. Flowers and given organ accompaniment by Opal Goode Doty.

Evangelist U. W. Greene was the speaker. Elder H. G. Barto presided.

#### *Enoch Hill*

Elder Joe Martin was in charge of the church school Sunday morning. After the class period, Mr. and Mrs. L. W. Cross played a piano-violin duet. Brother Martin conducted a blackboard discussion of questions concerning the church.

Elder W. Wallace Smith was the morning speaker, his theme being "*The Foundation of God Standeth Sure.*" His talk was especially good, and for a scripture reading he used Matthew 28. Brother C. E. Beal spoke to the junior church.

The young people's prayer meeting at the home of Gladys Cox last Wednesday evening was well attended, and Pastor H. L. Barto met with this group for the first time. Tonight the young people will meet with the adults in union prayer meeting at the church. The monthly Wednesday night program, sponsored by the Erodolphians, will be presented at the church May 6, when there will be special music and a short talk by a young worker from another congregation. Enoch Hill young people are urged to be present.

Sunday evening Elder H. O. Smith talked on the great desirability of real happiness in our lives.

#### *Englewood*

Englewood Choir has taken on new life in the last few weeks. Because of the condition of her health, Mrs. Alta Hougas thought herself unable to do justice to the choir leadership. Mrs. Pauline Arnson promised to take the choir for only a few weeks, to relieve Mrs. Hougas, but the pastors hope that she can be influenced to stay.

The last of President Elbert A. Smith's church history plays was given Sunday night, Fred Koehler playing the part of Joseph Smith. The presentation of these plays every Sunday evening with a short sermon afterwards has proved very satisfactory so far as attendance is concerned. There were about one hundred and seventy present for the closing event of the series. Apostle J. F. Curtis was the speaker.

The superintendents of the primary department are planning a program for Mother's Day. One of the main numbers will be music by a chorus of mothers.

Regular family night prayer meeting will be conducted May 6. This program has been tried for only a few months, but so far has proved helpful. Every family is invited to bring its evening meal to the church, where the entire congregation sits down to a "family" dinner at 6.30. Prayer meeting and special features follow the meal.

Interest in the church orchestra is increasing. Brother Fred Mollison of Walnut Park has charge of the orchestra.

#### *Gudgell Park*

Of late this congregation has listened to sermons by Elders J. M. Terry, C. K. Green, P. A. Sherman, I. W. Smith, F. A. Smith, S. C. Smith, Carroll Olson, and others. Each minister brought a message of instruction and encouragement.

The Harvest Home Festival committee has been making plans for the fall event, and is preparing ground for planting vegetables.

A basket supper was eaten by about seventy-five people at the church April 10, and the evening was spent in singing and listening to readings and music.

Wednesday night prayer meetings are now being conducted at the church.

Elder and Sister P. A. Sherman were made happy to have their daughter, Joy, home for the week-end. Joy is teaching in Iowa this year.

Attendance last Sunday was good, and Brother John Inman was the morning speaker. Brother Will Inman, of Second Church, spoke in the evening.

#### *Spring Branch*

Sunday morning Elder Samuel Smith, pastor at Walnut Park, was the speaker here, using as a text Matthew 6: 21 and 19: 21. Elder A. M. Chase illustrated his evening theme, "*Comparative Religions,*" with slide pictures.

During the church school hour Miss Margaret Chapman contributed a piano solo, and at the eleven o'clock service the junior choir, directed by Mrs. Leonard Roberts, sang an anthem. In the evening there were vocal solos by Mrs. S. A. Burgess and Margaret Thomas.

Scout Troop 222 furnished the program for the 6.30 church school service.

A sacrifice service followed the prayer meeting last Wednesday evening, the Saints bringing from their own supply seeds to plant the church garden.

In last week's *Herald* there appeared in the news from Spring Branch an error in a name. It was Gladys Peer who has been ill at the Sanitarium instead of Gladys Teeter.

The senior young people's class, taught by Joseph Farrow, was entertained at a hobo party at the home of Mr. and Mrs. D. D. McClean last Thursday evening. Twenty-six were present.

#### *East Independence*

On Sacrament and Easter Sunday the resurrection of the world from winter's cold and rest was portrayed in the services. Elder J. M. Terry gave cheer in his remarks in the morning, and in the evening service a short Easter program and a sermonet by Elder W. B. Paul brought to a close a happy day.

On Arbor Day in Missouri, April 10, some twenty-five Saints met early at the church home. Work on landscaping the grounds was begun. We expect before many weeks to have a church and grounds attractive to all who love the beautiful. We have natural surroundings and plenty of room for garden, picnic, and recreation grounds. Shrubby and plants were donated.

The sermon April 12 by A. H. Christensen, appointed to speak for us by the Bishop in Zion, was most helpful. His theme was "*The Emancipation of the Poor,*" which he emphasized as the pivotal point in the redemption of Zion.

Elder John F. Sheehy, pastor in Zion, recently brought to the minds of the members the sacrifices and trials of former missionaries, asking what we are willing to do and how far we are willing to go for the church.

Brother Sheehy presented the name of Alva H. Christensen as pastor to finish this year's work. He was accepted by the unanimous vote of the congregation. Brother Frank Minton was sustained to continue as assistant pastor.

The following branch young people graduated from Spring Branch School this year: Gertrude Dutton, Mildred Wagner, Lavern Butler, Ivon Wagner, and Norma Minton.

## Far West Stake

### Stake Movements

A combined educational institute of the Stewartville and Maple Grove Branches was held March 21 and 22 at Stewartville. This followed a weekly institute of ten class periods held at the Maple Grove Church. Stake President Ward A. Hougas served as instructor at all sessions, the universal theme being centered around the problems of the youth of today. These classes were accredited under the requirements of the Department of Religious Education, and several took advantage of this opportunity. In all, seventeen credited sessions were held, the climax to the whole project being marked by a special recreational program of entertainment on the Saturday night. A big attendance stimulated President Hougas in this endeavor to bring about a new and keener appreciation of youth's place in the world and church today.

An institute of a similar nature was held at Richmond on Saturday and Sunday, April 11 and 12, with the same educational privileges offered. In this institute work, Elder Hougas was assisted by the services of Leonard G. Ehlers, of Stewartville. On Sunday a large crowd was present, and at noon a social time was enjoyed in the sharing of a basket dinner.

The joint council of the stake met in session at Saint Joseph Tuesday afternoon, April 14. All members of the council were present.

Bishop Milo Burnett and President Ward A. Hougas have been very active among the various branches of the stake the past several weeks in an effort to revive the membership to a more active participation in the privileges of church fellowship.

Many funerals have been in evidence in different parts of the stake during recent days.

Trenton Branch is preparing for a baptismal service for about six or eight people, some adults, to be held soon. This should be of especial interest to our former missionary, Walter S. Woodward, and his good companion, until recently workers among the Saints in Trenton and immediate vicinity.

The officials of the stake are looking forward with keen anticipation to two forthcoming events of exceptional interest: A series of priesthood conferences, one scheduled for Cameron on May 29; Guilford, May 30; and Saint Joseph, May 31. Apostle F. Henry Edwards is expected to be the instructor on this occasion. The annual young people's convention is listed to be held at Cameron, June 20 and 21, with President F. M. McDowell as the speaker, supplemented by other workers.

### Saint Joseph Branch

A pastor's banquet was held at Second Church on the evening of March 13. All pastors of the city were invited. A fine program was enjoyed by a full house. Elder J. L. Bear served as toastmaster.

The last city-wide young people's devotional service was held at Second Church on April 2. This meeting was marked by a fine musical prelude, and a sermon by the city pastor, Elder Ward A. Hougas, to say nothing of the encouraging testimonies contributed by several young people.

Of especial interest at First Church has been the series of illustrated lectures surrounding the story, "*Ben Hur*," presented each Sunday evening by the pastor, Ward A. Hougas. This feature service seems to meet with the approval of both members and friends, to judge by the large attendance had at each lecture.

Missionary G. T. Richards is on the job in Saint Joseph now. He is giving his time mostly to city needs at present, and the stake president feels free to turn his attention to the branches outside the city.

### Stewartville

Our young Brother Gordon Hidy, pastor of this branch, has recovered from a recent operation, which has kept him inactive for the past two or three months. He is now able to attend to his duties in the branch. Mrs. C. C. Hinderks, who has been bedfast for about two months, is also slowly recovering her health and strength.

A number of interesting and helpful things have happened during the last few months. Among them, and one of the most important, has been the young people's institute, conducted by Ward A. Hougas, president of Far West Stake. He held a number of these classes at the Maple Grove Branch, north of town, and wound up the activities with a two-day meeting at Stewartville Branch. The work of Brother Hougas is an inspiration to us, and we hope that we as a branch and as a stake may be able to encourage him with efforts during the remainder of the year.

Brother John Bear, of Saint Joseph, was the speaker at both the morning and evening hour, Sunday, March 29. His efforts were encouraging.

## Santa Barbara, California

The Oriole Girls have been especially active. They have worked for some time to earn money to buy some new song-books. During February they gave an entertainment, and the proceeds with money in their treasury enabled them to order thirty books.

At the last business meeting of the branch it was decided that we would adopt the new envelope system for collecting weekly offering. Immediately after the business meeting, a shower was given in honor of Sister Louise Winniford, whose marriage to W. Bernice Attebery took place April 3.

A number of the Saints attended conference in Los Angeles on Easter Sunday, and because of this our sacrament was postponed until the second Sunday in April.

Services of late have been better attended than at the first of the year.

This branch has gained by five transfers. In our services two babies have been blessed.

## New Philadelphia, Ohio

The months of March and April have been busy ones in this branch, and the Saints are thankful that our efforts have not been in vain. Pastor John D. Carlisle conducted preaching service each Sunday evening during March at the G. A. R. Hall in Uhrichsville, Ohio, and one new member is the result of his endeavor. On April 3 special services had been arranged in observance of Good Friday. Shortly before the service Charles W. Vance, of Uhrichsville, was baptized by Elder Carlisle, and at the following service was confirmed by Apostle Clyde F. Ellis and Elder Carlisle. Brother Vance is sixty-two years old and for many years was a member of another church.

A sunrise service ushered in Easter Sunday. At the church school assembly the primary department presented a short program; then sacrament was served to a large number. In the evening the cantata, "*Bright Easter Morn*," was splendidly given by the senior choir, directed by S. B. Mansell. Special solos were sung by Mrs. Paul Noble, Miss Madge Thomas, and Richard Watkins. Miss Grace Robson and Mrs. Quay Briggs sang the duet.

Apostle Clyde F. Ellis spent three days here the first week of April, preaching each evening to small but appreciative congregations.

District President James E. Bishop was also here from April 1 to 12 and conducted special services each evening. He was invited to speak at the junior high school during chapel hour April 17.

Bishop J. A. Becker, of Independence, who has been visit-

ing his aged mother suffering from ill health, occupied the pulpit morning and evening April 12.

New Philadelphia members are pleased to hear that Brother Mansell has been selected as district chorister. He is an enthusiastic music lover and is preparing to spend as much of his time as possible in district musical activities.

## Kansas City Stake

### Central Church

On Sunday evening Elder C. Ed. Miller had a treat in store for those who heard his illustrated lecture on "*Christ in pre-Columbian America.*" Brother Miller has some new slides, and all who are studying the *Book of Mormon* in the church school and others interested in the history of the book found the lecture inspirational.

Central Women's Club is holding a reception for the pastor, C. E. Wight, and his associates, Friday evening, May 1. Invitations have been mailed to every family in the congregation.

Elder George Mesley has returned home from his stay in the Sanitarium, somewhat improved in health but not yet ready to take active part in the branch work.

Sister Florence Hinman, recently baptized, has returned from the hospital and sends a special request for the Saints to pray for her. She hopes for a blessing which will forestall another trip to the hospital.

Central members are holding in mind the special meetings by Apostle Gleazer in May.

Pastor Wight spoke at the service period of the church school Sunday morning. "*Fear not, O Israel,*" by Spicker, was the anthem sung by the choir, conducted by George Anway. Irene Wolfe was the organist.

### Quindaro Church

Apostle F. Henry Edwards spoke to Quindaro and Heathwood groups at our church the evening of April 22, using for a text the latter part of Matthew 22: 32: "God is not the God of the dead, but of the living."

Saints of this branch were grieved to learn of the death of Sister Bruce Brown. Brother and Sister Brown had endeared themselves to this group, and sympathy is extended Brother Brown.

"*Olivet to Calvary,*" a cantata, was presented here by Central Church Choir on a recent Sunday evening.

Easter morning at 10.30 four candidates were baptized, two adults and two children, and confirmed at the communion service by Elders H. A. Higgins, Elias Dawe, and E. N. Palmer.

Pre-Easter services, conducted by Pastor H. A. Higgins, were decidedly successful. Sermons of gospel nature were helpful, and each evening a number of nonmembers was present. Average attendance was about one hundred and fifty. On Friday night a social time was enjoyed by those who attended the services. Music was furnished by the Heathwood orchestra.

Friday afternoon cottage missionary meetings are conducted by Stake Missionary Arthur Oakman.

Sister Marie Meier, who underwent a serious operation, is convalescing in Bethany Hospital.

## Missionary Meetings at Stratford, Ontario

A splendid concert opened a series of missionary talks by Elder W. I. Fligg, at Stratford, Ontario, on April 17. There were vocal and instrumental solos and duets, and excellent anthem contributions were made by the Stratford Choir.

Very good attendance marked the Sunday meeting.

## Colpoy's Bay, Ontario

This branch is endeavoring to carry out the plan of religious education and rejoices in the addition of new members.

Brother Harry Dayton came here February 24 and held classes, explaining so clearly the church school organization, that we voted unanimously to adopt it. These classes created such an interest among nonmembers that the time seemed opportune for missionary work, and Brother Dayton decided to stay for a time. He has a very clear and convincing way of presenting the gospel message.

Five people were baptized by Brother Dayton who used the font in Warton Church. A beautiful spirit brooded over the service and was continued in the prayer service when the candidates were confirmed, and Brother Vickers was ordained a teacher.

Two of the converts are a married couple who will be a great help to the branch, one is a young woman, one a young man of sixteen, and the fifth is a young girl. We were happy to welcome these new members.

Others are interested in our message, but owing to weather conditions were not able to attend regularly.

Priesthood and Saints are aroused to their duties. We are enjoying the Spirit in goodly degree.

Midweek prayer services are well attended as the Saints meet in the homes of the members.

While we are sad at thought of conditions prevailing in the world which retard the work of the church to some extent, we remember:

"Stars may burn out, nor mountain walls endure,  
But God is true, his promises are sure  
To those who seek."

## Colorado Springs, Colorado

Most of the preaching in this branch has been done of late by the local ministry. At Easter, however, Elder L. G. Holloway was here to spend a few days with his daughter. He delivered two sermons, which encouraged the members, and for the first time in his missionary career administered the sacrament to one of his own household.

The Saints regret that conditions made it necessary for Elder E. B. Hull to be sent to Nebraska. Good wishes go with him, and members are grateful for his work in this district. A farewell reception was given him March 17 at the home of E. J. Ebeling.

The Department of Religious Education, under the direction of Floyd Engstrom, is working splendidly. It is gratifying to see the number awarded certificates of credit for work in the classes in the department.

Our pre-Easter service is a ceremony conducted in the lower auditorium of the church on Thursday night before Easter, when Saints partake of the sacrament. This service is impressive and causes the worshipers to reflect on the last supper eaten by our Savior with his disciples.

Easter opened with a sunrise service in the Garden of the Gods. Then the Saints met at nine o'clock for prayer service, to prepare themselves for the hour of sacrament. The good Spirit reigned throughout the morning. The little tots gave a short program during the Sunday school. A pageant, "*The Tree of Life,*" was presented by the young people in the evening, Sister Harrison directing.

Considerable sickness has been experienced by the members. Sister Sade, who underwent a serious operation, is able to be out again. Brother Lalonde is still quite ill.

The branch was saddened to learn of the accident that caused the death of Sister Mary Brown, who formerly lived here. Sympathy goes to Brother Brown.

### Rock Island District

The missionary spirit is alive and active in our district. Our slogan is "Baptisms every month during the year 1931." Up to the present time we have lived up to our slogan. Seven were baptized at Rock Island in January, two at Cedar Rapids in February, six at Galesburg in March, and so far there have been twelve additions to Clinton Branch, ten on Easter Sunday, and two on the 19th of the month.

Clinton Branch has been wonderfully blessed with the spirit of revival. C. A. Beil, the pastor, has specialized in preaching missionary sermons each Sunday night beginning with the first Sunday in January. This has resulted in the best interest the Clinton Branch has known for many years, and the bringing in of a number of excellent people, some others being about ready to unite with us there.

Since the first of the year institutes have been held at Savanna and Davenport, and two training classes organized, one at Savanna and one at Kewanee. With the classes at Oelwein and Rock Island, we now have four teacher training classes, and prospects of more in the near future.

Special meetings have been held at Cedar Rapids, Waterloo, Kewanee, and Galesburg, and at this writing the new missionary, F. C. Bevan, has started a series of meetings at Rock Island with a fine response to his first effort Sunday, April 19.

Requests for special meetings have also come to District President E. R. Davis from Oelwein, Waterloo, Kewanee, Galesburg, Dahinda, Millersburg, Cedar Rapids, and Muscatine. He hopes to have requests from other branches before the year ends.

### San Francisco, California

*Park-Presidio Branch, 405 Arguello Boulevard at Clement Street*

This branch is pleased to announce that it continues to have good attendance at all meetings, and that the Sunday school attendance is exceptionally large in comparison to its membership.

Elder John W. Rushton has been making new contacts, with the result that we are able to count new faces at all services.

The Park-Presidio Kiwanis Club elected Brother Rushton minister for the club, and he has been called upon on two occasions to speak to them. Not long ago he was requested to deliver an address at the wonderful Masonic Home at Decota, California, and at the conclusion was given hearty invitation to arrange another full service.

The publicity agent made a report for the quarter ending March 31, informing the branch that eighteen hundred and twenty-six lines of free publicity had been secured, with fifty-six insertions in three of our district papers. He is endeavoring to let the uninitiated know what the Reorganized Church stands for in preference to keeping the church papers posted regarding local activities.

The committee has not yet made full arrangements for the fourth annual dinner of this branch, but if such a thing is possible the coming event will surpass previous get togethers of this nature.

Brother J. B. Carmichael, of Oakland, has on various occasions spoken from our pulpit, and the Saints are grateful for his fine lectures.

The Ruth's Club continues its activities.

The greatest satisfaction to all of us is that those who are not members of the church make it a habit to worship regularly with us. We hope that some day the spirit will move them to obey the commands of God and be reborn into the church.

## Announcing

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## Special to Workers

OFFICERS and supervisors of young people's groups will be especially interested in the following six features which appear in the May issue of *Vision*, just off the press:

FLYING BASEBALL, by Winifred Stiegel.

GETTING ORGANIZED, *How They Do It in Kansas City*, by George Mesley.

WHAT YOUNG PEOPLE DO, *Hints for the Mid-week Worship Service*, by Leonard Lea.

JUST A LOVE NEST, *A Dramatic Stunt*.

A WORD TO THE WISE—LEADER, *And Ways of Becoming Wiser*, by E. E. Closson.

THE TENTH LEGION, *An Order Sponsored by the Young People's Division*.

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## MISCELLANEOUS

### Appointment of Bishop's Agent

Brother William Van Hoosier having presented his resignation as bishop's agent for the Central Illinois District, we hereby appoint as his successor, Brother Ernest Thomas, subject to the ratification of the next district conference.

The faithful and efficient service of Brother Van Hoosier while acting as our agent has been greatly appreciated.

Brother Thomas comes to us well recommended, and we are confident will receive the earnest cooperation of the membership in giving their support to the church work.

The solicitors are requested to send their April reports to Brother Van Hoosier, as usual; but the reports for the month of May and each month thereafter, please send to Ernest Thomas, 1219 Edwards Street, Beardstown, Illinois.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

Approved by the First Presidency, by F. M. McDowell.

### Our Departed Ones

**TOUSLEY.**—George Whitmer Tousley was born April 17, 1873, near Chester, Illinois. When ten years of age he was baptized into the church. Moved to Independence, Missouri, in August, 1900. He was ordained a deacon in June, 1918. Died February 12, 1931. The funeral was conducted from Walnut Park Church, Independence, Evangelist U. W. Greene preaching the sermon assisted by J. T. Curtis. Surviving are his wife, Agnes Tousley, and a half-brother, J. C. Douglas.

**FENNER.**—George Carl Fenner was born February 14, 1862, in Decatur County, Iowa. He married Mary Belle Williams March 6, 1889, at Hartford, Missouri, where they spent their early married life. To them four children were born, three girls and one boy: Mrs. Golda Oakland, Mrs. LaVerna Howland, Miss Nella Fenner, and Glenn Fenner. These survive, together with two grandchildren, two sisters: Mrs. Agnes Hopefinger and Mrs. Minnie Kulmer. His wife passed away in July, 1929. He was baptized a member of the church in 1904. Passed from this life August 8, 1930, at his home in Blue Rapids, Kansas. The funeral was conducted at the home, Elder W. A. Smith preaching the sermon, assisted by Albert Ingie. Interment was in Blue Rapids Cemetery. The deceased was a good man, and many friends mourn their loss.

**REED.**—Effe Matthews Reed was born June 13, 1878, in York County, Pennsylvania. Died at Miami, Florida, April 1, 1931, leaving her husband, Harry W. Reed, and two sons, Wilson and Norman. Both boys were very sick at the time of their mother's death and could not attend the funeral. She leaves eight sisters and three brothers and many friends to mourn. She became a member of the church when she was a girl at home. Funeral services were held at her sister's home near Fawn Grove, Pennsylvania. A. H. Parsons delivered the discourse.

**DEBEAU.**—Hazel Ledsworth, daughter of Mr. and Mrs. Charles Ledsworth, and firstborn of a family of five boys and three girls, was born July 14, 1897, at Port Hope, Michigan. She became a member of the church September 21, 1910, being baptized by Elder J. J. Cornish, at Port Hope, Michigan. She was faithful to her covenant to the end. September 3, 1917, she married Fred Shaw, and to them were born a son and a daughter, Horace and Alberta. July 29, 1929, she married Fred Debeau, and to them also came a son and a daughter. Alfred Earl lived but a few hours, and Dona Evelyn was born March 13, 1931. Left to mourn are her husband, three children, her parents; six brothers: William Ledsworth, of Port Hope, and Alma, Ormand, Raymond, Lester, and Frank of Port Huron and vicinity; and two sisters: Mrs. Frank Sturk and Mrs. Charles Church, of Port Huron; also many friends. She lived a life of peace and meekness. Passed away March 19, 1931. The funeral was conducted by C. E. Harpe, assisted by A. C. Barmore, at Smith's Undertaking Parlors. Interment was in Port Huron Cemetery beside her son.

**PETERSON.**—Peter Peterson was born February 15, 1873, in Wamhus, Sweden. Came to Deer Lodge when a young man and lived here the remainder of his life. He was baptized by I. M. Smith at Warm Springs about twenty years ago. Died at his home in Anaconda, Montana, March 31, the funeral being held at the Presbyterian church. Patriarch G. W. Thorburn preached the sermon. Left to mourn are his widow, Annie Peterson, five daughters: Mrs. B. C. McMurray, and Mrs. William Freedman, of Los Angeles, California; Mrs. E. A. Womack, of Trowbridge, California; Mrs. D. P. Howell and Miss Viola Peterson, of Anaconda; four brothers: Andrew, of Anaconda, Carl, of Seattle, Lars, of Missoula; and Eric, of Los Angeles; a sister, Margaret Helstrom, of Los Angeles.

**JOHNSON.**—Bertha Johnson was born in February, 1850, at Gorden, Norway. She came to the United States with an aunt and uncle in 1871, settling in Minnesota. Married Niels Johnson in September, 1873. In 1902 they moved to a farm near Lamoni. Mr. and Mrs. Johnson joined the church in Fremont, Nebraska, the spring of 1884, being baptized by Gordon Duel. There survive two sons: James Johnson, of Independence, Missouri; and Harry Johnson, Condon, Oregon; three grandchildren, and many friends. Her

husband died in 1914. She passed away March 24, 1931, at her home. The funeral was conducted by Charles Nirk, sermon by T. J. Bell.

**HUTCHINS.**—Ellen W. Hutchins, daughter of Wentworth and Elsie Holmes, was born July 31, 1846, at Smithfield, Maine. She was the seventh of a family of eleven children, only one of whom survives her, Wentworth Holmes senior, of Joy, Illinois. She came to Illinois with her parents and settled in Duncan Township in 1857, and lived there till about twenty years ago, when she moved to Joy, Illinois, which place has since been her home. She passed to the other side April 10, 1931, at Saint Mary's Hospital, Galesburg, Illinois, after a serious illness of two months. She had been blind for five years. She was married to John N. Holmes at Muscatine, Iowa, soon after his return from the Civil War. To this union were born, four children: Dr. W. W. Holmes, Keokuk, Iowa; Charles L. Holmes of Joy, Illinois; Stella Holmes, deceased, and Clarence N. Holmes, Iowa City, Iowa. Her husband died January 7, 1877. She married a second time to J. W. Hutchins. Two sons were born to them: Roy D. Hutchins, Aledo, Illinois, and Dr. Ormand Hutchins, deceased. Ten grandchildren and seven great-grandchildren also survive her. She joined the church early in her youth, and is reported to have been a charter member of the old Buffalo Prairie Branch, organized April 28, 1863. The funeral services were held at the Murphy Funeral Home at Aledo, Illinois, and the interment was in the Leech Cemetery. Sermon was by Elder E. R. Davis, of Moline, Illinois.

### Reunion Calendar

Spokane, Liberty Lake, June 26-July 5.  
Owen Sound, Port Elgin, July 4-12.  
Eastern Montana, Fairview, July 10-12.  
Oregon, Bandon, July 10-19.  
Southern Saskatchewan, Weyburn, July 17-19.  
Central Texas, Hearne, July 17-25.  
Northern California, Irvington, July 17-26.  
Florida, Alafara, about July 20.  
Alabama, McKenzie, July 18-26.  
Kentucky-Tennessee, Puryear, July 18-26.  
Northern Saskatchewan, July 24-26.  
Southern New England, Onset, July 24-August 2.  
Southern Michigan-Northern Indiana, and Detroit, Indian Lake, July 24-August 2.  
Nauvoo, Nauvoo, July 24-August 2.  
Chatham, Erie Beach, July 24-August 2.  
Toronto, Lowbanks, July 26-August 9.  
Alberta, Edmonton, July 31-August 2.  
Seattle-British Columbia, Silver Lake, July 31-August 9.  
Lamoni, Lamoni, July 31-August 9.  
Wyoming and South Dakota, Spearfish, August 2-9.  
Kirtland, Kirtland, August 6-16.  
Western Montana, Race Track, August 7-16.  
Northern and Western Maine, Brooksville, August 8-16.  
Far West, Stewartsville, August 13-23.  
Northern Michigan, Boyne City, August 14-23.  
Idaho, Hagerman, August 14-24.  
Western Iowa, Woodbine, August 14-24.  
Oklahoma State, August 15-23.  
Eastern Colorado, Colorado Springs, August 21-30.  
Southeastern Illinois, Brush Creek, August 21-30.  
Central Michigan, Beaverton.

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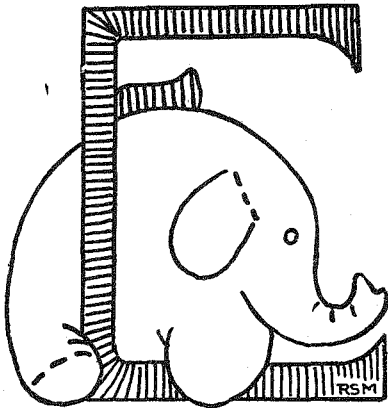
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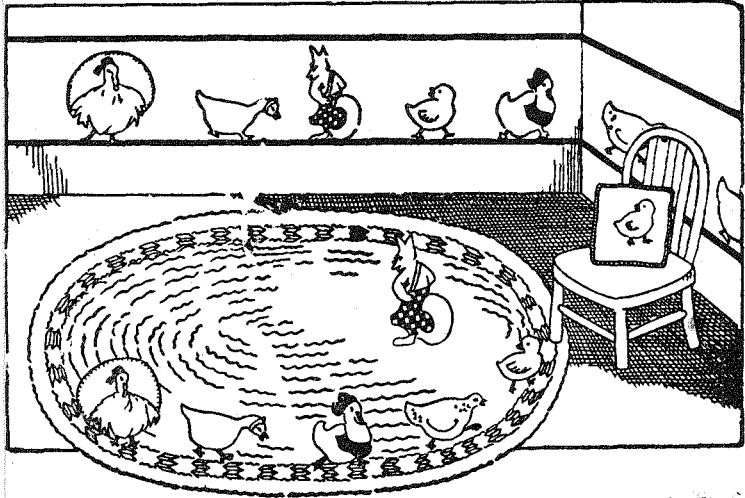


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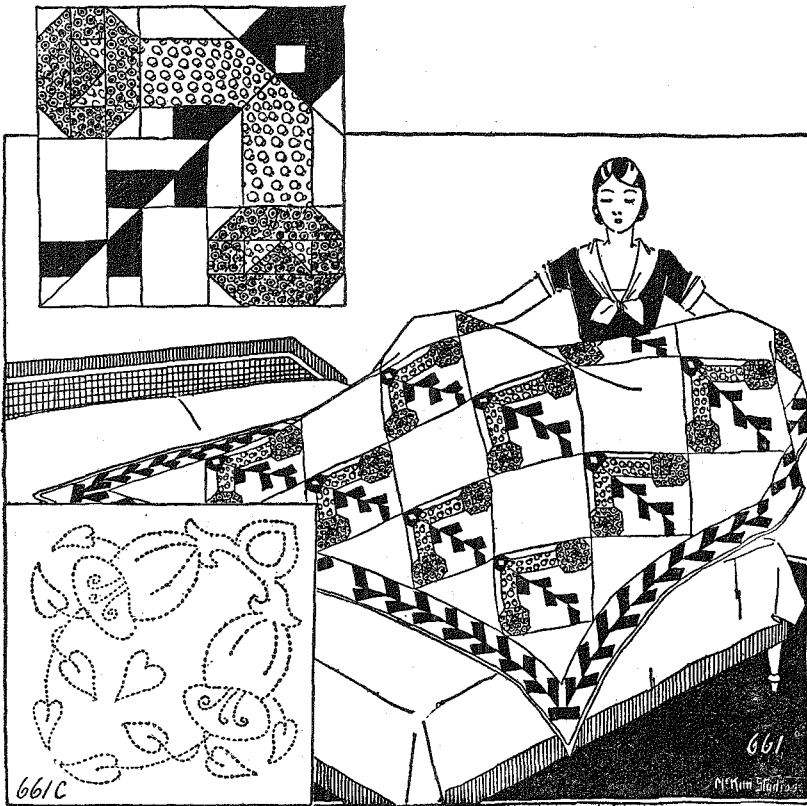
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# THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
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Questions of church administration should be referred to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, The Auditorium, Independence, Missouri. Questions of church finance should be referred to the Presiding Bishopric, of the same address.

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# THE SAINTS' ILLUSTRATED

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Independence, Missouri, May 6, 1931

Number 18

## PENTECOST

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. . . . But Peter, standing up with the eleven, lifted up his voice, and said unto them . . . this is that which was spoken by the Prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.—*The Acts of the Apostles.*

---

## THE ABUNDANT LIFE

*A. B. Phillips*

## RUTH AND NAOMI

*Nellie Sampson*

## THE CHILDREN'S CHARTER

*A Magna Charta for Youth*

## LETTERS TO THE EDITOR

## Pentecost

Nothing impresses itself upon the observer of the modern churches more than the need of a new Pentecost. Beginning with scientific skepticism, the decay of faith has brought about a spiritual impoverishment that has left humanity without light, without ideals, without religion, and without hope.

Jesus could not, and would not, retrace the long path of change and development which had led the children of Israel from the spiritual leadership of Moses, through the period of the prophets, to the dry formality of Judaism. He had to break with the past, in order to reestablish divine authority upon earth, independent of all existing organization. The culmination of his life and teachings came in the fulfillment of his promises in that burst of spiritual power and light which we call the pentecost.

Since that time men have looked back to the pentecost as their great inspiration, a mighty demonstration of the wonders of power that are held in store for the faithful. They have hoped, rather vainly, for some future resurgence of that power which would restore to the churches their early prestige and strength.

The leaders of the Restoration movement, like Jesus, found it impossible to retrace the old paths. The established organizations with their set ways and traditions could not serve the purposes of another pentecostal shower of spiritual authority and strength.

Religion as a whole today is in bad shape. If everybody in this country should decide to go to church on the same Sunday, all the church buildings together could hold only a small part of the crowds. The greater masses would have to stand outside, filling the walks and streets. Yet a visitor to most churches will find many vacant seats, and sometimes only a handful of worshipers within.

The churches are empty, while the golf courses are full. Movie theaters gather wealth while churches close their doors for the lack of needed funds and attendance. Almost anything can draw a crowd but a church.

Organizations for capturing the hearts of men and for converting sinners grow in number and complexity, but the percentages of those who escape any contact with religious life and inspiration mount higher and higher. The technique and objectives of social regeneration have been subjected to long and scholarly discussion, but social regeneration seems to be as far from the masses of humanity as ever.

There is indeed a great need for a new pentecost. Men have "wandered long in darkness"—and they have wandered long enough. It is time for a return

of the spirit of reverence, the love of truth, and the hope of salvation which may lead to a manifestation of divine love and power.

The world at large is too self-satisfied, too self-sufficient. The satisfaction of fleshly appetites occupies too much of its attention. The accumulation of treasure inspires too much of its ambition. It is blind to the hungers which should burn in the heart and soul for those qualities of character and spiritual force which do not and can not perish in the unjust changes of fortune that constantly occur in life.

L. L.

## Sacrifice Week

Elsewhere in this issue of the *Herald* will be found an official notice designating the period of June 21 to 28 inclusive as "Sacrifice Week." During that period it will be the privilege of officers, members, and friends of the church to make a special sacrifice offering in her behalf.

We say privilege, for sacrifice in a great cause is always a privilege. To deny any individual the opportunity of giving something very much desired in the interests of higher and more worthy ends would be to close for him the source of his greatest happiness and development.

"Sacrifice Week" is not a new thing for our people. The early announcement of such a period for this year should provide ample time for each member to prayerfully consider the needs of the church and his own responsibility thereto. The gift of each is sorely needed by the church, but the consecrated devotion of all to the work of God is imperative. "The gift without the giver is bare."

"Sacrifice Week" will be but a part of an intensive effort that is being made to inform the membership concerning the program and needs of the church and to make possible for each that spiritual development which can come through sharing in the work of God. We suggest that our readers watch these pages closely from week to week for further information in regard to "Sacrifice Week" and the program which leads up to it.

F. M. MCD.

## President F. M. Smith Recovering

President Frederick M. Smith is still at home resting up from the effects of the flu. There are no particular organic disturbances, but he does not seem to gather strength as quickly as could be wished. The recent months in church work have been rather strenuous ones, and since he has had no real vacation for some time, the doctor has sug-

gested that he take the summer for complete rest.

Brother Leon Crowley has offered him the hospitality of Hall's Island, and it is probable that Brother Smith will take advantage of this offer, and spend the summer on the Maine coast.

We sincerely hope that Brother Smith will return in the fall completely recovered and able to take up active duties again.

### What Gospel Do We Preach?

One of the lessons we learn from reading the Gospels of the New Testament is that Christ did the things he taught. He expected no more of others than he demanded of himself.

Paul was a true follower of Christ, and toward the end of his active life he wrote a significant bit of advice to his young friend, Timothy: "Watch thou in all things."

Like all the teachings of Jesus, this injunction has meaning in the lives of us today. It offers us an amazing latitude for active watchfulness; so wide a range, in fact, that many of us lose ourselves in observing things afar, and never come home to look through the doors of our own souls.

There are a thousand things and more about which we should exercise watchfulness, and a good way to cultivate the habit of watchfulness is to begin with ourselves. It is a brave man who dares to turn the searchlight of judgment within and to take himself before the examining board of his mind.

Some good questions for this examination of self are: Am I kind? Am I developing my talents, and do I give of them cheerfully and willingly to help others? Do I say "No," when something is suggested which does not come up to my standard of life? Do I know and apply the principles of honesty, truth, reverence? Am I loyal? Are my interests worthy and helpful ones? Am I studious? Am I putting first things first? Do I have charity? Does my life measure up to the Christ pattern as it ought considering the advantages and time I have had?

Frequent and truthful answers to these questions will teach us what it means to "watch thou in all things." Watchfulness of self is one of the first steps to growth. Christ took it far ahead of us. We are his followers.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, . . ."

Are we preaching the gospel of the kingdom in our lives?

### Boys Teach a Lesson

The boys of Kansas City and regions for miles around came very much into the public eye last Friday and Saturday nights at Convention Hall when seven thousand strong and more, led by their officers, they participated in the annual Boy Scout Roundup.

More than one hundred troops took part in the huge ceremonials. The grand entry march stirred the heart of every friend of boys in the vast audience. At one time thirteen hundred boys were on the floor receiving the Tenderfoot rank. At another, more than nine hundred were given second class badges. Saturday night fifty-eight boys were given their Eagle Scout pins. And honor awards went to numbers of troops.

Every boy took part, knew what he was to do and when he was to do it. Everyone was on his tiptoes. The big drum and bugle corps was on parade. Contests thrilled the spectators. Clowning made the crowd laugh. There were Indians, cowboys, cave-men. Boys performed on bicycles, scaled walls, and exhibited prowess in many other lines.

But the big lesson of the evening was the splendid teamwork in the troops and between the troops. Everyone knew his part and did it. Whistle signals cleared the floor for the next performance, and so attentive were the boy performers that the clearing usually required only a few seconds. As a result the program moved like clockwork, a credit to those in charge and those participating. The entertainment provided resembled a mammoth circus, and sent fathers and mothers to their homes in various parts of Missouri and Kansas, determined that their boys, too, should have the opportunity to learn to do teamwork—a lesson essential to the happiness of every person.

L. B. M.

### The Saints' Hymnal

Our present output of the new *Saints' Hymnal* is limited only by the capacity of our bindery department. Strenuous efforts are now being made to catch up with orders that have been on hand, awaiting the production of the books.

Where the new books are in use, they have already won a high place in the estimation of the workers and congregations. The fine selection of splendid hymns, the easy accessibility through classified indexes, and the general arrangement of the book make it most usable for all occasions and purposes where sacred music is needed. Branches should now make plans to finance the purchase of a sufficient supply for church needs. If they can not



# OFFICIAL

## Children's Day, June 14

In harmony with the custom among all Christian churches, and in keeping with our own desire to give special recognition to childhood, the administrative quorums of the church have designated Sunday, June 14, as Children's Day throughout the church.

It is much desired that the occasion be observed with appropriate exercises and services, in which the full value of the day may be recognized. It should be a day of delight to the children, when they share generously in the exercises, and when they are ministered to in tenderest love and consideration.

Children's Day should be an occasion when the children are drawn very close to the Master. It is the springtime of the year (in the Northern Hemisphere), when birds and flowers and children's voices mingle in joyous praise to God. The decorations, the program, the sermon, the whole setting of the day should help to make more impressive the nearness of God to childhood. The occasion should serve to bring to all a realization of the sacred potentiality of childhood and help us to sense our responsibility for the child in our midst.

Children's Day is also a day of decision for children, a day when provision is made in all the churches for the baptism of those who have passed their eighth birthday and who have been instructed in the fundamentals of the gospel, in the meaning of baptism, and the responsibility of membership in the church. The baptismal service and confirmation should be planned with much care and occupy a prominent place in the day's program. The sacredness of the ordinance may be made very impressive if the entire ceremony is conducted with dignity and beauty, inviting the presence and power of the Spirit of God.

Special preparatory classes are advised to be held as may be arranged, from May 10 to June 14. These may be held each Sabbath, in connection with the church school, or at a separate hour when the class of candidates may be met by the pastor. An extended list of helpful materials for these preparatory classes appeared in the *Saints' Herald* of February 25, 1931. Further Children's Day program helps

manage a large order, they should begin with a supply sufficient for the use of leaders, as the program materials for church work and services will refer to the new books rather than the old ones.

and suggestions will appear in the Church Work and Service column.

Pastors and church school workers will cooperate in planning for the observance of the day and the preparatory classes leading up to it.

THE FIRST PRESIDENCY.

## Sacrifice Week—June 21-28

We hereby designate the period of June 21 to June 28 inclusive as a week of special sacrifice in the interests of the church.

All conference appointees, stake, district, and branch presidents and other church officials are requested to plan their programs accordingly, making use of every opportunity to bring this matter to the attention of the Saints.

We suggest that prior to and during this period special services be held at which the needs of the church be so presented as to encourage the paying of back tithes and special free-will offerings by each member. The *Herald* will furnish from time to time further information and also suggested programs for special services.

THE FIRST PRESIDENCY.

## The Graphic Arts Bureau

The impression has gone out that this department has been discontinued. The fact is its facilities had to be enlarged to take care of the growing demands made upon it. Locally it is doing portrait work and amateur kodak finishing. It is located on the second floor of what was formerly the Library Building, 916 West Lexington Street, Independence.

C. ED. MILLER, *Director*.

When man is immersed in a mass of humanity with but a minimum opportunity of expressing himself in relation to it, he loses his capacity for self-realization. The distractions of a hectic life, both in work and play, make the kind of meditations which cultivate the religious feeling difficult. Religious meditation ends in God, but it begins with the discovery of self. The great mystics have all borne testimony to the fact that the way to discovery of God is through sounding the depths of selfhood. When through quiet and meditation the multifarious impulses of conscious life are brought under the control of the self's central purpose and organizing center, it follows inevitably that the world itself is finally understood and explained in terms of a unifying purpose.—*Reinhold Niebuhr, Christian Faith in the Modern World, Ventures in Belief, ed. Van Dusen.*

# The Abundant Life

By A. B. Phillips

The world in which we live is a great universe of mystery. The things which we know are few, but we can not even number the things which are unknown. We are constantly learning more and more about them, only to find that they lead up deeper into the forest of mystery. For what we learn causes us to realize more keenly how little we really know. One of the most wonderful aspects of life is its unfoldment of knowledge as we glide along the uncertain years of which we may claim possession.

Without knowledge, and its right application, which we call wisdom, life would have but little meaning to us. It was this important truth that Jesus sought to impress upon human hearts when he declared the purpose of his great mission in the following words: "I am come that they may have life, and may have it more abundantly."—*John 10: 10, Douay Version.*

That there is a richer life, a life of greater, deeper meaning and importance, which is possible for all of us, scarcely needs our affirmation. Past experience teaches us that life is made up of our own adventures. And while some things appear to intrude without our invitation or willingness, they are but few when contrasted with the many things we deliberately or at least consciously choose. It is our priceless privilege to choose from the many pathways the course we prefer to pursue. It is true that we shall probably find some experiences which we had not anticipated, and one facetious writer declares that "Experience is what you get when you are looking for something else." Unforeseen results must naturally mingle with those we had intended, if we permit desire to overrule judgment and prudence. And if our choice is unworthy, we shall doubtless reap unworthy consequences.

## *The Greatness of Life*

The chemist has never been able to give us a satisfactory explanation of life, nor has the biologist adequately explained its processes. The physiologist may designate some of its functions, and may name the timbers of the building in which it operates, but life itself must be lived in order that its meaning may be sensed. Even then it can not be fully comprehended, because it is never fully lived, and never attains its completeness in this world of change. To attain that completeness must be marvelous, and beyond our present power to conceive.

But the greatness of life is not expressed in hugeness of bulk, for then the ages of the past, rather

than the future, would veil the summit of human desire. Physical life holds nothing for us today that for size can compare with that which existed long ago. No fairy tale has ever been written which equals the marvels of natural history. And the farther we journey with the naturalist into the wonderland of antiquity, the more bewildered we become with amazement at what we behold there.

In the Jurassic and Cretaceous periods, representing unnumbered ages ago, there roamed upon the earth gigantic animals unlike anything we have ever seen. No one knows just what they were in appearance, but their remains have been found sufficiently preserved to reveal the fact that the largest of them were not less than eighty-four feet in length, and some of them may have been even larger. For want of more common names, they are known as the *diplodocus*, specimens of which have been found in Colorado and Wyoming, and the *brontosaurus* and *atlantosaurus*. In one of these ancient periods, there also lived in both North and South America a gigantic flying animal known as the *pteranodon*. Its enormous wings sometimes measured twenty feet or more across them. These are but a few of the marvels of the ancient past. Some of them could raise their heads into the tops of the trees as easily as we could look over a garden fence.

These animals perhaps were the greatest representatives of physical life ever known upon the earth. But who can say that they possessed life in a more desirable degree than do those of our day? Their brains are believed to have been smaller than in some animals of today. It is not just physical life itself that we want, but we want to live more abundantly. With all the tremendous power these ancient animals evidently possessed, by which great trees might be torn up by the roots as we would uproot a weed, they have now become extinct. They could not cope with the forces of nature sufficiently to perpetuate their species. The power to live is not limited by size, nor by physical strength alone. Intelligence possesses far greater powers of life, by which the forces of nature become useful servants.

## *Attempts to Define Life*

One of the simplest ways of demonstrating the marvelous meaning of life is to compare its realities with the various attempts which have been made to define it. Many of the most learned and experienced men of the past have tried to give such definitions in the form of aphorisms, apothegms, or mottoes. But they are all more or less futile and

unsatisfying, for they do not express what life itself expresses in our own experience.

From the scientist has come the statement that life is activity peculiar to protoplasm. Another declares that it is continuous adjustment of external to internal relations. Still others have called it response to environment. All of these definitions describe but certain aspects of life, and not life itself. The celebrated agnostic, Ingersoll, dismally observed that life is a narrow vale "between the cold and barren peaks of two eternities." But the many evidences of living beings in past ages are hardly to be described as barren. Nor does the living present presage barrenness for the eternity that is to dawn. It is at best a fanciful bit of pessimism which finds no response in the realms of reality.

The most significant explanation that ever was made to man concerning this great subject came from the lips of Jesus. He declared: "I am the way, the truth, and the life." John the apostle also declared: "In him was life; and the life was the light of men." With this statement accords the saying that he who lives best lives most. Jesus lived in the fullness that expressed life's highest realities and manifested them to the understanding of men. Therefore, his life was the "light of men." By him light has come to mankind, which is the way of life in its highest expression and, therefore, in its fullest measure.

#### *The Abundant Life Is Practical*

Let us not suppose that what Jesus demonstrated in his own life was outside of the needs and practical uses of men. One who carefully examines the details of that life will find that Jesus was intensely practical in his applications to concrete instances which arose. We have no instance of a failure arising from an application of his advice, though we have many that failed to conform to his advice and erroneously charged that failure to his precepts.

Wherever individuals have followed the precepts and example of the Master Teacher, life has opened up in greater fullness as a result. Living consists in doing, and the true believer is one whose life expands through his faith. A dangerous error was made by the individual who once said to a friend: "I have salvation. I am sanctified by my religion. I don't have to do anything more. Jesus does it all." In reply his friend said to him: "You have made a great mistake. The state you have described is not salvation, but stagnation. Your religion has not sanctified you; it has petrified you."

The abundant life is the life of action, of purposeful living, of right thinking and of devotion to lofty but practical ideals. Those who have lived the more abundant life realize its priceless value, both to

themselves and the world. Without examples of that life the great blessings of today could never have been obtained. The sordid things of the world have never brought happiness or comfort even to those who engage in them, but that life which opens up sublimer concepts of truth and human relationship can hardly fail to lift mankind to higher planes of peace and service. Such results are beyond question practical in the broadest and best sense of the word.

#### *The Abundant Life Brings Achievement*

The life of Jesus of Nazareth has more profoundly affected men for good than has that of any other living being. Therefore the practicability of that life has been demonstrated as no other thing was ever demonstrated. Its inspiration has brought new and permanent hope to many millions of people. And this hope has led them on to a realization beyond their fondest dreams. And with all the amazing progress that has followed the more abundant life, there remains still more to be attained, still greater victories to be won.

The abundant life is free and open to all mankind. It leads us out into the glittering sunlight of joy. It transports us to lofty heights upon the hills of God where reality is spread before us in glorious inspiration and variety. It beckons us along the smiling valley of peace where the benediction of heaven constantly renews our spirits and purifies our thoughts. And it yields the assurance that has no end.

## The Philosophy of Jesus in a Modern World

### Part Four

*By C. E. Wight*

This I beheld, or dreamed it in a dream:  
There spread a cloud of dust along a plain;  
And underneath the clouds, or in it, raged  
A furious battle, and men yelled, and swords  
Shocked upon swords and shields. A Prince's banner  
Wavered, then staggered backward, hemmed by foes.  
A craven hung along the battle's edge,  
And thought, "Had I a sword of keener steel—  
That blue blade that the king's son bears—but this  
Blunt thing—!" he snapped and flung it from his hand,  
And lowering crept away and left the field.  
Then came the king's son, wounded, sore bestead,  
And weaponless, and saw the broken sword,  
Hilt buried in the dry and trodden sand,  
And ran and snatched it, and with battle shout  
Lifted afresh he hewed his enemy down,  
And saved a great cause that heroic day.

There is perhaps not one of us but has stood in the stead of the coward depicted by Edward Roland Sill in this poem entitled "*Opportunity*."

If only I had a chance, we say; and while we fret, our opportunity, unseen, passes by.

The romanticist looks back and with a sigh, says,

"If only I had lived in the time when knighthood was in flower."

The poet looks back and mourns that he had not the opportunity of meeting Shakespeare or Wordsworth or Tennyson.

The religionist looks back and grieves because he had not the opportunity of associating with Paul, with the apostles, or best of all, with the Master himself. What wonderful things would we have been able to do, if only we had been given the privilege of intimate association with those who have left the impress of their genius upon the history of the past.

What reason have we to believe that we should have been more wise than were those who were permitted to hear the message of the Master? Have we not the added privilege of studying that life and message in the light of two thousand years of experiment?

They showed no great wisdom or keenness of insight who were permitted the intimacy of association with Jesus. For it was of them that the statement is made, "And when he was come near he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes."

The improvident soldier threw away his poor sword and fled, because he felt that the power of the king's son was in the special blade of blue steel. But the king's son picked up the cast-off sword and led on to victory, because he knew that the power was not in the steel but in his own unconquerable spirit.

A mediocre musician picks up a Stradivarius violin, assured that from this wonderful instrument he can bring forth strains of divine music. A real musician picks up a corn stalk fiddle, and puts to shame the lesser musician with the wonderful instrument, for he knows that the music is not come from the violin but from the soul of the musician.

Our minds are turned to the contemplation of an event which well illustrates this point. This event is the Pentecost. It is of significance that the most impelling event in the lives of the disciples did not come at the time of their close association with the Master but after he had left them.

The events leading up to this time of great spiritual quickening are recorded in the closing part of the gospel narrative according to Saint Luke. Following the resurrection and just preceding the ascension, we are told that

"Then opened he their understanding, that they might understand the scriptures,

"And said unto them, thus it is written, and thus

is behooved Christ to suffer, and to rise from the dead the third day:

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem

"And ye are witnesses of these things.

"And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

This is the preface to one of the most remarkable events in recorded history. For Luke resumes the narrative in the Acts of the Apostles with these words:

"And when the day of Pentecost was fully come, they were all with one accord in one place.

"And suddenly there came a sound from heaven as of a mighty rushing wind, and it filled all the house where they were sitting.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them."

In another article we told of the experience of Nicodemus in coming to the Master for help. Jesus told the ruler he must be born again. Our interpretation of this statement was in terms of immersion, not limited to a physical immersion, but the immersion which literally fills every crevice of our spiritual fiber with the ambition to carry forward the work which seems of greatest importance in our lives.

Now we come to another illustration of the same thing. We are told that there appeared cloven tongues as of fire, and it sat upon each of them.

There is a reminder in this story of another from the distant pages of biblical history. It is the story of a man who turned aside because of a strange sight. He saw a bush which was apparently on fire, yet it was not consumed. This same fire which could touch the bush without consuming it, entered into the soul of this man Moses and caused him to become the leader of a great nation.

So likewise did the cloven tongues as of fire cause a great transformation in the lives of the apostles. Before the time of this experience, they were weak and vacillating. Apparently recognizing the presence of a great personality and a profound wisdom, they somehow lacked the interpretation of this wisdom in their own lives.

It took the fire of Pentecost to burn that message into their understanding, so that now they were able to go forth with all of the persuasive power which Jesus had promised to them when he said:

"But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and in the uttermost parts of the earth."

Returning now to the story, let us see what hap-

pened. It was an event that would be amazing in this present day of practical events, in this day of smug satisfaction on account of the physical accomplishments of men. In listening to one of the eminent religious leaders of our present age this morning, I was surprised to hear him say that we do not look to see a recurrence of this event today. Yet simultaneously there came from this divine a plea for the burning fires of Pentecost to reawaken men to a deeper appreciation of the real meaning of the message of the Christ.

Why, the events of Pentecost were accounted a strange thing even among the people of the age in which it occurred. We are told that "when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

"And they were amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?"

Each in his own tongue, did these people from all parts of the known world hear proclaimed the wonderful works of God. Some there were who heard the story with joy. Others scoffed. They could think only in terms of their own lives, so they said, "These men are full of new wine."

Then it was that Peter preached that memorable sermon which gives ample evidence of the transformation that had come into his life. Surely we must recognize divine power in an event that would change weak men into those stalwart crusaders who gave every ounce of their devotion to an unpopular cause.

No longer did they care what men thought of them. They had been fired with a zeal that would brook no turning aside from the accomplishment of their purpose. Their former belief had been transformed into a burning conviction. The doubts which had formerly caused them to hesitate were now consumed in the flame of devotion which accompanied the transformation.

We are told that on that day men were pricked in their hearts when they heard Peter declare:

"Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Thus, proclaimed Peter, had their designs been frustrated. They had crucified the physical Jesus, but the power of his personality was beyond the touch of their murderous hands. And now as Lord and Christ he was giving to Peter an inspiration which completely changed the current of his life.

The story goes on to say that there were added to the church on that day about three thousand souls. That is a remarkable circumstance. But

somehow it does not appear to have nearly the meaning that is to be found in the transformation which occurred in the lives of the apostles themselves. For the conviction carried to the souls of such a large group of people is after all a real measure of the new power which had come into the life of Peter.

If this power had been of a temporary nature, we should not be so interested in a recurrence of it today. But it appears from the record that its effect was permanent. No longer do the apostles appear as weak and vacillating men, but as stalwart defenders of the faith, willing to endure everything if through their effort men might be led to see the light divine.

It is my profound belief, and that of the church I represent, that Pentecost was not intended as an isolated experience. When the multitude cried out, "Men and brethren, what shall we do?" and when Peter answered, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," surely this formula was not to be interpreted as applying to this one group!

Are we to assume that this group needed the baptism of power and that we do not? With all of our vaunted intellectual development, there is today lacking a spiritual discernment which is absolutely essential to the saving of our civilization.

Every leader of our Nation during the past two decades has warned us of the need for this spiritual sense. Without it we are as an engine without a governor, a ship without a rudder. We are out of control.

The world needs Pentecost today. The church needs Pentecost today. Every man of us needs Pentecost today. We need that baptism of fire which will cause us to feel the quickening influence of spiritual forces and transform our world from one of the physical to one of the spiritual.

The promise that came with the message of Pentecost was not a limited one. Peter, under the spirit of power which touched the souls of his listeners, proclaimed:

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Now comes the call to you, in this your day, to learn of the things which belong to your peace. Men and brethren, what will ye do?

Are you receiving and reading *Vision*, the church magazine? Unless you have read some of the recent numbers you are missing something. See the back of this issue for the special rate to new subscribers.

## The Right Use of Time

By Willis W. Witherbe, 297 East Seventy-fifth Street,  
Portland, Oregon

Time and labor are the two great oars by which man propels his lifeboat toward the distant shores of achievement and fruition. It is astonishing, when we stop to think what amounts of time are thrown away, wasted, each year. How much could be learned by those who felt disposed to use these spare moments in furthering the object of their ambition. Purpose and persistency make a man sharp to discern opportunities and turn them to usefulness. To the feeble, sluggish, and indolent, the greatest opportunities avail nothing, but with perseverance the very odds and ends of time may be worked up into results of the greatest value. An hour each day withdrawn from the frivolous pursuits and profitably employed would enable a person of an ordinary capacity to go far in mastering a complete science.

There is nothing truer in a world of facts than this: Time left to itself inevitably runs to waste, and when once gone the soul has no bugle call by which to summon back the months and years that have flown like birds away. Hence the control of time is a prize, because it incloses such a vast possibility of achievement. A day, a month, or even a year seems an ordinary thing when viewed superficially, but who can estimate the results which may flow therefrom.

All that makes life profitable and pleasant, all that confers distinction and renown; wealth, fame, and happiness, love and inward peace and also its moral welfare is somehow dependent upon the wise use of time that must be retrieved from the normal losses and waste. The ever onward rolling stream of time must be served the same as we would serve any other stream we wish to utilize for human welfare: it must be turned out of its natural wild and oftentimes useless channels and made to flow in another, where it will turn wheels and propel machinery; and when time power and water power are turned out of their natural course into a useful one, they are redeemed.

Time is like the elements: fire and water, for example, it is a good and indispensable servant but a bad master. If time controls us, it will surely force us downward to endless misery; but if we control time, we can yoke it as a winged steed to the car of resolute thought and holy efforts and compel it to carry us honorably and safely through life, to set us down triumphant at the feet of Jesus.

**YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE**

## CHURCH WORK AND SERVICES

### Notice to Church Officers and Workers

*The "Herald" will continue to carry the worship service and program materials until July. August materials will appear in the July issue of "Vision" and will continue to appear in that magazine a month in advance. This notice is given to our leaders and workers in order that they may have ample opportunity to enter their subscriptions for "Vision." New subscribers to "Vision" may have their first year's subscription for \$1.35. A coupon will be found in the back of this issue.*

*The reasons for the change have been explained in the "Herald" of April 15.*

### Do Your Girls Need the Girl Reserve Movement?

By L. B. M.

Are you acquainted with the Girl Reserves? If the girls in your town are allied with this movement, they are growing in the large field of life experiences. Here are the Girl Reserve promise and code:

"As a Girl Reserve, I will try to face life squarely and to find and give the best—

"I will be:

"Gracious in manner  
Impartial in judgment  
Ready for service  
Loyal to friends

"Reaching toward the best  
Earnest in purpose  
Seeing the beautiful  
Eager for knowledge  
Reverent to God  
Victorious over self  
Ever dependable  
Sincere at all times."

When asked, Who are the Girl Reserves? the girls and their leaders account for themselves in the following language: "The Girl Reserve Movement is the movement of the Young Women's Christian Association for girls between twelve and eighteen. The name *Girl Reserve* is not a military term. A Girl



Reserve is a girl who is constantly storing up, putting in reserve, more and more of those qualities which will help her to take her place as a Christian citizen in her home, her school, her church, and her community."

The object of the movement is that of the Y. W. C. A., "to make a contribution to those elements in the life of a girl which set free the ideals and convictions that help a girl to live as a Christian of her age should live and to aid her to put into practice in her community her standards of Christian living. It endeavors to help her grow through normal, natural activities into those habits, insights, and ideals which will make her a responsible, eager woman capable and ready to develop and share in those group expressions which are making effective the purpose of God in the world."

In many cities and communities the movement is strongly established—there are 1,250 in Kansas City alone—organized for the convenience of the girls into clubs within the churches and schools. In the latter there may be grade school clubs, junior high school clubs, and senior high school clubs. At the weekly meetings, business is transacted, handcraft done, songs learned, service projects worked out, and other activities are taken up as need arises. In the summer time the girls have the privilege of going to one of several camps throughout the country where, more than anywhere else, they learn to think in terms of sharing with others.

As in any other boy or girl movement, much of the success of the group depends on the leader or sponsor. Here again is opportunity for the person who has a sympathetic understanding of youth, who is informed, who has personality and energy, and who is blessed with the true spirit of helpfulness, to give a glorious service.

"Since the Girl Reserve movement is the means by which the Young Women's Christian Association shares its fellowship with younger girls," a folder put out by the organization informs us, "any church desirous of making use of the movement must establish an advisory relation with the Girl Reserve Department of the local Y. W. C. A." If there is no Y. W. C. A. in your town, write to the National Board, Y. W. C. A., 600 Lexington Avenue, New York City.

[*This is one of several activity organizations for girls that will be reviewed in these columns. Those in charge of the girls' work in each branch should write to The Young People's Division, The Auditorium, Independence, Missouri, for further information.—E. E. C.*]

## Ruth and Naomi

### An Interpretation

By Nellie Sampson

*The following story is told for us by one who understands and appreciates the message contained in line and color. The picture, a beautiful reproduction of a modern masterpiece, is one of six prints 20 by 30 inches in size, available from the Herald Publishing House, "Ruth and Naomi." It may be used in worship services during the month of May, especially for Mother's Day. The story given here can be used with good effect for telling in connection with the picture.—C. B. W.*

Once a woman named Naomi started on a long journey. She had been living in the land of Moab with her two sons and their wives, Ruth and Orpah. The sons had become sick and died. Their mother, Naomi, wanted to go back to her own home in Bethlehem. She said good-bye to Ruth and Orpah and started forth. The two daughters loved Naomi dearly, and they went on the way with her unto the land of Judah. The journey was long and tiresome, and Naomi knew she would have no home for them at the journey's end, so she said: "Go, return each to her mother's house. The Lord deal kindly with you." Then she kissed them. They wept. Orpah turned back, but Ruth replied: "Entreat me not to leave thee or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge: thy people shall be my people, and thy God my God."

What is the artist's message? Is it not a story of great love and devotion of mother and daughter? Emotion so absorbing as to stand out as the one dynamic thing in the world about them? Our gaze is attracted, perhaps, first to the young girl. We are fascinated by her earnest appeal. We sense the strength and fervor of an ardent devotion to give her young life to face unknown perils and hardships so as to continue her service of love to her husband's bereft mother. Her white robe, emblem of purity, and her red dress and cap, symbolic of love, life, and strength, are important elements in the pictured message.

The older woman is no less interesting. She has known the depth of love and sorrow. She has known the wealth of happiness in home and loved ones, and the suffering caused by death, loneliness, and poverty. She knows the tiresome, lonely journey ahead, and that there will be no home awaiting them in Judah. Yet in her hour of need, Naomi unselfishly declines the offered companionship of Ruth, even urges her to return to her people where, apparently, a bright future awaits her. The older

woman's dress is significant when we consider the symbolic meaning of color: white, purity; blue, loyalty, constancy, hope, self-control; purple, royalty, dignity, sadness.

The artist has clearly subordinated everything to this great love story of mother and daughter. The two large dramatic figures are clearly revealed because of strong dark-light values and color tones. The principle of repetition is noticeable in the position of the two alert figures, the rhythmic folds of their costumes, the repeated colors on each, as well as similar hues in the sky and landscape. Could this same message have been as well portrayed had the artist painted it all in cool colors, mostly blues and greens?

Opposition is a marked element in the composition. The tall, erect figures are opposed to the horizontal landscape. This helps us sense their all-absorbing devotion as opposed to the lonely, unfriendly world about them.

Transition, or softening effects appear in their interlaced position, the folds of clothing, and the intervening hues of color.

The artist has successfully given a great message in an intelligent, clear manner. It prompts even children to pray.

#### Prayer

Dear Father, we are glad that we have friends to share our pleasures and our sorrows. May we be faithful to others in time of need, that they may know the value of a friend.

### The Children's Charter

In November, 1930, President Hoover called a Nation-wide conference on Child Health and Protection. Twenty-five hundred invitations were sent out from the White House to representative child welfare workers in all parts of the country. In response there was gathered at Constitution Hall one of the most important assemblies of the present decade.

It is strikingly significant that the Chief Executive pauses in pressing matters of state to call and direct a most searching investigation of the conditions which attend the Nation's children. Will Rogers puts it tersely: "If one of my cows or pigs gets some disease, or the fertilizer is not agreeing with my land, the Government will send a specialist, but if the baby is sick we have to find out what is the matter ourselves. Lots of parents mean well, but they don't know much." Fortunately the Government is concerned with the Nation's greatest asset. We owe child welfare agencies our hearty support and cooperation.

The action of the conference has been given publicity in various forms. We clip the following from the *Church World*, Kansas City. The items of this charter claim but the normal rights of every normal child. Their appeal tugs at the heartstrings of every normal citizen. Here is crystallized in a great national movement the ideals of the Master himself, as he loved and ministered among the children, made concrete and vital in the living issues of childhood in 1931.

C. B. W.

#### THE CHILDREN'S CHARTER

*President Hoover's White House Conference on Child Health and Protection, Recognizing the Rights of the Child as the First Rights of Citizenship, Pledges Itself to Those Aims for the Children of America.*

1. For every child spiritual and moral training to help him to stand firm under the pressure of life.
2. For every child understanding and the guarding of his personality as his most precious right.
3. For every child a home and that love and security which a home provides; and for that child who must receive foster care, the nearest substitute for his own home.
4. For every child full preparation for his birth, his mother receiving prenatal, natal, and postnatal care; and the establishment of such protective measures as will make child-bearing safer.
5. For every child health protection from birth through adolescence, including periodical health examinations and, where needed, care of specialists and hospital treatment; regular dental examination and care of the teeth; protective and preventive measures against communicable diseases; the insuring of pure food, pure milk, and pure water.
6. For every child from birth through adolescence, promotion of health, including health instruction and a health program, wholesome physical and mental recreation, with teachers and leaders adequately trained.
7. For every child a dwelling place safe, sanitary, and wholesome, with reasonable provisions for privacy, free from conditions which tend to thwart his development; and a home environment harmonious and enriching.
8. For every child a school which is safe from hazards, sanitary, properly equipped, lighted, and ventilated. For younger children nursery schools and kindergartens to supplement home care.
9. For every child a community which recognizes and plans for his needs, protects him against physical dangers, moral hazards, and disease; provides him with safe and wholesome places for play and recreation; and makes provision for his cultural and social needs.
10. For every child an education which, through the discovery and development of his individual abilities, prepares him for life; and through training and vocational guidance prepares him for a living which will yield him the maximum of satisfaction.
11. For every child such teaching and training as will prepare him for successful parenthood, home making, and the rights of citizenship; and, for parents, supplementary training to fit them to deal wisely with the problems of parenthood.
12. For every child education for safety and protection against accidents to which modern conditions subject him—those to which he is directly exposed and those which, through loss or maiming of his parents, affect him indirectly.
13. For every child who is blind, deaf, crippled, or otherwise physically handicapped, and for the child who is mentally handicapped, such measures as will early discover and diagnose his handicap, provide care and treatment, and so train him that he may become an asset to society rather than a liability. Expenses of these services should be borne

publicly where they can not be privately met.

14. For every child who is in conflict with society the right to be dealt with intelligently as society's charge, not society's outcast; with the home, the school, the church, the court, and the institution when needed, shaped to return him whenever possible to the normal stream of life.

15. For every child the right to grow up in a family with an adequate standard of living and the security of a stable income as the surest safeguard against social handicaps.

16. For every child protection against labor that stunts growth, either physical or mental, that limits education, that deprives children of the right of comradeship, of play, and of joy.

17. For every rural child as satisfactory schooling and health services as for the city child, and an extension to rural families of social, recreational, and cultural facilities.

18. To supplement the home and the school in the training of youth, and to return to them those interests of which modern life tends to cheat children, every stimulation and encouragement should be given to the extension and development of the voluntary youth organizations.

19. To make everywhere available the minimum protections of the health and welfare of children, there should be a district, county, or community organization for health, education, and welfare, with full-time officials, coordinating with a state-wide program which will be responsive to a nationwide service of general information, statistics, and scientific research. This should include:

(a) Trained, full-time public health officials, with public health nurses, sanitary inspection, and laboratory workers.

(b) Available hospital beds.

(c) Full-time public welfare service for the relief, aid, and guidance of children in special need due to poverty, misfortune, or behavior difficulties, and for the protection of children from abuse, neglect, exploitation, or moral hazard.

## Learning and Teaching

No preacher, teacher, or anyone who seeks to lead youth in the way of life has any right to be unlearned or ignorant. Paul's word to his young friend Timothy, "Study," or as the Revised Version has it, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed," needs to be heeded.

Never was there so much splendid material available for those who would be the guide and the inspiration of youth, and never had capable men and women so much leisure time in which to prepare themselves to be workmen of God. Yet, Sunday after Sunday poorly prepared teachers appear before groups of young people and talk twaddle and then wonder why young people stop coming to their classes. Jesus came to help people live an abundant and a joyous life. He went about doing good and helping troubled people to live the good life. To his followers today he says as he did to his followers of long ago, "Learn of me. I will make you fishers of men."—*The Epworth Herald*.

No man can measure his duty as though he stood alone; he must take into account the fact that he is a member of a community, and the effect of his acts on the community.—*Doctor Abbott*.

## Letters to the Editor

"I like a man who can say something good in a few words. But let him stick to his subject, and harm no other man."—*The Sage of Green Island*.

### SUGGESTIONS FOR THE HERALD

*Editor Herald, Dear Brother:*

I suppose I am an acknowledged bore by this time, but you invite new ideas.

Now take John the Baptist. Did he go about to ice-cream parties, dramatic clubs, and social outings? Perhaps he did, but as far as I can read into the *Bible*, such affairs, in the lives of great saints seem hardly worth while mentioning. *What is written* is generally a brave and a noble stand against the prevailing sin of the age. . . . Now surely there is a noble soul or two like John in the church now. I don't think he said much about the *mode* of baptism but drove home the *need*. Though John did lose his head on one occasion, he was a real man. The *Herald* would be more interesting to me if accounts of doings of present-day Johns were in it.

Your brother,

PETER LAURIE.

STATION STREET, THIRLMERE, NEW SOUTH WALES, AUSTRALIA.

### A CHEERFUL WORKER WHO PROMISES TO HELP

"This one thing I [am going to] do." This is the last time I am going to allow you to ask for contributions from me and not reply. I have put it off as long as my conscience will permit.

Yes, I am busy, but I love to be busy. Our branch is growing nicely. I never saw a bunch any more determined to succeed than these people are. I love my job; and I love the people with whom I labor. Saints are coming to church who have not been inside of the church for years. We have over one hundred per cent gain in attendance over last year. Well, I just can't think of a single thing I want to "beef" about.

N. L. BOOKER.

### THANK YOU FOR THE CORRECTION

The reprint in the *Herald* from the *Kansas City Star* regarding the municipal-owned enterprises at Chanute, Kansas, might leave the impression that there are no city taxes in Chanute. This is not true. They do have school taxes. This is the big item in almost every local tax bill. Sincerely,

JAMES F. KEIR.

### DEFENDS OUR NEWS COLUMNS

I have been a reader of the *Saints' Herald* for nearly forty years. When my grandparents died and their home was being renovated, there was a sled load of old *Heralds* taken from a closet.

After reading the *Herald* all these many years, I still love its pages, from the first page to the end, and find it all good food for our spiritual development; and when we can see how others are carrying on it makes us ask ourselves this question: What am I doing for the advancement of the church we represent?

I imagine I am a sample of the average reader. I love to read of the activities of the Saints, in Honolulu, Hawaii; Birmingham, England; London, Ontario, and the other places from which we hear. It cheers our hearts to read that others are laboring to carry on, all in their own departments and places. I feel that the Reorganized Church is one great family, wherever the people are or whatever their labor may be, for we are all laborers together for the one great cause that is intrusted to all.

All are called according to the gifts of God to them. Much good is being done through the church papers. My earnest prayer is that God will direct and inspire those who have the task of making our church literature.

DIORA LYDICK.

GLEN EASTON, WEST VIRGINIA.

### Do We Help the Missionaries?

*The writer of the following article prefers not to have his name given, but he hopes that the experience of which he has written will stir church members to a greater consideration for the foreign missionaries, whose lives at best are fraught with many difficulties. Do we do our duty by them?*

It is not so very long since a missionary stood on the deck of a ship that was to bear him to his mission. Several thousand miles of water lay between him and his destination. There were church members in the city, and yet the missionary reported his experience in the following words: "I stood alone on the deck watching the confusion incident to the departure of an ocean-going steamer until the gang-planks were lifted and the cornet began to play 'Till We Meet Again,' and 'Smile a While.' I found it hard to smile with no one to smile at and no one to whom to say good-bye." When he went to his cabin, he found a letter and a telegram, both from his wife. Another person who has had considerable missionary experience comments, "Fifty years ago that wouldn't have happened. Every Saint in the place who could have been there would have done so."

Was it nothing that a man left his family and country to go to a strange land to preach the gospel? Did his sacrifice not merit a better demonstration of human kindness than that which he received? The commercial traveler, going for a short time and in search of profits, would have had his little knot of friends on the pier. The adventurer, seeking only sport, would have had some one to bid him good-bye. But a missionary, leaving everything behind, and giving his life to his task, had not one soul to see him off, or to make little provisions for the comfort and happiness of his voyage.

Perhaps it was an inconvenient time of day. Perhaps men were at work, children at school, and women busy with their household duties. There may have been excuses and reasons. But in the face of the fact, all explanations seem inadequate.

### Beautiful Pictures in Color

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A most exceptional opportunity is now offered to church school workers to secure rare artistic masterpieces in rich color, vividly portraying *Bible* scenes in the dress, customs, and habits of Palestine and the East.

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No. 114—"Resurrection Morn" (Jesus Appears to Mary).

No. 306—"Jesus and the Woman at the Well."

No. 311—"The Light of the World" (Behold, I Stand at the Door and Knock).

No. 525—"The Call of the Disciples" (By the Sea of Galilee).

No. 887—"The Good Shepherd."

The above have been selected from over 400 subjects to serve as illustrations for the church school worship program for the year. Each should be in use for two months, or they may be framed and given a place of permanence on the walls of the church.

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## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Fargo, North Dakota

*Bungalow Church, 1423 First Avenue, South*

"Don't be burdened and grieved by world conditions, but shoulder your share of the responsibility and march on together," was the counsel offered by Missionary C. J. Smith, who gave some fine sermons here the first week in March. "With our strength unified," he stated, "we shall go forward and win battles. Low spirituality and lack of training cause people to waver when they need stability to stand the tests."

Other speakers of late have been Elder Leonard Houghton, of Madison, Wisconsin; Elder George Day, of Bemidji, Minnesota; and Pastor Harry Ratcliff.

Former Pastor Thomas Leitch is now living on his farm near Clifford. The branch gave him a farewell party April 9.

The church school presented its Easter gift of programs, featuring a play, "*In the Hearts of Men.*" A good cast touchingly portrayed the Easter story woven into this play.

Brother N. C. Anderson, of Clifford, North Dakota, passed away recently after a long illness. He was nearly ninety years of age and a faithful member. Interment was in Clifford Cemetery.

A council meeting was held April 14 and plans discussed for the improvement of the church school. A playground is being planned to occupy the lot back of the church.

The Ladies' Aid met April 15 with Mrs. Frank Stowell in social gathering. The women enjoy the study of "*Religion in the Home.*"

### Cleveland, Ohio

April 23.—In this part of Ohio, Easter Sunday dawned warm and sunny. A splendid number of Saints met to worship at the hour of sacrament. The church, beautifully decorated with palms and flowers, made an appropriate setting for the communion service. Reverence prevailed, and many testified to the truthfulness of the gospel and of their faith in our Leader. All were reminded of the words of the Master: "My work must go on."

In the evening a vesper service of vocal numbers preceded the rendition of the Easter pageant, "*I Am the Resurrection,*" directed by Sister Clara Farrow.

Lately Apostle Clyde F. Ellis visited Cleveland and spoke uplifting thoughts to the congregation.

The members are happy to welcome Patriarch and Sister J. A. Gunsolley to Cleveland. Already we feel that Brother Gunsolley will be a real father in our midst and that he will help all to grow spiritually. On the evening of April 22, following the prayer hour, a number of Saints assembled in the church basement for a reception and grocery shower to welcome Brother and Sister Gunsolley. Conversation and refreshments helped to make the evening a happy one.

The Saints are glad to learn that Elder Percy Farrow will remain here.

### Puyallup, Washington

April 23.—Puyallup is again enjoying a series of services. Elder and Sister Harold I. Velt are here and for the past week have been giving lantern lectures on "*Evidences of a Lost Civilization of America.*" Though this is a very busy season in this part of the country, the house has been filled each evening. He is now entering upon a series of chart lectures. Local officers are looking forward to baptizing some before the services are closed.

Elder and Sister Richard Baldwin were here for a period of six weeks earlier in the year, and all through their services the house was filled, and the best of attention was given. Five candidates, four of them adults, were baptized.

During the period intervening between Elder Baldwin's and Elder Velt's lectures, Elder P. P. Reed gave a series of chart lectures on the Reformation and the Restoration.

As a branch Puyallup has been much blessed during this period of world-wide depression. Tithes and offerings each month this year have far exceeded those of the same period last year. None of the Saints have been in actual need.

The church school is steadily growing. We use the program material outlined in the *Herald*, and at present are trying to arrange for a room in which our juniors may meet for separate services.

The six-month-old daughter of Brother and Sister P. P. Reed passed through a serious operation for mastoid. She is improving. The doctors say that she is the youngest person they have successfully operated on for such an ailment.

A number here are using junior stewardship record books. We trust that several will qualify to receive certificates.

### Oshoto, Wyoming

"After an absence of over three months, visiting in Lamoni, Independence, Kansas, and Denver," writes Mrs. Clara McElroy, correspondent for Oshoto Branch, "we find the same spirit in our little branch that is enjoyed in other places. Each member seems to feel the need for a consecrated life each day."

The church school, led by Sister George Redding and Brother Vaughn McElroy, has made fine progress during this winter. The leaders are using the programs outlined in the *Herald*. The young people take charge one Sunday each month, and on Easter Sunday gave a good program.

Speakers for the month have been Brothers Cousins, Hartshorn, and Cole, each giving many good thoughts.

The Women's Department has been active during the cold weather.

The branch welcomes back the family of Brother Evan Gray, which moved here from Casper.

Sister Gladys McKim is home and helping with the young people's work.

Brother and Sister Lester Adair are happy over the arrival of a baby girl.

### Wichita, Kansas

*Water and Osie Streets*

Sunday, April 10, Apostle and Sister E. J. Gleazer, of Independence, Missouri, were in Wichita. Brother Gleazer preached morning and evening to large congregations. His sermons were full of instruction and help.

The general church school program of religious education has been adopted here, and at the first of the year Brother C. T. Pooler was elected superintendent of religious education. To assist him are Sister Mae Barraclough, supervisor of adults, Sister Francis Balman, supervisor of young people, and Sister Margarette Williams, in charge of the children. Evening classes are a *Doctrine and Covenants* class taught by Brother Stoff; physiology, by Sister Balman; and young people's class by Sister Margarette Williams.

Easter services this year were impressive. The church was attractive with palms and flowers. A musical program was given by the choir at the eleven o'clock hour, anthems

being directed by Mrs. Paul E. Nelson, a nonmember who contributes generously of her musical talent to our services. After a scripture reading by Brother Stoff, the sacrament of the Lord's Supper was served.

In the evening, instead of the regular preaching service, a play, "*Pilgrims by the Way*," was given by the dramatic club, Mrs. Balman directing.

## With Elder Wixom in Texas

San Antonio, Texas, April 16.—The Saints were happy to have Apostle J. A. Gillen here once more. He arrived March 28 and began a series of preaching services the following evening, continuing until Easter Sunday. These meetings were much appreciated by a fine audience.

The Easter program was arranged by Sister Flossie Waite, district superintendent of the Department of Religious Education, and was appreciated by all. The special program feature was a cantata, "*He Is Risen*," directed by Brother Yerington. This was repeated upon request at the evening service for the benefit of those who were unable to attend in the morning.

On April 6 Elder George H. Wixom, missionary, began the first series of services to be held in the new church, at Bandera, Texas, built by a pioneer Saint, Sister Virginia Hay, assisted by her two daughters, Sister Mary Langford and Sister Lee Risinger. When this building was near completion, Sister Hay was reminded that they had a church building but no minister to occupy. Her reply was one founded in faith: "God will supply a minister."

Attendance at these services was exceptionally good. Of the spirit manifested, Brother Wixom writes: "I was pleased to see and feel the friendly spirit of those who attended from other churches. The members of the Christian Church loaned us their piano, also their communion set, and informed us that if there was anything else they could do to help, to let them know."

Sister Hay expressed a desire to dedicate the church to the Lord and his work, and Brother Wixom arranged a service for this purpose for Sunday afternoon, April 12, and invited the district presidency to take charge. Elders E. L. Henson, T. J. Jett, jr., and John A. Robinson compose the presidency.

Saints from San Antonio, Medina, and Pipe Creek were present and filled the church to overflowing.

A former Texas missionary, Elder T. J. Shepherd, was one of the speakers at this service, reviewing the work at Bandera and telling of his baptism at this place many years ago by Elder I. N. Roberts, then in charge of the field.

The services of the day opened with a Sunday school session, after which sacrament was served. Some wept for joy at being permitted to attend this service after long isolation.

Quite a number remained for the evening preaching service, which closed Brother Wixom's series. Arrangements were made by the district presidency to conduct regular services in Bandera from this time forward.

Some of the most able men of the church have spoken at Bandera. Several reunions have been held there. Brother Wixom was glad to take part in a service where our message revived fine interest.

On leaving Bandera, Brother Wixom called at Medina, where Elder Carl F. Wheeler is in charge, and preached a sermon, his first at this place. He was urged to return at a later date to hold a series of meetings. Another former missionary in Texas, D. S. Palmer, lives at this place.

"The debate between the Reverend Arceneaux of the Church of Christ and Elder A. M. Baker, postponed last October, is to be held at Sedan, New Mexico, beginning April 27," writes Brother Wixom. "As I have been requested to act as moderator for Brother Baker, I am arranging to go

to that place in the next few days. While in that part of the field, I hope to visit some of the isolated Saints.

"The outlook for the work is encouraging, and it seems that the field is white for the harvest, and the opportunities opening to the missionaries demand that we thrust in our sickles with all our might and reap."

Sensing the world's present need, J. G. Holland said:

"God give us men! A time like this demands  
Strong minds, great hearts, true faith, and ready hands;  
Men whom the lust of office does not kill;  
Men whom the spoils of office can not buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie;  
Men who can stand before a demagogue  
And damn his treacherous flatteries without winking!  
Tall men, sun-crowned, who live above the fog  
In public duty, and in private thinking;  
For while the rabble, with their thumb-worn creeds,  
Their large professions and their little deeds,  
Mingle in selfish strife, Lo! Freedom weeps,  
Wrong rules the land and waiting Justice sleeps."

## Beaverton, Michigan

The months of March and April have been ones Beaverton Saints have enjoyed. Elder and Sister J. W. Peterson were here March 1 and 2, and Brother Peterson officiated at the sacrament service.

Elder Arthur Oakman came to the branch March 3, and opened a series of meetings. A good crowd attended every evening. At the conclusion of the services March 20, a surprise party was given in his honor. We feel indebted to Brother Oakman for the talks and songs he gave us.

Apostle D. T. Williams talked to us on March 24 on conditions of the church today.

On Easter Sunday the arrangement of services was unique—a fine sacrament meeting in the morning, followed by a program by the children. In the evening a pageant, "*Easter Dawn*," was given by a group of young people.

About forty young people of the I. X. L. Club motored to Houghton Lake April 7, enjoying a fine evening with Saints and friends there and at West Branch.

Brother Homer Doty gave illustrated lectures on Jerusalem April 8 and 9.

Completing the month of April fine helps have been given by Brothers Schrock, McDonald, Pendleton, and G. W. Burt.

## Elder Dutton in Southern Indiana

After closing meetings at Louisville, Kentucky, April 5, Elder J. O. Dutton went to New Albany, Indiana, where is found a group of members, and commenced a series. New Albany has a comfortable meeting hall on Main Street, well equipped with heating and lighting systems. Priests E. A. Jaegers and W. O. Robertson are the only ordained men working in the group, but W. H. Burwell, pastor of main branch at Louisville, helps as he has opportunity. Some young men in this group, James Robinson, Chester Metcalf, and George Maymon, are beginning to prepare for service. The first named is acting as Sunday school superintendent; the last is president of the young people's group, which meets on Friday evening for study and recreation.

Good interest was shown throughout the meetings, which closed April 19. Friends of the Saints were interested.

Mrs. E. A. Jaegers is very ill but is still spared.

April 20 Brother Dutton had arranged to begin meetings at Byrneville. Saturday he learned of the death of Brother O. J. D. Byrne, long a member of the church at Byrneville. He died of heart failure. Patriarch F. A. Smith was called from Independence for the funeral. The church was filled



to overflowing, and many friends were present. Another soldier of Christ has laid down his armor.

Brother Smith remained and preached to a good congregation in the evening, and arrangements were made for him to speak at New Albany the night of April 21 and then on Wednesday night at Louisville, Kentucky, leaving there for his home in Independence.

"This country," writes Brother Dutton, "is blessed with an abundance of rain, and while this may hinder meetings here this week and over Sunday, all are happy to see the rain which last year was denied.

"Today two young couples arrived here about noon from school district number eight, near Corydon, where I am to begin meetings after Byrneville. By the smiles on their faces we could see there was a good reason for their coming. Forthwith one young man produced papers, making it possible for me to officiate in the marriage ceremony of Wilma Arnold and Carl McKim. The bride's brother, Robert Arnold, and Miss Loretta Scheler, were witnesses. The ceremony occurred at the home of Brother and Sister J. R. Byrn at high noon. Both these young people are workers in the church."

### Easter Conference in British Isles

Northern District of the British Isles Mission has just held its annual Easter conference. Of it Brother W. H. Greenwood writes:

"I am in the happy position of being able to report a most successful time, peaceful, and edifying to each one present. We again reposed our confidence in the president of the district, High Priest W. H. Chandler. High Priest G. W. Leggott and Elder G. W. Green were again his choice of counselors. May the blessing of the Master be with them. All officers, local and general, were duly sustained."

Bishop A. T. Trapp and Missionary Fred Davis were visitors. Bishop Trapp gave a fine talk along the lines of his calling on Sunday morning, and the afternoon fellowship session was in charge of Elder Abel Hall and Elder W. H. Greenwood.

In the evening Saints of Wigan Branch presented to a splendid gathering the Easter pageant, "*Easter Dawn*." The entire cast of characters excelled, and at the request of Brother G. W. Leggott another performance was given.

"I wish to report progress in several ways," Brother Greenwood continues. "First, I want to thank the Saints for their prayers in behalf of my daughter, Maud Nelson, who is now in an apparently normal condition of health. This particular blessing released me so that I was able to fill my appointments, and I have enjoyed the blessings of the Spirit in ministering the word to the Saints. I have labored in Bradford, Leeds, Ardsley, Clay Cross, Sutton-in-Ashfield, Stockport, Farnworth, and Manchester. I have endeavored to encourage the Saints. Most of these labors were performed amid winter's storms and cold.

### West Haven, Connecticut

April 26.—Recently Apostle Roy S. Budd was here for four days, during which time he greatly encouraged the members.

"We are now organized into the West Haven Mission," rejoices Sister Alice Crowell. "Brother Harold Garfield is leader, and the other members of the priesthood are his assistants, J. W. Roberts, Calvin Sears, and Donald Crowell. Muriel Garfield is secretary; Calvin Sears, bishop's agent; Alice Crowell, publicity agent; Leslie Garfield, Sunday school superintendent."

Worship services prove attractive to the members, and several socials have been held. Church history is the subject of study in the Sunday evening study hour. Regular

services continue with good attendance and an uplifting spirit.

Brother Calvin Sears attended the conference in Providence, Rhode Island, April 11 and 12, and told the home mission of occurrences there.

The mission welcomed to its midst Brother and Sister Harry Maltas, from Port Huron, Michigan, who are living in Waterbury.

The Saints have been greatly blessed in their efforts in West Haven. They were told their numbers would be increased beyond their comprehension, and that their efforts would not be in vain. They pray for vision, and hope to fulfill obligations.

### Ottumwa, Iowa

*Fourth and Washington Streets*

Church work in this branch moves forward. Attendance is increasing. The women's club is busy, the committee for the month of March raising over ninety dollars from the Thursday noon dinners.

The branch sold its interest in some property here in March and raised enough to pay off \$1,600 on the church building debt, which has considerably reduced the interest.

Elder G. T. Richards, of Kansas City, was the speaker at a special series of meetings which opened March 22 and closed April 5. He was assisted by the pastor. The meetings were fairly well attended. We expect to see some baptisms in the near future, when the new font is installed.

The members were saddened by the death of Brother James Santee, who passed away at the Pearl Harbor Hospital, Honolulu. He was in the United States navy. His body arrived in Ottumwa for burial, and the funeral was held at the church April 3. Elder Richards preached the sermon, and the pastor was in charge. Four hundred people attended the service.

The Saints regret to lose Pastor F. C. Bevan, who has been transferred to Rock Island District. He departed April 18 for his new field, after having been here over a year. He was well acquainted in this city, and the work was beginning to show results under his leadership. In recognition of his work, the women's club gave Brother Bevan a present. Elder R. S. Salyards, of Independence, Missouri, sent to this branch as pastor, has been given welcome in the form a reception.

Brother and Sister Boos are here looking for employment. Brother Boos was formerly missionary in Michigan. The Saints hope circumstances will permit their remaining here.

### Institute for Northeast Manchester Branch, England

April 10.—The institute of Northeast Manchester Branch is a real attainment for Northern District and is due to the far-sighted vision of G. W. Leggott of the district presidency, and High Priest Nephi Dewsnup, director of Religious Education. The sessions of the institute are now in full operation.

Elder Dewsnup was given appointment as the general church appointee, when President F. M. McDowell returned to the United States last autumn. It is the testimony of all to whom he has ministered in this office, that he is doing a splendid work, and that there was no mistake in his calling. He is now at work in the institute, and outstanding thus far is his lecture on "*The Church and Society*."

A session of the institute is held every Thursday evening promptly at eight o'clock and lasting one hour. Attendance is splendid. Local brothers are invited to be present. "This seems to us the one way to ministerial success, and we heartily recommend it. We could not have a better opportunity for enlightenment," says Brother W. H. Greenwood. "It is the path of progress."

## Graceland Chats

### *Miss Sodersten Leaves*

Miss Bessie Sodersten, instructor of psychology and sociology at Graceland, left Thursday night for Chicago, where she has accepted a position with the Child's Home and Aid Society. She was entertained at a luncheon given by the faculty women Sunday evening, and at a faculty party given at Roy Mortimore's home Monday evening. The C. M. C.'s, the club of which she was a member and faculty sponsor, held a luncheon for her Wednesday noon in the private dining room at Walker Hall. Wednesday evening she attended prayer meeting at the chapel, where she left her expression of faith and received the friendly good-bye of the students. Thursday evening a group of friends were at the station to see her off, and to wish her the best of luck in her new endeavor. She was the recipient of a number of useful presents, the gifts of classes and friends. She will be missed in Lamoni and on the hill, but her friends rejoice with her over her success in obtaining this position, and all are assured of her success in this, her chosen field. DOROTHY MESLE.

### *F. M. McDowell in Lamoni*

Friends in Lamoni and on the hill were delighted to welcome Brother McDowell to Lamoni the week-end of April 25. On Sunday evening he gave an illustrated lecture on the *Passion Play*, which he saw while he was in Oberammergau last summer. He had taken many of the pictures himself, and they were exceptionally good. They had been colored by the Graphic Arts Bureau of Independence, Missouri. We were much interested in the lecture and appreciated his bringing to us the message, "I Have Seen Jesus." DORIS M. OAKMAN.

### *Student Officers Are Elected*

Nomination for next year's student officers was held in the chapel Friday morning, April 24. The following Monday morning between 7.30 and 1 p. m. the election took place.

The returns from the election are as follows: President of Athenian Federation, Paul Utnehmer; editor of *Acacia*, Mitchel Carter; business manager of *Acacia*, Edgar Salts; editor of *Tower*, Arthur Wellman; and business manager of *Tower*, Clifford Long.

Paul Utnehmer, president of Athenian Federation, has been an outstanding character in Graceland activities during the past three years. Graceland is proud to have such a student president as Paul.

The offices of editor of the *Acacia* and business manager of the *Acacia* were filled by unanimous election of the student body. Both Mitchel and Edgar have had a great deal of experience in their line of work, which will enable them to continue the good work done in the past by the *Acacia*.

Arthur Wellman has shown his ability as a journalist this year on the *Tower* staff. The position of editor calls for work and responsibility, and we know Arthur will make good.

The right position fell to Clifford Long, whose interest falls along this line of work. The job calls for a go-getter, and we believe Clifford is the man for the work.

An unusually successful year is being looked forward to by the student body under the leadership of these student officers. MARIE BARNETT.

### *Campus Project Is Under Way*

For the past few months a couple of students have been busy surveying the college campus. Many have thought the work was only another student project. But it was more than that. It was a survey of the campus to aid a landscape architect in beautifying the grounds. For many years Graceland has looked forward to the time when she could be beautified. That time is now at hand. Her major buildings are completed, and the nursery of ornamental shrubs and trees is now ready to be transplanted.

The Graceland alumni with their friends are responding heartily to hire the architect. In time, Graceland will be made one of the beauty spots of Iowa. GLENN HANDS.

[Glenn Hands and Rod May were the surveyors.]

### *Varsity Tennis at Graceland*

Spring has come at last, and with it tennis; and that, at Graceland, means real tennis. Nine tournaments have been scheduled for the season. The first was called off because of rain; the second and third were played under a handicap, for the team had not been able to play on the courts more than one afternoon before their participation in active competition with other schools. Considering the handicaps of having no varsity men back from previous years and rainy weather, the team has shown its ability, and the prospects of a good season are evident. They took the match with Albia last Tuesday, but later lost to Saint Joseph Junior College. LYNN E. SMITH.

### *The Oratorical Contest*

The oratorical contest, one of the outstanding forensic activities of the year, was held April 17. Olive Curtis, of Independence, Missouri, who won first place, is to receive the Franklyn D. Jones Award for her outstanding work. Miss Curtis spoke on "The Restoration of the Indian." James Moses, of Scranton, Pennsylvania, speaking on "Religion in the Public Schools," was the winner of second place. Third place was won by Vida Teeters, of Alexander, Kansas, whose subject was "A Chance for the Red Man"; and Lois Hatch, of Council Bluffs, Iowa, who spoke on "The Invisible Government," won fourth. Each of the contestants showed knowledge of his subject, thorough preparation, as well as forceful delivery.

The banner awarded to the literary society whose representatives win for it the most points, this year went to the Victorians. The Pleiades Society was second. The oratorical contest each year gives students a chance for personal development and practice in public speaking.

ORAL L. CRATON.

## Brooklyn, New York

### *Park Place and Schenectady Avenue*

April 28.—The conference of New York and Philadelphia District was held in Brooklyn, February 21 and 22, and a large number attended. Saturday evening the drama club presented a colorful pageant depicting scenes of our country's history. The women of the club and others worked hard, hanging a beautiful maroon-colored curtain across the entire building. Howard Mousley was responsible for the mechanical method of operating the curtains. An immense amount of work was required to present this pageant, under the direction of Sisters William Nichols, Anna Potts, and others, including Sister Martha Mousley, Sister George Potts, Sister Dean, and Sister Ella Squire. The cast included all the young people of the branch.

At the afternoon prayer service on Sunday, an admonition of the Spirit was given through one of the ministry, the Saints being instructed to seek God in prayer and fasting and to come close to him.

Brother John Zimmermann preached at the morning session on "Wealth and Stewardship." Pastor T. J. Elliott had charge of the class in religious education at the church school hour.

Elder George Robley, one of the district missionaries, was present at the conference.

Brother Edwin and Sister Eleta Spencer, two faithful church school workers, have gone to live in Des Moines, Iowa. Sister Eleta's work in the primary department will long be remembered here. A farewell reception was held at the church March 3.

Easter Sunday morning, the intermediate, junior, and

primary departments, directed by Sisters Ada Schenk, Ethel Squire, and Amy Glassford, presented an Easter song service. The Easter sacrament service was beautifully carried out, Pastor T. J. Elliott in charge.

The Birthday Club, the Drama Club, and Literary or Kappa Sigma Club have been busy. The Birthday and Drama Club report the following activities: April 7, a supper and play, "*Uncle Tom's Cabin*"; April 14, moving picture show (presenting the anthracite coal industry), proceeds to go to the church; April 24, a birthday party and two pantomime sketches. The Literary Club meets every Friday and Sunday evening to study history.

The prayer meetings continue every Wednesday evening, and while only a few attend, they feel repaid for the effort.

Brother William Hartley has been here on Sunday mornings teaching a class in psychology.

### Dow City, Iowa

One of the recent outstanding achievements of this branch in a material way is the new basement under the church. In this the ambitions of faithful workers have at last been realized. Much credit is due the men, members and non-members, who gave generously of their time. Had it not been for them the task could not have been accomplished.

The children's division, which consists of three classes, assembles in the basement each Sunday morning. The women use the room Wednesday afternoons for quilting.

A pageant, "*The Triumph of Easter*," was rendered by the children's division, about thirty taking part. Mrs. Ola Boham, Mrs. Mary Riddle, and Mrs. Bessie Pearsall were in charge.

The Sunday school classes taught by Miss Zeta Clothier and Mrs. June Griffin, enjoyed a Saint Patrick's party.

Dow City was well represented at the young people's convention held at Missouri Valley, February 14 and 15. Nine young people were there from this city for the Saturday night banquet, also several leaders.

During February George Pearsall's truck was the means of transportation for groups going over to Gallands Grove to attend services in charge of Brothers E. Y. Hunker and E. Rathbun. The members received a hearty welcome and gained in a spiritual way.

### Southern New England Conference

Under most ideal physical conditions the annual conference of Southern New England District convened at Providence, Rhode Island, April 11 and 12.

At 3 p. m. Saturday a number of those interested in religious education in the district met with the district director, Lucie H. Sears, and discussed principles and methods of worship. Brother Preston Hinderks and Elder S. L. Fisher assisted in this program.

At the same hour a large representative body of the priesthood of the district assembled in priesthood council and were presided over by Apostle R. S. Budd and the district president. The former gave a timely address on the "*Responsibilities of Priesthood*," and challenged his auditors to an exemplary ministerial conduct before, and a Christian leadership of the people. A round table discussion followed the address.

The annual business session resulted in the election of the following officers of the district: President, William Patterson; counselors, D. F. Joy and W. A. Sinclair; secretary, F. S. Dobbins; treasurer, Bishop M. C. Fisher; religious educational director, Lucie H. Sears; and musical director, Miss Helen Coombs.

The Sunday morning devotional service was well attended, and the Spirit of the Master was present in assurance. Pledges of faith in God and the ultimate triumph of the pro-

gram of the church by the pastors of the branches brought reassurance to the people. Under wise, efficient, and prophetic leadership, the people of Southern New England District are ready to move Zionward.

Apostle R. S. Budd was the speaker in the morning, and in a masterly way discussed "*Our Present Need*." The need of the church, according to the speaker, is a living, vital faith in God and the church, a spirit of mutual self-sacrifice for the church and its objective, the maintaining of high standards of Christian living, and directional Christian leadership. This sermon quieted our fears, imbued us with a desire for greater sacrifice for Christ and his church, reassured us of the future of Zion's redemption, and challenged the best in us for the present and future need.

The combined choirs of Boston and Attleboro under the direction of Helen Coombs, rendered the cantata, "*The Seven Last Words of Christ*," before a large congregation in the afternoon. Soloists were Lewis Phillips, Preston Hinderks, and Helen Coombs. Mrs. H. Elleffson was at the piano.

Pastor D. E. Dowker was the speaker in the closing service, his subject being "*The Strength of the Law*."

The gathering, according to many, was the largest seen in the Providence Branch, and one of the finest spirited assemblies held in the district. Thanks to those in charge of the ushering, and the cooperation of the people, the decorum was greatly improved. The catering, under the direction of the women of Providence, satisfied our taste for organization and food.

### Coeur d'Alene, Idaho

The Saints of Coeur d'Alene Branch rejoice in the progress of the work in the past year, especially since last October, when the new plan of religious education was adopted at this place and put into effect. There has been a noticeable increase in membership in the church school, most of this being in the children's division. In Sister Bond's class of junior girls, the enrollment was six a year ago; now it is fourteen. The boys' intermediate class has also made a noticeable increase in numbers. Both of these classes have midweek meetings. The girls meet each Monday evening at the home of their teacher, and are kept busy at different lines of art work. The boys meet the same evening at the home of Brother Fout and engage in lines of manual training.

Nor is the young people's division to be overlooked. Under the direction of Sister Margaret Gibson the young people have organized a dramatic class and are preparing a three-act comedy to be given the latter part of May.

Recently the supervisor of the children's division has announced her intention of supervising a mother and daughter banquet to be given for the mothers of the junior girls. A program to be given by the girls for the mothers will be the main feature of the evening.

At a recent council meeting, the church school director suggested that the intermediate boys, in their manual training class, make benches for the primary and beginner classes. This plan was heartily accepted, and plans are under way to accomplish the work.

Over sixty per cent of the young people and children attending the church school are from the homes of nonmembers. Almost all of these young folks have been brought into the church school through the "all week" activities which have been brought about by the new plan of Religious Education.

Our cry now is, "Give us more room that we may grow." The women's club has heard the cry and is doing all it can to create a building fund which it hopes will grow until it is sufficiently large to build a church suitable for our needs. We have organized a teacher-training class and have as the instructor, Sister Margaret Gibson, who is well qualified to teach.

We were sorry to lose our pastor, Elder Sage, and family,

who have moved to Spokane. They are worthy Saints and will be welcomed back to Spokane where they formerly lived. Elder Stanley Fout was elected to fill the vacancy. He has the support of the branch and is getting along nicely. William J. Ahern, recently ordained to the office of teacher, preached his first sermon last Sunday morning, April 26. His message was well received by the audience.

We are boosters for the envelope system of receiving contributions in the church school. Our tithes and offerings through this system have averaged for the past year \$7.96 per week; the lowest week's total was \$2.76; the highest week's total, \$16.09. The enrollment of our school is about sixty. We are of the working class of people, there being no wealthy among us. Our experience has been that tithes are paid and offerings are made through the envelope system with very little prompting on the part of the branch solicitors after the system has been well established.

### Logan, Iowa

Since the last report from this branch, the pulpit has been filled by local priesthood and those from neighboring branches, also Brothers J. F. Garver, L. G. Holloway, and E. Y. Hunker of the traveling ministry. Last Sunday Brother Marvin Fry, recently returned to Missouri Valley from his work in Lamoni Stake, preached morning and evening.

On Easter Sunday the resurrection theme was carried throughout the services of the day, ending in a program by the young people at night.

W. L. Yeaman, who has been in an Omaha hospital, is improving. Encouraging reports come also from Bernard Hansen, who stopped for a brief visit with relatives, *en route* from Milwaukee to a Colorado sanitarium. Sister Hansen and little daughters are here with her parents, Brother and Sister Carl Crabb.

April 12, the officers elected by the young people of the district at their February convention in Missouri Valley, visited the branch and outlined some of the things they hoped to do in the way of activities during the coming year. Following a violin solo by Mrs. Harry Emmerson, Frank Fry told briefly of what was anticipated in musical lines. Della Quick spoke on dramatics, Lyle Winans on recreation, and Harry Emmerson was, as he styled it, the "and so forth." Each local in the district will endeavor to work up to the best possible place in these lines and compete with the others in contests, musical, dramatic, and recreational. Last year this was limited to the recreational departments of a few branches. This year both the scope of activities and the number of branches will be increased.

Accordingly, the local young people met recently to organize for the summer's recreation. No doubt the other departments of the work will receive attention in due time.

### Beloit, Wisconsin

236 Saint Lawrence Avenue

The Saints listened to a sermon by Apostle D. T. Williams the afternoon of April 19. Beloit Branch is behind the general church in the changes it has made, and will do its part to better conditions.

A week later we received encouragement from two sermons by Elder Lyman W. Fike, formerly missionary in Wisconsin. It is hoped that he will be able to remain in this part of the State, as we need help in missionary work.

Bishop C. J. Hunt spoke to the branch March 8. Sister Hunt has our sympathy and prayers for the accident she suffered at Independence.

Elder Amos Berve, district president of Madison, was here and spoke March 29.

Seventeen voices of the Madison Choir gave their Easter cantata here April 12 under the direction of Sister Sylvia

Dennis. About sixty-five members and friends heard them, and Saints were here from Rockford, Illinois, Jamesville, and Madison.

We appreciate the help Saints of other branches have given. Brother Harry A. Wasson, of Jamesville, has been giving service as assistant pastor and pastor for the last year and a half. Brother C. C. Simpson, of Rockford, Illinois, has worked a similar length of time, giving the branch instruction on every Thursday night on economics, as well as helping in other lines. Brother Simpson is also pastor of Rockford and Belvidere Branches. We feel that if men like these were located throughout the church, the entire organization would move forward regardless of present missionary handicaps.

The major activities are carried on mostly by the young people of the branch.

We hope Saints in other localities will remember Amos Berve, of Madison, who is very ill in the hospital. Only God can raise him up, and he is greatly needed here.

### Independence

During the last ten days Independence has given much attention to her men of tomorrow. Boys' Week opened April 25 and closed May 2, and one of the chief events was a day of city administration by the boys. Plans were made to conform with the formula of Mayor Roger T. Sermon, that the boys of the community should be taught four things: Loyalty, interest in community progress, respect for law, willingness to accept responsibility in service.

Among the boys chosen to be the city's officers from 6 a. m. Tuesday, April 28, to 6 a. m. Wednesday, were the following church boys and the offices they held: Albert Nigh, city counselor; Frank Barwise, city engineer; Benson Brown, chief of police; councilmen: Edmund Gleazer, Donald Harder, and Everett Kelley.

On the last two days of Boys' Week came an event looked to the year 'round by the Boy Scouts—the annual Boy Scout Roundup conducted at Convention Hall in Kansas City. More than seven thousand boys, five hundred of whom were from Independence, and their officers took part in the spectacular events Friday and Saturday nights.

The roundup resembled a mammoth circus, some of the attractions being the huge-scale Scout ceremonies, wall scaling, rope spinning, bicycle feats, the large drum and bugle corps, troop projects, and clown tricks.

Boys from Independence received awards of ranks as follows: 154 tenderfoot badges; 39 second class badges; 78 first class badges; four Eagle badges. Besides these awards six troops from Independence, 139, 223 (Stone Church), 226 (Stone Church), 228, 231, and 235 received the Commissioner G. P. Truitt award for making their quotas.

#### Stone Church

The sacrament of the Lord's Supper was observed at the eleven o'clock hour Sunday morning with President F. M. McDowell in charge. "Jesus is depending on the members of his church today just as he trusted in his immediate disciples," said President McDowell. "He knows our weakness and our strength, as we do, but nothing can separate us from the love of God." The Lord's Supper is the sacrament by which we pledge anew our devotion to the cause of Christ; this we do in remembrance of him."

Assisting in the stand were: Elders H. G. Barto, J. A. Becker, F. Henry Edwards, G. W. Eastwood, U. W. Greene, George G. Lewis, and C. Ed. Miller. Lorena Kueffer was at the organ.

"The Temperance Christ Taught" was the theme of the junior young people's communion hour downstairs, and Pastor John F. Sheehy was in charge. This month the young people are "Adventuring with Christ in Temperance," and on the first Sunday scripture readings, songs, and meditation combined to impress upon their minds the lesson that by

obeying Christ's laws we become his wise and temperate helpers and friends. Assisting Brother Sheehy in the stand were Elder R. V. Hopkins and the intermediate pastor.

This was the closing sacrament hour of another season of intermediate services. On May 31 a memorial service will conclude the separate service programs for the intermediate department until schooltime in September. Brother Sheehy was with the young people at their opening service of sacrament in September, 1930, and the boys and girls and their officers are grateful to him for his staunch support the winter through.

"The object of law is liberty, and the only way the world will find liberty and peace is through obedience to the law of Christ," asserted Apostle R. S. Budd in his Sunday night sermon. That a knowledge of the doctrine of the church is necessary in the maintenance of the life equilibrium of the members is the belief of Brother Budd, who built for his hearers a scriptural foundation for our beliefs and principles of faith.

In accordance with its usual program of the month, the Stone Church Choir sang. Directed by Evan Fry, it contributed to the music of the evening two anthems, "*The Heavens Are Telling*" and "*Far from My Heavenly Home*," by Rathbun; solo parts were taken by Nina G. Smith, soprano; J. Glenn Fairbanks, tenor; Albert Brackenbury, bass. Robert and George Miller played the organ and piano. A much appreciated solo was sung by Brother Harry Greenway, of Omaha.

Elder G. G. Lewis was in charge of the service, assisted by Elder J. M. Terry.

Friends of Brothers Vernon A. Reese and Clarence O. Mann were happy last week to learn that they received their certificates Thursday to practice law in the State of Missouri. They took the bar examination at Jefferson City in February. Both are members of the graduating class of the Kansas City School of Law.

William Chrisman High School emerged from the spring contests sponsored by the Central Missouri State Teachers College, April 24 and 25, with five first and three second places in the academic competition and with a third place in the track meet. In the first day's competition a first place was won by Chrisman in the mixed chorus and a first in the clothing contest. Saturday's competition brought three more firsts, Marvin Turnbull taking top place in violin, the orchestra winning a first, and the Latin team composed of Marion Barnard, William Prewitt, and Albert Nigh taking first place in the contest for fourth year Latin. In the second year Latin contests Richard Riddell of Chrisman took second place and Catherine Crockett won second place in competition for third year. Marion Barnard won second place in the stenography contest.

#### Walnut Park

At this time when frank criticism of news letters is being given, one especially wishes for an able pen, to make others cognizant of the good that is being done, that they may share these things with us. We can only trust that a reasonable number will find familiar names among our notes and be glad to know that they, with others, are valiantly "carrying on."

It is good to be with the Walnut Park Saints in the Sunday morning prayer meetings. At times the gifts of prophecy and tongues are given in instruction and comfort or warning, and recently a song in an unknown tongue with interpretation, through one gifted with a beautiful voice, was granted. Always there are strengthening testimonies which help to keep us in the faith despite difficulties and disappointments.

On sacrament Sunday, May 4, Bishop A. Carmichael spent the hour with us and in a short talk conveyed to us a consciousness of the Savior's willing sacrifice for us and of the solemnity of our pledge to him at each communion service. Walter Chapman's talk likewise was a stirring one, as he showed the need for youth and older ones to establish com-

munication with God to keep them in line of duty. About four hundred were present. R. Barnhardt, S. C. Smith, and Carroll Olson presided, with prayer by B. J. Scott; Delta Nace, organist.

J. F. Sheehy maintains interest in his six o'clock church history class. His teaching can not fail to create a willingness to sacrifice for a work handed down to us at such heavy cost to others who loved it.

In the evening J. E. Cleveland, pastor at Spring Branch church, was the speaker, talking on the necessity for and value of prayer. The anthem, "*How Beautiful upon the Mountain*," was conducted by Minnie Scott Dobson, Marian Campbell and Harry Suddath soloists. Drexel Mollison has been chosen pianist since the resignation of Sister John Reynolds, who had given years of appreciated service.

Among recent speakers are some of the younger men, John A. Taylor, Roland Kapnick, and Harry Barto, whose sermons indicate how they are applying their minds to the things needful to be accomplished and the obstacles to be overcome. Ammon White was the speaker the evening of April 26, he also stressing conditions to be eradicated that are hindering our city from being truly Zion. Either these sermons must bear fruit in our lives or we merit condemnation.

Saints' changing location has necessitated the appointing of some new Sunday school officers. In the junior room Welton Wood and Lois Butterworth are in charge, and Mrs. J. H. Logeman is again in the primary department. Miss Myrtle Weber was a welcome guest and story-teller at junior service April 19, and on the 26th Elder C. B. Woodstock was speaker at the intermediate service, which once each month displaces junior meeting. Two intermediates, Harold Dillee and Robert Masters, presided, under C. G. Closson, supervisor.

Sister M. A. Dillee has been ill for several weeks, and many friends share the anxiety of relatives.

#### Spring Branch

Sacrament service Sunday morning was well attended. Elders J. E. Cleveland, Robert Fish, and J. A. Bozarth were in charge. Following the communion hour, the Saints gathered at the church garden where a short consecration service was held.

Elder John F. Sheehy, pastor in Zion, was the evening speaker, bringing to the congregation a message of hope.

A good fellowship banquet on Friday honored the basket ball team of this district. Appropriate entertainment was given by a group of members. Much of the success of the event was due Brother and Sister Leonard Roberts.

The Women's Department met a week ago at the home of Sister Jake Andes, bringing cheer to one of our shut-ins, the aged mother of Brother Andes.

The sick in this congregation are improving.

The news notice of the death of Agnes Byrne, of Byrneville, Indiana, by some unaccountable circumstance became attached to the news letter of Bloomsburg, Pennsylvania, and so appeared in the *Herald* for April 1, page 308. It should have had the separate heading, "Byrneville, Indiana." The notice was sent to the *Herald* by Elder J. O. Dutton. The editors regret this error.

#### Axiom

No frantic hope, no tender woe  
Can stop a man who wants to go.  
No subtle wile will make him stay  
Who wants to be upon his way.  
And yet will woman not accept  
This ancient law. She's more adept  
In playing the reverse is true,  
At least that's what I always do.

—Sonia Ruthel Novak, in the *New York Sun*.

# OF GENERAL INTEREST

## Victories for Good Government

*The two clippings following, taken from the editorial pages of the "Kansas City Times" and the "Kansas City Star," represent the attitude of best press influences of the country upon some recent victories for decency in government.*

*No man ever made a lower estimate of the intelligence and morality of the rank and file of a population anywhere than did "Big Bill" Thompson; not even Dean Swift's indictment of humanity in his story of the "Yahoos" is worse; and his story leaves the reader sick with revulsion and disgust. The difference is this: Swift used his savage and bitter satire to lash men into showing some evidences of civilization, to purge human nature of sheer brutality and lust. Thompson used his estimate for his own profit, to obtain office in order that he might have his own way with the political and financial affairs of the city of Chicago. The trend of events during his occupation of his office have proved the character of the man.*

*The terrible truth is that during all of these years his theory has seemed to be right. The citizens of Chicago have listened to his bluster and guff, swallowed his hokum, fallen for his transparently silly arguments, believed his pitifully thin defenses, and have been deceived by his infantile tricks. All these years his theory has been the worst possible, and it has worked.*

*Well, at last Chicago is awake. At last the old hokum failed. At last this political trickster has been thrown out. But while Chicago was waking up, the city has become bankrupt; it has been the battle ground of bandits; it has been bullet ridden and overrun with vice and rackets.*

*However, be it ever so late, Chicago is now awake. Let's see how soon they go back to sleep.—EDITORS.*

### THE REPUDIATION OF "BIG BILL"

Chicago finally had enough of "Big Bill" Thompson; enough of its blatant, sensational, and commonplace mayor; enough of its reputation as a crime center in which there has been an intimate and formidable relation between predatory gangs and administration politics.

It took Chicago a long time to experience a revulsion that the whole country felt on its behalf through the three terms of Mayor Thompson. But history repeats again in the overthrow of the Thompson system. Machine control, continued long enough and emboldened by success, accomplishes its own defeat in the end.

It was a great thing that Chicago did yesterday, for the city not only repudiated Thompson and his machine, but it defeated them in exemplary fashion—by the largest plurality ever recorded for a mayor in that city.

The majority of approximately 200,000 given to Anton J. Cermak is the more remarkable because this opposition leader is not a man of outstanding accomplishments and proved leadership; he is not a citizen whose election carries with it a guarantee of an extraordinary administration. But he proved to be a leader to whom the city could turn with relative assurance as against the man who had forfeited public confidence.

To a remarkable degree, the Chicago issues were personal. Thompson was so linked up with the things that have given Chicago unfavorable notoriety that the movement against him enlisted the support of a great number of Republicans, including many of the most forceful leaders of the city. National issues were not involved. Even state issues were only remotely incidental.

That Chicago, when it comes to pass dispassionate judgment on Thompson, may accord him some credit as a "builder," the characterization he assiduously sought and boastfully assumed, is not improbable. He has been aggressively active in promoting certain constructive movements, both state and municipal. But whatever his accomplishments may have been, they are largely obscured in the closeup view, by the disreputable alliances he has made, the methods he has employed, the freedom of gangs and racketeers, and the extent to which crime has preyed on the city in his administration.

### A SETBACK FOR VINDICATION

The decisive defeat of Jack Walton as a candidate for mayor of Oklahoma City lends strength to the hope that some day purely demagogic appeals to American voters may be futile. In that respect, the defeat of the former governor of Oklahoma, who was impeached in office and now is under federal indictment on a mail fraud charge, recalls the rejection of Fergusonism in Texas, Heflin in Alabama, Blease in South Carolina, and the latest repudiation, that of Thompsonism in Chicago. A reflection upon these gains for decency, common sense, and responsibility in public office is heartening.

In his campaign for mayor, Walton had resorted to the old trick of parading as a friend of "the common people." The city hall was to be "restored to the people"; the rights of the plain man were to be preserved; the former governor himself, suffering "persecution" because of the charge against him, was to be "vindicated" at the polls "when the people spoke." It is said that the opposition to Walton feared to mention the mail fraud charge, lest the



## MISCELLANEOUS

### Appointment of Bishop's Agent

Due to the fact that business takes Brother H. H. Harms into another territory the greater part of the time, he has presented his resignation as bishop's agent for the North-western Ohio District. We hereby appoint as his successor, Brother W. R. Wirebaugh, Bradner, Ohio, subject to the ratification of the next district conference.

The faithful and efficient service of Brother Harms while acting as our agent has been greatly appreciated.

Brother Wirebaugh comes to us well recommended, and we are confident will receive the earnest cooperation of the membership in giving their support to the church work.

The solicitors are requested to send their April reports to Brother Harms, as usual, but the reports for the month of May and each month thereafter, please send to W. R. Wirebaugh, Bradner, Ohio.

THE PRESIDING BISHOPRIC,

BY G. L. DELAPP.

Approved by The First Presidency, by F. M. McDowell.

### New Addresses

Artnur Condit, Box 253, Rupert, Idaho. Bishop's agent of Idaho District.

O. W. Okerlind, Box 253, Rupert, Idaho. Missionary Idaho District.

### District Summer Program

The program of summer services for London District is as follows: Saint Mary's, May 17. Mitchell, May 31. Rostock, June 14. Listowell, June 21. London (institute), June 27 and 28. Corinth, July 12. Saint Thomas, July 19. Waterford, August 9. Delhi, August 23. Stratford (conference). Basket lunch will be served in rural branches.—*J. Winegarden, president; W. I. Fligg, district missionary.*

### Our Departed Ones

ANDERSON.—Arthur Anderson was born March 12, 1849, at Louisville, Ontario, Canada; and passed from this life April 11, 1931, at the home of his daughter, Mrs. A. K. Dillee, Independence, Missouri. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints July 25, 1897, and remained a faithful member until death. His wife preceded him to the other side on December 5, 1928. He leaves to mourn his departure: three daughters and four sons, one brother, two sisters, and many friends. The funeral was in charge of T. A. Beck, the sermon by F. A. Smith. Interment was in Mound Grove Cemetery.

ATKINS.—Joseph Atkins was born January 11, 1880, at Greenwood, New York. He was united in marriage to Miss Cloie May Brundage February 15, 1900. To this union one son, Milford, was born. He united with the church April 12, 1931, at Greenwood, New York, his companion in life being baptized at the same time. On April 19, he passed peacefully to rest. The funeral was held from the Saints' church in Greenwood April 22, J. E. Vanderwood preaching the sermon. Interment was in Greenwood cemetery. Mr. Atkins leaves to mourn, his aged parents, Mr. and Mrs. Merrit Atkins, his wife and son, and many other relatives and friends. He was a man of high standing in his community, and was respected as a man of high character and noble life.

STEWART.—James Campbell Stewart was born November 20, 1871, at Salem, Missouri. Died April 15, 1931, at Wewoka, Oklahoma. He married Miss Dona Fishett November 21, 1892, and to them four children were born. One died in infancy. Left to mourn are two daughters, one son, five brothers, five sisters, fifteen grandchildren, and a host of friends. For twenty-three years he was a member of the church, strong in the faith. Was baptized May 28, 1903, by Elder W. M. Aylor. The funeral sermon was by Elder William Bath. Interment was in Holdenville Cemetery. Brother Stewart was enrolled with the Lightning Ridge Oklahoma Branch, which is now disorganized.

issue of persecution and vindication be pressed with telling effect. But the people have spoken, and the result is not quite what Walton expected. It will be a wholesome situation when there is no ground in American politics for such an expectation.

COLLINS.—Sarah Lenore Kinnaman was born in Mercer County, Illinois, October 27, 1863. Early in her life she went with her parents to a new home near Stewartsville, Missouri. In 1875 she united with the church, being baptized by Apostle T. W. Smith. January 1, 1890, she married Newton Collins, with whom she lived until March 1, 1925, when death claimed her husband. Since that time she has made her home with her brother, D. C. Kinnaman, of Saint Joseph, Missouri. In her last illness she was taken to the Sanitarium at Independence, where she passed away April 22, 1931. Surviving are one sister, Mrs. D. E. Powell; two brothers, D. C. Kinnaman, of Saint Joseph, and Milton K. Kinnaman, of Omaha, Nebraska, and many friends. Her body was taken to Saint Joseph, where the funeral occurred April 25 in the Saints' church. The sermon was by Elder J. M. Terry, Elder V. M. Goodrich assisting.

MYERS.—Ernest Myers was born January 7, 1873, at Kendallville, Noble County, Indiana, near the Oak Grove church, and spent his youth on the homestead farm in that locality. He married Miss Nettie J. Smith, at Sherwood, Ohio, when he was twenty-nine years old. To them was born one daughter, Marie. They resided in Melbern, Ohio, two years and moved to Bryan, where they were living when he died April 2, 1931, as the result of a heart attack. He was baptized a member of the church March 10, 1907, and was a faithful communicant. He was a man loved by those who knew him for his goodness and for his attitude toward life, although he bore the heavy burden of near blindness. The funeral was conducted by Elder S. W. L. Scott, of Coldwater, Michigan, and interment was in Fountain Grove Cemetery. Left to mourn are his wife, one daughter, four grandchildren, one sister, four half sisters, three step-sisters, and a large circle of other relatives and friends.

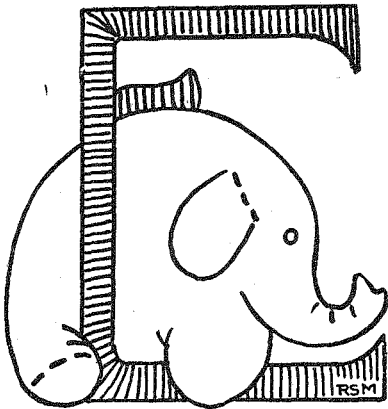
McELWAIN.—Maude A. Kennicutt was born August 1, 1879, at Arlington, Nebraska. She died March 7, 1931, at Lansford, North Dakota. Married Warren McElwain at Minot, North Dakota, December 7, 1902, and is survived by her husband and four children: Warren K., Ferd W., Laurel V., and Pearl V.; three brothers and two sisters: A. B. Kennicutt, Elsie, Nebraska; E. W. and O. C. Kennicutt, of Independence, Missouri; Mrs. W. F. Stroup, Appleton City, Missouri; Mrs. L. C. Braden, Nevada, Missouri; besides other relatives. Was baptized into the church when a girl, and will be greatly missed in church circles and the community. The funeral was held from the Methodist Episcopal parsonage at Lansford, the sermon by C. J. Smith, assisted by the Reverend Charles Keplar of the Methodist Church.

ANDERSON.—The funeral of Mrs. Martine Anderson, pioneer resident of Norman community, who passed away March 29, 1931, was held from the home April 1, Elder O. L. D'Arcy, of Nebraska City, Nebraska, conducting the service. Interment was in Osco Cemetery. Mrs. Anderson was born in Thisted, Denmark, November 11, 1853, and moved to Plano, Illinois, at the age of twenty-one. There on December 4, 1878, she was married to Peter B. Anderson. In 1880 they moved to Nebraska, where they experienced all the hardships of early settlers, and worked faithfully to help make the community one of which they could be proud. She and her husband joined the church previous to leaving Illinois. She kept the faith, and it was her greatest desire to talk of things which lead to eternal life. Left to mourn are one son, Andrew P. Anderson, and one daughter, Hanna K. Anderson, who feel greatly the loss of a mother who loved to do for others and was kind and thoughtful of her family. There also survive a sister, Louise Hansen, of Saint Paul, Minnesota; three brothers: William P. Kaldal, of Minden; Otto P. Kaldal, of Alliance, Nebraska; Karl Kaldal, Scottsbluff, Nebraska; with many other relatives and friends. Mr. Anderson died twenty-eight years ago.

### Reunion Calendar

Spokane, Liberty Lake, June 26-July 5.  
Owen Sound, Port Elgin, July 4-12.  
Eastern Montana, Fairview, July 10-12.  
Florida, Alafloa, July 10-19.  
Oregon, Bandon, July 10-19.  
Southern Saskatchewan, Weyburn, July 17-19.  
Central Texas, Hearne, July 17-25.  
Northern California, Irvington, July 17-26.  
Alabama, McKenzie, July 18-26.  
Kentucky-Tennessee, Puryear, July 18-26.  
Northern Saskatchewan, July 24-26.  
Southern New England, Onset, July 24-August 2.  
Southern Michigan-Northern Indiana, and Detroit, Indian Lake, July 24-August 2.  
Nauvoo, Nauvoo, July 24-August 2.  
Chatham, Erie Beach, July 24-August 2.  
Toronto, Lowbanks, July 26-August 9.  
Alberta, Edmonton, July 31-August 2.  
Seattle-British Columbia, Silver Lake, July 31-August 9.  
Lamoni, Lamoni, July 31-August 9.  
Wyoming and South Dakota, Spearfish, August 2-9.  
Kirtland, Kirtland, August 6-16.  
Central Michigan, Beaverton, August 7-16.  
Western Montana, Race Track, August 7-16.  
Northern and Western Maine, Brooksville, August 8-16.  
Far West, Stewartsville, August 13-23.  
Northern Michigan, Boyne City, August 14-23.  
Idaho, Hagerman, August 14-24.  
Western Iowa, Woodbine, August 14-24.  
Oklahoma State, August 15-23.  
Eastern Colorado, Colorado Springs, August 21-30.  
Southeastern Illinois, Brush Creek, August 21-30.

**ANIMAL ALPHABET**

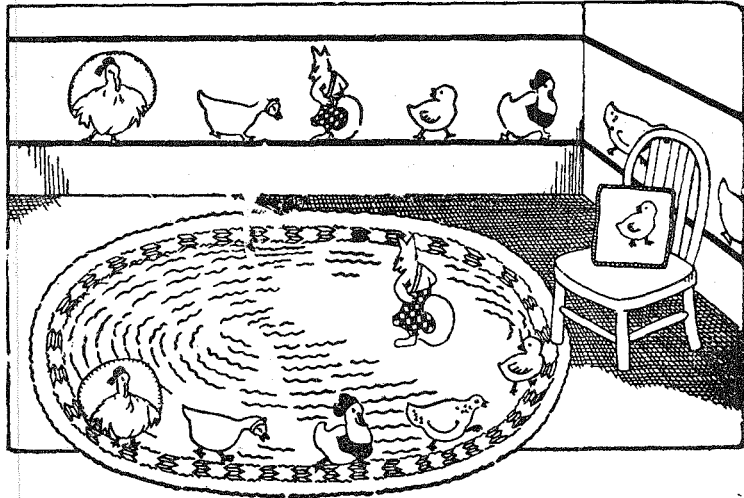


**T**HESE initials are designed to use as embroidery patterns on things for children, on pockets, romper yokes, napkins, pillowcases or any other place for which the size would be correct.

Each letter is grouped with an animal or bird of that initial.

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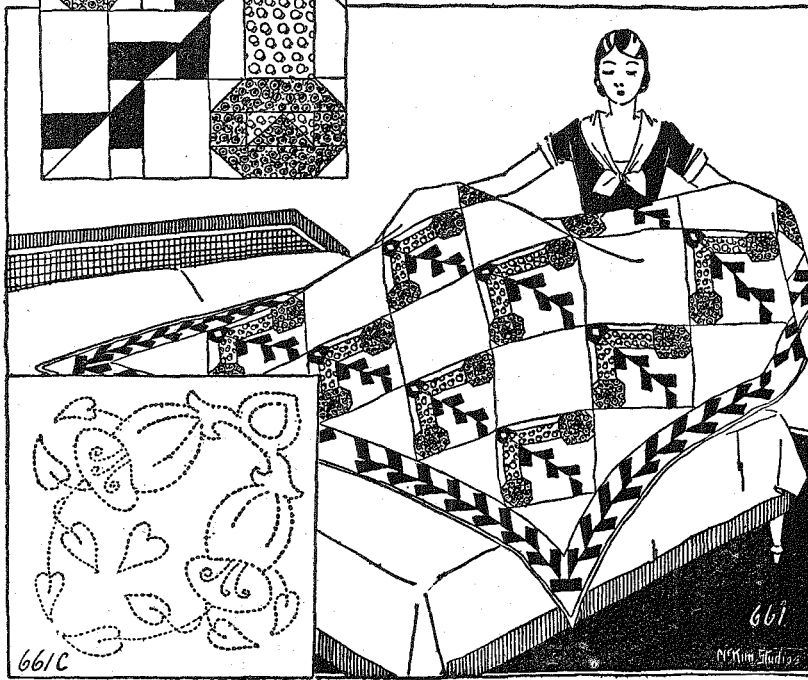
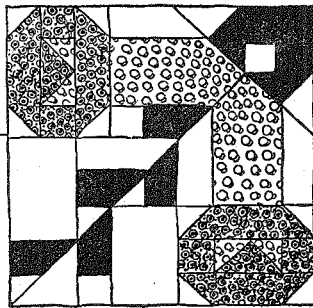
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- 661A Material and Pattern for Pillow ..... .40**
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- 661C Perforated Quilting Pattern ..... .25**

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# THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Leonard J. Lea, Managing and Assistant Editor.  
 Leta B. Moriarty and Leslie E. Flowers, Assistant Editors.

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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 78

Independence, Missouri, May 13, 1931

Number 19

## THE AWAKENING

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.—*The Acts 9: 1-5.*

---

## A PLAY WORTH WHILE

*Ward A. Hougas*

## THIS IS A DAY OF SACRIFICE

*Ray Whiting*

## AN ANSWER TO MRS. GATES

*W. H. Deam*

## THE CAMPFIRE GIRLS

*Fae Emmerson Gardner*

## First Things First

### V.—THE GREATEST OF THESE IS CHARITY

Now abideth faith, hope, and charity, these three, but the greatest of these is charity.—*1 Corinthians 13:13.*

All the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.—*Galatians 5:14, 15.*

It may be asked, "Are you not going to mention stewardships as among the things first in importance?" Certainly I am. The doctrine of stewardships is the very flower of the gospel of Christ. The practical application of the theory of stewardships will be the finest fruit of the doctrine of Christ. But to my mind there are certain things necessary to put the foundation stones under any successful program of stewardships. Those things I am endeavoring to stress as among the first things.

#### *The A, B, C of Religion*

The teacher who taught me my A, B, C's is still living. Those were simple lessons. Yet they opened to me all the beauties and mysteries of the most profound literature; and I have never reached a stage where I could dispense with them in my studies. The A, B, C's of the religion of Christ seem very simple—personal regeneration, faith, hope, charity, humility, forbearance, self-sacrifice. Yet they open to us the beauties and mysteries of Zion.

The same simple Christian attributes and attitudes that enable men and women to work together in peace in the smallest and most obscure branch of the church will enable them to work together under the system of stewardships in a redeemed Zion. While men and women who can not work together in peace in the ordinary matters that arise between neighbors, or in the routine matters of a small church organization, or as fellow workers in the priesthood, can not hope to succeed in the exacting relations of stewards in groups. It is idle for them even to talk about and preach about stewardships. It is even worse than idle, for if men known habitually to prefer themselves and their own interests above that of their neighbors were to preach stewardships, it would turn their hearers against the whole program.

How important, then, first of all, to learn the simple and childlike first lessons of the gospel. Except a man is born again, he can not see the kingdom of God. "Except ye become as little children, ye can not enter into the kingdom." The admonition of the Apostle John, who came closest to the heart of Christ during his ministry, was this: "Little children, love one another." Have we learned the A, B, C's of Christian love? Not until we mas-

ter them can we hope to move successfully forward into the high and holy relationships of a redeemed Zion. Impatience, intolerance, contempt of the brethren, love of self, selfish ambitions, worldly desires, contentions, these menace every forward movement in the practical application of the beautiful doctrines of consecration and stewardships. These are devils that must be cast out by the spirit of Christ—and they do not come out easily.

#### *The High Cost of Quarrels*

Quarrels cost the church too much. Paul said, "If ye bite and devour one another, take heed that ye be not consumed one of another." Joseph warned us repeatedly that we need not fear another apostasy—that our future danger would be from internal bickerings and divisions, particularly among the priesthood. That danger is ever present in the church and in branches, districts, and stakes. I am a great believer in the friendly spirit and friendly methods in church work. The "well, let's fight it out" spirit seldom gets us anywhere excepting into trouble—often serious trouble.

Quarrels are one thing that the church can not afford. And yet to protect their "rights," their "authority," their "dignity," men too often jeopardize the peace and integrity of the church. The time, energy, and thought spent in such struggles against one another if expended in an effort to work together would advance the cause of Zion incalculably.

Real friends can pull together without contention through almost any disagreement on matters of policy. They have a basis of mutual understanding and respect, an affection that enables them to win through and reach an agreement. It is so much easier however—or so it appears—to flare up, sever relations, and "fight it out." In the end, however, that is the hard, the bitter, the costly method. I am confirmed anew in the original, deep-seated conviction of my early ministry, that the "ministry of reconciliation" is primary; it is first. The ways of peace within the church are the ways of safety and of blessing.

#### *"I Will Call You Friends"*

A proclamation of peace was made in the first message heralding the advent of Christ: "Peace on earth, good will toward men." Certainly, if anywhere, we should expect to find that message exemplified in and through the church. Every member, and especially every ordained man, should be a man of peace and should have in his heart good will toward men. Peace will not be found in the small branches, or in the districts and stakes, nor yet even in the general church until we learn the ministry of

reconciliation. To work *with* men—that was the way of Christ: “I will call you *friends*.” To *win* men was his method: “I will *draw* all men unto me.” He was “not willing that even *one* should be lost.”

Personal testimony has a legitimate place in our preaching and exhortations, and this is my testimony: When I received my first ordination, to the office of priest, under the hands of Alexander H. Smith, he said to me, “Cease to fear and be troubled. You are called of God. The spirit of your father’s calling, which was known as one of kindness and mercy, shall be with you.” When under that spirit of peace and mercy I have worked with and for my associates, endeavoring to promote the bonds of good fellowship, in all things forgiving, I have had joy and blessing. Whenever I have yielded to a hard or censorious spirit, or been drawn into the spirit of contention and controversy, I have had sorrow and heartache.

I am persuaded that there is nothing more essential for us now than to learn the ways of equity and peace. It is worth while even to turn the other cheek and receive the second blow; it is worth while to take insult and injury without retaliation rather than disrupt the peace of the church. How much more is it worth while to overlook the ninety per cent of insults and injuries and affronts that are purely imaginary, that were never intended as such.

There is a great need, a primary need in the church, and especially among the ministry, for wise, able, and kind men: men who keep the peace themselves and promote peace among the brethren; men too big and yet too humble to indulge in petty bickerings. “Blessed are the peacemakers.”

ELBERT A. SMITH.

### The Awakening

The text on the cover this week reveals the state of the soul of a man who was perfectly sincere, but who was badly mistaken. His awakening to the fact of his terrible error was a very painful experience, but it was an operation necessary to save his spiritual life. Paul had accepted the teachings of his fathers. He conceived the sum of all human benefit to be found in obedience to those teachings, and he believed it to be an act of supreme virtue to defend the faith. He was right in everything but his first premise that the gospel that he had been taught was the ultimate truth. But being wrong in taking his first direction, every well-meant step that he took thereafter carried him the wrong way. He could come to the truth only by a violent experience, and a consequent complete reversal of the trend of his living and thinking.

Believing in his faith very earnestly, he thought

the gospel of Jesus to be an attack upon the truth. His duty was clear. It was to attack the gospel of Jesus and all of its followers.

It was in the midst of one of the most intense of his campaigns against the Christians that he had the vision and was struck with blindness. How significant was that period of blindness! He could see nothing. He ate nothing. He drank nothing. He took nothing from the earth or its people. It was a chance for the spirit of God to work. For that time he was left to purge his heart and soul of the old dross and to submit himself to Jesus.

How many of us, even though we have our names enrolled on the records of the church, are in one way and another persecuting the Master? How many of us need the arresting touch of a vision such as Saul had, to make us apply the corrective of self-examination to our minds and hearts.

L. L.

### “She Hath Done What She Could”

The true spirit of sacrifice will not be prescribed by the arbitrary limitations of time. It grows impatient if asked to express itself only on specified occasions. It will not wait. For those who possess this spirit, the work of God comes first, and the time to sacrifice for that cause is now.

Such a splendid example of this is at hand that we pass it on for the inspiration of our readers. A short time ago a small box containing a number of coins of small denomination, an opal ring, a personal note to President Smith, and a message to the Saints was received at the office of the First Presidency. The letter reads:

“*Dear Brother:* “Here is the widow’s mite to help on the church debt. Oh, how I wish the coppers were gold pieces. Perhaps the older coins can be sold and will make a few cents more. I have an opal ring that belongs to my mother I would like to give if you can use it.

“Ever hoping for the redemption of Zion. I pray God to bless you and give you courage and strength. I hope the way will open up so I can give more soon.”

And this was the message of the sister to the Saints:

“*Dear Saints of this division of the great Angel Message:* We are truly living in a day when it is ‘Lo, here’ and ‘Lo, there,’ but I say stick to the old ship Zion. She will carry you through, though she is in a terrible, raging storm now, and a wave of financial spray is shaking her rigging. The same Israel’s God is at the wheel and will steer her safe to anchor.

“Dear sisters of this our beloved church, there



never was a time since the days when the Kirtland Temple was built that the church was in more need of our help.

"Then the women gave their jewels and precious dishes to help and even sold their lovely long tresses. Of course, we, that is many of us, can not give our tresses, but we can make other sacrifices that they did not have, such as our costly paintings, our diamonds, our costly clothing, drapes, over stuffs, parlor lamps, and all such unnecessary luxuries, for you know our God has said, 'Seek to build up the kingdom of God and his righteousness, and all these things will be added.' May he help us so to do is my prayer."

Here is unquestioned conviction as to the divinity of the work and the final triumph of the cause of Zion. Here is evidenced loyalty, devotion, and joy of sacrifice. No room is found for doubt or depression. Here is contained no note of harsh criticism or censure, simply this, "Such as I have, I gladly give. My one regret is that I can not give more." Who shall deny to this sister the tribute of the Master, "She hath done what she could."

F. M. McD.

### Sacrifice Week, June 21-28

Many faithful members of the church make their sacrifices out of the barely adequate resources which supply their needs. In times like these, when many are out of employment and the raising of money among all people for benevolent purposes is very difficult, it is inevitable that gifts to the church should cost more in deprivations and real personal sacrifices.

There are many, however, to whom even these hard times have been generous. Their business has prospered, their investments have given good return. Industry and good judgment have brought their rewards. In this good fortune it may be estimated that the influence of the gospel and the Christian training of the church has had an important contribution to make. These fortunate ones should experience a deep gratitude for the benefits that they have received. Such people do not need to sacrifice the necessities of life; they can give by making a temporary curtailment of their luxuries.

Perhaps the most difficult thing in the world for a person to do is to identify the luxuries, to see how they differ from the necessities. Most older people can remember when ice cream was a great luxury, something which was permitted only at intervals for an indulgence. Now, under the persistent teas-

ing of little Johnny and Mary, the daily ice cream cone becomes a practical necessity. The automobile was once an unthought-of luxury for the average family. As one pays his taxes and his gas bills, he ruefully realizes that it is still a great luxury. But he hangs on to the old car as if it were more necessary than his shirt. He would probably give up the shirt first.

The whole point is that most of us can give out of our luxury funds, if we will only honestly determine what the luxuries are and try to make some sacrifices from the things we do not need.

L. L.

### Miraculous Healing in a Hospital

The *Herald* of July 16, 1930, carried an account of what was reported to be a case of miraculous healing in a hospital. The account attracted the attention and interest of many of our people. This interest led a number of them, even in recent weeks, to communicate with the doctors and with the authorities of the hospital named in the article.

Our readers are urgently requested to write to the Editors of the *Herald* before addressing any inquiries either to the doctors named or to the hospital authorities.

L. L.

### No Camp at Nauvoo in 1931

Because of the present financial shortage in the homes of many of our people, it has been thought best not to hold the annual camp at Nauvoo this year. A number of young people have been saving their money in order to attend this camp; we are suggesting that they deposit these funds in the bank until the 1932 camping season opens.

Early next spring we will announce definite plans for the Nauvoo Camp. Until that time let us not forget our camp motto of the last three years: *Learn to Live by Living!*

EUGENE CLOSSON, *Camp Director.*

The teachings of Jesus, which have lightened the pathway of countless millions since our Savior walked upon the earth, doubtless never would have come down to us, were it not for the fact that Jesus had the wisdom and the foresight to surround himself with a group of men whom he formed into an organization that should carry on his work after he had gone.—*Robert Cashman, Church Management.*

## “A Play Worth While”

By Ward A. Hougas

(A sermon delivered at First Saint Joseph Church.)

There is a statement to be found in the First Corinthian letter which says, “The fashion of this world passeth away.” This reminds us of some of the mannerisms to be found on the modern stage during the production of any ordinary drama.

After all, life is indeed a drama. Its conditions and mutations are merely stage settings that are forever shifting. It is among these shifting scenes that we must attempt to find ourselves and to determine, if we can, just what part we are to play in the great drama.

We have always been interested in the history of the players of the great *Passion Play*, which has been produced at more or less irregular intervals in that quaint little Bavarian village with a hardly pronounceable name. Here we find that the qualifications necessary to become a part of the cast are not limited to dramatic ability or other such qualifications but depend to a great extent upon the ability of the player to actually live the part in life. A life out of harmony with the purpose of the great play automatically disqualifies the player from participation.

The general theme of this evening's drama, if it might be called such, is “The necessity of being an actor in a play worth while.” The various scenes to which your attention shall be called tend to emphasize the necessity of playing the great drama of life in earnest.

In common with some portmanteau theaters which have traveled throughout the land, we find ourselves facing the necessity of announcing the picture or scene which we expect you to see and to give you an idea of what we are trying to portray. This is generally brought about in these peculiar itinerant theaters by the use of a crier. His announcements mark the changes of the various acts and give us the keynote of the story.

The first act has five very short scenes. Imagine if you will that the crier is now stepping to the forefront of the stage. In a solemn tone of voice he asks the question, “Is life worth a serious effort?” The great curtains immediately begin to part, and we find ourselves confronted with the first scene.

A beautiful garden lies before us. Its loveliness, challenges our ability to describe it. While we marvel at its grandeur, we are suddenly aware of the presence of a man and a woman, and we realize at once that we are catching a glimpse of our first par-

ents in their home in Eden. We are surprised, however, to note that instead of being especially happy they seem to be sorrowful and sad. As they pass by, we suddenly become aware that they are being followed by an angel. As they make their way through the east gate of the garden, the Lord places the cherubim at the gate to prevent their return.

Outside the gate they pause. Suddenly the angel raises his hand and with a loud voice proclaims, “By the sweat of thy brow shalt thou eat bread.” Viewing the rather barren landscape that lies before them, a light of new hope flashes into the faces of both Adam and Eve as they realize, for the first time perhaps, that life really demands a serious consideration and is worth a serious effort.

The curtains fall on the first scene, but it is only for a moment and they part again. The scene has changed. We see an old man propped up on his couch. Gathered about him is a group of men and women, apparently his immediate family. Jacob, for so it seems to be, is approaching the sunset of his life. Human-like, yet fired with the inspiration of Almighty God, Jacob's attention is turned in his final hours to the welfare of his loved ones. As we watch him, we hear him begin to prophesy. “I will tell you that which shall befall you in the last days,” he proclaims. Then follows a recounting of the promises of God to his people and the effort of this venerable prophet and father to impress upon the minds of his somewhat wayward family the necessity of seriously considering life.

As Jacob finishes speaking, the curtains fall slowly upon the second scene. Again it is only for but a moment until they are again drawn aside. Before us stands a great mountain. A multitude of people kneel at its base. A heavy cloud covers the mountain peak, while from that obscured portion of the mountain comes the voice of thunder, lightning, and a quivering of the earth itself.

While we attempt to pierce the cloud, there suddenly is to be seen the form of a man coming slowly down the mountain side. It is but a few minutes until Moses, the white-haired leader of Israel, is delivering to them the message from God. When his speaking is finished, Israel rises to her feet and turns her face toward her tents—a chastened people, sensing as never before that life is truly worth a serious effort. As they make their way slowly

toward their camp, the curtains fall and they are lost from view.

With the parting of the curtains for the fourth time, we face a very different scene. In the foreground is an ordinary well. A woman seems to be giving a Nazarene a drink of much-appreciated water. As he finishes quenching his thirst, he turns to the woman, and in a low, clear voice says, "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst," and we sense at once that we are in the presence of the Christ.

Awed and somewhat dismayed, the woman hurries back toward the little village. But it is not the same woman who had come to the well a short time before. Life looks different to her from what it did. Energy and virtue, formerly spent in debauchery, will now be put to a different purpose. Life in the future for her will be worth a serious effort.

As we lose sight of the woman in the dusk, the curtain falls, only to part again. We are in a tent. Again we find a family gathered about an aged father, who is passing from this stage of life. But just when it seems that his strength must submit to the inevitable, Lehi, the prophet of the "land shadowing with wings," warns his rebellious sons of the stern reality of life and recounts the promises of God to establish the faith that life is worth a serious effort. As his great spirit passes on into the world beyond, the curtains close on the final scene of the first act.

The second act opens with the crier again on the stage. His message is somewhat different as he gives this advice, "Discriminate between what is essential and what is merely stage setting and artificial scenery." The curtains part and we find ourselves facing a very modern scene—one which can be found in most cities any day or night.

In contrast to the former scenes, we are now looking upon a highly colored scene featured by gaudy decorations, hilarious men, scantily-dressed women, wild and weird music, and gaudy scenery.

As we gaze at the waving palm trees and the beautiful tropical plants that seem to be so attractive to many who are taking part in the festivities, we suddenly become conscious that palm trees do not grow in a city this far north and especially during the month of January. Most certainly tropical plants could not flourish in such a latitude. This gives rise to an even greater question: "Just how much of the scene is real and how much of it depends on ordinary stage properties?"

If life is a drama, might not the same questions also be asked concerning the stage settings of each of our lives? Just how much is real and how much

of it is merely stage properties? We are suddenly conscious that in most lives there are altogether too many "stage props." We suddenly remember that stewardship is attempting to get by the camouflage and the paper scenery and to establish life on the real essentials for happiness.

The scene becomes more hilarious, more ridiculous, more suggestive, more repulsive, until finally amid the shrieking and the wailing of the jazz orchestra and the waving of the paper palm trees the curtains fall.

With the appearance of the crier, we know that the third act is ready to proceed. "Build a perfect scene—then play the part," he commands. The curtains part and the final act is in motion. Chaos exists. Men and women rush frantically from one side of the great stage to the other. Each seems to be consciously or unconsciously tearing down all that the others may have accomplished. Apparently the group is attempting to set the stage for the presentation of a great drama. Each one attempts to do it alone and as he feels that it should be done.

We are aware that on one obscure corner of the stage are a few who are working together and are beginning to make some headway. Occasionally another joins this little group which seems to be getting a portion of the stage cleaned off ready for the setting of the scenery. As you watch their efforts, you are somewhat surprised to see yourself march onto the stage. After participating in the chaos for a while, you finally join the little group in the corner and go to work.

The group is working feverishly now and, although small, the progress is such that the scene changes rapidly. It is only with an extreme effort that we find ourselves able to keep our activities in keeping with the scene. We find that we must enlarge our mental conception of some things before we can help with some of the work. We find that we must be willing to spend more energy in other phases of the work if we are to help. Even though we have been on the stage but a few moments, we realize that we must quicken our pace if we are to keep a place among the builders.

Then the scene takes on a more familiar appearance, and we realize that the group is none other than the congregation of people of our own branch. Looking closely we can see the pastor, the assistant pastor, various members of the priesthood, although I'm sorry to say they all aren't there, church school officers and teachers, women's department leaders, janitors, social workers, fathers, mothers, factory girls, stenographers, school-teachers, musicians, boys, girls—all. And they are working. Not reluctantly but willingly and gladly, yes, enthusiasti-

cally and lovingly—for God. The crier steps forward and again we hear his voice:

I will start afresh another year with a higher, fairer creed;  
 I will cease to stand complaining of my ruthless neighbor's greed;  
 I will cease to sit repining while my duty's call is clear;  
 I will waste no moment whining, and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;  
 I will search for hidden beauties that elude the grumbler's gaze.  
 I will try to find contentment in the paths that I must tread;  
 I will cease to have resentment when another gets ahead.

I will not be swayed by envy when my rival's strength is shown;  
 I will not deny his merit, but I'll try to prove my own;  
 I will try to see the beauty spread before me, rain or shine;  
 I will cease to preach your duty and be more concerned with mine.

As the curtains come together for the last time, there comes the consciousness that while happy and busy we realize after all that life *is* a serious thing and *is* worth a serious effort.

### Report of the Department of Statistics

*By Carroll L. Olson*

The monthly report of the Department of Statistics for the month of April, 1931, is as follows:

Total enrollment of the church April 1, 1931, 108,627.

April baptisms .....	234
Gains from the unknown .....	20
Gains by correction .....	9
<b>Total gain .....</b>	<b>263</b>
Deaths .....	96
Expulsions .....	30
Loss by correction .....	1
<b>Total loss .....</b>	<b>127</b>

Net gain during the month of April, 136.

Total enrollment of the church May 1, 1931, 108,763

The following miscellaneous changes were also reported:

Transfers .....	510
Blessings .....	146
Marriages .....	86
Ordinations .....	17
Divorces .....	4
Branches Disorganized .....	3
Silences .....	2

The total of 234 baptisms for April is very encouraging, especially in view of the fact that so many missionaries have been released from full-time service. It indicates that the local priesthood are assuming the responsibility which now rests upon them to a greater degree than before, and that those

remaining under appointment are increasing their efforts. This month's total is twenty more than the eleven-year average for April and has been exceeded only twice, in 1921 and in 1930.

The outstanding district this past month was the Southern Ohio District, which reported a total of 27 baptisms. Sixteen of these were performed at Jackson, Ohio, by Missionary John R. Grice, 1 being credited to the Jackson Branch and the others to the Limerick Branch. Seven baptisms were performed at Hillsboro, Ohio, by Elder Mark S. Crabtree, 2 at La Grange by Elder U. B. Chambers, and 2 near Racine, Ohio, by Missionary Jacob G. Halb.

The Detroit District reported 19 baptisms, all of which were performed on Easter Sunday. Sixteen were performed at Flint by Pastor Thomas L. Clarke, and 3 at Detroit by Missionary Hubert Case.

Eighteen baptisms were reported by the Southern Michigan and Northern Indiana District, 14 being performed at South Bend, Indiana, by Missionary O. J. Hawn on March 22, and the other 4 by Missionary James Pycock at Belding, Michigan, on April 17.

In the Seattle and British Columbia District, 14 baptisms were performed, being credited to four different branches. Six were performed at New Westminster, British Columbia, three at Puyallup, Washington, three at Vancouver, British Columbia, and 2 at Seattle, Washington. The first 9 were performed by Patriarch Richard Baldwin and the rest by Elders Leonard Quance and Monte E. Lasater.

The stakes lined up as follows:

City of Independence .....	12 baptisms
Kansas City Stake .....	6 baptisms
Far West Stake .....	3 baptisms
Holden Stake .....	1 baptism

The branches and district nonresident groups outside the stakes which reported 3 or more baptisms each were the following:

Flint, Michigan .....	16
Limerick, Ohio .....	15
South Bend, Indiana .....	14
Clinton, Iowa .....	12
Saint Louis, Missouri .....	9
Highland, Ohio .....	7
Saint Thomas, Ontario .....	7
Bay City, Michigan .....	6
New Westminster, British Columbia .....	6
Council Bluffs, Iowa .....	5
Spokane, Washington .....	5
Tulsa, Oklahoma .....	5
Belding, Michigan .....	4
Deloit, Iowa .....	4
Louisville, Kentucky .....	4
Mikado, Michigan .....	4
Mission, Illinois .....	4
Providence, Rhode Island .....	4
Sarnia, Ontario .....	4
Barberton, Ohio .....	3
Bloomsburg, Pennsylvania .....	3
Colpoys Bay, Ontario .....	3

Detroit, Michigan .....	3
London, Ontario .....	3
Los Angeles, California .....	3
Pasco, Washington .....	3
Port Huron, Michigan .....	3
Vancouver, British Columbia .....	3
West Virginia, N. R. ....	3

In addition to the above, 11 branches and 2 non-resident groups reported two baptisms each, and 14 branches and 3 nonresident groups reported one baptism each. This makes a total of 59 branches and district nonresident groups in the United States and Canada outside the stakes which reported baptisms during April.

The grand total of 234 baptisms was distributed as follows:

U. S. and Canada outside the stakes .....	207
Independence and the stakes .....	22
Foreign missions .....	5
Total .....	234

## This Is a Day of Sacrifice

By Ray Whiting

A portion of the fifth paragraph of the sixty-fourth section of the *Doctrine and Covenants* says, "Behold, now it is called today (until the coming of the Son of Man), and verily it is a day of sacrifice, . . ." This statement is not only a warning to the Saints, but it is prophetic of the time in which we live. Some of the greatest and most far-reaching sacrifices that have ever been made by man have been made since this statement was uttered. This has also been a period of great achievement, but nothing great, whether material or spiritual, was ever accomplished without sacrifice. Sacrifice is the price of success in any line, and somebody must pay the price if the goal is ever reached. I believe it is Ellwood who has said, "If we succeed without suffering, it is because some one has suffered before us; and if we suffer without succeeding, it is because some one will succeed after us."

And so, in every line of endeavor that has been crowned with success, self-denial has been exercised. Science has her martyrs just as truly as does religion, for scores of men have walked knowingly yet fearlessly into the very jaws of death, hoping only that their sacrifice would result in blessings to those who follow. The trail of those who would lead into new fields and to great heights, whether in medicine, in science, in business, or in religion, is marked with human sacrifice. Yes, especially since 1830, this has been and still is a day of sacrifice.

Much of the sacrifice of the past one hundred years has been voluntary, but within the last dec-

ade, or even more recently, the economic and social demands have become such that the masses of men are forced to sacrifice. Almost everywhere, and especially in the cities, we find men who, because of the demands made upon them by the organizations for which they work, are required to sacrifice home, and wife, and children, and be gone often for weeks in order to supply the necessities of life. Men who spend their nights at home are often required to leave so early in the morning and return so late at night that days pass without their seeing their children awake. He that would hold his position in the busy world of today must sacrifice almost everything else that is dear to him and lose himself in his business.

The monthly payment plan has brought most of us to a condition of sacrifice, for out of the monthly check we are sacrificing five dollars for a cleaner, and a radio, and at least twenty-five a month on the family car. Whether such a condition is desirable or not, whether these things are needful or not, we find most of us wanting these things, and in order to obtain them we must and *do* sacrifice.

"Verily, this is a day of sacrifice"; therefore, it is not a question whether or not we will sacrifice, but for *what* will we sacrifice. It is beginning to appear to many that much of our sacrifice and self-denial is of little or no value. A recent writer in the *Christian Century Pulpit* says that although we are making great sacrifices, "there seems to be creeping over us a haunting suspicion that it is all for no use and to no purpose." He says, "It is not that we are losing the capacity for sacrifice; it is something far more subtle and distressing. It is that we are losing, or lack, that moral discrimination that reveals the things worthy of sacrifice." Then he concludes by saying, "God knows humanity has paid the price time and time again in blood and tears, but our Calvaries are not redemptive, because they are not constructive. We are on the wrong track. 'Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?'"

Without doubt the sacrifices which have been made by the Saints in time and money and suffering have been sufficient to complete the Auditorium, to double the missionary force, and to buy thousands of acres of stewardship lands, but their sacrifices have not been "redemptive." They have not been for Zion. They have been for other things. We are on the wrong track and have been spending our money for that which is not bread, and our labor for that which satisfieth not.

We have been sacrificing from five to fifty dollars or more a month for cars, radios, fine furniture, electric refrigerators, etc., and just now we find

ourselves in dire need of a Zion which we do not have. We have been sacrificing for years, but for what have we sacrificed? Of course God wants us to have all of these fine things for which we have sacrificed, but he wants us to have Zion, too. God has said that if we would "seek first the kingdom," all these things would be added; but instead we have sought first for these things and have made Zion secondary. Suppose five thousand of us would sacrifice five dollars a month for the cause of Zion; the annual income would be increased by \$300,000. Many of us have been sacrificing more than five dollars a month for nice things we could have done without. "Verily, this is a day of sacrifice"; but are our sacrifices redemptive?

The world has been seeking first the material things, and God tells us that the world's way is sinful. In God's way our sacrifices need not be any greater, but they will be for different things. In God's way our sacrifices will be *first* for tithing, surplus, and offering, then for luxuries, pleasures, and fine things. With the material things first, the possibility of Zion is forever excluded, but with Zion first, "all these things shall be added."

Yes, this is a day of sacrifice, and most of us are making sacrifices, but may God hasten the day when our sacrifices will be so directed that instead of destroying they will build up; instead of delaying, they will hasten the kingdom of God on earth.

### An Answer to Mrs. Gates on the Question of Polygamy

[There recently appeared in the *Kansas City Star* the account of an interview with Susa Young Gates, of Utah, written by A. B. MacDonald, in which Mrs. Gates repeated the statement so often made by members of the Utah church that Joseph Smith lived in polygamy. To that statement, of course, we must take emphatic exception. It is our firm belief and conviction that the Restoration movement was inaugurated and conducted by men who strictly taught and practiced monogamy, as do members of other Christian faiths; that Joseph Smith was innocent of the charge of polygamy; and that this doctrine and practice, offensive to all but one of the many faiths professing the name of Christ, was introduced by and at the instigation of Brigham Young, who without authority assumed leadership of a small part of the original membership, and led them into the spiritual desert of false doctrine as well as into the real desert of the then unsettled West.

Mr. MacDonald (who has lately been honored with the Pulitzer prize for meritorious service) performed well his work as a reporter. We are grateful for his repeated fairness to us in recognizing our separate identity. He has aided in making it impossible for the public to confuse our church with the Utah church. We take no exception to his part in the performance.

But to the effort to fasten responsibility on Joseph Smith we must object. We likewise feel the absurdity of the attempt to prettify the institution of polygamy, which was too evidently made in the statements of Mrs. Gates.

The following letter, written by W. H. Deam to Mr. Mac-

Donald, is given as but a part of the total answer that might be made to the statements of Mrs. Gates. The reader's attention is called to the note below from the office of the historian.]

Letter by W. H. Deam to President Smith

*Dear Brother:* Herewith find inclosed copy of a letter I wrote to Mr. A. B. MacDonald, *Kansas City Star* reporter. In it you may find something of interest to you.

One thing I intended to say, but overlooked, is that some of the women who testified that they were Joseph Smith's wives were but little children when he was killed, and others were not born, but they could do so as truthfully as any of them, for in each case it was an assumption.

Very truly yours,

W. H. DEAM.

Letter by W. H. Deam to Mr. MacDonald

*Dear Mr. MacDonald:* For a long time I have been reading your stories in the *Sunday Star*, reading them aloud to my invalid wife, including exposures of goat gland quack, Drake millions fraud, etc. When I read your Easter sermon, I said the Baptist Church (in which I believe you are a member) ought to ordain you to preach the gospel.

And now comes your interview with Mrs. Gates, one of Brigham Young's daughters, on which I wish to make some comments. In answer to your question, "Do you believe yet in polygamy, in a man having several wives?" she is quoted as saying, "I do for two reasons. First, God himself appeared to the prophet, Joseph Smith, in Nauvoo, Illinois, in 1831, and commanded him to institute plural marriage."

Mrs. Gates has her dates badly mixed. It has always been claimed by the Utah church that that polygamous revelation was given in 1843. Here is what was received in March, 1831, and published in both the Utah church's and the Reorganized church's *Doctrine and Covenants*. Note the following:

"Marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation."

That is in harmony with what Jesus said and also the statement in Genesis 2: 24. I did not quote her second reason, as I do not care either to deny or defend her assertion.

The next thing I wish to note is what Mr. Gates said, as follows: "I was a missionary in the Hawaiian Islands when Joseph Smith, president of our church, was living underground." To people unacquainted with affairs of the Mormon Church, this would appear to refer to the Joseph Smith who was



the founder of the church and who was martyred at Carthage, Illinois. It should have been Joseph F. Smith, who was a son of Hyrum Smith. Joseph Smith the martyr did not have to live "underground." Mr. Gates was not born till after Joseph Smith was killed.

Again I note: "'But,' she said emphatically, 'remember that while polygamy is God-given and right, it is no longer practiced by our people. It was abolished in 1900 by a revelation from God, and the Mormons are obeying that command. In my opinion polygamy will never be restored on earth.'"

I did not know that document was claimed to be a revelation, but simply an act of conference. Well, God again changed his mind. It reminds me of an experience that I had while coming home from Chicago fifteen or twenty years ago. There was a man about fifty-five or sixty years old with four young fellows. From a remark made to the conductor, I sized them up as Utah elders on their way home to Utah, so I asked the older man if they were, and he said, "Yes." In the course of our conversation, we got onto church topics, and I remarked: "You know, Brother Stephenson, when the elders declared the restoration of the gospel, they claimed that God was unchangeable, consequently the gospel must be the same as anciently."

"Yes," he said, "that is correct."

"But," said I, "you make God to be the most changeable Being one could think of."

"How is that?" he said.

"Well," said I, "you claim that God indorsed polygamy in the lives of Abraham, Jacob, David, and Solomon, and then along down the course of time he must have changed very radically, for in the second chapter of the book of Jacob in the *Book of Mormon* he calls polygamy a "grosser crime" and abomination in his sight. Then, according to your idea, God must have changed back when his Son was on earth, and allowed the Son to have two wives in the persons of Martha and Mary. Then, in 1831, God must have changed back and declared that it was lawful that a man should have one wife. Then, in 1843 God flops over again and celestialized polygamy. What kind of a changeable Being is your God?"

"Well," he said, "he changes according to times and conditions."

I had not heard of the 1900 declaration from God against polygamy. If I had I could have added another radical change.

Now, briefly, in Mrs. Gates' answer to your saying that Joseph Smith told you that his father had no other wife besides Emma, she said, "If Joseph said

that to you, then he knew better before he died, for he came out here to Salt Lake City and we showed him the proof that his father, the prophet, did institute polygamy in Nauvoo," etc.

I have been of the opinion that Joseph Smith never visited Salt Lake City. [See note below.] He certainly did not in the later years of his life. His two brothers, Alexander H. and David H., did missionary work there. It may be that Mrs. Gates got them mixed as she did the date of the polygamous revelation. I had a talk with Joseph Smith not very long before he died, and his position as regards his father being in polygamy was the same as it formerly had been. If he ever visited Salt Lake City, it must have been in 1876, at the same time that Joseph F. Smith and Orson Pratt visited Plano, Illinois, at that time the headquarters of the Reorganized Church. Local church authorities called a meeting, and these two men spoke in the Plano stone church, the first church built by the Reorganization, a commodious and substantial building.

Now, Mr. MacDonald, perhaps you would be interested in my giving a reason why so many women could make affidavit before a justice of the peace that they were Joseph Smith's wives, and I do not suppose that half of those who could make the same affidavit did so.

It was the "sealing" in the endowment. That was started soon after Joseph Smith was killed. My mother went through the endowment and was sealed to my father for eternity. That does not sound bad on the surface. But eternity or eternal things belong not to mortality, but to God and Christ. It was attempting to regulate things in the eternal world.

Now, all of the many women who made affidavit that they had been wives of Joseph Smith were sealed to him for eternity after Joseph Smith's death. He had nothing to say in the matter. They were given to understand that they were sealed to him to be his wives in eternity, and that they were virtually married to him on the date of their sealing, so it was easy for them to make the affidavit. Now add to this the fact that Joseph Smith was a powerful and exceptionally vigorous man, and that his wife Emma had four stalwart sons—Joseph, Frederick, Alexander, and David, and out of all the host of affidavits given by women who at the time they claim they were married to Joseph Smith were young and vigorous, not one had any progeny of Joseph Smith to show as evidence—not a chick or child to be found.

I presented the above to Joseph Smith a while be-

fore his death, and he said, "Will, you have it correct."

Very respectfully,

W. H. DEAM.

Note from Historian's Office

Joseph Smith was in Utah several times, and once at least made quite an extended visit there. In the *Church History*, volume 4, we read of his preaching at various places in Utah in 1876, 1885, and in 1888.

## The Christmas Offering in 1931

By C. B. W.

For years the Christmas offering has been a church-wide means of expressing our love for the Master and to God, who made the first Christmas offering for us. Through his gift all men, everywhere, in all time, may have abundant life here and eternal life in the world to come. All through the year we look forward to the annual celebration of the birth of the Christ, at Christmas time.

A beautiful custom has grown up in the church which keeps the mission and gift of the Christ ever clearly before us. Each week, on the Sabbath, we bring our offering, that it may be gathered all through the year and finally be presented to the Lord, a magnificent sum, as our Christmas gift.

Last year the total Christmas offering was \$35,591.66. In recent years it has been about \$40,000 each year. Back in 1920 it passed the \$100,000 mark. In all, over a period of some forty years, the Christmas offering has been over *one million dollars!* What a splendid gift to be brought with our love to the Master!

The Christmas offering has been assigned to the church school by the Presiding Bishopric as a special means through which boys and girls and the older membership of the church may have the joyous experience of sharing and may learn the beautiful art of giving in a spirit of love and sacrifice. It is not so necessary that our gift each Sunday or for the year, be large, but it is necessary that we should learn to share our means and to give in proportion as God has blessed us, even to the point of some self-denial and sacrifice. Nor should our gift to this special offering relieve us of the responsibility of our regular payment of the tithe, according to the law.

What shall the total Christmas offering be in 1931? No goal has been set. But in a very definite way it shall be a measure of our appreciation, our gratitude, our desire to assist in the Lord's work through some small self-denial every week, or at regular intervals during the year.

Church school directors and Sunday school superintendents will organize the Christmas offering plan as may seem best to meet local conditions, in cooperation with branch solicitors and pastors. Frequent suggestions and helpful discussions will appear in these columns.

Our combined gift in a spirit of love and under divine blessing will help hasten the Master's work in our day.

What art thou, Death, that in the thoughts of men  
One word thy history writes, and that word Fear?  
By what black power of logic or of ken  
Dost thou all Christly truth make disappear?

Not unto me wilt thou bring final grief  
When closed mine eyes to all of earth will be;  
Nor canst thou make the hours of love more brief  
E'en though, O Death! I travel e'er to thee!

'Tis but the weak and blind of thee have dread  
And shrink with craven heart before thy might.  
To thee, sweet Death, when mortal life hath sped,  
I welcome give. I am Masonic Light!

—Frank W. Reed.

## Our Church

By Francis May

What kind of a church would our church be  
If every church member were just like me?  
Aye, just like me in working and playing,  
And, like me, too, in tithing and praying;  
Aye, just like me in Love's offering,  
Just like me in every thing.

Father in heaven, where would our church be  
If every church member were just like me?

Say, what kind of service would ours be  
If the number in service depended on me?  
Aye, any to listen or any to pray,  
If my brother or sister, like me, should stay  
With the Sunday newspaper on next Lord's Day?  
Father in heaven, what would Sunday be  
If my brother and sister should follow me?

What kind of prayer meeting would ours be  
If every church member attended like me?  
Would there be any song, testimony, or prayer,  
Any burdens to ease, any sorrows to share,  
If this service depended on my being there?  
Father in heaven, can it really be  
That the church of choice is depending on me?

Father in heaven, let my blind eyes see  
The church of thy planting deep planted in me,  
Its presence, thy presence, its burdens my own,  
Its honor, thy honor, its glory my throne.  
Its hopes and its halos, its glory free,  
Presented, displayed, and preempted in me.  
Proclaim to all men, with consistency,  
What God's church and yours and mine should be.

# CHURCH WORK AND SERVICES

## The Camp Fire Girls

By Fae Emmerson Gardner

The Camp Fire Girls is a national organization for girls between the ages of eleven and twenty years. Some twenty-five years ago, a group of educators, realizing the need of an organization for girls, worked out the plan of the Camp Fire Circle. After a careful study of girls, they have presented this very attractive program, which, if its ideals are lived up to, goes to make the finest kind of young womanhood.

A Camp Fire girl's life is full of interesting, enthusiastic work and play. She is taught, first of all, to see the beauty in every task that she performs, as well as in the personalities around her, and the beautiful things on God's earth. She is encouraged to study the out-of-doors and to live in it as much as possible. Her program is built around the folklore and magic of the life of the American Indian, and she finds expression for her ideals and dreams through the ritual and ceremony of the Indian dress and Ceremonial Fire. Her work becomes a joy to her, for the honor system plays a large part in making her work play. To earn an honor for a task well done is the aim of every Camp Fire Girl. She learns the intimate comradeship of girls who are a part of her circle; she learns to live with them harmoniously, and to work and play with them in group meetings and camp life.

To form a Camp Fire Circle, it is necessary to have six girls within the required age limit and a leader or guardian who is more than eighteen years of age. The guardian may write to the Camp Fire Headquarters, 197 Greene Street, New York City, for a registration blank. When she receives this, each girl will pay one dollar, which is her dues for one year. She will have earned this herself if at all possible. When the dues are paid and the blank sent in to headquarters, the circle will become a registered circle in the great National Camp Fire Organization, and will receive a charter. Then the girls will be ready to start work on the Camp Fire program. Information and supplies can be secured from the national headquarters.

The Camp Fire Organization, like other organizations for girls, has for its aim the making of girls into fine young women. Any girl who participates in such an activity can not fail to make her life more

useful and beautiful by working out the high ideals of such an organization.

[This is one of several activity organizations for girls that will be reviewed in these columns. Those in charge of the girls' work in each branch should write to The Young People's Division, The Auditorium, Independence, Missouri, for further information.—E. E. C.]

## Guiding the Nursery Child

STUDY HELPS FOR PARENTS AND WORKERS IN THE NURSERY DEPARTMENT OF THE CHURCH SCHOOL

By Mrs. Bertha Stevens, 806 North Seventh Street, Phoenix, Arizona

These lesson assignments are appearing early each month in the "Herald" columns. They are designed to be directive and helpful in the study of all parents of small children and nursery workers. They should be especially helpful for the use of monthly group meetings or classes under the direction of the church school. The text, "Guiding the Nursery Child," is an outstanding work in this field, and thoroughly reliable. It is a most worthy production of our own church people. Order from the Herald Publishing House, Independence, Missouri, price, \$1.25.

### LESSON FIVE

#### Education of the Preschool Child through Play

##### Part One

Many theories have been advanced as to the origin and nature of the play urge. Perhaps the idea most acceptable is that set forth by Miss Appleton (*A Comparative Study of the Play Activities of Adult Savages and Civilized Children*, pp. 78, 79), that when any physical function or structure requires much activity for normal growth and development, nature provides an inner incentive or *urge* to secure that activity.

It is probably true that this need is not confined to the physical alone, for mental and social growth normally develop side by side with the physical. Play is thus seen to have certain definite, physical, mental, and social values.

In short, "play is nature's way of growing a character." Unless this need for play is met in suitable and adequate ways, it never can be wholly compensated for in any later period of life.

Nature's wisdom is shown by the fact that play interests change as the growing organism changes, accounting for the play characteristics of different ages of childhood, youth, and adulthood. In other

words, the play of different ages seems to be just the type of activity most useful to the growing, developing powers of the individual.

It will be interesting to discuss the appended list in connection with the young child and decide how many of these values are discernible in his play. It will help if we are specific and set down opposite each listed "value" the "activity" in which it was observed.

You may be interested to know that this list was developed by a group of mothers and day nursery

workers in conference on the needs of the preschool child.

Unfortunately, our space is limited so we must forego further comment on the list at this time. However, we shall be glad to hear from you personally if further help is needed.

References: Text, page 34, "Abundant Exercise"; 37, "Fun and Happiness"; 38-42, 55, 56, 83-88, 93, 95, 96.

Any good text containing discussion of theory and value of play will be found useful.

*Education through Play*

Analysis of any worth-while and satisfying play activity reveals one or more of the following values to be derived therefrom: physical, mental, social. No hard and fast vertical lines can be drawn between these groups, since the values tend to overlap more and more with age and type of play. Neither is the list complete, for we *have not yet discovered all the values of play.*

*Physical*

1. Growth.
2. Motor control and coordination.
3. Muscular strength.
4. Endurance.
5. Health habits:
  - (1) Cleanliness.
  - (2) Posture.
  - (3) Increased vital capacity.
6. Safety: More than 100,000 children were hurt in 1929 playing in street; majority of them under five years of age. (Figures released at White House Conference in pamphlet, "Play Space for Toddlers.")

*Mental*

1. Speech.
2. Sensory development:
  - (1) Sound, tone, pitch.
  - (2) Color, form, line.
  - (3) Touch, cold, warmth, pain, texture.

- (4) Taste.
- (5) Odors.
- (6) Balance, rhythm.
- (7) Muscular discrimination.
3. Direction of native tendencies:
  - (1) Fighting.
  - (2) Rivalry.
  - (3) Collecting.
  - (4) Rhythm.
  - (5) Mothering behavior.
  - (6) Imagination.
  - (7) Sympathy.
  - (8) Originality. Constructiveness, Exploration. Curiosity.
  - (9) Hunting.
  - (10) Love of Nature.
4. Establishes habits of good mental hygiene:
  - (1) Obedience.
  - (2) Reality.
  - (3) The Infinite.
  - (4) Sex.
5. Develops emotional control.

*Social*

1. Subordinates individual interest to larger social interest.
2. Develops desirable attitudes:
  - (1) Good citizenship.
  - (2) Property rights.
  - (3) Cooperation.
  - (4) Courage.
  - (5) Loyalty.
  - (6) Courtesy.
  - (7) Self-control.
  - (8) Helpfulness.
  - (9) Friendliness.
  - (10) Cheerfulness.
  - (11) Fair play.
  - (12) Self-reliance.
3. Helps the individual to get along with others.
4. Gives a basis for judging good and bad conduct.
5. Skills and appreciations for worth-while use of leisure time.

**The Importance of Belief**

May I say at the outset that it requires only a little discernment to see that the greater concerns of life move along on a basis of belief. We do not know much in the sense of scientifically demonstrable knowledge. The strictest knowledge rests down at last upon something, or some things, we take for granted. . . . Since all thinking moves on assumption, and since the only question about assumptions is as to the number and kind we are making, the fruitful procedure in questions that have to

do with human living is not one of doubting everything and of accepting only what can be strictly proved. If we began by doubting everything, we would never get started; at least at not more than a snail's pace. Three-score years and ten would not be enough to land us at any goal worth reaching. The more excellent way manifestly is to assume that things around us are telling the truth till reasons for doubt appear in our dealings with particular things. If all things alike lied to us, all questions would alike become futile.—*Francis J. McConnell.*

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Boston, Massachusetts

Boston's long silence must not be considered as a barometer reading of her activity. The branch is busy and with "eyes front" is moving onward.

The church school plan of organization is in effect, under the supervision of Sanford L. Fisher and a quorum of well-selected officers.

Palm Sunday was commemorated with a sermon by the pastor on the theme, "*The Triumphant One*," in which the power of the triumphant Christ was held out to us. In the evening the cantata, "*The Last Seven Words of Christ*," was given by the combined choirs of Attleboro and Boston, under the direction of Helen Coombs, assisted by soloists: Lewis Phillips, tenor; Preston Hendricks, baritone; pianist, Winnifred Elefson. Sister Coombs sang the soprano part. The entire cantata was well rendered, bringing vividly to our minds the scenes surrounding the death of the Christ, convincing us more fully of our indebtedness to his love.

"Easter" was the theme for the worship period of the church school April 5, Sister Elva Sturges's class in charge. At the close of the study period Nanette Lee Kelly, daughter of Brother and Sister Charles Kelly, was led into the waters of baptism, Brother W. A. Sinclair officiating. She was confirmed by Brothers E. H. Fisher and A. H. Nichols.

At 11.15 a. m. the Saints met at the Lord's table to renew covenants made at the water's edge, to love and serve him as long as life lasts. A peaceful spirit prevailed, bringing encouragement to the one hundred and twenty-three souls in attendance.

The evening service was a fitting conclusion to the Easter worship. "*Eternal Hope*" was the theme.

Apostle R. S. Budd was here April 8 and encouraged the branch with a sermon in which he admonished us to forget the past and move forward. His discourse replaced the regular prayer meeting. Later in the evening a large number of friends gathered in the basement of the church to honor Brother and Sister Stockbridge, of Everett, who had that week reached their seventy-sixth birthdays. Brother Dowker presented our veteran brother and sister a gold piece as a token of esteem from their many friends. Seated side by side they received the well wishes for many happy years to come, not only as individuals but as companions. They have traveled the road of life together fifty-seven years.

## Alexander, Kansas

Spring with all its beauty of grasses, fruit, blossoms, and wild daisies, is here, and causes us to think that we, too, must put on our beautiful robes of righteousness and make the church shine more brightly before men during the remaining months of 1931.

Elder and Sister O. L. D'Arcy have been here conducting a series. Brother D'Arcy preached more than a dozen sermons, and the meetings were good. Not many nonmembers attended, but the members had their minds stirred up to a remembrance of the things of God. Our brother and sister left to hold meetings at Selden, Kansas.

At present the pastor of this group is giving sermons on prophecies fulfilled and unfulfilled. As a result we are strengthened and encouraged in our work.

About a week ago little nine-year-old Maxine Stephens was badly burned on the limb by boiling water. The burn measured about twelve by five inches. The doctor administered first aid. Brother Teeters was called and administered to her in the afternoon of the same day. Her peo-

ple testify that that night much of the burn had gone, and now it is entirely healed. New skin covers the place. This confirms our belief that God remembers his children in latter days, and we strive to live more worthy of his blessings.

Sick members are much better and able to attend church. Grandma Robbins, eighty-one years old, who fell last fall and for a time was so low, is sitting in her wheel chair and rejoicing in God's goodness. Brother Ebert, eighty-two years old, and his wife, are in poor health.

Now that spring is come, it is hoped that all members will find it possible to attend services and work together. We are scattered over considerable territory. Everyone is especially urged to attend the prayer meetings held in the homes of those who request them.

A Mother's Day program will be presented May 10.

In this community the wheat looks good. Let us hope that Kansas Saints will remember their debt to God, one tenth. Payment of this will help the church forward.

## Bradford, Manchester Branch, England

The following clipping of news from the Gospel Hall group of Saints, James Street, Bradford, comes from the *Ashton Reporter*:

"The members of the Reorganized Church of Jesus Christ of Latter Day Saints, Gospel Hall, James Street, Bradford, held a communion service on Good Friday morning. Pastor G. W. Leggott conducted the service. In the afternoon, although the weather was inclement, two fully loaded motor coaches journeyed to Rudyard Lake, and the incessant rain and cold failed to dampen the ardor of those who ventured. Much merriment was created by individual members of the party, which helped to make the picnic a success. All were delighted on arriving home that a pleasant and enjoyable time had been spent."

## Columbus, Ohio

*Second Branch, Rinehard and Twenty-second Streets*

The Sunday school gave an Easter program the first Sunday in April before a setting of flowers and palms. The company and performances of the little folks were enjoyed. Each child was given an Easter basket.

Preceding the sacrament Sister Hazel Gribben sang "*He Is Risen*," and Sister Vera Hunter played on the organ an Easter prelude. A beautiful spirit was present as the Saints entered this meeting, and a message of encouragement made them grateful. All felt that God was near.

"*Eternal Life*," a cantata by Fred T. Holten, was sung by the junior choir that evening.

Four days later the Women's Department met to listen to a sketch of the life of Henry Wadsworth Longfellow by Sister Wemlinger, and the reading of several of his poems. This department has gained a new member. "*What Is a Home?*" was a theme which evoked good discussion. The conclusion was that a home is a place to live where strife is shut out and love shut in. It is a father's kingdom and a mother's paradise, a place where we grumble the most but are treated the best.

Sermons this month have carried us to a higher spiritual plane of life and a closer observance of the law of God. J. E. Matthews, H. E. French, W. B. Reeves, A. E. Ander-

ton, Edgar R. Kimball, and John R. Grice have been speakers.

The Temple Builders, Orioles, and Blue Birds are meeting regularly. They have good times as well as doing those things which will make of them useful young citizens.

## Dallas, Texas

The Easter program was given the morning and evening of Easter Sunday. In the morning the children presented the numbers, in the evening the young people. All were pleasantly surprised to hear the lovely songs by the Triangle Society.

At present the children's department meets every Saturday to practice parts of its Children's Day play.

Nearly every week has brought some social activity—doughnut baking, tacky parties, pound showers.

The Triangles are planning the Mother's Day program, also a church school picnic, to which everyone is looking forward.

Apostle J. A. Gillen strengthens the faith of the Saints by his splendid discourses. We wish he could have remained longer with us.

On a recent Sunday the speaker was Brother Hancock, from Alabama.

The church school is growing, and is much too large for our small building. Attendance is regular, and it is seldom that an officer or teacher is absent. About one third of the church school children are nonmembers, and we feel that we could interest many more if only we had the room. The Saints are planning for and working towards a new building.

Pastor W. R. Standifer is encouraged at the attempts of the members to come up to a higher plane of living. Always he is to be heard admonishing us to demonstrate our love for the church and one another; he would have every member zealous with the old-time missionary spirit which causes us to be constant in teaching and warning our neighbors.

## Conference in British Isles

"The annual conference of the Northern District of the British Isles Mission was held on Saturday and Sunday at the Reorganized Church of Jesus Christ of Latter Day Saints, Gospel Hall, Bradford." This is the introductory paragraph to a lengthy account of the conference by the *Ashton Reporter*, sent to the *Herald* by Brother Harold Barrington:

"The business session of the conference," the paper continues, "was held on Saturday evening under the chairmanship of Mr. W. H. Chandler, district president, assisted by J. W. Green, Blackpool, and G. W. Leggott, Clayton, associated with the presidency, Mr. A. T. Trapp, Gloucester, bishop of the British Isles Mission.

"Representatives and delegates from Wigan, Farnworth, and Bradford (Yorkshire), Stockport, Warrington, and other branches of the district were in attendance. District President W. H. Chandler gave a ministerial report of activities during the past year and of the outlook for the coming year. Reports were read of the conditions prevailing at branches from Leeds, Sheffield, Stockport, Bradford (Yorkshire), Wigan, Farnworth, Warrington, Beresford Road, North Manchester, Northeast Manchester, and James Street, Bradford. Also of the work of the director of religious education, Mr. Nephi Dewsnup, throughout the various branches. The district financial report of Mr. Harold Dewsnup was approved as satisfactory. It was proposed to change the reunion of the British Isles Mission, which is usually held in August, to Whitsuntide, at the Cooperative Hall, Beswick, with the procession around the immediate neighborhood.

"The election of officers for the year was as follows: Mr.

W. H. Chandler, district president; Mr. G. W. Leggott, counselor; Mr. J. W. Green, counselor; district secretary, Mr. Harold Barrington; assistant secretary, Mr. James Barrington (junior); financial secretary, Mr. Harold Dewsnup; auditors, Mr. James Schofield and Mr. Fred Tapping; musical director, Mr. James Schofield."

Sunday's services were planned and executed to make for the English Saints a fine Easter-day commencement in the service of the Lord. In the morning Bishop A. T. Trapp delivered a fine sermon dealing with the theme of using and developing our talents and opportunities to the service of others and establishing righteousness on earth. In the afternoon a fellowship meeting gave all who desired opportunity to express their aspirations in the service of God and the church.

The evening's feature was an Easter pageant, presented by members of Wigan Branch, directed by the pastor, Arthur Smith. "*Easter Dawn*" was the drama selected by the branch, and soloists and the cast did excellently. Of their work the *Reporter* says: "All who took part in the different characters represented, and the solo singing, gave a stimulus and inspiration long to be remembered, and reflected great credit for the time and perseverance required to get the pageant to such perfection."

## New Westminster, British Columbia

*Tenth and London Streets*

Elder and Sister Richard Baldwin arrived here March 20 on their first visit to British Columbia since coming to this district. The Saints rejoice to have such consecrated workers come among us and hope to catch their spirit of the work. Sister Baldwin spoke each evening on the plan of the church school, and as a result the branch adopted the plan. Brother Pope is pastor and Sister Gerow director. Brother Coburn is leader of the adult division, Brother C. Wood, leader of the young people, and Sister Myrtle Green, supervisor of the children's division.

The new year found this branch looking eagerly forward to the initial visit of the district president and missionary, Elder H. I. Velt, and his helpmate. A vigorous campaign three weeks in length was held. The origin of the *Book of Mormon* was clearly depicted by lectures and lantern slides. Much interest was aroused, and we believe good seed was sown in the Master's vineyard. The campaign closed with a social evening in which Vancouver Saints joined.

Services on Easter Sunday were most impressive. Following the sacrament service, four sisters received administration, at the close of which we were given comfort and hope through the gift of prophecy. This message was directed to the branch, to the young people, and to Brother and Sister Pope.

Sister Pope is again able to meet with the Saints and is a living testimony of the loving-kindness of our heavenly Father to the faithful. Her daughter, Sister Lillian Cross, has returned to her home in Independence, while her daughter, Sister Irene Rannie, of Chicago, is still here. Brother Pope celebrated his sixty-ninth birthday recently and carries with him the best wishes of the membership. We hope that he will be able to spend many more years in the active service of the Lord.

The young people arranged a surprise social evening for Sisters Pope and Coburn, the occasion being their birthdays. The sisters were presented gifts of similar pins. On this evening Brother and Sister Baldwin arrived after the meeting conducted in Vancouver. Brother Baldwin presented the gifts.

The church was filled the evening of Good Friday when Brother Baldwin baptized the Turner family, father, mother,



two daughters, and two sons. The ceremony was witnessed by many nonmembers.

Surely we in this part of God's vineyard have been richly blessed. We are happy to be engaged in his service, and we pray that we, with all the church, may be faithful to our stewardship.

## Brentwood (Missouri) Branch

*Marshall and Berry Avenues*

May 6.—Elder Virgil E. Sheppard opened an eleven-day series of meetings in our church March 15. Attendance gradually increased until the last night, when a reception was held in the lower auditorium. Two adults, Mr. and Mrs. Sharpe, and a boy were baptized.

The Spirit of the Lord attends us in our prayer and testimony meetings. Though attendance is small, those who come are benefited.

The cantata, "*The Gate Ajar*," was presented to a large audience Easter Sunday evening.

The evening of April 30 a chicken supper was given. Proceeds of more than fifty dollars were paid to the basement fund. When a movement of this kind is committed to the hands of Sisters Florence Nelson and Belle Peat, success is assured. Plans are to hold a chicken supper, bazaar, and picnic in the near future on a large estate near the church. The big dining hall, cooking utensils, and other equipment will be loaned to us for the occasion.

Because of the pastor's absence, no Sunday evening services have been held of late. Brother Clarence, pastor, was away on business.

Sunday school has an average attendance of eighty-five.

## Duluth, Minnesota

May 5.—It has been some time since the *Herald* has heard from the Saints up here where "rail and water meet," but the hope of this people is onward. Though at times we seem to make small progress, Zion is ever in our vision as something to be realized.

Duluth Saints believe that the action of the Joint Council of the church in initiating a retrenchment program will work for good in time, as frugality is something each one must put into practice more and more if we hope to build a material Zion. We regret to see able representatives of the church out of the field for a time, and pray that soon they will be again able to help us.

"I for one," writes Brother W. C. Stauty, "want to put forth a greater effort to pay tithing that this work may be accomplished."

Elder C. J. Smith, missionary to North Dakota and Minnesota, was here and spoke at both services April 12 and 19. He also spoke on Tuesday, Wednesday, and Friday evenings. Thursday evening he talked to the Saints at Two Harbors. The Women's Department met that afternoon with Two Harbor Saints.

Elder George W. Day, pastor of Bemidji Branch, was a welcome speaker the morning of April 26, and Brother E. J. Walters was the speaker the morning of May 3, sacrament service having been postponed.

The women meet at the homes of the members every other Thursday to study "*Religion in the Home*," by Lydia Wight. Sister Eva Tourville, supervisor of the adult division, is the teacher.

A fine program was given by members of the church school the evening of Easter.

A bunco party was had at the home of Brother and Sister R. C. Tourville May 1.

The Saints were saddened by news of the death of the

three-year-old son of Doctor and Sister Nolan, of Minneapolis. Sympathy goes to the parents.

Sister C. A. Silverthorn, for months confined to her bed, is better.

Samuel Case and W. C. Stauty motored to Barnum, Minnesota, May 3, to visit Sister A. H. Dathe and Brother and Sister Joseph Johnson. Though living in isolation, they are happy in their faith.

The prayer of Duluth members is that we may move forward with greater strides than heretofore, looking to Jesus, the author of our faith, and trusting in the guidance of those called in the last days to lead God's people onward.

## Kirtland, Ohio

On Easter a good sacrament meeting was held at the Temple. Prayers were requested by Sister Daisy Lewis, Sister Buehler, and Sister Lemuel Curry. On May 3 prayers were asked for Sister Romig, of Barberton. It is hoped that these ill ones are convalescing and have experienced the healing blessing of the Master.

Brother Lemuel Curry, jr., of Pittsburgh, Pennsylvania, was the speaker in this pulpit April 26. He and his wife were visiting his parents, Brother and Sister Lemuel Curry, sr.

Patriarch G. T. Griffiths and wife were in Kirtland a few days lately. Since they moved to Lima, Ohio, about a year ago, Kirtland people do not see them frequently. His sermons in the Temple are missed.

Members were also pleased to have a visit from Brother and Sister Guy Hammond, of Akron. We appreciate Brother Hammond's helpful sermons.

Elder E. A. Webbe was the morning speaker April 12. He and his family have moved back to Kirtland from their home in Cleveland Heights.

The following Sunday Elder J. B. Biggs preached a good sermon in the morning, and Sister Lucretia Schneithorst sang "*Remember Now Thy Creator*," by Adams.

The Boy Scouts have been active under their leaders, Arthur Sheppard and Paul Booher.

The Kirtland Dramatic Club is contributing to the church and the community. Two short plays will be presented May 14.

Sunday afternoon finds the roll of visitors at the Temple growing.

## Society Islands Mission Conference

Papeete, Tahiti.—The mission conference of 1931 convened April 6 and adjourned April 12. It was splendidly attended, delegates being present from seventeen out of the nineteen branches in the mission, and that in spite of the hard times in this part of the world due to the fall in prices of copra, vanilla, pearl shell, and pearls.

Three boatloads of Saints, over fifty people, came from Tikehau, and three boatloads, over seventy, from Kaukura, with lesser representations from other branches and districts.

The evening sessions were largely attended by the people of Papeete and Tahiti generally, averaging three to four thousand, with 4,662 as the record count for one evening. The people who failed to secure seats stood around for three hours at a time, enjoying the very entertaining and instructive programs rendered by the Saints from the various branches, and especially the music from the orchestras of Kaukura and Tikehau Branches.

The conference programs in the large open pavilion at Taronia, church headquarters, at each April conference have become quite an attraction for the people of this city, and they look forward to it now as they look forward to the July 14 national celebration. The mission conference will be held again at Taronia in April, 1932.

## Independence

### Stone Church

Apostle F. Henry Edwards spoke to the adult congregation at the eleven o'clock hour, on the Mother's Day theme. We may best honor our mothers by reducing the costs of motherhood, he said; for suffering and sacrifice are heroic only when necessary. More mothers should have prenatal and postnatal care. Better care should be given to the education and health conservation of the children in our communities. The fight against war and sin, both of which cause mothers more suffering and sorrow than anyone else, should be continually carried forward.

The Stone Church Choir, directed by Evan A. Fry, sang two anthems: "The Heavens Are Telling," from Haydn's "The Creation," with the trio taken by Mrs. Nina Smith, soprano, J. Glenn Fairbanks, tenor, and Paul N. Craig, bass; and "But the Lord Is Mindful of His Own," from Mendelssohn's "Saint Paul." Mrs. Nina Smith sang the solo, "Mother, O My Mother"; and a male quartet consisting of Duane Swalley, Paul Carpender, Robert Crawford, and Edward Cronenbold, sang "That Wonderful Mother of Mine." Robert Miller, organist, and George Miller, pianist, played an offertory duet, "Pastorale."

Elder J. Stanley Kelley was in charge and was assisted by Patriarch Frederick A. Smith.

About one hundred mothers were guests of the junior young people's department at a special Mother's Day hour conducted in the lower auditorium of the church at 10.45.

President F. M. McDowell, the speaker, told the story of the mother dying of the White Plague who relieved her little son of his vigil at her bedside with these words: "Let me hold the cup." He showed how in the life of every one of us a mother has sometime uttered that brave plea. In tribute to his own and to mothers everywhere, Brother McDowell pinned a white carnation on his mother, Sister W. A. McDowell.

Music for the morning followed the theme of the day. The girls' chorus of the department sang "Faith of Our Mothers," and "Softly Now the Light of Day." Mrs. H. C. Burgess and Mrs. S. A. Burgess sang two lovely duet numbers, "Mother Machree" and "That Wonderful Mother of Mine." "Somebody's Mother" was read by Miss Ina McCord. Lora Strachan was the pianist.

The scripture story told by the pastor, was based on one of Jesus' last acts, the committal of his mother to the care of his beloved disciple with these words: "Behold, thy mother!"

Assisting Brother McDowell in the service were the junior young people's pastor, W. Earl Page, and the assistant pastor, Howard Cook. Also seated on the platform were mothers of the men in charge: Mrs. W. A. McDowell, Mrs. W. A. Page, Mrs. G. D. Cook; the superintendent of the department, Leta B. Moriarty, and her mother, Mrs. Pearl W. Moriarty.

The junior department at the Campus is happy to report its superintendent, Mrs. A. R. Moler, who has been in the Sanitarium for some days, as convalescing. She expects soon to be back with her helpers.

Most of the boys and girls enjoyed framing a copy of the painting, "The Madonna of the Street," as a present for their mothers. The Mother's Day program was beautifully rendered by the junior choir of girls under the direction of Mrs. J. R. Lentell, assisted by Ross Moore, pianist.

A final tribute to mother was rendered in the evening Stone Church service when Pastor John F. Sheehy talked concerning some stereopticon pictures on "Mothers of the World." A one-act play, "When Mothers Meet," was given by Mrs. F. M. McDowell and Mrs. Lyda Robertson. Congregational singing was led by Elder G. G. Lewis, who was in charge of the service, assisted by Elder O. A. McDowell. A flower in tribute to all mothers was pinned on Mrs. W. A.

McDowell. Mrs. Pearl Crick, soprano, sang a solo, accompanied by Miss Kathryn Haberlein.

The A Cappella Chorus of Graceland College concluded another tour of programs with a visit to Independence and Kansas City. On last Wednesday evening at the Stone Church it sang its way to increased popularity in a two-part program. From the processional hymn, "O Worship the King," at the beginning of the sacred music, to the college song, "Graceland Forever," at the close of the popular numbers, the chorus, under the direction of Miss Mabel Carlile, showed its mastery of its selections and its perfect ease under the strain of public performance. The chorus was assisted by the following artists: Lina Timmerman Hunt, soprano; Colin Ferrett, basso; Rae Lysinger, pianist; and Dorothy Elliott, reader.

While on this tour the A Cappella Chorus sang before the Rotary clubs in Saint Joseph and in Kansas City and also over K M B C.

### The Campus

May is the month when the Campus opens its summer season of activities. All winter the grounds have been at the disposal of William Chrisman and Junior High Schools for track and ball practice, and for a period of some weeks such practice has been intensive. Tennis courts were available to students entering the school tennis tournament until April 29, when they were closed to all save members of this year's tennis club.

The Independence Institute of Arts and Sciences is drawing its term to a close. The baccalaureate sermon for the graduating high school class will be preached at the Stone Church next Sunday morning and will also be the baccalaureate sermon for the Independence Sanitarium class of graduates. School closes at the campus the evening of May 21.

A free baseball game Saturday afternoon opened the season's schedule, for which the Campus Club is strongly organized as a member of one of the divisions of the Independent League for Greater Kansas City. The campus team is under the management of "Red" Smith. It is in the eight-club league known as the Saturday division of the association, a division which plays no Sunday baseball, but runs all its games off Saturday afternoon.

Campus movie fans will be glad to learn that the summer program includes two movies a week, one on Saturday evening; the other will probably follow a recreational program of twilight baseball and social games on Tuesday evening. The first show of the season will be held May 23. Early in the summer a benefit show will be given.

On Saturday and Sunday, May 30 and 31, the Campus will be turned over to the Boy Scouts of the Covered Wagon Area for a camporee. Plans for this week-end are many, and the enthusiasm of the boys knows no bounds. On Saturday they will pitch camp on the grounds and turn attention to sports and contests. Sunday will be filled with memorial and other ceremonies.

### Liberty Street

Liberty Street's new pastor, Elder J. R. Lentell, is very busy in the Master's service. Not only does he work, but his enthusiasm inspires others to exert themselves in the good cause: the response he calls from his congregation is wholehearted. All are happy to work with him.

With the rest of our Nation Saints of this district paid tribute to the work and memory of Mother in Sunday's services. Members of the First Girls Senior Class, taught by Miss Mable Tignor, presented the program of instrumental, vocal, and reading numbers at the church school hour. And at eleven o'clock a program was arranged and presented under the direction of mothers of the congregation: Hymn, "He Leadeth Me," by the women; talk, "Christian Motherhood," Mrs. East; vocal solo, Mrs. Robinson; talk, "Origin of Mother's Day," Mrs. Horn; reading, Mrs. Elliott; violin solo, "Mother Machree," Elouise Higgins; talk, "Way of Remem-

brance," Mrs. Beck; reading, "A Tribute to Mother," Mrs. Turner; song, "Mothers I Love," the ladies' quartet; reading, "Mother's Day," Mrs. Elbert Mock; song, "Consecration," the congregation.

In the afternoon two young matrons, Agnes Mock and Naomi White, were baptized by Elder Leonard White in the Stone Church basement font. This congregation rejoices in the opportunity to extend to them the hand of fellowship in the faith.

The Mother's Day theme was continued in the musical program presented at 7.45 in the evening by the Campus Junior Girls' Chorus, directed by Mrs. J. R. Lentell. A story told by Mrs. Lentell brought the day's theme to a happy close.

Various groups in this district are actively engaged in doing their part to make the work of the Master a vital factor in the lives of many. The women meet in their groups on Thursday afternoon, and in the evening the choir rehearses. The Pathfinder's Study class is conducted on Tuesday evening, and midweek prayer meetings encourage and strengthen the Saints.

#### Walnut Park

While Sunday, May 10, was a dismal day, the usual numbers gathered for the various services. Musical programs appropriate to the day were given as part of the Sunday school and eleven o'clock service, those participating being Myrtle Carr, Arlon Chapman, Forest Miles, Thelma Moorman, Alfred Waters, Milford and Delta Nace, Frances Bullard, Leon Snow. Orlando Nace directed the congregational singing, and Elder Leonard Lea preached the sermon. Besides these excellent tributes to our mothers, it was a pleasure to hear the elderly men and women in the morning prayer meeting respectfully recalling the sacrificing love of their respective mothers in the days when their little ones were a constant care through many consecutive years.

In the afternoon the pastor baptized William Henry Pixley, aged eight, in the church font.

Elder W. A. McDowell was the evening speaker, on "The Great Commission"; his text: "Go ye into all the world, and preach the gospel to every creature."

While instances of healing in times past are often related among us, one aged couple in our midst are rejoicing at present as they testify that God is the same today. Elder Lurett Whiting, who cares for the home largely, because of his wife's ill health, recently began suffering with an affliction of his eyes. They became bloodshot, and the pain was intense. The fear haunted him that he would soon lose his sight. At his age, eighty-two, it seemed useless to call a doctor, and prayer had as yet been unavailing. After several days of worry and pain, he lay awake one night in great distress of body and mind, when he resolved once more to plead with God to spare his vision because of the great need of himself and companion. Then as he did so, the answer came: "Be not worried. You will not lose your sight." And as he raised his eyes in gratitude, he realized the pain was gone. Rest and peace followed through the night, and the next day the appearance of his eyes improved rapidly and no pain has returned.

#### Enoch Hill

"One of the best programs ever given on the hill!" was the comment from many concerning the Sunday morning eleven o'clock Mother's Day feature, the cantata, "Mothers of Men," presented by the women's choir, directed by Mrs. Charles Warren, and assisted by a quartet of male voices. Pastor H. L. Barto spoke briefly on the theme of the day.

At the church school hour five intermediate girls, directed by Miss Nellie Kramer, gave a Mother's Day playlet which was happily received by the congregation.

And in the evening special musical numbers also commemorated mother love and sacrifice. The sermon by Pastor H. L. Barto was instructive and helpful.

The ice cream social sponsored by the Erodolphians on last Friday night, for the purpose of raising funds to re-wire the recreation grounds about the church, was made a damp and cool event by unfavorable weather. The crowd gathered in the church basement to partake of Arctic refreshments amid an Arctic atmosphere. Officers upon discovering food left, packed it away and called another social for last night. Persistence brings its own reward, and on the second night all food was sold and money raised to prepare the grounds for the summer's recreation program.

On Wednesday night the Erodolphian Society of Enoch Hill's young people held its regular monthly business and program tryst. Officers elected for the season were: President, E. H. McKean; secretary-treasurer, Miss Ruth Johnson; chairman of the social committee, Mrs. Verla Waters; chairman of the recreation committee, Lawrence Martin. Musical numbers were supplied by Louise McDonald, Gladys Cox, Mary Burrows, Ruby Johnson, and a quartet of intermediate girls; "Trees" was read by Max Constance, and the speaker of the evening was Miss Leta B. Moriarty, of the Stone Church, whose theme was "The Treasure of Friendship."

On the first Sunday of the month, the church school program had for a theme "The Love of Nature," and the concluding song by the girls' quartet was "The Old, Old Path."

Pastor H. L. Barto and the local ministry were in charge of the communion hour. In the evening the sermon was by Elder J. W. Davis.

#### Sugar Creek

For a number of weeks the mission in Sugar Creek, a few miles northwest of Independence, has been growing. The work of the Master is progressing there, and the Saints rejoice at recent additions to the church through baptism. Willingness to do their part to spread the angel's message is characteristic of the members of this group.

Last Sunday the church school opened at 9.45, M. J. Turner in charge. Attendance mounted to seventy-one. At eleven o'clock the young people presented a splendid Mother's Day program. Elder J. W. Davis delivered an impressive sermon on the theme of the love of parents for their children and the mutual responsibilities of parenthood and sonship.

The evening service was splendidly attended. At the close of the 6.30 class study, Brother Scott's class presented the program. Each class furnishes an evening's program, and this gives all opportunity for expression in qualifying for the Master's service.

Brother Francis Smith was the evening's speaker, his subject being "Faith in God." The Saints appreciate the opportunity which has been theirs in listening to the gospel sermons which he and others preach for their upbuilding.

## Buchanan, Michigan

May 8.—"I must tell *Herald* readers how happy we were to have our district president, Brother William Osler, with us for a week," writes Ida Burgoyne, publicity agent. "He preached some very spiritual sermons, which encouraged everyone to come up to a higher plane of living."

The small band of Saints in Buchanan Branch are striving against many difficulties to set up the latter-day work in that vicinity. They have no quorum of officers. Nevertheless they are gaining in number, and hope the time will soon come when they shall be blessed with more helpers.

Brother J. W. McKnight, branch president, lives at Galien and in recent weeks has had poor health. The members at Buchanan very much wish that he lived in their midst and could be with them at all times.

The young people's class, Brother Osler, and a few older members, spent the evening of May 2 at Clear Lake, where

a fine time was enjoyed playing volley ball and other games, besides roasting weiners.

It is the hope of the branch that Brother Osler will soon be here again, and the Saints invite other members of the ministry to visit them.

## Kansas City Stake

### Central Church

About one hundred and twenty-five members were present at the recent reception in honor of the presiding officers of Central Church: Pastor Cyril E. Wight, his associate, Elder George Mesley, and Bishop C. A. Skinner. President F. M. McDowell was the guest speaker of the evening, after which all enjoyed a general get-together and light refreshments. This reception feature is a yearly event to permit the officers to come into closer contact with the members of the congregation.

The sacrament service on the first of the month was very well attended, and a number of short, inspiring testimonies were given.

The evening service was occupied by the graduating class, assisted by the lower grades, of the Malvern Hill Day School in the rendition of a cantata under the direction of Mrs. Luella Wight. This was a lovely service, and at its conclusion diplomas were distributed by Florine Hands. Roses were given to each of the teachers present as a token of the high regard the church holds for them in the invaluable service they are rendering in this school.

Though the day was rainy and dreary, good attendance was recorded at Sunday's meetings. Tribute was paid to Mother, it being the day set apart throughout the entire United States when respect and adoration should be showered upon her. "Mother o' Mine," by Tours, was beautifully sung by Clayton Wolfe, tenor. At the eleven o'clock hour, "Glorious Forever," by Rachmaninoff, under the direction of George Anway, was fervently rendered by the choir. Mrs. Linna Hunt, vocal instructor of Graceland College, was the guest soloist.

At 7.45 a short song service preceded a musical program by the choir. "Holy Art Thou," by Handel, and "Like as a Father," by Hosmer, were the two anthems rendered, and Arthur Oakman, baritone, sang "The Lord Is My Shepherd."

This service marked the beginning of a series of sermons to last throughout the coming week by Apostle E. J. Gleazer. His opening theme was "Religion and the Present Crisis," and he delivered a discourse which pointed out that no government has solved the present conditions; that in order to meet them, the people of this church as well as others must know God better and learn to live up to the religion that we teach. He will continue these meetings until Friday night, when a part of the music contest will be held in the form of a group of choruses and vocal solos. On Sunday afternoon, May 17, the piano, violin, and quartet numbers will be heard. There are a number of interesting entries, and the program on both of these dates promises to be interesting.

Stake conference will convene on May 17 and 18. Conference dinner will be served by the ladies of the Central Women's Club at a cost of forty cents. Business session will follow on Monday evening.

### Argentine Church

Stake Missionary Arthur Oakman was the morning speaker Sunday, using for the basis of his sermon the scriptural declaration: "Ye are not your own, but are bought with a price." The size of the congregation was larger than usual.

In the evening Patriarch Ammon White discoursed on the "perilous times" described in 2 Timothy 3.

## MISCELLANEOUS

### Conference Notice

Spring River district conference will convene at Webb City, Missouri, May 22, and will continue over Sunday, May 24. There will be a program Friday evening, business meetings and institute work Saturday, priesthood meeting, and meeting for the women, and musical program, besides the preaching services on Sunday. Apostle J. F. Garver has promised to be with us.—*Frank McDonald, district president.*

### All-day Meeting

There will be an all-day meeting at Otter Lake Branch (Michigan) May 31. The meeting place is two miles east of Otter Lake, at Jones Corners. Basket lunch at noon. Meeting starts at 9 a. m. Good music and speakers are provided for the day.—*J. J. Rusnell, pastor, Route 2, Fostoria, Michigan.*

### Our Departed Ones

**PALMER.**—Hurbert Palmer was born July 26, 1861, at Weathersfield, Illinois, and died at his home in Kewanee, Illinois, April 30, 1931. October 1, 1884, he was united in marriage to Rachel Palmer. No children were born to this union, but Mr. and Mrs. Palmer were the foster parents of several children. Besides his wife, others who mourn are his foster children, two brothers, Jess. of Lincoln, Nebraska, and Elmer, of Miltonville, Kansas, other relatives and friends. He became a member of the church September 2, 1900, and remained faithful to the end. The funeral was held from the Saints' church at Kewanee, and interment was in Weathersfield Cemetery. Sermon by E. R. Davis, assisted by Edward Jones.

**BYRNE.**—Osro J. D. Byrne was born March 12, 1858, at Byrneville, Indiana, and lived there with the exception of a short time all his life. He died there April 18, 1931. He was married to Mary Ellen Mitchell, May 1, 1879, and to this union were born seven children, five sons and two daughters: one son and one daughter preceded him to the other side. He leaves to mourn, his wife, four sons, one daughter, twenty-two grandchildren, and five great-grandchildren, besides many other relatives and a host of friends, warm and true. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints October 28, 1894, and was a consistent faithful member. The funeral sermon was by Frederick A. Smith, assisted by the Reverend Horace Sonner, of Georgetown, Indiana. He was buried at Byrneville, Indiana. The service at the grave was conducted by the Order of Masons and the Independent Order of Red Men, of which orders he was a member.

**RIDGE.**—Charles B. Ridge was born at Evans Landing, Indiana, August 31, 1856. He married Josephine Brown July 27, 1879, and to them were born six children. Two daughters preceded him in death. He passed away Good Friday morning, April 3, 1931, having suffered a stroke of paralysis. Was buried Easter Sunday at Ridge Park Cemetery, Marshall, Missouri. Elder C. F. Scarsiiff, of Holden Stake, preached the funeral sermon. Left to mourn are his wife and four children: William Silas Ridge, Ralph M. Ridge, Mrs. Jessie Harlow, and Mrs. Helen Stark; eleven grandchildren; four great-grandchildren, and many friends. He was baptized into the church July 29, 1917. This Saint bore a strong testimony to the latter-day gospel, which was a comfort to him in his blindness.

**PETERS.**—Addie M. Peters was born April 13, 1899, at Kinney, Illinois. She became a member of the church November 3, 1926, being baptized at Decatur, Illinois, by Elder E. L. Ulrich. Passed away April 22, 1931, at her home in Decatur, after a long illness. Left to mourn are her husband, two children, Pauline and Lyle, besides other relatives and friends. Mrs. Peters was a staunch member of Decatur Branch and will be missed by the Saints.

**SNIVELY.**—Heber Chase Snively was born December 21, 1861, in Warrick County, Indiana, and passed away at his home in Nauvoo, Illinois, March 6, 1931, of chronic myocarditis, with hypostatic pneumonia. He married Mary Traxler October 16, 1886, at Lamoni, Iowa. Eleven children were born to them, all except one living: Donald R. Snively, Alvin M. Snively (deceased), Mrs. M. J. Cannon, Mrs. W. W. Damron, Frank Snively, David C. Snively, Mrs. S. H. Black, Gomer T. Snively, Walter L. Snively, Eleanor Henderson, and Esther Snively. All the children were at their father's bedside except two sons, Walter and David, who are in the navy. The mother of his children passed away September 9, 1914, and Mr. Snively married Miss Edna Walker, at Tulare, California, December 18, 1918. He united with the church about fifty years ago and was a faithful member and highly respected citizen. The funeral was held in the Saints' church at Nauvoo, Illinois, March 8, 1931. Donald R. Snively, eldest son, preached the funeral sermon. Because of snow blockade, interment was not made until Tuesday afternoon, March 10, 1931. The body was taken to Montrose, Iowa, for interment by the side of his mother and father according to his request.

## OF GENERAL INTEREST

### Successful Marriage

The mating or sex impulse is one of the most powerful and pervasive of the inborn impulses. It permeates life from its most crudely physical to its highest æsthetic and spiritual aspects. Like other impulses it is neither good nor bad in itself. It is but one of the normal endowments of life, for good or for ill, according to the cultivation and expression that is given it. On the one hand, the sex nature of man has inherent capacity for enlarging and enriching life beyond measure. On the other hand, it has power to disintegrate the personality and cause the utmost human misery. The outcome will depend mainly upon the way we give direction to these inner forces, how we utilize these raw materials of life, in the education and training of the young.

The individual has two fundamental adjustments to make with reference to the mating instinct. First, a personal adjustment within himself. He must harmonize the impulses and desires which are an expression of the mating instinct with the sum total of his impulses and desires, so as to achieve a soundly integrated personality, unhampered by adverse inner conflicts and inhibitions. . . .

The second fundamental adjustment of the mating instinct which the individual has to make is adjustment in the social group. The expression of the mating impulses must be brought into harmony with the welfare, if not with the demands, of society. . . .

Stated from the individual point of view, the essential aim of social hygiene is so to direct the sex nature of man that it may contribute most richly to his self-development and happiness. Stated from the social point of view, the primary aim of social hygiene is the preservation of the family and the enrichment and improvement of family life. Obviously the individual and social objectives are interrelated and complementary.

Marriage and the family rest fundamentally upon the mating instinct, hence the sound adjustment of the sex factor is of primary importance for successful and happy marriage and family life. Successful marriage is a difficult achievement; perhaps the most difficult human achievement. It requires nothing less than the harmonious adjustment of all the elements of two different personalities—the most complex creations in the universe—an adjustment that makes possible a growing companionship in which each may find life's highest fulfillment. Successful marriage involves adjustments of tempera-

ments, tastes, interests, ideals, habits, and sex relations. These adjustments are fundamental, and each in itself formidable. Experience increasingly shows that, with a mutually satisfying sex relationship, there is good prospect of making the other adjustments successfully, and that without a satisfactory sex adjustment, there is little likelihood that the mates will succeed with the other adjustments. These facts emphasize the importance of education for marriage and parenthood. . . .

Successful, happy marriage can not be assured by information imparted at marriageable age. Success or failure is likely to be determined much more by the ideas, attitudes, ideals, and experiences acquired from childhood up. We are learning more and more how profoundly the child's education and experience in matters of sex influence for good or ill the outcome of marriage. Education for marriage, parenthood, and family life must begin in the very early years of childhood and continue to adult life, as must all education designed to further the development of personality, character, and sound adjustment in life.—*Max J. Exner, M. D., Federal Council Bulletin, March, 1931.*

### Famine Conditions in China

*The following, sent out by the Board of China Famine Relief U. S. A., will be of interest to all those who wish to promote the teaching of Christianity in foreign missions. If we think conditions are bad at home, what will we think of the conditions that exist in foreign lands? Christian teachings place upon the churches a responsibility for the lives as well as the souls of those we would save.*

Is the Christian minister warranted in submitting China's frightful plight to his congregation in the face of want and depression at home?

Reverend G. Findlay Andrew, classed by the North China Daily Press as the greatest living authority on the frontier of Tibet and the Province of Kansu, has just arrived in the United States. In 1930 he was director of Relief Operations in Kansu, the scene of much death from starvation.

Reporting to Doctor David A. Brown, chairman of the Board of China Famine Relief U. S. A., at 205 East Forty-second Street, New York City, he said, "I am surprised to find the belief common that overpopulation is the chief cause of famine in North China. In Shensi and Kansu, where the famine remains acute the population is not dense at all. Kansu has 47 people to the square mile, while Kiangsu, with 875 per square mile, is outside of the famine area.

"Another bit of misinformation which I encounter

is that the Chinese are indifferent to the suffering occasioned by famine. Leading militarists and business men are among the famine workers, and for every dollar sent in from foreign countries, the Chinese have contributed at least five dollars.

"Bandits are numerous in China, but they are mostly all men who have taken to the road to avoid death from starvation. I took \$500,000 Mex. into Kansu in 1930, never lost a cent, but on the other hand was enabled through premiums on exchange, to appreciate that sum by \$17,000. This more than paid all of the expense of administration. I transported actual silver money in several directions and sustained no loss whatever."

Doctor Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, makes this statement: "The need of further relief in China in meeting famine conditions or the conditions of want and destitution consequent upon famine is still real and urgent. Careful plans have been prepared for such further relief and employment of famine labor and the restoration of famine areas, and these plans have the approval of the Chinese Government, the responsible relief committees in China, and the missionaries on the field. There should be no hesitation to give from fear that gifts can not be directly applied and wisely administered. Neither should there be any hesitation because of the report that the Chinese themselves have not given. Those responsible for the work declare that funds given from America have been exceeded by the funds contributed in China. However great our need in America may be, we have enough and to spare for others, and we fail in our Christian duty if we do not do our utmost to meet human need and to allay human suffering."

Doctor Sidney L. Gulick, secretary of the Committee on International Justice and Goodwill, and Reverend Henry Smith Leiper, secretary of the American Section of the Universal Christian Council for Life and Work of the Federal Council of the Churches of Christ in America, answer the question with which this article opens, thus, "In the early days of the church, Saul and Barnabas, who had made fine progress in establishing a Christian following among the Gentiles at Antioch, who themselves were facing hard times, were nevertheless commissioned by their brethren to take famine relief to Jerusalem. A new vision and a new life attitude came to those Christian people.

"There has been no starvation in the United States. In China millions have died from a total lack of food. Over a score of mission workers died from typhus during the present famine in that country. The Christian forces of this country have not

failed their fellow human beings in China. And despite the recession of our flood-tide of prosperity, many churches, Sunday schools, and young people's groups are placing before their members China's plight. Numbers are responding."

## The Spirit of Progress

By J. E. Vanderwood

So long as the mind is open and receptive, that long there is a chance for man to make progress; but once the mind is closed to the reception of truth, the possibility of progress is ended. Here we are brought face to face with one of the greatest factors in the life and experience of mankind, and I am inclined to the belief that even the best of people have not considered the matter as carefully as they might have done. It is therefore fitting that we come to the place in our experiences where we are willing to give everything its proper place and learn to distinguish rightly between truth and error, between right and wrong. Therefore we wish to define briefly what we mean by the terms used in our statement. "Truth," we are told, "is knowledge of things as they are, as they were, and as they are to come." With this definition of truth we are simply saying that when the minds of men are open to the reception of knowledge of things as they are, as they were, and as they will be, they are bound to make strides in the unfolding of the principles of life; but if we are not willing to know this, there is little hope for us.

Perhaps the principal reason why we have not made a larger growth and attained to a higher standard of perfection is the fact that we have been unwilling to pay the price. It often requires years and a large expenditure of means to enable us to learn this one brief sentence, "You can't get something for nothing." It is, therefore, quite evident that he who would go forward must be willing to pay the price. There is much here to be considered, and there is much to reckon with as we undertake the problems of life that will lead us onward. Do we have the moral courage, the determination, the stick-to-it-iveness to insure progress? Somewhere I read a narrative of the work of Mr. Thomas A. Edison that ran something like this: A friend was in conversation with the great inventor, and Mr. Edison had told him of some of his experiments, and their failure one by one of reaching the ends he sought. As I remember it, he had made something like five hundred experiments in an endeavor to work out one invention, and they had all failed. The friend said to him, "I should think you would become discouraged by so many failures," but the untiring inventor replied, "No, I am very glad that



it is so, for I now know five hundred ways that won't work." Here we are able to see that the secret of the success of Mr. Edison is revealed in the fact that he was constantly converting his apparent failures into successes. The trial and failure had meant much for him, for he had learned a number of ways that would not produce the result he was so desirous of achieving, and so he went on untiringly pursuing his course with the firm conviction that there was a way of achieving his ends, and of discovering the way that would work. May we not learn from this a lesson that will be of untold value to us in our endeavor to work out the program that is committed to us in the gospel of Christ, and continue to profit by our failures and make them become assets to us in our forward march? The man of wisdom will not repeat his mistakes; that is, he will not make the same blunder twice. My good father used to tell me when I was a boy that even a mule would not kick against the same stone twice. May we not, therefore, take heart and press our way forward until we achieve the purposes for which we have been called into the gospel of divine peace?

The knowledge Mr. Edison gained with his multiplied experiments which proved to be inadequate for his purpose was fraught with much labor and research. A less stable man, I am inclined to believe, would have grown discouraged and said, "There is no use," but this great man said, "I will find a way or make one." Jesus could say to his undeveloped apostles, "The cup that my heavenly Father hath given unto me, shall I not drink it?" He was perfectly calm amid the fury of the mob, for he knew the truth, and he was quite conscious that both death and the grave were subject to him. He was not disturbed by the threat of Pilate, when he said: "Know ye not that I have power to release thee or to crucify thee?" The Master simply answered, "You would have no power unless it was given thee of God." The Master could not be disturbed by the threats of men, and so it is with every one who has come to know the truth. Joseph Smith could write these touching and eternal words before he was taken to the prison where he was required to give his life for the truth that he had received: "I am led as a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and all men. I shall die innocent, and it shall yet be said of me, 'He was murdered in cold blood.'" His soul was calm and self-possessed in spite of the furious mob that threatened. A few of these examples enable us to understand what we mean when we say that few are willing to pay the price of ultimate truth.

The measure of our progress, the rapidity of our

advancement, is to be determined by the willingness with which we pay the price for it. There are no bargain counters and no cut rate shops where truth is to be bartered, nor is success to be won, nor prosperity achieved, by the person or people who are unwilling to pay the price of the best. How soon Zion shall become a reality, and how soon we shall enjoy her beauty and blessings, must, and will, be determined by the willingness with which we meet the issue and the cheerfulness with which we pay the price. It is certain that if we are not willing to pay the price we can not win the prize. Had Thomas A. Edison refused to pay the price for his knowledge of truth, we would have been deprived of many of the modern conveniences and pleasures of everyday life. Let us, therefore, learn that every victory, every forward movement, every demonstration of progress must be fraught with the spirit of sacrifice and of determination. It is, therefore, an unmistakable evidence of progress on the part of any person or people when we see them willing and ready to sacrifice for the ushering in of truth. Can we in the face of all the opposition that may be brought to bear say with Christopher Columbus, "Sail on, sail on!" We have but one course, and that is forward.

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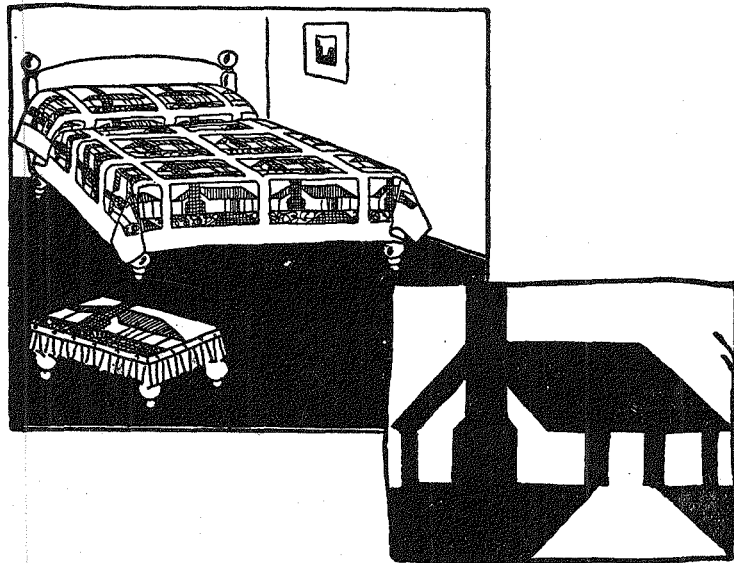
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## THE HONEYMOON COTTAGE

**P**ATCHWORK has nothing to do with cross-patches, but as Mrs. Wiggs used to say, it is "keepin' the peace and doin' away with scraps." You'll love to do something pieced for the treasure chest, maybe several quilts that will be cherished for a generation or maybe just a precious "patchedy" pillow to start with.

The Honeymoon Cottage has a quaint old-fashioned charm that will appeal to all lovers of a squat, broad-eaved, little home with wide, hospitable doorway and fireplace. It is delightfully made in two color combinations using a harmonizing print for the lawn. The materials used are white muslin, the colored materials are a fine grade of fade proof gingham. The print is of very good quality also. A block is simple to piece and when finished, measures about 12 by 15 inches. Twenty of the blocks set together with four-inch strips and six-inch border, make a quilt about 84 by 90 inches.

One block makes a clever pillow or stool top. A stool can be made at home by smoothly padding a board or shallow



box and using wooden door stops, brass hooks, or large knobs, for legs. The edge finish for such a stool is a headed ruffle of green or any other color used in the pieced top.

**232 Material for Quilt** .....\$2.95

**230 Cutting Pattern and instructions for Honeymoon Cottage, at** .....\$ .20

**231 Material for Pillow Top and Back** ..... .45

**233 Material for Stool Top, at** ..... .45

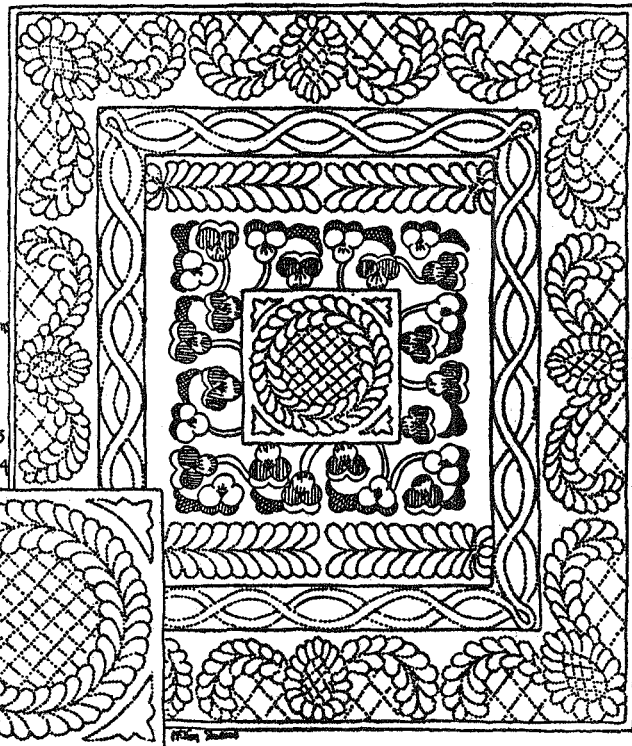
## BEAUTIFUL PANSY APPLIQUE AND QUILTED QUILT

**N**UMBER 660 is an applique pattern using that gentle flower favorite, the pansy, conventionalized somewhat to form a center border which is really just twelve blocks, each 12 inches square. This is surely reducing the number of blocks in a quilt to a minimum, yet their close position on the quilt gives the effect of generous, even prodigal profusion. A cutting pattern with instructions and dimensions may be ordered as number 660.

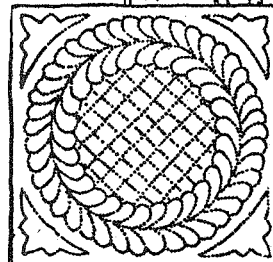
This quilt is developed in the triad scheme—two tones of orchid, two of orange, and a soft green which also makes the center square, an outer band and binding with the remainder of white. The size of the finished quilt is 72 by 84 inches. Material assortment used in the original was 4½ yards of white, 2½ yards of green, and 1-3 yard each of the four other colors. We can supply this as number 660A in a fine weave, fast-color percale, or the colors and white of the original in the softest of sheer satine as number 660B.

The quilting patterns used in making up this beautiful quilt come separately. The center feather circle is 18 inches across and is in wax transfer form. This is number 252. The other quilting patterns are all perforated on durable paper and may be used over and over again.

- 660 Cutting Pattern Pansy Quilt** .....\$ .25
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- 660B 8½ yards Fine Satine** .... 5.00
- 252 Wax Transfer Feather Circle** ..... .20
- 258 Cable, Perforated Pattern** ..... .25
- 255 Lace Vein Feather Pattern** ..... .25
- 254 Pineapple Perforated Pattern** ..... .25
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J. T. Curtis has a new tract just off the press. Scriptural proof of Book of Mormon, Joseph the Martyr, the late Joseph and F. M. Smith, and eleventh hour dispensation of time. Every objection answered. (For the priesthood.) By mail, 10 cents, two for 15 cents. 602 West South Avenue, Independence, Missouri.

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Volume 78

Independence, Missouri, May 20, 1931

Number 20

## LABOR TOGETHER

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.—*Doctrine and Covenants 119: 8.*

---

## THE PROPHECIES AND PROMISES OF GOD

*J. A. Koebler*

## THE SOUL INDESTRUCTIBLE

*Thomas Heywood*

## WORSHIP SUGGESTIONS FOR JUNE

## LETTERS TO THE EDITOR

**Remember Sacrifice Week – June 21-28**

## Independence Sets the Pace

If each reader of the *Herald* were asked, "What do you consider to be the outstanding need of the church today?" we feel certain that a majority would reply, "A spiritual revival."

If each were asked how this spiritual revival was to be accomplished, the answer would undoubtedly be, "Through the ministry of a divinely appointed priesthood in the homes of the Saints."

If each branch president were asked to name the one thing that he had definitely promised himself to do during this year, again the majority would reply, "Organize the local priesthood and send them out enthused and inspired to visit every family in the branch."

Elsewhere in this issue Elder John F. Sheehy, pastor in Zion, has outlined a plan of family visiting which is now in operation in Independence.

The slogan of this visiting campaign is "Every family visited before June 21." The purpose of this effort has been stated as follows:

1. Every home visited by the priesthood.
2. Every member informed regarding the program and needs of the church and urged to share in its work.
3. The spiritual and financial resources of the membership ascertained and reported.
4. All back tithes paid.
5. The church needs depicted clearly and frankly to all to encourage a free will offering on the part of each.
6. The wisdom and need of a special sacrifice period explained to all.

In order to make this program effectual, the general church authorities have cooperated in providing some carefully prepared material for the use of the priesthood in their visiting. This material includes a pamphlet outlining the purposes and methods of family visiting; another leaflet sets out in question and answer form the present financial situation of the church; and a third leaflet outlines some pointed suggestions as to the methods which have been found to be successful in visiting. In addition to these leaflets, a visiting card has been arranged which will make it possible for the visiting officer to record easily and accurately the results of his visit with each family.

Members of the Twelve, district and branch presidents, hearing of the work which has been outlined for Independence, have already written for a supply of these materials to be used in their respective territories. This means that this family visiting effort bids fair to become church wide. After all, why shouldn't it?

Arrangements have been made with the Herald Publishing House to hold the type on the material above referred to, and the Presidency's Office will be glad to furnish to any responsible officer of the church such as he shall need for the carrying on of this effort in his own field. Please specify the number of priesthood you expect to use in this effort and the number of families you expect to visit.

F. M. McD.

## Information Plus Responsibility

A very definite part of the financial policy adopted February 12 was the expressed intention on the part of the leading quorums of the church to keep the membership informed as to the actual financial situation.

In accordance with this policy, there is presented in this issue of the *Herald* under the title, "*Our Mutual Burdens*," an article prepared by Brother L. F. P. Curry, of the Presiding Bishopric. We commend this article to our readers. It deserves a most careful study. It is characterized by sincerity and frankness. It presents clearly the actual financial needs of the church for the next three months and states why the amount specified is required.

Sharing information involves the sharing of responsibility. One who knows the needs of the church must be expected to share in meeting those needs to the maximum of his ability and in harmony with God's law. Such a person can no longer hide behind the excuse, "I did not know."

There can be no doubt as to the intention of the Presiding Bishopric. They will see to it that the rest of us share with them both information and responsibility. After all, are we not "laborers together with God"? and as such shall we expect to share his blessings if we fail to share in his work?

God does not demand the impossible of anyone. He does ask us to comply with his law, which law is just and fair to all. Anything less than this is to evidence an insincerity in our professed claim to be a divinely appointed church. Can it be that this is indeed the sifting time?

F. M. McD.

## Children's Day, June 14

Attention was officially called in a recent issue of the *Herald* to the setting apart of Sunday, June 14, as Children's Day in all the congregations of the Saints. Pastors and leaders in the church school will welcome this opportunity to show our appreciation of the children and to arrange special service for the inspiration of childhood and youth.

Let the occasion be one in which the children participate joyously, in which the church and its

service takes on new meaning for them. Much more is desired than the old custom of "speaking pieces," where the children were drilled to show off. Rather, let it be a model children's service after the pattern provided in junior worship. The service may well occupy the main auditorium at the regular sermon hour, with special decorations, a meaningful worship program, and a special children's sermon. Adults will greatly enjoy and profit by the service.

Children's Day is also Decision Day, especially for the children. In many branches classes will be held for some weeks previously, preparing candidates for the responsibility of church membership. Baptismal services may be made very impressive and beautiful if care is taken in the planning.

C. B. W.

### For Those Who Sincerely Believe

From an official statement of the "belief and practice" of the church which has been widely circulated, I quote the following:

#### *We believe*

"That God is by nature our father and men are by nature brothers; that God exercises his fatherly disposition to teach his children the way of life.

"That the gift of God in and through his Son Jesus Christ was the supreme expression of the love of God for mankind; that under the regenerating influences of the gospel men are born again; that those who are born of God are disposed, as he is, to the service and uplift of their fellow men; and that it is the duty of man to learn to love God with all the power of his being, and his neighbor as himself.

"That the church of Jesus Christ with its laws and institutions which include its sacraments and ordinances is of divine appointment.

"That the church was restored in latter days through prophetic leadership; that the supreme task of the church is the evangelism of the world, and the subsequent and consequent embodiment of the ideals of the Christian religion in laws, institutions, and customs of its own building, which is Zion.

"That men are saved only by the voluntary regulating of the affairs of their lives and the grounding of their conduct in the principles of the gospel of Jesus Christ.

"That every man must account to God for the uses to which he puts his powers of body and mind and the opportunities that life affords; and that men should be made accountable to organized society for the uses and dispositions of properties that come into their possession and management.

"That today is the day of our opportunity—today is the day of our salvation; and that God requires us to labor with him while the day lasts."

#### *Do We Believe?*

Out of the travail of the present hour in both the church and the world there emerges one question of paramount importance, one question which every Saint must ask and answer for himself. This question is, "*Do I sincerely believe in the program of God and his church as expressed in the restoration movement?*"

Upon the basis of their answer to this question, all persons find themselves sooner or later classified

in one of two groups, namely: those who so believe, and those who do not believe. I say sooner or later, for the choice is one that can not be avoided. Here, as always, he who fails to choose has chosen.

This message is directed to "Those who sincerely believe." It is our thesis that these, having answered the above question in the affirmative, must find themselves immediately confronted with the implications of their choice in terms of the situation which confronts the church today. *For that man or woman who sincerely believes that this is the church of God, the present day is literally filled with challenges to that quality of individual conduct and social living consistent with that expressed belief.*

If one sincerely believes, for example, that he has in a measure at least been intrusted with God's plan for the elimination of the sufferings of mankind, then every instance of hunger, poverty, crime, and misery brings to him a personal challenge.

If he sincerely believes that his church is God's medium for bringing about the salvation of the world, then the present desperate need of that church demands that he spare no effort or sacrifice that it shall triumph.

If one sincerely believes that he is accountable to God for all that he has and is, then the rich heritage which he shares in common with all mankind, together with that which is peculiarly his own because of the restoration movement, asks of him an intelligent and courageous living to the end that that heritage may be enriched and shared with all humanity.

If he sincerely believes that in the gospel is found the way of life, then his search of that gospel will reveal the fact that it is replete with what have been called "divine imperatives," i. e., "Thou shalt love thy neighbor as thyself." These set the price of following the way.

If he sincerely believes these things, then he will find courage and strength in the assurance that the great promises of God shall be realized in him. What a challenge is found in the promise of God to Moses, "Certainly, I will be with thee."

Those who sincerely believe, find themselves face to face with both rewards and responsibilities. Because God is the kind of God he is, the one can not be had without the other. Of each we shall speak at greater length in coming issues of the *Herald*.

The present is a testing time for the church and each individual member. From the ordeal of this testing no one shall escape. As the process continues, there shall be revealed those who are actually converted to the gospel of Jesus Christ and all that it implies. How many of our 108,000 members will be found within the ranks?

F. M. McD.



# OFFICIAL

## Our Mutual Burdens

As the law places upon the Presiding Bishopric the burden of financial leadership, it also places upon the membership the burden of providing by designated means for the financial obligations of the church. A great deal has been spoken and written concerning our debts. We know that we have them and must pay them. To indulge in recrimination because of them is entirely useless. To proceed in harmony with the financial policy adopted February 12, is helpful. Since there are mutual burdens, we come to you with a statement of the present needs of the church and our suggestion as to meeting them. And since your love for the church and faith in her God-appointed destiny are doubtless as great as ours, we fully expect that you will do your part, as you expect us to do ours.

Our needs are given in the following tabulation, for the months of May, June, and July:

financial policy under which we are now operating, and which we have abundant reason to believe meets the unqualified approval of the church, will compel us to cut our budget further if we can not meet it. The response of the church must determine our action. And if in accordance with the policy referred to, activities are reduced materially below the present level, the responsibility rests upon the church, not us. We see no way to get out of debt other than to pay what we owe, and no way to avoid further debt than to live within our income. Is this sound, or not?

The most serious items in the above tabulation are the allowances, serious because of the deprivation and suffering their nonpayment causes. The presence of these in our liabilities prevents the adoption of a systematic plan of debt reduction, because appeals for payment are constant, some of them revealing pitiful situations, and cash balances are so depleted thereby that it is almost impossible to accumulate sums with which to meet items such as interest and non-deferable principal obligations. The payment of these allowances will produce a

<i>Items</i>	<i>May</i>	<i>June</i>	<i>July</i>	<i>Totals</i>
Principal	\$8,616.00	\$2,618.66	\$ 1,866.72	\$ 13,101.38
Interest	1,016.67	865.69	24,141.38	26,023.74
Budget items, miscellaneous charges	7,495.25	7,235.75	8,005.25	22,736.25
				61,861.37
Balance due released men, approximately				13,000.00
Balance 1930 allowances				15,000.00
Allowances, January-July				99, 959.72
Contingent reserve				10,178.91
<b>Total</b>				<b>\$200,000.00</b>

Principal covers debt maturities which may not be postponed. The bulk of interest falls due between July 1 and 15, and must be provided for during May and June. The budget items are in accordance with the appropriations of February. The balance due released men practically all covers allowances. The 1930 allowances unpaid compare with \$58,000 as of December 31, 1930. Practically nothing has been paid on 1931 allowances. The contingent reserve is simply to provide against unforeseen demands, or to provide a backlog, however small, against the needs of ensuing months. The income for the first quarter of 1931 was \$86,631.62; expenses for the same period, \$98,400, a shortage of \$11,800. The new budget provides for average monthly expenditures of \$32,800, and although it could not begin to be made effective before March, income would still have been insufficient. It will be realized that the

good effect which will be felt throughout the church. But do not forget that as we pledge ourselves to pay every dollar above the stipulated needs to the allowances, and to report to you what has been done, the church goes right on doing her work, month by month, and requires your continued support.

The total required is \$200,000. If these three months were to yield a minimum monthly income of \$25,000, or a total of \$75,000, we shall be asking for only \$125,000 additional for the period. Spiritual and financial officers will cooperate during the months of May, June, and July to bring to you this problem, and ask your help as they leave with you a message of hope and cheer. Please observe that this is not a "drive." Those who owe tithing are being asked to pay it in full as far as they are able, and if fully paid, to make such offering as their means permit. This procedure the Lord provides in

his law to us. For all, aside from the opportunity to share the burden by the methods indicated, the Sacrifice Week, June 21-28, affords a time to deny ourselves in some manner for the work's sake, that out of that self-denial there may come a gift to be laid upon the altar of God.

Many have asked how they might help. Others have made specific suggestions. This willingness is deeply appreciated and encouraging, and the above plan is put before you confidently as something in which we may all unite. The church is in your hands.

L. F. P. CURRY.

## The Priesthood of Independence in Action

*By John Sheehy*

A special call was issued for all members of the priesthood to be present at the regular meeting of the priesthood with the purpose of discussing the inauguration of an intensive visiting campaign. We were fortunate in having with us President McDowell, Bishop Carmichael, and Apostle F. Henry Edwards.

At this meeting the present financial situation of the church was discussed, together with the general depression which has now lasted so long that every phase of our economic life has suffered. The church naturally suffers its full share of difficulty, and it has been found necessary to undertake a program of retrenchment that will bring it safely through the period of financial stress.

Realizing that every member of the church must be called upon to render aid to the church at this time, the priesthood of Independence is now undertaking a house to house visit that we might ascertain the needs of every individual member of the church and, by learning their needs, make some effort to minister to them accordingly. A very fine feeling prevailed at this meeting of the priesthood, and a special priesthood meeting was called for Sunday afternoon on May 10. At this second meeting Bishop DeLapp was present. He very definitely suggested some methods to meet the present emergencies.

The city of Independence is organized into thirteen districts. Each district has a supervisor. The districts are divided into groups so that we have in the 13 districts 47 groups. There is also a mission that Independence looks after. Each group is organized like unto a branch—elders, priests, teachers, and deacons. For this special visiting campaign, the same organization is being used. The district supervisor is being held responsible for the

work done in the district; the group elders are being held responsible for the work done in their group.

The purpose of this effort is to have every home visited by the priesthood. Every member must be informed regarding the program and the needs of the church and urged to share in its work. The spiritual and financial resources of the membership are to be ascertained and reported. All back tithes should be paid. The church needs must be depicted clearly and frankly, and the wisdom and need of special sacrifice period explained to all. In order to accomplish this, the priesthood were carefully instructed as to the urgent needs of the church, which necessitated the need of this special ministry to every family in Independence.

This visit is not to be just a visit, with no object in view, but the purpose is to minister to the needs of the family, to have a heart to heart talk to ascertain the attitude of the people toward their church, to encourage them where encouragement is needed. Further, there is today a criticism that the church has been spending too much money. The priesthood were informed that the recent session of the Joint Council concluded to keep within the limits of the income; that is, not to spend more than their income. The visiting campaign includes within its purpose what the income of the church really is, or at least approximately its income. Each individual during this visiting campaign will be asked very definitely what his response to the financial needs of the church will be during the remainder of 1931. By this means we will be able to determine approximately the income of the church. No one will be asked to pledge any amount of money, or even promise to pay any definite amount, but each one will be asked how much might be expected from him from now until December, 1931. In Independence 13 district supervisors, 47 elders, and that many priests, teachers, and deacons, along with some others who have been called in to do some special work, are making a house to house visit of the entire membership of the city of Zion. These men are the standing ministry unto the church, and their calling is a call to be the family teacher of religion.

We are expecting a great deal of good as a result of this visiting campaign. We know that it will bring blessings to the church, to the family, and to every member of the priesthood as he visits. This visiting will probably cover a period of six weeks, and will be accomplished by men who are busy at their daily occupations, and yet they find time to labor according to the calling of God unto them. Knowing these men, I feel that Independence is truly blessed with a group of consecrated workers.

# The Prophecies and Promises of God

## Part One

By J. A. Koehler

### *Belief in Prophecy*

For a man to say that he believes the Christian *Bible*, and at the same time to say that he does not believe in prophecy, is to deny his own belief. How could a man be a believer in the Holy Scriptures and at the same time be an unbeliever in prophecy, when the divine calling of the Christian prophets is one of the most universally accepted doctrines of *Bible* peoples? Belief in prophecy is as old as the Christian religion. And hence the story of the *Bible* is, for the most part, a record of the prophecies and promises of God to his peoples. Every believer of the *Bible* must be a believer in prophecy.

### *Faith in the Prophecies*

The men of prophetic experience have been men of great faith in God. They banked on the promises of God. Neither fire nor famine, neither prison nor pain, neither stripes nor stocks, could shake their faith in the prophecies and promises of God.

A number of factors combine to deepen the foundations of faith in prophecy:

(1) **THE TIME ELEMENT.** If we must judge by our own parts and powers, we know that it is not in man to fix the time when definitely stated social events shall occur, four or five or six or ten generations in advance; and at the same time designate the principal actors in that distant drama, and describe the world conditions that will give the setting for that future event.

(2) **THE ELEMENT OF PROBABILITY—OR OF IMPROBABILITY;** depending upon the angle from which the matter is viewed. The most unbelievable things—unbelievable, of course, at the time the prophecy was given—which seemed contrary to the course of nature, have come to pass in fulfillment of prophecy.

(3) **THE LIMITATIONS OF HUMAN UNDERSTANDING.** What could Nahum, seven hundred years before Christ, have known about the advancements in the arts and sciences that have been made in the last two hundred years? And yet, though he gave other names to our modern inventions, he forecasted some of the greatest scientific discoveries of modern times. And he fixed the time when these discoveries should be made. We have here, to inspire faith in prophecy, not only the limitations of human understanding in the field of physical forces

and mechanical appliances, but also a time element amounting to more than two thousand years.

But the ability to forecast in the field of physical phenomenon is not so limited as the ability to foretell what human nature will do. We can not believe that the history of the race, in Daniel's time, could have enabled him to forecast, as he did, in detail, the world's great political changes reaching down almost to our own time.

(4) **THE UNIFORMITY OF PROPHETIC FULFILLMENT.** I speak now of predictions of the generally accepted prophets of the Christian movement. We marvel at the certain manner in which the prophecies of the Scriptures have been fulfilled. Nothing short of divine inspiration could account for the record of prophecy.

There still is another factor in faith in prophecy, and that is

(5) **"THE WITNESS OF THE SPIRIT,"** which bears chiefly upon prophecy yet to be fulfilled. You have heard members of the church say they knew this or that promise was true because they had received the witness of the Spirit.

There are several things to say about this factor. In the first place it is of uncertain value, sometimes, even to those who receive this witness. The emotional content of the soul is the hardest thing about ourselves to judge with certainty; and we have been forced to admit that very good men have been mistaken at times in their judgment of their own spiritual experiences.

If good men, and highly intellectual, misjudge some of their emotional experiences, what must we say of the person who does not know the difference, even, between patriotism and his anxiety for his own private welfare? I do not say that there are not times when men are made certain of certain things through the witness of the Spirit. I only say that on the whole these experiences are of uncertain value. Their value depends upon two things: (a) the manner in which that witness comes; and (b) the ability of the individual to interpret the meaning of his spiritual experiences.

(a) There are many spirits; and they need to be "tried." And we are not yet inclined to give much credence in important situations to the testimony of people to whom enthusiasm and ambition and all the rest is but a confused mass of conflicting emotions.

(b) "The witness of the spirit" is a purely personal possession. It is the exclusive property of the individual who receives it. It can not be transferred to others. And it can not be examined by others as can the Record of Prophecy. It can not be tested in the light of what has come to pass. And yet, the witness of the Spirit has strengthened the faith of many in prophecy.

#### *Our Interest in Prophecy*

Latter Day Saints have a special interest in prophecy for a number of special reasons:

(1) Latter Day Saints believe that the forthcoming of their church was foretold in the prophecies of the *Bible*.

(2) Latter Day Saints believe that the forthcoming of the *Book of Mormon*—which is a concurrent and collateral event, by which men are enabled to identify the Restored Church—was foretold in prophecy.

(3) Latter Day Saints believe that their church organization is the outcome of the call of God to prophets in the latter days.

(4) Latter Day Saints believe that their doctrines and practices are inspired through this prophetic leadership.

(5) Latter Day Saints believe that there is succession in the prophetic office of the church today which makes possible the guidance of its affairs and the development of its institutions in keeping with the designs of God.

(6) Latter Day Saints believe that members of the church, other than those who fill the prophetic office, are exercised by the gift of prophecy.

(7) Latter Day Saints believe that God has made certain important promises to their church and has forecasted its future through the prophets of the Restoration Movement.

#### *Purposes of Prophecy*

"The testimony of Jesus is the spirit of prophecy," says Saint John. And to this all the prophets agree. I believe that every true prophet of God can certify from first hand experience that God is. The character of the prophetic function is such that those who have been the instruments of its performance have a certain conviction that Jehovah is, and that he is God.

The certain and uniform manner in which prophecy is fulfilled teaches men to respect the word of God and to obey his commandments. Prophecy is a guide to the seeker after truth. We think that if the Jews had known the prophecies and promises of God to them, they would have known that Jesus was the Son of God. We think that men should be

able to identify the church of the living God today by the light of prophecy. And, in like manner, though the prophecies given for our special benefit do not seem to serve us much better than the prophecies given for the sake of the Jews served them, we believe that our prophecies tell us how to manage the affairs of the church in these latter days.

Prophecy affords a protection against ignorant and designing men. Who, that knows the prophecies and promises of God, could have been persuaded of his own belief to wrap the sheet off his own bed around his naked body, and wait on a hilltop in the State of Maine to meet Christ at his second coming at 10 a. m., Wednesday, March the first, in 1888?

Yes, what modern Nehemiah—what man who knows the prophecies and promises of God to this church—can be persuaded of his own belief to leave off building the walls of "Zion" because modern Sanballets send their prophets to warn them of the evils that will follow in the wake of such an adventure?

Prophecy inspires faith in a course of action the paths of which are so winding that we can not see beyond the next bend in the road. Prophecy is "a light that shineth in a dark place."

Prophecy is an anchor of hope in a time of storm. When the fog of confusion and failure and disappointment settles down upon the sea of our church life, because of our unbelief and infidelity; and when, because we have not been taught, nor had experience, nor known more perfectly concerning our duty, we find ourselves unable to hold our gospel boat to a steady course; each successive buoy that we make in keeping with the promises of God gives increased hope that in due time our gospel ship will yet enter the port of Zion, and we shall yet anchor safe in the harbor of God.

This last is not the least of the purposes which prophecy serves to the peoples of our church. Peter, James, and John were not the last apostles to face conditions that cause men of the Christian church to say, "I go fishing." Sometimes church circumstances have compelled men, against their wills, to "go fishing." And in such times prophecy inspires men to "rest in the Lord and wait patiently for him."

#### *The Nature of Prophecy*

I make no *ipse dixit* concerning prophecy in its philosophical aspects. I say what I think today. No man can say what he will believe tomorrow. Only on certain general principles can we know the certainty of our ground. And yet it is good to say what we think today, for that very act itself will help us

to think better tomorrow. "Thoughts untangle, passing over the lips."

I do not like to hear supercilious pedants who, while they say those who perform the prophetic function do not know the nature of that experience, nevertheless, boast about their own ability to judge a kind of experience which they say no man can have. It is good, sometimes, to neither believe nor disbelieve things that we do not understand. Certainly we should not fix the limits of other men's experiences at the boundaries of our own little worlds.

There is a great confusion of ideas about the nature of prophecy. To some it is nothing more than a guess about the future based upon the happenings of the present and the experiences of the past. It is like a weather forecast; taking into account the movements of air currents, atmospheric pressures, and what not, after which a prediction is made that tomorrow skies will be bright and temperatures high. A mere guess—I have heard even men of the church say—to give prestige to which, some presume to add a "Thus saith the Lord."

On the other hand it is the belief of some that the message of the prophet is an out and out, word for word, divinely controlled, infallible statement of positive fact or absolute truth in which the judgment of the individual can have no part whatever. It is a case of making a phonographic record and of using it to reproduce sound for others to hear. Between these two extremes there are all shades and grades of opinions.

Against the suppositions of those who do not know what they are talking about in this relation because (as they seem proud to say) they have had no prophetic experience, we place the testimony (as we find it in the history of prophecy) of such intellectual giants and spiritual stars as Daniel and Paul and Peter and Moses, which is after this sort:

"There is a God in heaven that revealeth secrets, and maketh known . . . what shall be in the latter days."

"Prophecy cometh not in old time by the will of men, but holy men of old spoke as they were moved upon by the Holy Ghost."

That the truths of the gospel are known "by the revelation of Jesus Christ." That God calls men up to "Mount Sinai" to receive instructions from his own lips for a law to the people. That "He through the Holy Ghost had given commandments to the apostles whom he had chosen." And so on. The prophets have given much testimony in relation to the nature of prophecy.

But a few isolated statements of this character do not give us an adequate understanding of the nature

of prophecy. We need to study the history of prophecy and to contemplate it in its entirety, attempting to make due allowance for historical inaccuracies, and ignoring every fact which has no essential relation to the question. And even then we may not find material enough to enable us to come to an understanding of the phenomenon. In fact, we ourselves may need to experience the prophetic function if we would be able to speak authoritatively on the question.

It is my opinion, too, that we err when we attach so much importance as some people do to the dots on the "i's" and the crosses on the "t's" in our attempts to evaluate prophecy. If when we read "the word of the Lord" or "the voice of the Spirit," we can think of nothing but explicit declamations and auditory sounds, we shall probably never come within miles of guessing the nature of prophecy.

Judging by my twenty-eight years of ministerial experience, I should say that the prophetic phenomenon is a conviction of fact or of truth under the influence of the Holy Ghost, or the Spirit of God, in which and by which the intellect is quickened and the understanding enlightened on questions to which it brings the attention.

It is difficult for many men to believe in the plenary inspiration of all the messages of the prophets. In fact, it seems evident that many of the things which God has revealed to the prophets have been discolored, and sometimes even distorted, by the interests, attachments, prejudices, apperceptions, aspirations, limitations, or what not, of the men through whom the prophecies were given. Now, this is important. For if there are times when the messages which God gives to men are discolored under such influences, then it is both proper and necessary to evaluate the messages of the prophets to judge, if possible, in what manner or to what extent the human element has become mixed with the divine.

But do not become disturbed if the study of the nature of prophecy is outside your line of thinking. Any of us can, and most of us do, eat fruit and know it nourishes our bodies without knowing the mysteries of its ripening or the development of its seed. We may not even know the art of preserving the fruit after it has ripened for us.

There is much about prophecy for us to learn. But if you know that you sit at a spiritual table from which you are taking spiritual food which nourishes your soul, you may not even care to concern yourself about the nature of prophecy. Then leave it to others, and wish them well.

There are men who are continually asking questions about the mysteries of godliness. But there

are others who do not enjoy a journey through the land of doubt. They feel unsafe when they attempt to discriminate between "Peter" saying: "Repent that your sins may be blotted out," and "Peter" saying: "I know him [Jesus] not." They prefer either that no thinking be done on the question, or if it is done, that it shall be done by others whose thoughts they take and use—sometimes with merciless bungling—as if they were products of their own brain.

### *Discrediting Prophecy*

Besides the prophetic office as an organ of government in the Christian church, Latter Day Saints believe also in a sort of diffused prophecy—a "gift of prophecy," that may be exercised or expressed through any member of the church. There are many references to this form of prophecy in the *Bible*. Philip, the evangelist, "had four daughters, virgins, which did prophesy." "And when Paul had laid his hands upon them, . . . they spoke with tongues, and prophesied," are instances of this prophetic gift.

Now any church that believes in prophecy after this manner, invites a world of grief from several classes of people of which I shall speak. In discussing this question publicly, I may tread on dangerous ground. It is difficult to discuss it without wounding feelings. But in an article like this, one must take some risks. And I think the risks are fully warranted by the harm these people do and the probability of correcting these conditions by discussing them openly and frankly.

First, there are the obsessed. Just as one person thinks he is Jesus Christ, another that he is The One Mighty and Strong, another that he is one of the Three Nephites, another that he is a sort of recording angel, or what not, so there are people who are morbidly dominated by the idea that it is their business to prophesy. It devolves upon them, so they think, to "give the mind of the Lord" from time to time, concerning the desires and difficulties of the members of the church.

Second, there are the emotionally unstable, those who lack emotional control, so that their behavior gets beyond the management of their intellect. In a social service of the church, or a prayer meeting, when a wave of sentiment sweeps over the congregation, or as an outgrowth of wishes or concern for others, these people are swept off their intellectual feet, and they are "moved" to speak in the "gift of prophecy."

Third, there are the ignorant, people who have no idea of their limitations, and a very exaggerated notion of their powers. "The fool rageth and is confident." Knowing off-hand the answer to most perplexing questions, they must give the answer, and

that in prophecy. These people, too, "feel constrained" to exercise the gift.

And fourth, there are the insincere, the aspiring, the evil designing. There are not many of these. It does not take many to do a world of harm.

Now, why do we speak of these? For this reason: When counterfeit coin is being circulated, genuine coin is regarded with suspicion. Not many people are able to discriminate the genuine from the counterfeit, and so, in such times, they become distrustful of all coin. False prophecy causes people to lose faith in true prophecy.

There has been a growing skepticism of late years in the prophetic function. And this skepticism has grown out of the causes I have named. Observing the behavior of the obsessed, the emotionally unstable, the ignorant, and the aspiring, and having had no prophetic experience of their own to which to anchor their belief, those who discern the false character of these manifestations come to doubt all phenomena which are said to be gifts of prophecy.

These effects become causes of secondary effects. Disbelief in prophecy tends to obstruct the function of the prophetic office in the church. Who wishes to be classed with the obsessed? and the emotionally unstable? the ignorant? and the aspiring? And besides, of what use is prophetic instruction to a people who have lost faith in prophecy?

And then, the very fact that one holds the prophetic office without performing needed prophetic functions—whether he be a recreant prophet or not—is taken, too, to mean that people are changing their beliefs about the prophetic office—"it isn't what people once believed it was." It is expected of an organ that it shall perform its functions. That is its purpose. And the failure to perform the function is taken as a sign that the organ does not possess such powers. And faith in prophecy is destroyed.

Now this has an important bearing upon church government. The theocratic element in church government tends to disappear, and the so-called "democratic" element to take its place. And the government of the church becomes perverted. Instead of "the body," of which Christ is the "head," it tends to become an ordinary association of men organized for religious purposes, attempting to find their way through the problems of church management.

If there were no other consideration than this, a critical study of the question of prophecy by the church would be highly profitable, if it is not altogether necessary.



## The Soul Indestructible

By Thomas Heywood

To be perfectly orthodox, I guess I should have a Biblical text whereon to base my opinions of this subject. I will refer you to Genesis, 1st chapter, verse 27: "God created man in his own image, in the image of God created he him, male and female created he them."

First of all, it would be advisable to discuss the question, "What is a soul?" There are, they say, no two persons exactly alike; they differ in some way, however small, from each other. That being so, when God created man in his own image, he must have created something like himself, which brings before us the question of "What is God like?" for answer I will revert again to the good old Book which says "God is a Spirit." The soul, therefore, is the man.

My next quotation will simplify considerably the facts I am endeavoring to establish, "For God breathed into man the breath of life, and man became a living soul" (Genesis 2: 7), which implies to me that man was *not* until he received breath and became a soul. We may destroy or kill the material frame, which is merely the earthly dwelling place for the real man, but we can not, and never will destroy the soul, for it must of necessity return to its creator, God.

I can not conceive of a merciful God creating a creature for a brief span of three score years and ten and then, if it survives that period, or perhaps a little longer, considering its existence finished, nevermore to be remembered. No; immediately the frame dies, the man merely changes his dwelling place, from material to return to its Creator, there to be judged according to the deeds done in the flesh, and afterwards to enter either into the joy of the Lord or to work out its own salvation with fear and trembling in the spiritual realms. I certainly do not believe that a merciful God puts any of his creatures to everlasting tortures.

I believe it is possible to converse with the dead or departed, through the medium of Spiritualism, wrought by concentration of mind and mental and physical exercises, though I am not prepared to state my opinions of whether it is right or wrong to do so, but it certainly proves the fact of the living dead, and settles the question, "Where are the dead?"

Let me emphasize this, for one brief moment, by reference to the world's greatest disaster of 1914 to 1919, and ask whether our boys, in all reverence to them, some of whom were blown to the four quarters of the globe, are dead, and do not know us, and

see us who are left on the earth plane. What a ghastly thought! No, I firmly believe that they live, and we ourselves shall again meet them to find them supremely happy.

The Master of men before his crucifixion said, "I shall rise again in three days," for he knew perfectly well that he was only about to change his abode. He knew also that whatever they did with his material body, they could not destroy his soul, and he had the power to return to his earthly tabernacle and so raise it from its useless state, an act which all souls could perform if God permitted them to return; but it is inevitable that they live, for remember that Christ said to his companions in death, "This day shalt thou be with me in paradise." Not in the same realm of glory, but in a lower sphere, working out, and developing their salvation and advancement to the higher realms of glory. I am here reminded of that beautiful hymn which suitably fits my thoughts:

"Eternal Light, Eternal Light  
How pure the soul must be  
When placed within thy searching sight  
It shrinks not, but with calm delight  
Can live, and look on thee.

"Oh, how can I whose native sphere  
Is dark, whose mind is dim  
Before the Ineffable appear  
And on my naked spirit bear  
The uncreated beam.

"There is a way for man to rise  
To that sublime abode,  
An offering and a sacrifice,  
A Holy Spirit's influence,  
An advocate with thee."

What will a man give in exchange for his soul? Man's free agency ceases as soon as he leaves this mundane plane, for without option he must return to God and undergo the judgment of the deeds done in the flesh. If he receives his reward in entering in, it is well, and if not he is of necessity forced to begin to work out his salvation in the great hereafter, which I venture to say is a great deal harder, but I absolutely do not uphold the idea of hell as generally taught. A place of everlasting tortures, with no recovery—one eternity of fire and brimstone—does it stand to reasonable, logical argument, that God who is love, could send one of his creatures bearing his own image to eternal punishment of that description? No.

"God who is just and kind  
Will those who err instruct,  
And in the paths of righteousness,  
Their wandering steps conduct."

Now what apparent difference is there between a corpse and a living human being? The body is in-

tact, and every organ in its proper place; the flesh still solid, the blood has not yet left the veins, and the warmth still lingers, yet the whole piece of most wonderful mechanism is stopped and rendered useless for the lack of something that we could not see when it left the body. The whole body refuses to move in spite of any human endeavor. The brain is quite intact, and yet it does not work, owing to the soul having fled. The soul, then, is the breath of life, or of God, and so a part of God; for when God created man he gave to him a thinking apparatus and said unto Adam, "Eat of every tree in the garden except one, the tree of good and evil, for in the day thou eatest thereof thou shalt surely die." Now I do not intend to blame poor Adam for all the sins of humanity; nevertheless, had he been obedient to the command of God, he would surely have lived on. Now look at the question of hell with this imagination in mind, and I think you will agree with me that no such place existed. On the other hand, had he not fallen, I venture to say we ourselves might not have been here; therefore, all humanity commits Adam's sin, while hell to Adam and his wife Eve was the realization of the fact they were cast from the presence of the Lord.

The material frame, then, is merely what you see, flesh, blood, bone, etc. When you see it, you do not see the man. You see only his earthly dwelling place. But the soul controls absolutely all the actions performed by the flesh, and therefore I wish to say further that the flesh is not accountable to God for anything, being discarded at the time called death and returning to the earth, to be no more; but not so the man. He arrives in the after life, and according to the deeds done while in the flesh, so he takes up his position in the heavenly realms.

To me, personally, there are no dead, but all live in Christ Jesus. Remember the words of the poet:

"And when on earth I breathe no more,  
I'll sing upon a happier shore,  
'Thy will be done. Thy will be done.'"

The conception of the destiny of the soul is portrayed by the Russian writer, Jean Guzik, when she wrote these few lines for Spiritualism, but which equally suit my purpose:

"How far are heaven and hell apart?  
No farther than from heart to heart;  
Some souls taste both ere death.

"How far is spirit life away?  
The thickness of a veil of clay;  
The journey of a breath."

## CHURCH WORK AND SERVICES

### The Call of the Disciples

By H. A. Koehler

*The following picture interpretation is planned to accompany the use of the beautiful colored print, "The Call of the Disciples," as a part of the church school worship program for June 7.*

Jesus entered upon his active ministry when he was about thirty years of age. The artist here pictures him a man of commanding presence. Recently he had come to John and had been baptized of him in Jordan, receiving special recognition from heaven as the Son of God. He then had departed into the wilderness where he was in fasting and prayer, the record tells us, for forty days, and made ready for his ministry.

Though he was the Messiah, he was tempted repeatedly by the temptations which come to men. Resolutely he resisted the evil, and angels came and strengthened him.

Early in the ministry of the Master he called his twelve disciples, that they might be associated with him and gain the training and experience necessary to carry on his work when he should depart.

In the picture we see him walking by the Sea of Galilee, evidently in the early hours of the morning. The sun is rising over the eastern hills, casting its golden rays in splendor over earth and sea, dispelling darkness and melting away the mists. The story of the picture is told in Matthew 4:18-22 and Mark 1:16-20: "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him."

As Jesus walked by the sea, he first called Peter, and Andrew, his brother, who were fishermen. Already Jesus had been preaching in the synagogue. Doubtless they had heard his wonderful message, and when he called them they left their nets and followed him. Here they stand behind Jesus, eagerly

listening to his words and learning more of the new way of life which Jesus came to demonstrate.

In the boat we see the youthful John, his older brother James, their father Zebedee, and the servants farther back in the boat. Note the calm poise, the confidence, the commanding gesture of the Master as he says, "Follow me, and I will make you fishers of men."

Eagerly John is ready to respond. Already he loves this quiet, dignified man whose message of love and good will to all mankind thrills his soul. Of course, he will go! James is more hesitant. He is probably counting the cost. In the attitude of the father, Zebedee, there is joyous response. Surely his boys can go. What more could a father wish than for his sons to join the cause of one so noble, yet so tender and so true!

The whole scene is typical of early morning on the sea of Galilee. Missionaries of today tell us the same purple haze hangs over the water as the fishermen, out at break of day, prepare their nets for the fishing grounds.

The trade of fishermen in the Holy Land is remunerative. Peter and Andrew and the sons of Zebedee are fairly well to do, middle-class men of their day. Their life had been lived apart from the populous centers of vice and crime. They loved the broad expanse of the sea and sky, the cliffs and hills that purple in the distance. With reverence they looked upon the majestic forces of nature as they trimmed their sails to drive their frail craft before the wind. Gladly they followed the Master of earth and sea and sky, as he called them to be fishers of men. It was to men such as these to whom Jesus committed the work of his ministry.

### Worship Suggestions for June

The following is offered as material from which church school worship programs may be builded. Select such parts as seem best to meet your needs, and be on the lookout for good material of your own. Let the service be brief, but carefully planned and carried out reverently and earnestly. Strive for general participation.

The picture, "*The Call of the Disciples*," should be mounted and kept on display for the month. Let its story be told as part of one of the programs. See appreciative interpretation in *Herald* columns. This picture is one of six beautifully colored prints, 20x30 inches, which may be obtained through the Herald Publishing House at 50 cents each; all six subjects for \$2.50.

Theme for June: "Come unto Me."

Picture for June: "*The Call of the Disciples*."

JUNE 7

Theme: "Responsive Hearts"

1. Prelude: "Come, Learn of the Meek and Lowly," Praises, 7; new *Saints' Hymnal*, 258.
2. Call to Worship: "Dear Father, give us the wisdom to be still, and know that thou art God. Thou didst speak to men of old in a still, small voice. Speak thou also unto us this day, and help us that we may respond."
3. Hymn: "Anywhere with Jesus," Praises, 19. "Gratefulness," new *Saints' Hymnal*, 45.
4. Prayer. For responsive hearts, that we may truly respond to every influence that teaches right living.
5. Scripture Reading: Psalm 63: 1-7.
6. Hymn: "Give Me Thy Heart," Praises, 29. "Hark! the Voice of Jesus Calling," new *Saints' Hymnal*, 344.
7. Theme Talk: The theme for the month is, "Come unto Me"; the theme for today is, "Responsive Hearts." We should aspire to atune our souls to respond to the finer things in life. To be sympathetic to the needs of others and eager to respond in ways of helpfulness.
8. Story: "The Boy Who Followed Jesus," *Knights of Service*, 38; or, picture story, "The Call of the Disciples."
9. Hymn: "Tenderly Lead Thou Me On," Praises, 5; new *Saints' Hymnal*, 267.
10. Sentence Prayer.
11. Offering. Quiet music.
12. Hymn: "Come Learn of the Meek and Lowly," Praises, 7; new *Saints' Hymnal*, 258.
13. Prayer.

JUNE 14

Theme: "The Call of Christ."

1. Prelude: "Jesus Is Calling," Praises, 111; new *Saints' Hymnal*, 332.
2. Call to Worship: "If any man will come after me, let him deny himself, take up his cross, and follow me."
3. Solo: "Guide Me to Thee," verses 1, 2, and 3, Praises, 215.
4. Prayer. For courage to answer "The Call," and follow after, willing to deny ourselves and take up our cross as we follow the Christ.
5. Scripture Reading: Matthew 4: 16-21.
6. Hymn: "The Savior at the Door," verses 1, 2, and 3, Praises, 152; new *Saints' Hymnal*, 328.
7. Theme Talk: The call of Christ is an invitation to "Come unto Me," or to "Follow Me." There is no higher call in the world today than the call of Christ. When we answer the call, we enter into a new life, the serving life. If we can really answer his call, nothing else matters.

"You who are young in the world today,  
Have you heard that ringing call?  
Are you ready to heed? Will you walk the way  
Of the Lord who needs us all?  
It is sounding down from the heights above;  
It is Christ's word, 'Follow Me,'  
Ah, straightway answer the mighty love,  
His servants and soldiers be."

8. Hymn: "Jesus Calls Us o'er the Tumult," new *Saints' Hymnal*, verse 1; or, "Give Me Thy Heart," Praises, 29, verses 1 and 2.
9. Story: "The Monk's Consecration," by Margaret Slatery:

Once upon a time a monk sat by a window of his rude hut on the mountain side, looking down on the little village below. The years seemed long since, a busy,

happy boy, he had played in its streets and climbed the hillsides to care for the cattle, yet he was still young. It was five years now since he had forsaken the great city to return to his village home wearing the cross and the long robe fastened with a cord about his waist. He had hoped for release from the burdens of sin and sorrow, of suffering and shame, that oppressed his soul at every turn in the city streets, but he had been disappointed. Poverty and sin lived in the valley, and evil lurked where his boyish eyes had never dreamed. The village had seemed accursed, and so he had left it, climbed to the plateau, built his hut, planted his garden, enjoyed his sunrise and sunset, grown strong and content—until the day he fell asleep and dreamed.

He had been reading in the glory of the sunset the story of Calvary—the terrible cross, the dark tomb, and then the glorious morning, the risen Lord, the life indeed. When he had completed the wonderful story, which, though familiar, thrilled his soul, he prayed long, and, still kneeling, fell asleep. As he slept he dreamed that he walked upon the road from earth to heaven. Dark it was at first and hard to travel; then it grew lighter; then beautiful with flowers. At a turn in the road he met the Master.

"Oh, Master," he cried, kneeling at his feet, "why did'st thou leave us? We need thee so badly. Could'st thou not have stayed?"

The Master answered softly, "I finished the work I had to do."

"Oh, Master," said the monk, made bold by his eagerness. "But the burden, the burden of poverty and sin! It is with us still; it deadens the soul. Who can bear the burden of man's need?"

The Master smiled, "I share with those who love me the burden of man's need," he said. "I have left a part of the burden for them."

"But, Master," cried the monk in sorrow and in fear, as the Master looked into his very soul, "what if they fail thee?"

"But I am counting on them," said the Master, and his voice thrilled the monk to the depths of his being. "I am counting on those who love me."

When the monk awoke—so real had been the dream and so clear the vision—he gazed for some moments about the tiny room and then out into the moonlight, but all was still. He rose and stood at the door looking down over the rocks to the village, asleep in its poverty and sin. Then in the silence of his retreat he sat down to think. It had been so quiet, so comfortable, there had been time for worship, prayer, and thought. His needs were simple, and they had all been met; he had been well content. But the dream disturbed him. It was early morning when for a moment he fell again upon his knees; then he rose, took off his robe, and folding it neatly with the cross and beads laid it away. It was with mingled feeling of hope and fear that he dressed in the clothes he had worn when, as a young student, he had left his father's home.

"Now," he said softly, "I am one of them." Carefully he set his room in order and closed and fastened the door of his hut. A moment he paused for another look at the world below him, lying still in the morning mist; then he grasped his mountain stick firmly and started down the trail. As he walked, the look of fear and dread upon his face was changed to one of joy.

"I'm going back," he said half aloud, "back down into the midst of it all. He has finished His part; now He works with me. He is counting on me. I will not fail."  
—From "He Took It upon Himself."

10. Quartet: "Take My Life and Let It Be," new *Saints' Hymnal*, 307; or, "Take Up Thy Cross," *Praises*, 95.

11. Sentence Prayer.  
12. Offering Solo: "O Jesus, I Have Promised," new *Saints' Hymnal*, 298, verses 1 and 2.  
13. Concluding Thought, by the leader:  
"I heard Him call.  
'Come follow,' that was all.  
My gold grew dim,  
I rose and followed, that was all.  
Who would not follow  
If he heard Him call?"  
14. Hymn: "I'll Go Where You Want Me to Go," *Praises*, 28; or, "Master, Use Me," new *Saints' Hymnal*, 214.  
15. Prayer.

JUNE 21

Theme: "Loyal to Our Convictions."

1. Prelude: "I Would Be True."  
2. Call to Worship: "O Come Let Us Worship," new *Saints' Hymnal*, 294, either as a solo or choir number.  
3. Prayer. That we may ever be loyal to our church and the cause of Christ. That in times of stress and in prosperity, we may stand firm and true.  
4. Hymn: "With a Steadfast Faith," verses 1, 2, and 3, *Praises*, 21; or, "A Charge to Keep I Have," new *Saints' Hymnal*, 201.  
5. Scripture Reading: Acts 7: 48, 49, 52-60.  
6. Theme Talk: The theme for the month is Christ's invitation, "Come unto Me." It may easily be linked with our theme for today, "Loyal to Our Convictions." The word *loyal* sounds a challenge. When we answer the call, shall we prove loyal to our convictions? Our Scripture reading tells us of a man who stood loyal to his convictions, to death; a man who died with a prayer on his lips, "Lord, lay not this sin to their charge," a prayer very similar to the prayer Christ uttered on the cross. If we shall prove loyal to our convictions, to our church, we shall of necessity prepare, we shall build a Christian fortitude, as did Stephen, a deep-rooted faith, a spiritual reserve sufficient to meet the tests that come in everyday life.  
Being loyal to our convictions develops strength of character. Inspired by the spirit of loyalty we shall walk, not in the darkness of indecision and weakness, but in the light, as loyal followers of Him, who is the Light of the World.  
7. Story: "The Boy Who Was Not Afraid," *Knights of Service*, 117.  
8. Hymn: "I Would Be True," new *Saints' Hymnal*, 294; or, "O for a Faith," *Hymnal*, 104; new *Hymnal*, 240.  
9. Sentence Prayer.  
10. Solo: "Stand Fast for Christ Thy Savior," *New Hymnal for American Youth*, 180.  
11. Offering. Quiet music.  
12. Hymn: "Loyalty unto Christ," *Praises*, 200; or, "O Jesus, I Have Promised," new *Saints' Hymnal*, 298.  
13. Prayer.

JUNE 28

Theme: "Workers Together with God."

1. Prelude: Medley of hymns.  
2. Call to Worship: "Know ye not that ye are the temples of God, and that the Spirit of God dwelleth in you? For as many as are led by the Spirit of God, they are the children of God."  
3. Solo: Hymn Prayer: "With Joy We Lift Our Eyes," new *Saints' Hymnal*, 78; or, prayer of thanks for the privilege of working with God.  
4. Hymn: "O to Be More Like Jesus," *Praises*, 128; or,

"Savior, Teach Me Day by Day," new *Saints' Hymnal*, 338.

5. Scripture Reading: Colossians 1: 2-13.
6. Theme Talk: We are assuming today that we have accepted the invitation of Christ, "Come unto Me," which is our theme for the month, and that it is our privilege to be workers together with God, which is our theme for today. "Come unto Me and we shall be workers together with God," is the invitation. We should look upon every task that is ours to do as an opportunity for service, and learn to love it as a privilege.

Our church gives us a wonderful opportunity to enter into a partnership, that of working together and with God. Let us prepare to assume the responsibilities at hand and to labor diligently, humbly, and prayerfully.

"Every task, however simple, sets the soul that does it free;

Every deed of love and mercy done to man is done to me.

Nevermore thou needest seek me; I am with thee everywhere;

Raise the stone and thou shalt find me; cleave the wood and I am there."

—Henry Van Dyke.

7. Solo or Choir: "We Thank Thee, Lord, Thy Path of Service," *New Hymnal for American Youth*, 249; or, "Blessed Are They That Do," *Praises*, 224; or, new *Saints' Hymnal*, 87.
8. Story: "The Four Fishermen of Galilee," *Knights of Service*, 46; or the reading, "The Joy of Labor."

#### The Joy of Labor

The bread that bringeth strength, I want to give,  
The water pure that bids the thirsty live;  
I want to help the fainting day by day;  
I'm sure I shall not pass again this.

I want to give the oil of joy for tears,  
The faith to conquer crowding doubts and fears.  
Beauty for ashes, may I give away;  
I am sure I shall not pass again this way.

I want to give good measure, running o'er,  
And into angry hearts I want to pour  
The answer soft that turneth wrath away;  
I'm sure I shall not pass again this way.

I want to give to others hope and faith,  
I want to do all that the Master saith;  
I want to live aright from day to day,  
I'm sure I shall not pass again this way.

—Anonymous.

9. Hymn: "Trust and Obey, *Praises*, 4, verses 1 and 3; or, "O Master, Let Me Walk with Thee," new *Saints' Hymnal*, 213.
10. Sentence Prayer.
11. Offering. Quiet music.
12. Concluding Thought, by the leader:

"Labor is sweet  
When hands and hearts are willing,  
Who truly works,  
Is God's own law fulfilling."

13. Hymn: "I Love to Scatter Sunshine," *Praises*, 136; or, "O Son of Man, Thou Madest Known," new *Saints' Hymnal*, 352.
14. Prayer.

## Plan for Studying a Text

1. Are there parallel passages? In what do they differ from this?
2. By whom were the words spoken?
3. Can I look up any subject in the *Bible dictionary*?
4. Does the original throw any light on the text?
5. Examine textual index to see if I have any expositions on the text.
6. Find references to any theological words in the text.
7. Give the place connected with the text.
8. How were the words of the text said?
9. In what present circumstances are the words applicable?
10. Just what am I to teach from the text?
11. Know the circumstances of the incident.
12. Look at the words from the writer's standpoint, then from your own.
13. Make your points.

The above plan is the result of a series of experiments carried out by two college chums during their experiences in the pastorate of their churches, and may be of some help to other ministers in their sermon preparation, having stood the test of experience.—*The Reverend J. E. Williamson, Egremont, England, in the Homiletic Review, August, 1930.*

## Vision

The July issue of *Vision* will carry program materials for church work and services for the month of August, and will continue thereafter to carry such materials a month in advance.

We are repeating this announcement in order that all church workers and leaders may be notified and take action to secure their subscriptions to *Vision*.

This change has been made at the urgent request of leaders all over the church, who have found it less convenient to use and preserve these materials for reference as they appear in the *Herald* columns.

New subscribers to *Vision* will find a coupon in this issue which will give them a generous reduction in rate.

Christianity does not consist in a proud priesthood, a costly church, an imposing ritual, a fashionable throng, a pealing organ, loud responses and reiterated expressions of reverence for the name of Christ; but in the spirit of filial trust in God, and ardent, impartial, overflowing love to man.—*T. J. Mumford.*

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Reunion of New Zealand Mission

The annual reunion of New Zealand Mission occurred during the Easter season, April 3 to 6, at Auckland, in reality a reunion between Auckland and Kerepeehi Branches, for no Saints were present from the South Island.

It was fitting that the first service be one of prayer. It opened at ten o'clock Friday morning, Elder M. Murdock in charge, assisted by Priest W. Herkt. A peaceful and inspiring time was spent.

The following hour the service was a memorial to the work and death of our Lord Jesus. Elder C. A. Loving was the speaker, and his text was: "And I, if I be lifted up from the earth, will draw all men unto me." The sermon was an encouragement to higher life.

The reunion was organized at the first afternoon service at 2.30. The organization was builded as follows: Presidency, Elders H. Peisker and C. A. Loving; secretary, Elder A. LeBherz; chorister-organist, Sister Andrews; usher, J. Smith; press correspondent, H. Peisker. Acting on the instructions of the body, the elders present, directed by C. A. Loving, were made the administration committee. The program for the reunion was indorsed. It was decided that three collections should be taken during the gathering and that the entire proceeds should be turned over to the bishop's agent for use by that department. The collections amounted to £1:11:0. It was also decided that another reunion be held at the Easter season in 1932

### Adults Entertain with Educational Program

The adult division presented an educational program at three o'clock, numbers consisting of a piano solo by Sister Andrews; recitation by Brother M. Blaikie; address, "The Need for Qualified Leaders, Teachers, and Officers," C. A. Loving; violin solo, J. LeBherz; paper, "How Parents May Assist the Teachers," Sister Blaikie; duet, "The Old Rugged Cross," by Sisters Andrews and Peisker; address, "Profitable Hobbies for Religious Workers," by Brother Andrews; cornet solo, C. A. Loving; paper, "Loyalty to the Church School," Sister C. A. Loving; duet, "Some Day the Silver Cord Will Break," Brothers Andrews and Peisker; address, "Recreation and Program Work, a Vital Part of Religious Education"; quartet, "The City Four-square." This much-enjoyed program concluded with an address on "Religion Demands That We Develop and Use Our Talents," by Brother Murdock.

"The Holy Spirit" was the theme of Brother Murdock's evening sermon.

On Saturday the priesthood met at two o'clock in the afternoon, the presidency in charge. An address on the relation which should exist between the pastor and the congregation, need of economy and frugality at the present time, tithing, and budgeting was presented by Elder H. Peisker.

### Young People Contribute to the Conference

Then a splendid program was presented by the young people. The children's chorus sang "Let the Words of My Mouth," "Is There Work for Me?" "Send out the Sunlight," and "Day Is Dying." There were piano solos by Bertha Blaikie and Edna LeBherz, and a violin solo by Alvin Peisker. The twenty-third psalm was read by Olai Anderson, and there were recitations by Edna LeBherz, Rita Peisker, and Philip Herkt. Lorna Peisker sang, "Always Cheerful," and Jack Copas, "Little Feet Be Careful." Papers: "Valuing Our Time and Using It Profitably," by Patricia Andrews; "Value of Music in the Life of Young People," by Bertha Blaikie, and "The Importance of Honest Study and Good

Reading in the Life of Young People," by Jack LeBherz. The short addresses were, "Pure Temples for the Holy Spirit," by Brother Blaikie; "The Place of Prayer in Religious Education," by Brother Herkt; "Youth, the Most Important Age, and Our Hope for the Future," H. Peisker.

A miscellaneous entertainment occupied the evening—solos, sketches, vocal and instrumental numbers—by Auckland and visiting members and their friends. In this, everyone felt that the recreational need of the people had been generously cared for without hurt to the intellectual and spiritual needs.

### Easter Sunday Memorializes Restoration of the Gospel

The nine o'clock Sunday prayer meeting was presided over by C. A. Loving and A. E. Andrews. An hour later there followed a session of junior church on the theme, "The Message of Easter." "The Meaning of Easter" was the topic of Brother Peisker's short address. Brother Andrews told "The Story of Spring" in its relation to Easter. Patricia Andrews read "The Trailing Arbutus"; Oloi Anderson read "The Forty Famous Wrestlers"; Poppy Blaikie, "Easter Joy." Brother Loving contributed a cornet solo, and the children's chorus sang.

Since the day marked the one hundred and first anniversary of the organization of the church, Brother LeBherz chose as the theme for the morning sermon, "The Restoration."

After a period of fasting the Saints met for communion and fellowship service at 2.30 in the afternoon. The Spirit of the Master was enjoyed by all. Unity marked every expression and action and bodes well for the progress of the work in this mission.

The closing session was a memorial to the work done by Joseph Smith, the latter-day Prophet. Elder H. Peisker was the speaker.

Appropriate Easter musical numbers added to the preaching services of the conference and were appreciated.

## La Junta, Colorado

"Elder H. E. Winegar, missionary of Eastern Colorado District, has been acting as pastor of La Junta Branch in connection with his other labors. His services are in demand elsewhere much of the time, but he plans to be with us frequently," writes Elizabeth Sadie Bair, correspondent.

"We are working under the new plan of religious education, and have been for the past two years. We adopted it in our branch under Brother O. A. McDowell even before it was adopted by the general church last conference."

Mrs. H. E. Winegar, director of religious education for the district, has been here since last July, and has been supervisor of the church school. Mrs. W. H. Berry is supervisor of the adult division and is in charge of the women's class which meets every Wednesday afternoon, when they do various kinds of work, such as handcraft, quilt piecing, and class work.

On Wednesday evening a teacher-training class has been meeting at the home of Brother and Sister Winegar, where they have been studying *The Seven Laws of Teaching*, by Gregory, and *You Can Learn to Teach*, by Slattery. This work is under the direction of Sister Winegar. This class precedes prayer service, which is usually well attended, and splendid interest is manifested.

Elliston Stevens is the supervisor of the young people's division. This group organized itself into a class which meets on Sunday evening at 6.30. Miss Elizabeth Sadie Bair



was elected president of the class and has charge of the programs which are given at each meeting. This program consists of local talent, and the reading of the book, *The Call at Evening*. Once a month a paper which contains original stories, poems, and jokes is read. The name selected by the young people for the class was the "Y. M. C.," meaning "Young Missionary Club," for one of their ambitions is to work for new members, not only for their own organization, but for the church. This hour is well attended by members and nonmembers, and the group has planned and carried out a number of social activities for the entire membership of the branch. The young people here enjoy activities most where both the old and young participate.

On Sunday, April 19, all-day services were held at the church. Brother Winegar had charge. He preached twice, and led the afternoon prayer service. Two carloads motored down from Pueblo, Brother Morgan and Brother Day and families.

The Saints of La Junta Branch were shocked to hear of the accident which resulted in the death of Sister Mary Brown, wife of Brother Bruce Brown, he having been missionary to Eastern Colorado District a short time ago. Sister Brown was loved by La Junta people, who extend to Brother Brown their deepest sympathy.

## Sacramento, California

*Twenty-fourth and Kay Streets*

District Missionary G. P. Levitt gave a series of pre-Easter sermons on the life of Christ. Attendance was good. Several young people commented on the sermons, saying they had been helped to more clearly understand the events in the life of the Savior.

Easter morning the church was beautifully decorated by Sister Agnes Ensley, wife of the deacon. She grows an abundance of flowers and keeps the church lovely with their beauty from spring until winter. The flowers seemed especially beautiful this morning, each basket and vase in just the right place. On the wall back of the pulpit hung an illuminated cross, reminding the people anew of the sacrifice Jesus made for all. The cross was the presentation of Ives Honeychurch. Following the church school program, Bishop Edward Ingham gave an inspiring talk.

Mrs. Alida Loranah Lytell and Mrs. Elsie Lewis were baptized by Pastor W. H. Dawson Sunday afternoon, March 22, and welcomed into the fellowship of the Saints.

The "Brightville Chautauqua" was staged by Sister Cora Taylor, chairman of the Idola Club, the evening of April 17, in the lower auditorium of the church. A program for every night except Saturday and Sunday was given in one. Monday night the crowd was entertained by the chautauqua concert company. Several celebrated artists made this night one to be enjoyed by music lovers. Mayor Bidwell, of the city of Sacramento, was master of ceremonies. Tuesday night there were "living pictures," Wednesday night the "musical entertainers," Thursday night was "Farmers' Night," and Friday night the "Coonville Jubilee Singers." After the program refreshments were served. A "country store" furnished amusement, and was the means of raising some needed funds.

Friday evening, April 23, Sister Gertrude Bidwell gave a musical concert in the auditorium. She was able to secure several of the city's talented musicians, who contributed to the program because of the friendship they have for her. After the program everyone was given an opportunity to express appreciation to the guests and to shake hands with Mrs. James Rolph, jr., wife of the governor of the State. We are glad that we have a lovely church where we can be with our friends.

There is some sickness among the members.

Elder Joseph Bussell, who has charge of the mission in

Auburn, reports good attendance and an interested people hungering for the gospel. Brother Bussell is ably assisted by Elder Roy Barmore and Priest Jabez Elam.

Brother and Sister John B. Dawson are the parents of a baby son, born March 25. He has been named John Robert Dawson.

## Philadelphia, Pennsylvania

Recently adjustments have probably had to be made by everyone. Philadelphia has not been passed by unscathed. We feel as if we could sing with true meaning, "Through the furnace, through the heat." The refining process has left its scar—one of victory, we believe. The unrest of the industrial world has climaxed in an acceptance of new ideas and ideals. Our city, chiefly, an industrial one, has been forced to make the adjustment to less inflation of values, and Latter Day Saints have been among the numbers affected. The new era has past its birth and is gradually settling to an established routine.

This Sunday we celebrate Mother's Day, one of the sweetest but saddest services of the year. Some of the daughters will portray in dramatic style what their mothers have meant to them. This play is being coached by Clara S. Thumm. At the evening service a choir of single girls will sing for their mothers "*Mother and Home*," by C. Harold Lowden, and "*Memories*," by Gertrude Martin Rohrer.

On Wednesday evening, May 6, a mothers and daughters banquet was held in the basement of the church. The daughters were the hostesses and furnished the entertainment. For closing, a beautiful candle service was used, directed by Katherine Schaefer with her Sunday school class as helpers. Her experience at Graceland with the same service was quite helpful.

Some of our congregation were missing on April 26, and we learned that they had journeyed to Bloomsburg to help celebrate the golden wedding anniversary of Brother and Sister A. D. Angus, sr. A complete immediate family of thirty-five from Philadelphia, Bloomsburg, and Mount Holly was there to celebrate the occasion. The guests were too many for the home, so the basement of the church was used. Brother and Sister John Zimmermann, sr., were among the guests from our city. Brother George Robley, as toastmaster, we were told, carried off that assignment extremely well.

School will soon be closed for the summer vacations, and we are looking forward to seeing and hearing about Graceland from those of our number who are attending there.

Sister Ruth Atkinson has been suffering considerably, and we would ask that her friends remember her and her family in their prayers.

## Shenadoah, Iowa

A social time was had by a goodly number of members the latter part of February. The entertainment was on the order of a radio program. J. R. Epperson, pastor, was a typical announcer. Following the program, oyster soup was served. Everyone enjoyed the evening of frolic and fun.

Elders J. F. Garver and Ray Whiting were here March 20. Brother Garver talked in regard to some of the problems that we as a church are confronting. All present, we are sure, went home feeling a deeper responsibility and a stronger determination to help "carry on."

Easter Sunday was a beautiful day. Sacrament service was in charge of J. O. Rennie in the absence of Brother Epperson. A good spirit was present to bless and encourage this little group. A good Easter program was presented in the evening.

April 12 Ray Whiting, district president, was with us and occupied at the eleven o'clock hour. His sermon was inspiring. Plans are being made for special missionary efforts in the near future.

## Kansas City Stake

### O. B. K. Music Contest

In keeping with its policy to initiate and sponsor interesting church centered activities for young people, the Kansas City Stake O. B. K. Council held its first music contest on Friday and Sunday, May 15 and 17. Over eighty young people participated in the various numbers, and many more were musically stimulated by the event.

Mount Washington O. B. K.'s won first place with 44 points, Malvern Hill second with 19 points, and Quindaro third with 12 points.

In planning for the contest the council asked a well-trained committee to arrange all the details. This committee—Lullia Wight, Mildred Connelly, Otis Swart, George Anway, and Jessie Belle Taylor—and Herbert Merrill, vice president of the council, worked assiduously to prepare for and conduct the contest. They have the appreciation of those who participated and the many who enjoyed the contest.

In each event the contestants had to memorize and perform two numbers, one required and another selected from a well-chosen list of numbers. Each of the numbers except the mixed choruses was rated on a five, three, and one basis. The mixed chorus numbers were rated ten, five, and three. These points were credited to the group whose representatives won them, and the groups with the highest score received the O. B. K. trophy.

This large silver loving cup was held by the Mount Washington Group, winners of the drama contest, and now they will continue to hold it until the conclusion of the volley ball tournament, when the winner of that event will hold it until the next contest.

The events and the winners are listed in their order:

#### Friday

Soprano solo. Required number, "To the Sun," by Curren. Josephine Van Crinklaw, of Malvern Hill, and Dorthea Mathis, of Mount Washington.

Contralto solo. The required number, "He Shall Feed His Flock Like a Shepherd," Handel. Jewel McCarty, of Mount Washington; Aileen Pemberton, Quindaro; Ruth Ringer, Malvern Hill.

Tenor solos. No entrants.

Baritone-bass solos. Required number, "Kashmiri Song," Finden. Ramond Bleil, Malvern Hill; Franklyn Hunter, Mount Washington; Lester Lewis, Gladstone.

Mixed chorus. Required number, "Love's Old Sweet Song." Mount Washington, Chelsea, Quindaro.

#### Sunday, May 17

Piano, junior. Required number, Bach's Two-part Invention No. 13, in A minor. Billy Babb, Central.

Piano, senior. Required number, Chopin waltz in C minor. Ruth Ringer, Malvern Hill; Lois Gibson, Mount Washington; Lucille Sandy, Central.

Violin, class B. Required number "Traumeri," Schumann. Ray Gerber, Mount Washington; Robert Butler, Quindaro.

Violin, class A. Required number, "Berceuse," by Joselyn. Charles Swarm, Grandview.

Quartets, girls'. Required number, "Rosary," Nevin. Mount Washington, Chelsea, Quindaro.

Boys' quartet. Required number, "To a Wild Rose," MacDowell. Mount Washington, Malvern Hill.

Mixed quartet. Required number, "To a Wild Rose," MacDowell. Mount Washington.

The decisions of Mrs. Howard W. Harder, of Independence, and two musicians from Kansas City, who judged the contest, were highly satisfactory. Herbert Merrill, vice president of the O. B. K. Council, presided, and George Anway acted as master of ceremonies.

The object of the contest was expressed thus, "Not to win a prize, nor defeat an opponent, but to place each other on

the road to excellence." The spirit of the contest was friendly and helpful.

Note. A few complete copies of the contest rules are available for those who could use them. Write Editors of "Vision."

## Denver, Colorado

The past month has been a very busy one for the membership in Denver. The religious education department is working zealously in its various activities, and all members are enjoying a strong spirit of unity and cooperation. The pastor and his counselors have arranged a campaign of visiting among the membership; it is hoped that every member of the branch will be visited during May and June, and the work has started in a very encouraging manner. In order that there may be no confusion, teams of the priesthood and of the women have been assigned certain sections of the city and certain families to visit.

The Young People's Drama Club is working on a play to be given at the State Inter-Church Tournament of Religious Drama, sponsored by the Colorado Council of Religious Education. The play selected is "Granny." William G. Mitchell is directing, and we have great hope that the cast will make a creditable showing.

The morning service for Sunday, May 10, was a Mother's Day program, beginning with the organ interlude, "Mother Machree," by Inez Shrunk. Other numbers were: a reading, "A Tribute to Mother," by E. J. Williams; anthem, "God Bless You, Mother Dear," by the choir; story, "Jerry's Best Gift," by Audrey Bennet; vocal solo, "Mother O' Mine," by Glaude Smith; poem, "Mother," Glen Bruno; duet, "Mother Knows," Ruth Robertson and Ethel Radcliffe; solo, "You're the Best Little Mother," Fred Kemp. These were followed by an address by the pastor.

The Young People's Choral Club, under the direction of Sister Alice Milligan, gave an excellent musical program Sunday evening at the church as its contribution to Denver's annual Music Week. The following numbers were given: organ prelude, Inez Shrunk; processional, "Day Is Dying in the West," followed by prayer. Virginia Jones gave a reading. A mixed quartet, Farr Kemp, Mrs. Johnson, Thelma Gardner, and Fred Kemp, sang "Fire on the Hearth." Audrey Bennet and Clodagh Jones sang "We've a Story to Tell to the Nations." The pastor spoke on "The Ministry of Music." Alice Milligan sang a soprano solo, "Ave Maria." The chorus then sang "Come Where My Love Lies Dreaming." A duet, "Mother Dear," by Alice Milligan and Lefa Lutz followed. The mixed quartet sang "Love's Language." The prayer, and organ postlude by Inez Shrunk concluded the program.

The young people held their regular monthly prayer meeting at 8.30 a. m. May 3. They discussed and arranged plans for the summer's work.

An enjoyable party was given by the young people of the branch Saturday evening, May 9, at the home of Burrell and Doris Shupe.

Mildred Fishburn and Howard Sheehy were married April 18 in Kansas City, Kansas, by Elder John F. Sheehy. The bride is the daughter of Mr. and Mrs. E. W. Fishburn of this city, and the bridegroom is the son of Mr. and Mrs. John F. Sheehy, of Independence. Both young people have been students at Graceland College the past year. They will come to Denver at the close of the college year.

Elder Glaude Smith, who has been placed in charge of the Eastern Colorado District, left on May 11 for a visit to some of the branches. He is accompanied by Elder H. E. Winegar.

We are glad to be able to say that Sister Myrtle Smith, who has been so seriously ill, is well on the road to recovery.

## Independence

Recently John F. Sheehy, along with his other work in Independence, was asked to take over the church services broadcast over KMBC. *Herald* readers will be interested to know the following program and time have been arranged. Sunday at 8 a. m., *Bible* study, U. W. Greene. 11 to 11.30 Stone Church Choir. 4.30 to 5 vesper service, U. W. Greene, speaker. Orval Thompson in charge of the musical program. A double quartet consisting of Leslie E. Flowers, J. Glenn Fairbanks, Mrs. J. Glenn Fairbanks, Elizabeth Okerlind, Mrs. Ruth Holman, Mrs. Ola Davidson, Clarence Resch, Orval Thompson, and Mrs. Daniel Lewis, accompanist, can be heard every Sunday evening at this hour.

The first Sunday in every month from 10 to 11 p. m. the Stone Church Choir, under the direction of Paul Craig, furnishes the music, Bishop A. B. Phillips, the speaker. The second Sunday of every month the Kansas City Central Choir, under the direction of George Anway, furnishes the music, and a special speaker is appointed. The third Sunday night of every month the Ladies' Chorus of Independence consisting of Ina Hattey, Mrs. E. J. Gleazer, Mrs. Opal Hansen, Mrs. Ola Davidson, Mrs. E. Y. Hunker, Mrs. J. D. Gault, Mrs. Paul N. Craig, Mrs. May Helm, Mrs. Madge Siegfried, Mrs. Hazel Moler, Mrs. Frank Goode, Elizabeth Okerlind, Mrs. Lula Tyrell, Mrs. Madge Scott, Mrs. Ruth Holman, and Mary Okerlind, accompanist, under the direction of Jeanette Craig, furnishes the music, Bishop A. B. Phillips, speaker. The fourth Sunday of every month the Wahdemna Choral Club, composed of fifty young people of Independence, under the direction of Paul Craig, furnishes the music, Bishop A. B. Phillips, the speaker. Every month when we have a fifth Sunday, A. B. Phillips will be the speaker, and a special program will be provided. This arrangement permits our radio audience to become acquainted on the regular nights with the personnel of the various organizations.

Brother Sheehy would appreciate any constructive criticism that would help to improve our radio program. He would also appreciate a line occasionally from the *Herald* readers who listen in on these programs, that he may pass them on to those in charge of the programs. The time is the Central Standard time.

The Independence Institute of Arts and Sciences, a fully-accredited, thirty-six week night high school, emerges from a school term much affected by the economic depression, to present this month a class of ten graduates: Dean Adams, Thomas Bell, Lewis Burgess, Beryl Crawford, J. W. Frazier, Mark Gerber, Homer Kelley, Mrs. Rose Montgomery, Thelma Pinson, and Vernon Sackman.

As a gift to the school, the class has presented a complete set of beautifully illustrated physiology charts. One member of the class also painted a portrait of the principal, M. A. Etzenhouser, who has given a number of years of faithful and efficient service to the institute, and this gift is now to be seen on the wall in the office.

The 1931 Institute class, with the graduating class of the Independence Sanitarium, heard its baccalaureate address Sunday morning at the Stone Church, and tonight will have its commencement exercises at the Institute building, Elder Leonard J. Lea, the speaker.

The Independence Sanitarium board of directors and the class of 1931 of the Sanitarium School of Nursing announce the annual commencement exercises for eight o'clock Tuesday evening, May 26, at the Stone Church. A reception at the nurses' home will follow the commencement program. The roll of the graduating class is: Alma J. Rowden, Mabel Andrew, Essie Clements Pinchback, Josephine Ellen Faulk, Lila B. Anderson, Alberta M. Johnson, Winifred Ellen Jones, Vida C. Juergens, Margaret Eloise Elliott, Mildred Virginia Buchanan, Pearl Katheryne Bixby, and Helen Neil Winship.

The first year student nurses at the Sanitarium School of Nursing have had a thorough and interesting course in di-

etetics this year. The course has been under the direct supervision of Miss Margaret Chiles, a member of the William Chrisman High School faculty. Classes were held at the high school twice each week for a period of twelve weeks. The girls were taught simple cookery and diet in disease. At the end of the course the girls gave a three-course luncheon, to which several guests were invited. A color scheme of yellow and black was carried out.

### Stone Church

"In the present social and economic organization of the world, it is not easy for a group of people, no matter how qualified or how consecrated, to demonstrate Christ's commission: 'So send I you'—to serve!" asserted Apostle E. J. Gleazer as the thought underlying his baccalaureate address for the graduating classes of the high school department of the Independence Institute of Arts and Sciences and the Independence Sanitarium. "*So Send I You*" was the theme, and also the text of the discourse.

"If ever there was a time that we can make an effective demonstration of our ministry of service," he continued, "it is today. More and more we must think of our work, whatever it be, as a ministry." And for our ministry we must be prepared not only in intellect and ambition but in spirit; we must aspire to *give* in spite of all hindrances. For service not rendered is twice cursed: it curses him who failed to render it, and it curses him to whom it might have been rendered.

The Stone Church Choir, directed by Paul N. Craig, sang "*The Heavens Are Declaring*," and "*God Is My Refuge*," and Mrs. John Isaacks, soprano, sang "*Ave Maria*." George Miller played a piano solo, and Miss Lorena Kueffer was the morning organist.

Elder G. G. Lewis presided over the service, assisted by Elder J. E. Kelsey. In a reserve section in the central part of the auditorium were seated the graduating classes, officers of the Independence Sanitarium, and the faculty of the Independence Institute of Arts and Sciences.

"*World Temperance*" was the theme of the junior young people in their eleven o'clock service downstairs, and Elder J. A. Gardner spoke to them. Emphasis was given the thought of the last line of the poem-prayer read by the pastor: "God make me worthy of my friends," and the first part of Psalm 1, which was used as a responsive reading: "Blessed is the man that walketh not in the counsel of the ungodly," relating the two to the great need for clean, cooperative Christian lives. Piano numbers were played by Kathlyn Cato, Emma Jeanne Etzenhouser, and Willa Mae Redfield. Priest Oral Andes assisted the pastor in the stand.

Next Sunday will be Scout Sunday. In charge of the pastor, Boy Scout and Girl Scout ceremonials will play "Taps" to the season's program of eleven o'clock young people's meetings. These services will be resumed in September.

The juniors at the Campus in their Sunday morning eleven o'clock service enjoyed a program of music, scripture reading, and prayer presented by the boys of Mrs. A. B. Phillips's class. Then Pastor Will Bolinger gave a sermon on the officers of the church and their work. Elder R. V. Hopkins will be the Campus speaker next Sunday.

Elder A. B. Phillips was the evening speaker at the Stone Church Sunday. Music consisted of congregational singing, and an organ solo by Mrs. Dan Lewis. Elder G. G. Lewis, in the stand, was assisted by Brother Leon Snow.

There are now in this district four nationally registered and numbered Girl Scout troops: Troop 14, captained by Miss Hazel Clow; Troop 46, by Mrs. Don Cox; Troop 33, by Miss May Snead; Troop 37, by Mrs. Jack Gardner. A Scout investiture ceremony at the church at 4 p. m. Tuesday, in charge of Kansas City officers, made thirty-five candidates, members of three troops, Tenderfoot Scouts. Other investitures will be made at troop meetings this week and next, as fast as the girls qualify.

The Auditorium young people, officially known in the

church school as the senior young people, enjoyed a party in the dining hall last Tuesday night, under the leadership of their superintendent, Mrs. Jack Gardner. About seventy pupils and teachers played, talked, and had a fine time together.

"*The Modern English Theater*" was the study of the White Masque Players at its monthly meeting May 11, and Elder F. Henry Edwards was the principal speaker. Mrs. Leonard J. Lea read "*The Sun*," a one-act play by Galsworthy, and Mrs. M. H. Siegfried reviewed two more of Galsworthy's plays, "*The Mob*" and "*A Bit of Love*."

#### Walnut Park

The speaker Sunday morning, Bishop A. Carmichael, taught the seriousness of our using wrongfully that which God has put into our hands. He has asked that a certain portion be returned to Him and has said that these things "must needs be done in Mine own way." The Bishop urged again for a full and intelligent compliance with the law.

In the evening Elder T. A. Beck spoke in a similar vein, stressing the offerings from field and garden. He has charge of arrangements for the Harvest Home Festival for 1931. Knowing personally of distressed conditions relieved in many homes by these gifts to the festival, he encouraged another concerted effort, quoting the Savior, who said: "Inasmuch as ye do it unto one of the least of these my brethren, ye do it unto me."

One thought from Elder T. C. Kelley's talk on the Lord's prayer at the opening of the morning prayer meeting is this: We can not consistently pray, "Suffer us not to be led into temptation," unless we keep ourselves as far from temptation as possible. "One can not handle coals and not be burned." Added warning was strikingly given by another speaker, giving personal experience. With the abundance of valuable teaching given in our church services along many lines, it seems impossible for those who attend church to go astray ignorantly.

At the morning meeting prayers were asked for David Harris, aged fifteen, who is in great need of divine help, and who received administration at that time.

The little daughter of Brother and Sister Floyd Smith was presented for blessing on May 10. S. C. Smith and W. T. Gard officiated, and the babe was given the name Marjorie Nadine.

## Modesto, California

### Second and G Streets

May 8.—The Saints in Modesto are generally in good health, and in this stress of times most of them have work.

A good Easter play was presented on Easter, "*Pilgrims of the Way*." The cast performed at its best, and the stage represented a pretty garden. Irma Butterfield directed the play, and a hidden chorus sang.

G. P. Levitt, district president, has just conducted a week of services in Modesto. He spoke to good-sized congregations, encouraging the Saints and instructing the nonmembers present. On Thursday evening during the services the women gave a meat pie dinner, which was much enjoyed.

The women are working on linens for the Sanitarium and taking up some study. One reads, and then there is discussion which proves highly instructive. The group is working on housekeeping and home-making projects—making of soups, vegetable cooking, canning, dress and hat making. The project leader goes to the Farm Home Department, gets the work, and brings it to the group.

There are a number of classes in the evening worship hour, 6.45, Sunday, varying in age from children to adult. Some of the subjects studied are teacher training, stewardship, and public speaking.

The prayer meetings and preaching services are well at-

tended, and a good degree of the Spirit's influence is felt by the worshippers. The Saints are trying to do their part in the work of latter days.

## Graceland Chats

### Lambda Delta Sigma Elects Officers

Last Thursday evening the L. D. S. Society held its last regular session. Miss Florence Thompson and Mr. Noble Kelly presented an analysis of literary societies at Graceland. The following officers were elected: President, B. A. May; vice-president, James W. Evans; secretary, Vivian Castings; marshal, Roy A. Chevillie; librarian-historian, Lyda Elefson.

### Vestæ Filiae Visit Iowa State College

The members of the Vestæ Filiae Club left Thursday morning, May 7, for Ames, where they attended the annual Veishea of the Iowa State College. This being the first year of the Vestæ Filiae as a professional club of Graceland, the girls planned this trip to Ames with the hope that in the future it might be an annual event in the club's program.

Thursday afternoon was spent in visiting some of the buildings and in going over the campus in general, while Friday's main attraction was, of course, the home economics open house. Here the girls were especially interested in the art and food exhibits, household equipment departments, and style show, while the rat experimental laboratory and textiles and clothing departments had their places in the day's program. Saturday was spent in visiting the home management house, the model home, and nursery and kindergarten.

Among other activities in which the girls were interested were the Veishea take-off, the May fete and honors program, the industrial arts exhibit, military circus, veterinary and engineers's open house, and a trip through the dairy building and Mary B. Welch Dormitory.

The home economics girls very much enjoyed this trip to Ames and hope that the future Vestæ Filiae members will have as successful and enjoyable a visit as those who made the trip this year.

ALETA JENSEN.

### Commencement Program

The program of commencement activities is now scheduled. Students and faculty are busy preparing for the closing exercises and for reception of alumni and friends who visit the campus at the close of the school year.

May 21, Graduate Music Recital—Chapel, 8 p. m. Irene Johnson, soprano—Dorothy Prall, piano.

Final Athenian, Saturday, May 23—chapel, 7.30 p. m.

Baccalaureate address, May 24—Coliseum, 7.45 p. m.

Commencement play, Tuesday, May 26—Coliseum, 8 p. m.

Commencement concert, Wednesday, May 27—Coliseum, 7.45 p. m.

Lambda Delta Sigma Banquet, Thursday noon, May 28.

Commencement Lawn Party, Thursday evening, May 28.

Honors Chapel, May 29, 9 a. m.

Class Day Exercises, Friday afternoon, May 29.

Commencement, Friday evening, May 29, 8 p. m.

## Missionaries Back in Old Field

Elder A. M. Chase, assigned to work as missionary and local minister in Utah District by the appointive authorities of the general church, has arrived in Salt Lake City, and writes back to headquarters this cheering note:

"We are busy here, back in the old field. Have been hunting up old friends and acquaintances in the church. Our experiences so far have been very pleasant. We had an excel-

lent Sunday, May 10, with good attendance, including strangers and nonmembers, and a fine spirit characterized all our services."

Brother and Sister Chase's new address is 336 South Fourth East, Salt Lake City. They will be glad to hear from their friends.

### Dunlap, Iowa

Each Sunday morning at ten o'clock finds the Saints of this mission gathered for church school session, which is begun by a worship period lasting fifteen minutes. Class work then occupies the attention of all ages, and at eleven o'clock preaching service, also junior church for the children. Sunday evening a class studies the *Book of Doctrine and Covenants*, and is followed by the evening sermon.

On Thursday evening of each week there occur in their order recreational activities, class period, and prayer meeting. In the last service all ages unite, and it is encouraging to listen to the testimonies and frequently the prayers of the children.

A number of cases of illness have been noted in our group during the past months, but the heavenly Father has wonderfully blessed his suffering children. This has been especially true when the Saints fasted and united in prayer. We pray that at all times we will bear in mind the source of our blessings, and strive to render service of appreciation.

A promising young man of this group, C. Cecil Talcott, was ordained a priest at the recent institute at Dow City.

Since our last report to the *Herald*, several of the Woodbine priesthood have occupied this pulpit, to the edification of all. Also the district missionaries, E. Y. Hunker and Ellis Rathbun, have given the Saints much encouragement.

Saints living on Prince Edward Island, especially members of the priesthood, are asked to get in touch with Mrs. Smith McFarland, of DeSable. She is alone and is eager to find there members of the faith.

**YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE**

## SPECIAL TO HIGH SCHOOL GRADUATES!

The following two features, which appear in the May issue of *Vision* were written especially in the interests of those who are just finishing their last year of high school:

"IF WISHES WERE FISHES," *For Those Who "Wish" They Could Go to College*, by Stella Brockway.

WHY GO TO COLLEGE? *By Those Who Have Been There*; a group of letters from former college students.

## VISION

*For youth and youthful*

Special rate to new subscribers, year's subscription, \$1.35—  
offer good until July 1

# MISCELLANEOUS

### Conference Notice

Nauvoo district conference will convene at Burlington, Iowa, church, Twelfth and Locust Streets, Saturday and Sunday, June 6 and 7. Apostle J. F. Garver is expected to be present.—*W. H. Gunn, Secretary Nauvoo District.*

### Two-day Meeting

There will be a two-day meeting at the new Chillicothe Mission May 30 and 31. The first service will convene at 2.30 p. m. May 30. Come and encourage these people. The church is located on Bridge Street northeast of the Baltimore and Ohio railroad tracks. There will be a basket dinner May 31. We shall expect you.—*A. E. Anderton, district president, 2423 Medary Avenue, Columbus, Ohio.*

### District Institute

An accredited institute for Kirtland District will be held at Cleveland Branch, corner East 110th Street and Lee Avenue, Cleveland, Ohio, June 20 and 21. This institute will be of special interest to young people and all who are trying to systematically prepare themselves for efficient service in the church. Patriarch J. A. Gunsolley will be one of the instructors. We are planning a second institute to be held at a later date in another part of the district.—*James E. Bishop, president of Kirtland District; William F. Webbe, superintendent of church schools.*

### Stake Priesthood Conferences

A series of three one-day priesthood conferences will be held at the following places in Far West Stake: Friday, May 29, Cameron; Saturday, May 30, Guilford; Sunday, May 31, Y. W. C. A. Building, Saint Joseph. Classes will be held from 10 to 12 a. m. and 1.30 to 3.30 p. m. General preaching service each night at 8 p. m. Apostle F. Henry Edwards will be the speaker at all sessions. Every priesthood member is urged to attend one of these conferences.—*Ward A. Hougas, stake president.*

### Young People's Convention

Toronto district young people's convention will be held in Toronto Church, Bathurst Street and Saint Clair Avenue, June 5, 6, and 7. The first meeting, an address and social hour interspersed with pipe organ and vocal selections, convenes Friday evening at 8.15, and meetings will continue throughout Saturday and Sunday. Classes of instruction and special interest to young people will be conducted Saturday at 3 p. m.; and Saturday evening at 8 a three-act comedy, "*Cyclone Sally*," will be presented under the auspices of the girls' department of Toronto Branch. The play is very entertaining, and the girls are anxious for a large turn-out. Sunday morning worship commences at 9.45 with a ten-minute organ recital, followed by a five-minute period of meditation, which, in turn, will be followed by the sacrament service, commencing at 10 and the prayer meeting, which will continue until 11.45. Sunday afternoon at 3.30 a class hour will be conducted, followed by a round table discussion of special interest and benefit to everyone. At 7 p. m. a preaching service will complete the convention. We expect to have present Apostle R. S. Budd and Elder R. D. Weaver. Excellent programs, both spiritual and social, are being arranged, and we urge the attendance of all who can come. Meals will be served in the church by the Women's Department of Toronto Branch on Sunday. All meetings are on daylight saving time. Come and help make this young people's convention a real success with a record attendance.—*Isabelle Pycok.*

## Conference Minutes

**EASTERN OKLAHOMA.**—District conference convened at Haileyville, Oklahoma, February 21 at 10.30 a. m., the opening song being "Redeemer of Israel," prayer by C. G. Smallwood. C. G. Smallwood was chosen to preside over the conference. In the absence of the district clerk, J. J. Jackson, Ora Dollins was chosen secretary pro tem. Minutes of the previous conference, held at Fanshawe, February, 1930, were read and approved. Reports were read and approved from the following branches: Winthrop, Arkansas; Fanshawe, Wilburton, and Haileyville, Oklahoma. Report of J. J. Jackson, pastor of Fanshawe, was read. The financial report of the district secretary-treasurer showed a balance of \$2.87. Brother Smallwood, as district president and bishop's agent, reported the amount of tithing and offerings for 1930 as \$860.73. Elder H. R. Harder reported orally concerning his work and the condition of Wilburton Branch; W. P. Hubble, presiding priest in Haileyville Branch, reported. Election of officers for the district, to preside during the coming year, was as follows: District President, C. G. Smallwood; clerk, Brother Jewel Jackson. The district president was elected district supervisor of Sunday school and director of music. The meeting then adjourned until 2 p. m. In the afternoon motion carried that the next conference be held at Wilburton, the time to be set by the district president. A talk about means of arousing interest in the district conferences was made by Sister C. G. Smallwood, and talks were given by Brothers Harder and Smallwood in regard to the work of local priesthood and the new and improved methods of the church program. Action was taken joining this district with the reunions of the other two districts of the State, in case one is to be held. The Saints adjourned the business meeting subject to the call of the president. The Saturday evening sermon was by Elder Smallwood, and at the close of the sermon Brother Smallwood was presented a shower of gifts as a birthday surprise in appreciation of his services in the branch and district. The Sunday school opened on Sunday at 10 o'clock, in charge of local officers. Brother Smallwood preached at 11, assisted by Brother Harder. After two days of rain, the sun came out at noon, making it possible for the members to enjoy a basket dinner and social gathering on the lawn. In the afternoon a spiritual prayer meeting was in charge of Brothers Harder and Smallwood. Sister John Davis, of Poteau, was administered to. Following a song service in the evening Brother Smallwood again preached. The evening's theme was "Correct Thinking as Related to Right Living." This service concluded a profitable conference and week's meetings conducted by Brother Smallwood. On account of financial depression in this region attendance was small.

## Our Departed Ones

**REESE.**—William D. Reese, son of David and Sara Morgan Reese, was born April 12, 1854, at Blackwood, Monmouthshire, England, of Welsh parentage. He became a member of the church when twelve years of age and was a faithful Saint. Died at his home in Clinton, Indiana, March 2, 1931, leaving to mourn his wife, two sons, and six daughters.

**REED.**—Sydney Sebastin Reed, son of John Reed and Eliza J. P. Reed, was born July 7, 1869, near Lake Maxinkuckee, Marshall County, Indiana. Later the family moved to Stark County, where they resided for some time and from thence to Pulaski County, where he grew to manhood. On May 20, 1893, he was united in marriage to Miss Myrtle Swaisgood, of Burr Oak, Indiana. To this union were born eight children, three sons and five daughters, all of whom are living except one son, Rex, who died in infancy. Mr. Reed was engaged in the mercantile business for the past thirty-nine years, also acting as a traveling salesman for a Chicago grocery firm for a term of thirty years. In addition to this, he served as postmaster at Burr Oak and Hibbard, Indiana, for nearly the same length of time. In 1929 his health failed, and he was unable to continue his activities in business. He departed this life May 6, 1931. When a young man he united with the church and was ordained a priest January 23, 1917. He faithfully adhered to the restored gospel message during the remaining years of his life and endeavored to serve his Master by serving his fellow men. He was a charter member of the Culver Masonic Lodge, also a charter member of the Burr Oak Modern Woodmen Lodge. He was a kind husband and father and a generous neighbor. He leaves to mourn, his widow, two sons, Glenn and Robert; five daughters: Mrs. Hazel Thornberg, Mrs. Erma Kepler, Mrs. Mildred Burns, Sarah and Evelyn Reed; seven grandchildren; one sister, Alice M. Wise, of Phenix, Arizona, also a host of friends and neighbors. The funeral service was held on the afternoon of Friday, May 8, at the church at Hibbard, Indiana, Elder O. J. Hawn being in charge, assisted by Elder William Osler.

**WILEY.**—Franklin Wiley was born in Saint Louis, Missouri, November 21, 1857. He was the eldest of the four children, all sons, of Margaret Divine and George Wiley. His father died while he was still a young boy. He was baptized June 6, 1871, by John Clark; ordained a teacher July 3, 1881, by William Anderson, and a priest March 2, 1913, by George Peglar. On May 21, 1893, he married Frances Novis, and to them were born six children, all of whom he brought up in the church, namely, Joseph, Margaret, George, John, Frances, and Florence. He was steadfast and active in his church service in Saint Louis for over fifty years. He was prompt and regular in attendance at all meetings of the church. In 1924 he removed to Independence, Missouri. He died May 6, 1931, leaving his widow, six children, three grandchildren, two brothers, and two nieces to mourn.

## Into the Latter Day Light

By J. J. Cornish

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"OLD MAN ED"

Mead was worried for fear his brother was growing old without having the youthful "fun" that was rightfully his. But Ed only said:

"Shucks, Mead, you can't learn an old dog new tricks. Old Beck'd throw me offen her if I hung red tassels in her eyes, and a black silk shirt costs as much as a young shoat. . . . What do we keer for fine doo-dads, Bud?"

Read this story in the June number of *Vision*.

YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE



## Young America

J. H. Yeager, now engaged in missionary work in Tahiti, writes from his headquarters at Papeete, that he was looking over some old copies of the "Literary Digest," and found an article from which he took the following extract. Although it was written some time ago—June 15, 1929—it is still good.

Up-and-Coming Young America. Nine years ago the average young American was "irredeemably ugly, slack in body, fleshy, prematurely middle-aged, and most unsightly, but today the casual observer may see in the street any number of "trim-looking men, rather handsome, square in form, and obviously physically fit." Thus said St. John Ervine, the distinguished British critic in *The Observer* (London). Mr. Ervine was recently guest dramatic critic on the *New York World*, and thus had opportunity to make the comparison with what he observed on the earlier visit to this country. Here is a suggestive appraisal:

"An obvious conclusion to draw from this increase in the number of handsome and fit young American men is that the European legends of excessive drinking by the youth of America must either be lies or gross exaggerations. I can speak with some impartiality on this subject, because I have not touched a drop of drink in the United States, nor shall I touch any until I am beyond the three-mile limit on my journey home. I feel that it is my business, as an alien in America, to obey the law, even if I disagree with it. At all events, I am very certain, when I look at the well-set-up young men and good-looking girls that I see everywhere about me in this city, that there must be thousands of people who either do not take drink, or take it very rarely. Clear eyes and steady hands are not acquired in speak-easies, which are dismal holes at the best. I have been in two or three. . . . There was, I do not doubt, an outbreak of heavy drinking among the young in America, and perhaps in certain quarters it still continues, as a piece of bravado, but I am certain that the 'soakers' are dwindling in numbers, and that the rising young take no more interest in fermented liquors than the average healthy-minded boy and girl in England do. In any event, whatever the truth on that subject may be, the fact remains that I see everywhere in New York a handsomer and fitter type of young man than I saw nine years ago."—*Literary Digest*, June 15, 1929, p. 27.

## Letters to the Editor

"I like a man who can say something good in a few words. But let him stick to his subject, and harm no other man."—*The Sage of Green Island.*

Here are a few samples of the letters of appreciation received by the editors about the appearance of the serial, "*The Story of My Life*," by Arthur Leverton. We are happy to hear these requests from our readers. Now all we need is a supply of good, well-written biographical material.—THE EDITORS.

Dear Herald Editors:

Realizing that the most effective method editors have of learning what their readers desire is to hear direct from them, I decided to write.

I wish to say that I have been a reader of the *Saints' Herald* many years and enjoy all that it contains; but whenever there is a biography running it is always the first thing I read. I have enjoyed that of Brother Leverton and hope that you may find others to follow soon. Another feature I am enjoying just now is "*First Things First*."

Yours for more such reading,

A. E. ZIEGENHORN.

FISHER, ARKANSAS.

Having been members of the church but a few years, our closest branch being fifty miles away, and small at that, we seldom get to visit with old-time members or elders. So, please, give us more biographies. We need them.

Sincerely yours,

MR. AND MRS. HARRY DAVIS.

EADS, COLORADO.

Dear Editors:

For some time I have felt like writing and expressing my appreciation and the pleasure I get from reading the church papers, the *Herald* and *Ensign*; and as you have asked your readers how they liked Brother Arthur Leverton's biography I will say that I have never enjoyed any article in the *Herald* more. I also passed them on to a non-member neighbor of mine, who enjoyed them very much. I enjoyed his many spiritual experiences. . . . I think we gain faith and strength by exchanging experiences.

LUCY KEOWN.

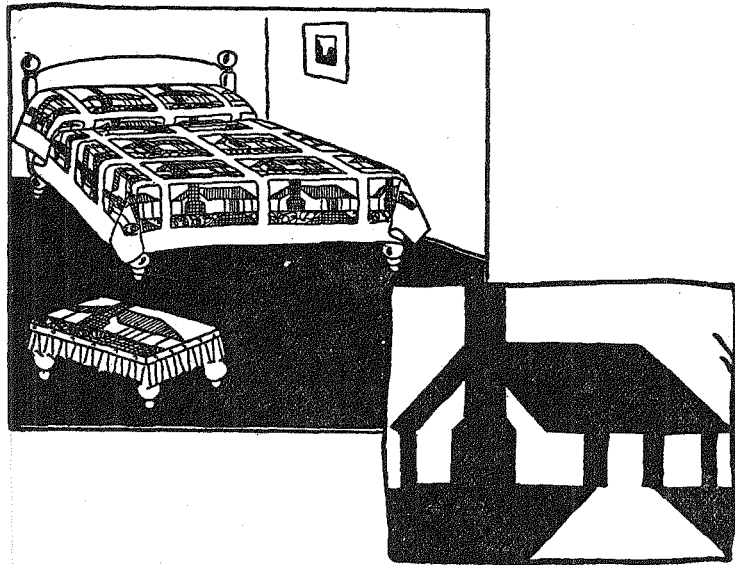
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## THE HONEYMOON COTTAGE

PATCHWORK has nothing to do with cross-patches, but as Mrs. Wiggs used to say, it is "keepin' the peace and doin' away with scraps." You'll love to do something pieced for the treasure chest, maybe several quilts that will be cherished for a generation or maybe just a precious "patchedy" pillow to start with.

The Honeymoon Cottage has a quaint old-fashioned charm that will appeal to all lovers of a squat, broad-eaved, little home with wide, hospitable doorway and fireplace. It is delightfully made in two color combinations using a harmonizing print for the lawn. The materials used are white muslin, the colored materials are a fine grade of fade proof gingham. The print is of very good quality also. A block is simple to piece and when finished, measures about 12 by 15 inches. Twenty of the blocks set together with four-inch strips and six-inch border, make a quilt about 84 by 90 inches.

One block makes a clever pillow or stool top. A stool can be made at home by smoothly padding a board or shallow



box and using wooden door stops, brass hooks, or large knobs, for legs. The edge finish for such a stool is a headed ruffle of green or any other color used in the pieced top.

232 Material for Quilt .....\$2.95

230 Cutting Pattern and instructions for Honeymoon Cottage, at .....\$ .20

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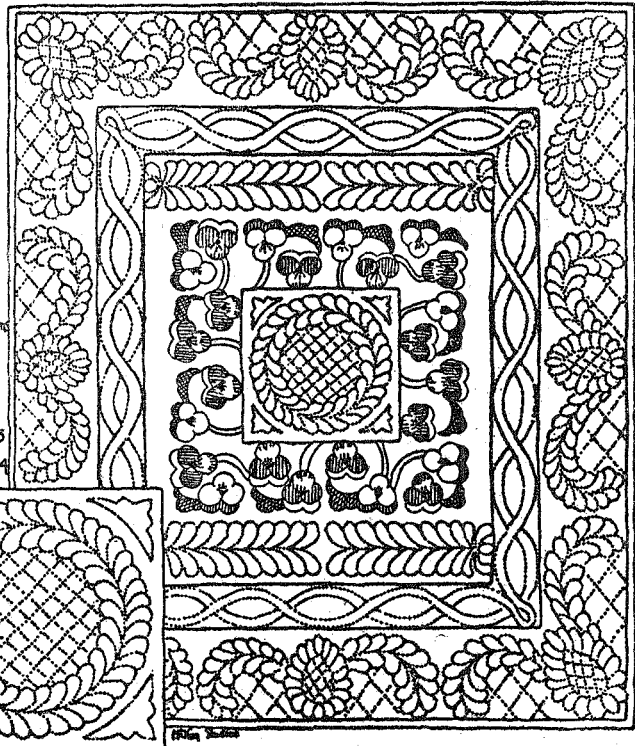
## BEAUTIFUL PANSY APPLIQUE AND QUILTED QUILT

NUMBER 660 is an applique pattern using that gentle flower favorite, the pansy, conventionalized somewhat to form a center border which is really just twelve blocks, each 12 inches square. This is surely reducing the number of blocks in a quilt to a minimum, yet their close position on the quilt gives the effect of generous, even prodigal profusion. A cutting pattern with instructions and dimensions may be ordered as number 660.

This quilt is developed in the triad scheme—two tones of orchid, two of orange, and a soft green which also makes the center square, an outer band and binding with the remainder of white. The size of the finished quilt is 72 by 84 inches. Material assortment used in the original was 4½ yards of white, 2½ yards of green, and 1-3 yard each of the four other colors. We can supply this as number 660A in a fine weave, fast-color percale, or the colors and white of the original in the softest of sheer satine as number 660B.

The quilting patterns used in making up this beautiful quilt come separately. The center feather circle is 18 inches across and is in wax transfer form. This is number 252. The other quilting patterns are all perforated on durable paper and may be used over and over again.

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Number 21

## GIVING

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.—2 *Corinthians* 9: 6-8.

---

## A MOTHER'S DAY SERMON

*F. Henry Edwards*

## THE PROPHECIES AND PROMISES OF GOD

PART TWO

*J. A. Koebler*

## THE PURPOSE, PLAN, AND SPIRIT OF THE CHURCH SCHOOL

*C. B. W.*

## WORSHIP SUGGESTIONS FOR THE CHILDREN'S DIVISION

**Remember Sacrifice Week – June 21-28**

## For Those Who Sincerely Believe

### NUMBER TWO.—THE OBLIGATION OF OUR HERITAGE

In the pages of the *Herald* for May 20 expression was given to a searching question and what appears to us to be a fundamental conclusion. That question, emerging from the need of the present hour in the church and the world, is one that every Saint must ask himself. It is, "*Do I sincerely believe in the program of God and his church as expressed in the Restoration movement?*"

The fundamental conclusion was stated in the following words: "*For that man or woman who sincerely believes that this is the church of God, the present day is literally filled with challenges to a quality of individual conduct and social living that is consistent with that expressed belief.*"

#### *The Nature of Our Heritage*

Consider our physical heritage: a heritage which we share in common with all mankind. Science has transformed the material world into what would have been regarded by the ancients as a fairyland of magic and necromancy. It has placed in our hands, almost for the asking, practically every conceivable kind of mechanical device to add to our comfort, convenience, and pleasure, to enhance our control of the forces of nature, to satisfy our whim or make possible the realization of almost any objective we may have, whether worthy or not. This is our heritage, and yet, replete as it is with opportunities, the vastly increased power it gives to man brings him face to face with a grave danger—the danger of a moral breakdown.

Consider our social heritage: a heritage of personal and group privileges purchased at a tremendous cost; a heritage of customs, traditions, institutions; a heritage which includes political and religious liberty, publicly controlled education, cities whose population is counted in millions, industrial enterprises in which to speak of millions of dollars is commonplace. This is our heritage, and yet it brings us face to face with the responsibility for meeting and conquering the oldest of human weaknesses and frailties, selfishness and individualism, which modern circumstances have given new power and added danger.

Added to this inherited wealth and opportunity of the material world, there is the spiritual wealth of a religious heritage, which provides a check and balance for the other forces of life. Our religion is instituted and continued with the purpose of insuring that man's exaltation of soul shall equal and keep under control his development of intellect and physical power. "In the beginning God," is the

first phrase of a story that records God's work with men and man's endeavor to cooperate with God to the end that the aims of creation may be consummated. The story includes the supreme revelation of God's nature and purposes in the person of Christ, a revelation which discloses to man the possibilities and the methods of his partaking of the divine nature.

#### *The Challenge of Our Heritage*

"Those who sincerely believe" find in our rich heritage today both opportunities and responsibilities, both unlimited wealth and grave danger, gigantic tasks and the tools with which to work at those tasks. Such a heritage challenges not only our intelligence but our vision, faith, and devotion to the cause of Christ as well. And because of what our own church claims to believe, we find ourselves under the necessity of responding to this challenge as no other body of people do in the world today.

We rejoice in material progress; but we do not wish to see materialism rule in the lives of men, but rather subdued to the social teachings of the Master of men. We rejoice in individual achievement; but we do not wish to see individualism and consequent blind selfishness conquer all of the nobler and more generous impulses that are capable of making human life happy and beautiful. We rejoice in the opportunities of the religious life, and it is a part of our faith to hope and believe that the day may come when all the world may be brought to an enlightened and tolerant but a thoroughly consecrated devotion to the ways and means of life which the gospel of Christ teaches.

#### *The Obligation of Our Heritage*

Every good gift of life carries with it an obligation. A good home carries the obligation of maintenance. A good education carries with it the obligation of use and service. A good body carries with it the obligation of preserving health. And all our vast resources of material wealth carry with them the obligation of so managing them that they may produce in equitable measure for all humanity the privilege of access to welfare, comfort, and happiness.

Our religious heritage likewise carries its obligations. An awakened consciousness of moral responsibility impels us to try to teach others the way of life that has brought happiness to us. The deep and abiding comfort of the spiritual life urges us to bring others to a realization of what it means. The restored gospel can not be hoarded. It must be shared. If not shared with humanity, its significant element is lost, and we have deceived ourselves

into thinking we possess something that we have not.

Our heritage as a church is a part of our total heritage, received with the rest of humanity. We have much in common with others, but something else besides. The heritage of the gospel has something to say about the rest of our heritage; and that something may be summed up in one word—*Stewardship*. It involves a changed attitude toward life; a regeneration of the purposes and motivations of human conduct. It is the great answer of the gospel of Christ to the world's present dilemma.

F. M. MCD.

### Blue Pencil Notes

If only the biggest and wisest and best  
Sat down in our councils or ate with the blest,  
I ask you, consider this problem a bit:  
Dear brother of mine, where would you and I sit?

Some people borrow so much trouble that the only way to pay it back is to make some.

Saint Peter: "Name, please?"

New Arrival at the Gate: "Ah—er—Jones, but you will find my religion in my wife's name."

Several people have said to me, "What has become of Deacon Goodentart? Why not give us some more of his funny sayings?" Well—as a matter of fact, these are sober days. I had not felt particularly inclined to encourage Deacon Goodentart's nonsense. Still, I am reminded that some months ago when I lay in the hospital very ill, following a major operation, I had a vivid dream in which I saw a blue pencil lying on my desk at home surrounded by a circle of the brightest sunshine imaginable; and a voice said, "The blue pencil is waiting for you." Perhaps it is the province of the Blue Pencil to be steeped in sunshine—and possibly even Deacon Goodentart may help.

"What I can never understand," complained Deacon Goodentart, "what I can never understand is how the Lord made man in his own image, and then immediately made woman so much better looking."

### DID YOU KEEP YOUR HEAD?

When the late President Joseph Smith was suffering his last illness, even up until the day of his death he retained a keen interest in world events. During those days occurred the destruction by fire of the Edison plant and laboratories. President Smith listened attentively to the reading of the newspaper account and the doleful comments of

those about his bed, but presently he interrupted them with the question, "Did Edison keep his head?" When assured that Edison's head had been salvaged, he smiled and said, "It is all right, then. If Edison kept his head, he can get another plant."

It was not the material things that Edison had accumulated as an evidence of his genius that counted. It was the man himself. As a church we may learn a little lesson from that story. Under trying conditions, do you keep your head? No matter what troubles may come to the church or what losses in a monetary or material way, if the men and women of the church keep their heads and keep them *level*, and keep their hearts *right*, we shall always be able to rebuild and recover. These are times in the world and in the church when it seems eminently necessary that the men and women of the church shall keep their heads. It is a time to think a great deal and not talk too much. It is a time when wild rumors should not be received and repeated until they have been verified. Ordinarily, wild rumors are *never* verified. (It is a fact that rumor usually has some foundation in truth; but after it has passed through two or three mouths it becomes so distorted that it is almost as bad as an out and out falsehood.) These are times when extreme and exaggerated statements should not be made privately or from the pulpit. They are times when extreme positions should not be taken. These are times rather for careful thought and earnest prayer and repentance of past mistakes, coupled with a resolute determination to profit by those mistakes and go forward. No matter what tribulations sweep over us, if we keep our heads we shall emerge safely and, like Edison, go forward to build better and more wisely. The church today needs level-headed men who *keep* their heads.

ELBERT A. SMITH.

### Preparing for Sacrifice Week

The church has not escaped the very great difficulties which these trying times have imposed upon all Christian churches and institutions that depend upon benevolence and the offerings of the people. It has suffered, particularly in a financial way. This in turn has brought acute suffering upon those who have had to depend upon the financial resources of the church: the missionaries, their wives and families, and the officers. Not one who has been dependent upon the church but has felt the severity of the situation. Unwillingly, the church has been forced to release numbers of its workers, some of them with records of many years of faithful service. There was no other way to be chosen: funds were simply not in the treasury to take care of them.

We approach the coming sacrifice week more



deeply serious and more keenly conscious of the critical state of affairs than ever before. We approach it solemnly, realizing that we are facing a test, whether the people of the church will rally to its support at this trying time. We approach it prayerfully, in hope that He who rules the universe will be concerned in the welfare of the church. But we approach it with faith, knowing that in all past crises we have been led safely through to better times, and we have faith that we shall be led through to safety this time.

#### Preparation

Everything possible should be done in the branches to insure that the need of the church will be brought to the attention of the people. Suggestions as to activities will appear in the church papers. A special oration to be memorized and delivered by some young person will appear in the June issue of *Vision*. Next week's *Herald* will contain an outline of suggestions prepared by Bishop A. B. Phillips for speakers who would like some help as to what to say on this occasion. Other helps and suggestions will appear in succeeding issues of the *Herald*, and church officers are requested to watch its columns.

The success of the effort during sacrifice week will depend upon the active leadership of the priesthood, and the loyalty of the membership. All must work together for the good of the church. This time will test us, as to whether our faith is the kind that leads to works or not.

L. L.

#### New Service in "Vision"

The attention of our readers, church workers and officers especially, is again called to the fact that *Vision* will carry the program material for church work and services.

Our readers are reminded, too, that the special offer for new subscribers is open only until July 1. This offer permits new subscribers to receive their first year's subscription for \$1.35, a distinct saving on the usual price of \$1.75. You are urged to get your subscription in before the time expires.

Many of our readers have objected to the use of *Herald* space for these program materials, which are of interest only to the workers' groups; and the workers themselves have found it less convenient to use and preserve the material. The monthly publication has been found, after the recent experiment, to be best in all respects for church program materials.

This change gives to *Vision* an enlarged field of usefulness, and should make it invaluable to larger numbers of readers.

## A Special Reading for Sacrifice Week

IN JUNE ISSUE OF "VISION"

A special oration, or reading, entitled "*It Shall Not Fail*," by Inez S. Davis, appears in the June number of *Vision*. It is appropriate to be memorized, probably by some able young person in the branch, and delivered at the first of the special services of Sacrifice Week. Church officials strongly recommend that it be used in each branch of the church. In this week occurs the eighty-seventh anniversary of the martyrdom of the founders of the church, and the subject of the oration is related to this event and its meaning to the church today.

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## ORIGINAL ARTICLES

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### The Kingdom of Heaven Is at Hand

By Evan A. Fry

Repent ye, repent ye, for the kingdom of God is at hand. O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance, And think not to say within yourselves, We have Abraham for our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire.—From *Matthew*, chapter 3.

#### Human Conservatism

It is an age-old axiom that human nature never changes and that it is the same the world over. Man has always been slow to accept any radical changes, and has always been more than hasty in condemning and annihilating any man rash enough to point out errors and to cry long and loud for reform. Christ himself was killed not by a crowd of villains who crucified him out of sheer malice and love of evil, but by a group of the most religious men of the day—the high priests of the Jewish people. To these devout and really sincere, though mistaken men, Jesus was a dangerous impostor; he had come to upset all the established schemes of religion and of the social order—all the established customs and age-old venerated beliefs were in danger of being swept away before the teachings of this strange new man who claimed to be the Son of God. They killed him as you and I would kill any animal caught preying on the hen roost or the stock pen of a farm, and

regarded his passing as good riddance of some bad and very troublesome rubbish.

#### *Are We Really Christian?*

If Jesus had lived today, I wonder whether all of us so-called Christians might not have treated him in about the same way that our Jewish cousins treated him two thousand years ago. Two thousand years after the completion of that life which was to affect the world so profoundly, the story of that life, and the name of him who lived it are known far and wide in the world, and millions number themselves as the followers of the lowly Nazarene. Yet where in the world today can you go to point out a people who are really making even a fifty per cent effort to put the teachings of Jesus to a practical demonstration which will convince a supposedly believing but inherently skeptical world that Jesus knew what he was talking about? Any people who should dare to make such an attempt would soon bring a storm of persecution about their ears such as has always attended the efforts of people in the past to live in perfect accord with the example and precepts of Christ. Such a people would be so different from the people about them that the populace would rise up in sheer self-defense, as did the priests of old against Jesus, and they could scarcely halt with safety anywhere this side of utter extinction.

#### *Preaching and Practice*

Let us surmise a few illustrations: Christ taught that if a man smite you on one cheek, you should turn the other—the doctrine of nonresistance to evil. Preach that to some of the militarists who clamor long and loud for oversize armies and navies, and see how quickly you are branded as a pacifist, and subjected to scorn or ridicule; or, if it be war time, to imprisonment, and public contempt and ostracism. Christ preached to the rich young man that he should sell all of his worldly goods, give the proceeds to the poor, and follow him. Mark you that this young man was perfectly good and moral; he had kept all the commandments from his youth up, but he lacked one thing—the consecration of his wealth to higher and more unselfish purposes, and the lack of that thing kept him out of the kingdom of God. Preach that with pointed personal application to some of the millionaires who ostensibly are following the Christ today, and see how quickly the preacher is fired from his pulpit which is supported by those same rich men. Christ taught that we should take no anxious thought for the morrow, yet every Christian in the country in some degree or other is trying to heap unto himself a little pile of riches for a rainy day. I'm doing it myself and, probably, so are you. Christ preached against di-

voice, except for one just cause; but we modern Christians can get a divorce if our partner trumps an ace in a game of bridge, and no public idol is completely enthroned until he or she has at least three or four unsuccessful marriages to his credit. Christ taught the golden rule, but no one pays much attention to it any more except to print it on calendars; and if you believe that anyone is really in sympathy with it, just try preaching it pointedly and personally rather than with a comfortably scattered and general application, and see how quickly you are mobbed as a radical or a red or a communist, or something equally vague and odious.

#### *Who Are the Children of God?*

In spite of centuries of teaching and preaching, and in spite of the almost universal spread of the name of Jesus, the world is almost as far from a practical application of his teachings as it was when he hung on the cross of Calvary. If he could return to earth today, he could with perfect propriety and appropriateness repeat his lamentation over Jerusalem, and enlarge it to include the whole world—"How oft would I have gathered you as a hen gathereth her chickens under her wings, and ye would not." Don't be too sure that just because you belong to some church you are already safely gathered under his wings. The Pharisees of Christ's day could have sworn they were perfectly all right; they belonged to the church and kept all the commandments; and besides, they belonged to the chosen seed of Abraham. But John warned them that every tree that brought not forth good fruit was to be hewn down and cast into the fire. It didn't matter whether that tree was growing inside the fence or outside—it was judged solely by its fruits.

Two thousand years ago, John told his congregations that the kingdom of God was at hand. The kingdom of God is still at hand—that is, just within the reach of every one of us if we will only stretch forth that hand with a little exertion, and grasp the kingdom which is within such easy reach. But how many of us are content to let lethargy or some more serious sin of *commission* stand between us and the sure and satisfying personal possession of that kingdom! How many of us still fail to heed the Christ as he calls us to leave the world completely behind us and enter into that more perfect kingdom! His kingdom might have come on earth many years ago if he had been able to find enough people to establish and maintain that kingdom. God grant that soon we shall be willing and able to say with our hearts and with our deeds, as well as with our lips, "Thy kingdom come; thy will be done on earth as it is in heaven."

## A Mother's Day Sermon

By F. Henry Edwards

I am glad that Jesus had an earthly mother, for this fact gives him a background of human affection and interest, of understanding and suffering. More than anything else it makes him one with us.

Jesus was not an orphan; nor was he an only child. Joseph, his foster father, was evidently dear to him, and we get intimate pictures of family life with his brothers and sisters in the parables of the later years. But dearest of all was his mother, who treasured in her heart her hopes and fears of his coming greatness and who at the end did what all noble mothers do—stood by while he suffered and suffered with him.

John says: "His mother stood by the cross of Jesus." The apostle might have added, "and it became her cross." I think that any glimpse which she might have had of the infinite possibilities of that tragic hour was swallowed up in the agony of her son's suffering. He was suffering because he loved us; and Mary, his mother, has helped us to understand the meaning of his suffering, for she suffered because she loved him.

### *Love and Identification*

In his book called *The Wicket Gate*, the late G. A. Studdert Kennedy writes as follows: "I remember being called upon to visit a man who was in prison for forgery and embezzlement. He was the queerest, crookedest, hardest-hearted specimen, and I could not move him an inch nearer to repentance. The only sign of softening that he showed at all was when he asked me to go and see his mother. I went. She came down, looking worn and sleepless, and that I expected. But there was something about her which I, being young, could not understand. She was bitterly ashamed, and in my pity for her I wondered, What has she to be ashamed of? And then there came the light, and I murmured to myself: Surely she hath borne his griefs and carried his sorrows; the chastisement of his peace is upon her, and with her stripes he will be healed if there be any power that can heal him. He has gone astray and turned into his own way, and love has laid on her the iniquity of the son. The mother heart which knew but little sin, love has made to feel exceedingly sinful for his sake. I understood, and, in a measure, the eternal mystery cleared. That love which a woman can pour out upon her son, and which makes her so entirely one with him, that his sin is her sin, his disgrace is her disgrace, his shame is her shame, is the nearest we

can get on earth to the love of God; to what God is."

Love always does mean suffering. It does to God himself. It will to us. To quote another fine phrase, this time from E. Stanley Jones, "Where love and sin meet, a cross is always set up." The one who loves is crucified by the sin of the one who is loved. Mother love means joy in the accomplishment of her children, pride in their success, happiness in their happiness; but it also means pain in their suffering and in their waywardness. Love extends the area of our vulnerability so that we can be wounded in more places.

Today all of us are remembering our mothers. We remember them for their kindnesses and their gentility and their understanding and their quiet courage; we think frequently of their faith and of their piety. But most of all we love our mothers for the inclusive reason that they first loved us. This is precisely the reason why we love God; and the fact that this love means infinite capacity for suffering only makes it more precious to us.

Yet suffering and sacrifice are heroic only when they are also necessary. The very fact that sacrifices cost so much means that we should use them sparingly; otherwise they are worse than foolish. Our very affection for our mothers calls us now to save them from the necessity of some of the sacrifices which are no longer imperative. This is not that their love may be denied a chance of expression, but that our love and gratitude may be proved. This morning, therefore, I want to talk with you regarding some of the things which we can and ought to do in order to decrease the cost of motherhood to mothers, and at the same time to give practical evidence of our affection and gratitude. My own mother used to say to me when I offered to help with some little domestic duty, "One ounce of help is worth a pound of pity." The mothers of the world need our help.

### *Reducing the Human Cost of Motherhood*

Mother's Day is usually "a carnival of carnations, candy, greeting cards, and telegrams—sporadic expressions of a sentiment that ought to be constant." To celebrate Mother's Day in this way is easy and fairly satisfying, for nothing is easier than to lull our sense of duty to sleep to the crooning of sentimental ditties. We have excused ourselves for failing to do what we know we ought to have done by indulging ourselves in an orgy of affectionate platitudes. This has been going on for years, but a re-

cent issue of the *Parents' Magazine* tells us that in each of those years sixty thousand mothers have died in childbirth in this country. There are in this country at the present time more than 144,000 children who never knew their mothers. These are not mere figures. They are sound facts of the most dire significance. If you are tempted to pass them by as mere statistics, clothe them with the flesh and blood of your own experience. Think what this would mean in terms of your own children and the children of your friends, for some of these motherless youngsters are integral parts of our own community.

Two thirds of these maternal deaths could have been prevented. A recent expert study made in New York proved that mothers who get proper care before and just after the birth of their babies have three times as good a chance to survive as those who do not have that care. In Holland 29 out of every 10,000 mothers die in childbirth. In Denmark the figure is 31 for every 10,000. In England and Wales it is 41. In Canada it is 57. In the United States it is 66. There are other things than dollars and industrial standards and inventions in which America needs to forge to the front.

In the nature of things, mothers have to pay a heavy price for their part in the work of creation, but that price ought to be no heavier than is imperative. The church physician and his associates and the Sanitarium workers should receive our every support in their efforts at parental education and prenatal and postnatal care.

#### *The Care of the Children*

We honor the mothers of our Nation and of the world, because they are always on the job conserving the physical and spiritual well-being of their children. It is for their sake, as well as for the children's sake, that we must resolve that in these trying times nothing of our own anxiety and suffering shall be visited upon the children of the Nation so as to impair their sound health, their education, or welfare work among them. There is no future except such a future as our children will make and live, and we dare no longer mortgage the fine possibilities of that future by our indifference or criminal negligence in matters of child health and development.

Discerning historians of the future will probably mark 1930 as the year of the White House Conference on child health and protection. In order to obtain facts as well as theory relating to child needs, President Hoover called to that conference more than 1,200 men and women, experts in many lines of work touching on the lives of children. Out of that conference comes a deep realization on the

part of the mothers and fathers of this and other nations that the bringing up of their children is not an isolated affair in which they alone are concerned, but one in which the life of the Nation depends. The work of the conference was summed up in nineteen minimum recommendations. Here are some of the more outstanding ones. I want you to think them through in terms of your own children and of others for whom we accept community and church responsibility:

Every child is entitled to be understood.

Every child should receive periodical health examinations.

Every child should be protected from communicable diseases.

Schools should be so organized as to discover and develop the special abilities of each child.

Every child should have some form of religious and moral training.

Every child should be protected against labor that stunts growth.

Every waif and orphan in need must be supported.

Every child is entitled to the feeling that he has a home.

Some of these points need more emphasis in our own homes than we have been wont to realize. Most of them, however, have already been taken care of so far as our own homes are concerned, but we still have a major responsibility towards those who do not attain to these standards but who can be helped by the church. Part of our tribute to mothers should be to loosen the hands of the Bishopric so that they can do more to protect children who are in need.

#### *Eliminating the Cost of War*

The mothers of the world dread war. It is a specter that will not down. It threatens all that we hold most dear, and before its strong advance individual mothers are practically powerless. Our mothers spend their lives preparing their children for moral victories, for cleanness, and honesty, and honor and decency. Yet when the madness of war is upon us, we deify an international crime which lives on lies, breaks down moral standards, exalts murder, and lays waste the brightest hopes of the future.

Our mothers know this, in spite of the frenzy which sometimes seizes them even as it seizes us. We tell them that war calls forth heroism and noble purpose, but they know in their hearts that peace calls for even greater heroism. Because they win so many quiet victories themselves, they are above despising the quiet victories of peace. Albert Schweitzer as a young man promised to become one of the outstanding organists of the world. Before

he was thirty he wrote several outstanding books in the realm of theology. Here, too, outstanding success and world renown were assured to him. Yet he felt the call of God to go into darkest Africa, and there to carry light and healing and the message of Jesus to the natives of that benighted country. He went to school again. Four years later he graduated with honors in the field of medicine and immediately left for his chosen field in Africa, where since that time he has been giving himself utterly to the physical and spiritual upbuilding of the natives, taking only brief rests, during which time he has used his genius in other fields to accumulate money to send him back with better equipment for his African work. Our mothers know that the world is full of Albert Schweitzers; and that their courage and patience and faith are demanded in fighting against disease and crime and ignorance and sin. No mother likes to think that she is rearing her son for the war of 1950, yet only moral and spiritual heroism exerted now can prevent the coming of that war. To prevent it will be a real tribute to the mothers of the world.

War costs tremendously. A recent issue of the *Homiletic Review* gives these figures: Ten years after Germany surrendered, \$70 out of every \$100 of our vast governmental expenditures went to pay for war and to maintain our armies. Sixty-four years after Lee surrendered we paid over \$125,000,000 to Civil War pensioners in one year. This year the Government has determined to pay what may be \$750,000,000 to World War Veterans.

Yet these tangible realities are representative of even more significant but intangible realities which lie behind them, realities in which the mothers of the world are intensely interested. These millions of dollars are symbols of the brain, the muscle, the toil and fret, which we and our children and our children's children must expend in paying installments on the cost of war. The World War cost \$186,000,000,000. Our share of this might have been used to build schools, to endow hospitals, to care for expectant mothers, and to do a thousand and one other things which we now feel that we can not afford to do. The mothers of this country and of other countries are interested in these constructive things, and in direct proportion they hate war which denies these things.

Nor is this the only cost of war. War costs us fathers and mothers, and leaders and followers, and ideals and artists, and thinkers and ministers. The last war took Albert Schweitzer from Lambrene, in Africa, and interned him as a prisoner of war in the Pyrenees, while it sent the recruiting sergeant into the place where he had been teaching about the

healing power of Jesus in order to marshal the French Africans for service on the European front.

War is now illegal. The Kellogg Peace Pact made future wars illegal under any and every circumstance. Yet much remains to be done, for no one expects the pact to stand up in face of the war psychology of another great crisis. War now seems so distant that our imagination needs to be stimulated by an immediate visualization of what it means. Let us remember the cost of war to the mothers of the world, and then by their suffering shall we be healed. Then will their stripes reinforce the commands of God to this church, that we shall lift up an ensign of peace.

During this month 10,000 ministers of other denominations have affirmed that they will under no circumstances participate in future wars.

#### *Our Mothers and the Problem of Sin*

Back of all things which cost mothers so dearly is the fact of sin. Mothers know from their own experience that it is the very nature of goodness to love and to suffer for the sin of the one who is loved. They know that love is justified if it seeks out the sinner, and satisfied if it saves him. They know that the satisfaction of love is like that of the shepherd who at whatever cost to himself has found that sheep that was lost. Every mother knows that womanly righteousness is rewarded when the son who was dead to her is restored to her hearth and home. Every mother knows the meaning of vicarious suffering, and its power to save.

The outstanding way, then, and the inclusive way, in which we can pay effective tribute to the mothers of the church and the Nation is to join with them in the never-ending crusade against sin and wickedness and against the pain which these bring in their train. The call to pay tribute to our mothers is only superficially a call for carnations and candy and congratulatory telegrams. Fundamentally it is a much deeper thing than that. The challenge which comes to all of us is one of understanding. We are challenged to recognize in our lives that love means suffering and that the cost of our own loving will be the suffering which our affection makes possible. Yet because of the daring examples which our mothers have set for us, we must go into the great conflict of overcoming evil with love, and we must do this with utter abandon, with willingness to suffer for others because we love them. So shall we be worthy to be called the sons of God, who has bestowed his great love upon us and in doing so has shared with us the pain of our imperfections.

## The Prophecies and Promises of God

### PART TWO

By J. A. Koehler

#### *Forms of Prophecy*

The history of prophecy shows that prophetic communications have come in four principal forms: (1) In dreams. (2) In visions. (3) By inspiration, or mental illumination, or ecstasy, and (4) by dictation. A study of these forms of prophecy, of the language of the prophets, and of the themes of the prophets, should help us to improve our understanding of the nature of prophecy.

A number of questions will arise, such as these: Is there any relation between the personality of the prophet and the form in which the message is given? Is there any relation between the subject matter of the prophecy and the form in which it is given? Do the prophecies of different prophets have certain peculiar or distinguishing characteristics? Does the age in which the prophecy is given or the conditions of the times have anything to do with the subject matter of prophecies? And such like.

If we can find the answers to such questions, they may tell us what we are warranted in expecting of the prophets; they may relieve us of certain fears; they may deepen the foundations of our faith in the prophetic function. And it may be that another "Army of Israel" will grow up that is willing to be led by "a Moses" to a Promised Land, and a Moses may be raised up whose prophetic vision will enable him to lead it. For, if the record of the achievements in political science—the science of government—means one thing more than another, it is that no people are likely to achieve a government of God without a Moses; and certainly no Moses will lead without a people who are willing to come out of "Babylon" and pay the price of a journey to "Canaan." Nothing is more fundamental to the redemption of Zion than prophetic leadership.

I doubt if the intellectual powers of a prophet have much to do with the form in which messages are given him. Daniel was a man of great intellectual powers—a man who "in the matters of wisdom and understanding" was "ten times better than all the magicians and astrologers" in the Babylonian kingdom—and yet the record says over and over again that the secret was revealed to him "in a vision." Daniel, even if he was a high mental type, was a seer of visions. Messages were given to him in the form of symbols.

The prophecies of Saint John, the Divine, are, for the most part, combined in two forms: (1) Vision, and (2) Dictation. "I looked, and, behold,

a door was opened in heaven: and the first voice which I heard . . . said, Come up hither, and I will show you things which must be hereafter." And this is characteristic of the whole book of Revelation. I saw, I heard. I saw and heard.

Joseph, the son of Jacob, was a dreamer of dreams; whereas Joseph the Martyr was a vessel of inspiration or of mental illumination. I do not recall one prophecy of Joseph the Martyr that was not in the form of dictation. Even his prophecy on the Rebellion was in the pure declarative form. And while his prophecies concerning Zion employ metaphors in parts, he gives us no intimation of having received them in the form of vision or dream. His prophecies are markedly free from symbols.

Now it seems quite certain that the first three forms of prophecy require that the prophet shall state in his own words his own understanding of the messages conveyed to him in these forms. And, as stated before, whatever may be true of the fourth form, prophecies in the form of visions and dreams and ecstasy are of the nature of processes for quickening the intellect and enlightening the understanding. They are cases of God talking to man on his own level, and of man interpreting the meaning of his experiences with God. And if that be true, then we err when we contend that the messages of the prophets are infallible word for word statements of divinely dictated fact in which the personality of the prophet can have no part.

Whether prophecy in the declarative form is less liable to be discolored by the personality of the prophet is not so evident. It may depend upon the form in which the dictation comes, whether through the eye, the ear, or the understanding. But even if declarative messages are less liable to discoloration than prophecy in the form of visions or dreams, it does not follow that prophecy in the form of dictation brings with it a richer understanding of the mind of God. For in any case the richness of meaning depends upon the power of the mind to comprehend.

#### *The Language of Prophecy*

The size of a book is not separable from its shape except by abstraction. In actual experience with a book, both are together. So the form of prophecy and the language of prophecy are not separable in the prophetic experience. But we may think about them somewhat separately.

The following is a rough classification (though there is some overlapping) of the language of prophecy.

(1) Imagerial Language. Language which employs figures and symbols to convey ideas. "And there appeared another wonder in heaven; . . . a great red dragon, having seven heads and ten



horns," is typical imagerial language. There are many such prophecies in the Bible.

(2) Declarative Language, which is a formal or positive or explicit statement or affirmation of fact or principle. "Thy wife Elizabeth [who was barren and well stricken in years] shall bear thee a son, and thou shalt call his name John." "In the day that thou eatest thereof thou shalt surely die." "This gospel shall be preached in all the world for a witness, and then shall the end come." These are instances of declarative language in prophecy.

(3) Metaphorical Language, in which one object is likened unto another by asserting it to be the other. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." This is metaphorical. But it is also an explicit statement of fact; so that the two forms are combined in one prophecy. That is frequently the case.

(4) Some prophetic language is symbolical; some is pictorial; and some is (what is in effect) visual language. But for the sake of convenience and the purposes of this article, the language of prophecy may be classified roughly as (1) Abstract and (2) Concrete.

Under the head of Concrete Language let us place all those prophecies in which images and figures and symbols occur. Metaphorical language falls readily under both heads. Concrete language is a sort of picture language; and it is a large part of the language of prophecy.

Now it is my opinion that if we can find the reasons for the use of this picture language in prophecy, they will tell us what we are warranted in expecting in any of the messages of the prophets. These reasons will tell us whether the human is likely to be mixed with the divine.

There are a number of scriptures which, I think, give us the key to the problem. For example, "I have many things to say unto you, but you can not bear them now." "He [the Holy Ghost] shall *guide* you into all truth." "That light [or understanding] groweth brighter and brighter, until the perfect day." All these, along with much more, have reference to the revealments of God to man. And what they say is that men of God do not sometimes understand perfectly or fully the things which are spoken to them by the inspiration of God. Well, if they did, their understanding of these things would be as perfect as the understanding of God. And that is quite a claim for men to make.

One of the difficulties in judging the experiences of the present is that we can not see them in perspective until they become things of the past. As things have gone, it will be for coming generations to see the people of the Latter Day Saint Church

today in their historical setting. When that time comes, it will be apparent that, in us, history has repeated itself again. Just now we flatter ourselves as other peoples have done, whose folly it is sometimes hard to understand.

Take one outstanding incident in the early Christian Church. Note this simple declarative statement of both truth and fact: "Go ye into all the world and preach the gospel to every creature," etc. Who is so intellectually deficient that he can not apprehend the meaning of that simple language? Here is a prophecy, if they could have understood it, that Christianity was to spread to the remotest corners of the earth. Here is a truth of the fatherhood of God and the brotherhood of man, if they could have apprehended it. But they did not. The intellectual and spiritually elite of the early Christian church—the eleven best ministers for God the church had produced—did not comprehend the import of that language. I doubt if all comprehend it today.

Read, now, the tenth chapter of Acts. That story tells us that it took concrete language—picture language; symbols; something that can be contemplated with the aid of the eye—to get that simple message across to those apostles. Not until Peter "saw" that great sheet let down to earth; not until he "saw" that spiritual phenomenon in the house of Cornelius, did the truth of that commission dawn upon his understanding. Not until then did he "perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him."

This is an instance of the inadequacy of mere declarative language, which tells us at once why it is necessary to talk to men in the language of pictures.

Up to the time of Peter's visit to the house of Cornelius, that prophecy had a different content to those prophets. And prophets they were, the best the church had. That first conception of that message of divine truth was discolored, it was mercifully bungled, by nationalism, prejudices, traditions, racial pride, and the aspirations of the Jews. That story tells us that the messages of the prophets are likely to have written into them the personality of the prophets. And then, when we interpret the messages of the prophets we discolor them with our own personalities.

The point I have just argued is of great importance in relation to the prophecies concerning the Restoration movement—both the ancient prophecies and the modern. Unless I am horribly mistaken, prophecies which have to do with the Zion of latter days were and are misunderstood to refer to Judah and Jerusalem. And the most momentous events of all time are construed to be mere

local happenings of only national significance. Check up on these and see if it is not so.

Much as we wish it were not so, we are forced to admit that some of the greatest prophets the world has ever known have woven their nationalism, their traditions, their prejudices, their aspirations, their personalities, into the messages God gave them to deliver to men. With such liabilities of having divine communications discolored or distorted, it is not difficult to see how much better it is, at times, to have the prophet describe the panorama which was spread out before his eyes, and to let each man who looks at that word picture read the story for himself.

Picture language, as employed in visions and dreams, contains a wealth of meaning in a small compass that whole volumes of words, sometimes, are inadequate to convey. We see the different phrases, clauses, and sentences of a word composition out of relation to each other. We see it piecemeal. But when we look at a picture, we see each part in relation to the other; we see it in the ensemble. But the liability of misunderstanding is not so great as it sometimes is in the use of pure, declarative language. Metaphorical language, too, is rich in meaning.

Again, pictures make deeper impressions upon the mind than do mere words. They keep the imagination alive; therefore, they prolong contemplation, which tends to broaden the understanding, to make it clearer, and to deepen it with the passing of time. Pictures, when contemplated, usually mean something to all; while mere words, at times, mean almost nothing to the best.

Figures and symbols and images and visions and dreams have special values as means of prophetic communication:

(1) When prophecies have to do with a class of objects with which the prophet has had no experience; (2) when, because of the limitations of human understanding, the truth requires to be unfolded with the passing of time; and, (3) when the truth expressed has one application in one age and another application in another; or when it may have two or more applications at the same time. Picture language, to me, is "the" language of prophecy.

#### *The Language of the Prophets*

Another fact which has disturbed the mind and caused the faith of some in the prophecies to this church to wane, is the difference in the style of language of our prophets, and the different cultural levels upon which a given prophet has spoken. There are times when Joseph the Martyr used language that seemed below his level of culture. At

other times his language rose to the mountain tops of spiritual ecstasy. Faulty sentence construction is to some a sign that the inspiration for the thought was not divine.

Men speak according to the states of their minds. Misapprehension, or limited understanding, as well as different moods and states of health, should be expected to yield different qualities of composition. Inspiration is not always on the highest level. And men do not express themselves with the same facility at all times. Even prophets may be calm today and troubled tomorrow.

Sometimes the difficulty lies with the obtuseness of the mind of him who hears or reads the messages of the prophets. Sometimes our misunderstanders work better than our understanders. The Spirit of God is said to enlighten every man. But church members claim a special advantage in this relation. And yet these very church members blunder, both in their judgments and in their expressions. I think it not quite consistent for such people as that to claim divine inspiration for themselves and then say that the prophet whose language is faulty surely could not have been a vessel of divine inspiration.

Every man's spiritual tide is subject to ebbs and flows. The man who hopes today may despair tomorrow. I do not mean that faithful prophets lose faith in their messages. When a man speaks mountain high above his norm, I think he must have been lifted up. It is a sign of prophetic inspiration; and that, notwithstanding his failure at other times to attain to these heights. If we discredit modern prophets on that count, then we must discredit some of the best prophets who have ever spoken, for they too are chargeable with the same shortcomings.

Whether it is spoken from the mountain top or from the hilltop, I suspect that in both cases the language of the prophecy is the language of the prophet. For this reason: All meanings are conveyed to the mind in terms of the individual's understanding. No man can comprehend God except in terms of his own experience. And when he gives a verbal statement of his comprehension of God, it seems to me that it must be in terms of his own experience. "For the Lord God giveth light unto the understanding: for he speaketh unto men according to their language. . . ." Even the *a priori* knowledge of transcendentalism is accounted for in the mental development or thought experience of the individual. "These commands were given unto my servants *in their weakness, after the manner of their language*, that they might come to understanding." Don't expect too much of the prophets. And don't be too sure of your evaluation of prophecy or your interpretations of the prophecies.

# CHURCH WORK AND SERVICES

## Notice to Church Officers and Workers

The "Herald" will continue to carry the worship service and program materials until July. August materials will appear in the July issue of "Vision" and will continue to appear in that magazine a month in advance in succeeding issues. This notice is given to our leaders and workers in order that they may have ample opportunity to enter their subscriptions for "Vision." New subscribers to "Vision" may have their first year's subscription for \$1.35. This offer is good until July 1. A coupon will be found in the back of this issue. The reasons for the change have been explained in the "Herald" of April 15.

## Worship Suggestions for Use in the Children's Division

The theme for June is "Helpfulness." In this month there are two days that deserve special recognition—Children's Day and Flag Day. It so happens that this year both occasions come on the second Sunday of this month. However, as per suggestion in last week's *Herald*, the service for this particular Sunday should be a general service primarily planned for the children, in which much pupil participation is provided for. It would be well to have the boys and girls assist the leader in planning the service for this Sunday and in executing the program.

A junior may read the Call to Worship, another lead the singing, another read the scripture reading, another offer the prayers. Let the juniors conduct the offertory service. The boys and girls will enjoy the story more if it is told by an adult. Select the very best story-teller in your branch for this Sunday.

At the juncture in the program where the flag salutes are suggested, other special numbers characteristic of Children's Day may also be included. Suggestions for same are listed under "Suggestive Materials."

The sermon for this Sunday should have as its central thought ways in which we can help others. It may be necessary to entirely discard the suggestive sermon material given for the second Sunday, in order to make it fit in with the service. This sermon should be most interesting to the juniors, and the element of brevity very marked.

## A SUGGESTED TYPE OF SERVICE

Theme for the Month: "Helpfulness"

Musical Prelude.  
Call to Worship.  
Morning Song.  
Scripture Reading.  
Prayer.  
Offering Service.  
Leader:

"Not what we give, but what we share,  
For the gift without the giver is bare.  
Who gives himself with his alms feeds three,  
Himself, his hungering neighbor, and Me."

Music: "O Lord of Light, and Love, and Power," new *Saints' Hymnal*, 299. (This may be played while the offering is given; then the whole group may reverently sing or repeat in unison the following):

Response:

"All things come of thee, O Lord,  
And of thine own have we given thee. Amen.  
(For music see new *Saints' Hymnal*, 438.)

Song.  
Story.

Flag Salute. (June 14 is Flag Day, and the salutes may be used on that Sunday.)

Pledge to American flag: "I pledge allegiance to my flag, and to the Republic for which it stands; one nation indivisible, with liberty and justice for all."

Pledge to Christian flag: "I pledge allegiance to the Christian flag, and to the Savior for whose kingdom it stands; one brotherhood uniting all mankind in service, and love."

Song.  
Sermon.  
Closing Song.  
Benediction.

## SUGGESTIVE MATERIALS

Instrumental Music:

"Hero's March," by Mendelssohn.

"LaCinquantaine," by Gabriel Marie.

"Melody," by Beethoven.

"Prayer from Calvalleria Rusticana," by Mascagni.

Calls to Worship:

Psalm 149: 1.

Psalm 107: 1.

Psalm 96: 1, 2.

Scripture Readings:

Matthew 20: 25-28.

Matthew 25: 40.

Luke 10: 30-37.

Songs for the Month:

"O Son of Man, Thou Madest Known," new *Saints' Hymnal*, 352.

"O Master, Let Me Walk with Thee," new *Saints' Hymnal*, 213.

"I Would Be True," new *Saints' Hymnal*, 294.

"Loving Each Other," *Zion's Praises*, 83.

"I Love to Scatter Sunshine," *Zion's Praises*, 136.

"Have a Heart of Kindness," *Zion's Praises*, 118.

"All Along Life's Pathway," *Zion's Praises*, 44.

"Never Pass Them By," *Zion's Praises*, 42.

Pictures for the Month:

"Christ the Consoler," by Zimmerman.

"A Helping Hand," by Renouf.

"The Good Samaritan," by Plockhorst.

## SPECIAL NUMBERS FOR CHILDREN'S DAY

"The World Children for Jesus," Carols, 28.

(Exercise for four girls.)

Each girl may carry a doll dressed to represent the baby of the nation about which she sings. Have each girl sing

the verse of the song that describes the baby she holds. After each girl has sung, the group may then sing the fifth verse of the song and the chorus.

*The Creator of All*

Softly and sweetly glad nature is calling,  
Calling to me and to you.  
Moments are golden and life is enthralling,  
Beauties are radiant and new.  
Thank God above  
Who scatters these joys o'er the way.  
By him are given these blessings from heaven.  
Praise him this glad Children's Day.

Out in the meadows the scent of sweet clover  
Fragrantly perfumes the air.  
Diligent honeybees over and over  
Visit the bright blossoms fair.  
The birds on high  
Have caught the glad song of the bees.  
"God's in his Heaven," the robins are trilling;  
List to their sweet melodies.

Dainty forget-me-nots down by the river,  
Pansies in garden-beds gay,  
Dewy wild roses that grow by the roadside  
Whisper through each golden day,  
"Oh, trust in God  
Who careth for each blossom small.  
He'll safely keep you, for he is your Maker,  
Wondrous Creator of all."

—Carolyn R. Freeman.

*Just Two Words*

Just two words that Jesus spoke,  
By the quiet sea,  
Just two words, but oh, how sweet,  
Words that all the years repeat,  
Hear them: "Follow Me!"

Just two words that mean so much,  
Kinder could not be!  
Calling us to joy so bright,  
Calling us to life and light,  
Hear them: "Follow Me!"

Just two words that Jesus said,  
O so lovingly!  
Yet they open wide the door,  
Giving life forever more,  
Hear them: "Follow Me!"

—Grace Gordon.

CHOIR NUMBERS

"For the Beauty of the Earth" (verses 1, 2, 4), new *Saints' Hymnal*, 18.

"How Strong and Sweet My Father's Care," *Worship and Conduct Songs*, by Shields, 7.

"Tell me the Stories of Jesus," *Worship and Conduct Songs*, by Shields, 93.

THEME TOPICS FOR SERMONS

Theme for the Month: "Helpfulness."

(The illustrations and materials given for the three sermons are merely suggestive. These are but ideas which may be woven into the sermons. No attempt has been made to organize the material or to put it in complete form. It will be necessary for the speaker to enlarge upon the theme and to develop it so that it will be within the understanding and appreciation of the Juniors.)

First Sunday.

Theme: "Helpfulness."

On the first Sunday in the month, it is usually desirable for all, both old and young, to partake of the sacrament to-

gether and to join in the social service following. There is distinct advantage in mutually sharing this experience. However, on some occasions, and where it may be done conveniently, there is also much to be gained in a junior sacrament service. When this is done, the service should be conducted by men of the priesthood who can really adapt themselves to this ministry among juniors. It can not be just an "old folks'" meeting held for children. While the nature of the service is set in the administration of the emblems, the songs, talks, prayers, and testimonies should be such as the boys and girls will appreciate and in which they will join heartily. The junior service should make easy and natural junior participation.

Second Sunday.

Theme: "Helpful Living."

Text: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, . . . shun profane and vain babblings: for they will increase unto more ungodliness."—2 Timothy 2: 15, 16.

"And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land."—Isaiah 32: 2.

Imagine you are standing on the top of a high mountain looking off into the future, into the day when you will be grown men and women. What, more than anything else, would you want to see there for yourself? Help the boys and girls to see that all their ideals and ambitions can be expressed in one word—*success*. It is the ambition of every one of us to be successful. But what does success mean to you? Why do you want success? What will you do with it when you get it? Who is it you want to call you a success? Make a comparison of two college men who go into business in the same city: One man becomes very prominent in the political affairs of the city; the other is much less conspicuous. With his money he helps to strengthen the lives of others and to make them more enjoyable. He is not often in the public eye; but when folk need a friend, it is to him they turn, because they know that he will never fail to offer his comfort and assistance. Both of these business men are successful. But which do you think is the greater success? Do you want to be a success like the first man or the second? Define the word *success* or *greatness* for the boys and girls in the words of Jesus to the mother of James and John: "He who would be greatest among you, let him be the servant of all."

Were you to ask, "How should I live?" I would answer by telling you how I want to live. I want to live so that I will think of myself as a success, so that my friends will think of me as a success, and so that God will think of me as a success. I want to live so that I will be known as a friend to all, both the foe and the friendless, both the rich and the poor. I want to live so that I can help to make the lives of others happier and better. I want to be an inspiration and a help to others, and not a hindrance. I want to live a life of service and helpfulness every day, without boasting. I want to grow closer to my ideal of the kind of life I should live. I want to grow every day toward Jesus' ideal of success.

The following quotations may be used to advantage:

"The world is eager to employ  
Not just one, but every boy  
Who with a purpose stanch and true,  
Will greet the work he finds to do.  
Honest, faithful, earnest, kind—  
To good, awake; to evil, blind—  
A heart of gold without alloy  
Wanted—the world wants such a boy."

—Marian Waterman.

"There are just two kinds of men, those who think only of themselves and forget the others, and those that find in their

own struggles and trials determination to help the weak."—  
*From Insurance Salesman.*

Third Sunday.

Theme: "*The Joy of Doing for Others.*"

Text: "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."—Matthew 25: 40.

It has been said that true happiness is found only in service. When Jesus lived here on earth, he tried to get the people of his day to realize that if they would put others first, if they would do for others and forget self, they would find greater joy, they would understand something of what the kingdom of God is like. Jesus set the example when he said: "I am in the midst of you as he that serveth"; and he expected his disciples to follow his plan of service, for he said unto them: "He that is greater among you, let him become as the younger, and he that is chief, as he that doth serve." Jesus tried to help the people to understand that all honest work was honorable, and he tried to help them to appreciate the opportunities for service that each day brings.

"O Son of Man, thou madest known,  
Through quiet work in shop and home,  
The sacredness of common things,  
The chance of life that each day brings."

—Milton S. Littlefield.

As Jesus expected his disciples, then, to carry on his plan of service, so he expects us to follow it. It is as easy for us to follow Jesus as it was for his disciples, for, as Jesus said: "Inasmuch as ye did it unto one of the least of these . . . ye did it unto me."

"Years ago when yellow fever broke out in Philadelphia, the populace was seized with panic and fled. The hospital was in a shocking condition. For sixty days Stephen Girard, with another, made daily visits to the hospital and performed the repulsive tasks needed. He also went unaided into the infested districts and carried the stricken victims to his carriage and to the hospital. Twice afterward when the scourge broke out he took the lead, hesitating at nothing. When the government credit was at its lowest, in 1812, he extended the helping hand to his country. When the government appeal for a loan of five million procured only twenty thousand, he boldly stepped in and subscribed for the entire amount. At the age of eighty, he bequeathed his fortune of six million to the founding of Girard College.—*Character Studies.*

Fourth Sunday.

Theme: "*Heroes of Helpfulness.*"

Text: "By their fruits ye shall know them."—Matthew 7: 20.

Recall today's scripture reading about the Good Samaritan. (In planning your programs for the month, be sure that this reading, Luke 10: 30-37, is reserved for this Sunday.) Briefly sketch the story for the boys and girls, or have some junior tell it for you. Lead the group to think for a while of some of the good Samaritans of history who by their noble work have healed the heartaches and wounds of humanity and made the world a better place in which to live. Mention such folk as Humphry Davy, who invented his wonderful safety lamp; Doctor Edward Jenner, who discovered a preventative for smallpox; Doctor Lister, who discovered an antiseptic treatment for wounds by which millions of lives have been saved; Sir James Simpson, whose experiments resulted in the discovery of the use of chloroform when performing operations; Louis Pasteur, the great scientist and lover of humanity, who discovered that by means of inoculations many diseases can be prevented; Valentin Haüy, who opened a school for the blind and taught them to read by the use of their fingers—later Braille invented his system; Florence Nightingale, the woman who ennobled the profession of nursing and ministered to the sick and afflicted, relieving much of the pain and misery of the English soldiers during the Crimean War—her work still lives on under the banner of the Red Cross. Look up the accounts of these folk in an

encyclopedia so that you can briefly and interestingly tell their story. Help the boys and girls to appreciate the untold suffering that has been saved and the joy that has resulted because of these heroes of helpfulness.

Many, many other names could be added to this list of heroes of service, but the name that heads the list is that of our Master and Savior, Jesus, who said that he came into the world not to be ministered unto but to minister. Can we not strive to follow in his footsteps and lend a helping hand wherever we see it is needed—in our homes and among our friends?

Stories:

"*The Wheat Field,*" *The Golden Windows,* by Laura E. Richards, page 9.

"*The Boy Who Gave a Cup of Cold Water,*" *Knights of Service,* by Bradshaw, page 128.

"*Four Knights of Heroic Service,*" *Knights of Service,* by Bradshaw, page 80.

## The Purpose, Plan, and Spirit of the Church School

By C. B. W.

*The following is taken from a chapter in the new "Church School Hand Book." This new treatise contains in condensed form the most helpful suggestions and directions from the General Department for all who have to do with religious education in the church. It clearly defines the organization, plans, materials, and methods advised for the conduct of our own program of religious education within a branch. Every pastor, teacher, and leader should have a copy. Sixty-four pages; price per copy, 25 cents. Order from Herald Publishing House.*

The purpose of the church school is to assist in accomplishing the total educational task of the church within a local branch or congregation. This task we conceive as the building of men and women for the kingdom of God, and equipping them in an organized way to carry on the work of that kingdom among men.

The specific work of the church school consists in providing occasions under guidance for study, instruction, worship, work, and play through which may come the growth and service contemplated in the gospel of Jesus Christ. This effort should center in providing the most efficient activities possible at the customary Sunday school hour; and it should also occupy other hours on Sunday and through the week to provide a continuous urge and stimulus for the systematic building of Christian character and control of conduct. Through instruction and guided experience, closely associated with other efforts of the church, the church school contributes definitely to the constructive work of the pastoral, missionary, social, industrial, and financial features of the total church program.

### *The Plan of the Church School*

The church school is organized under the pastor, with a director and a group of teachers and leaders, for study, instruction, class work, and group activities best adapted to local needs and opportunities in helping to accomplish the teaching work of the church. The details of the organization and the methods and materials advised are carefully set out in the pages of the Church School Hand Book.

The local church school serves to organize on a unified plan all the religious educational functions formerly carried by the Sunday school, the Department of Women, and the Department of Recreation and Expression.

### *The Spirit of the Church School*

In spirit the church school represents the educational forces of the church, organized to promote a knowledge of the gospel of Christ, to foster the growth of religious ideals and purposes, and to secure the development of appreciations, and individual and group loyalties which shall make possible the work of the kingdom of God upon earth.

Thus the spirit of the church school is missionary in that it must continuously teach the gospel of Christ in terms of growing children, of developing young people, and of practical-minded adults. It must continually lead the way to God and to personal and group righteousness.

But its spirit is also pastoral, for it must assist the priesthood in ministering to the intellectual, social, and spiritual needs of the membership.

The spirit of the church school is also financial in that it must teach in thoroughly practical ways the principles of industry, frugality, and responsibility as anticipated in the stewardship plan. It must make provision for an appreciative study of the financial law of the tithe, the offering, and the surplus, encouraging immediate participation in compliance with the financial law.

In other words, the work of the church school may be expressed as spiritual horticulture, in which, with persistent care and studious insight, human souls are nurtured, guided, encouraged, and inspired to efficient service. Or it may be termed spiritual engineering, in which spiritual values are discovered in the physical, mental, and material resources of the individual, and these are developed, capitalized, and consecrated in the creative work of the church.

### *Why This Work Is Important to the Church*

The work of the church school is an important part of the total task of the church because:

1. Its effort centers in persons, in the building of men in the image of God. It begins with earliest

childhood and is adapted to serve most helpfully each age group from infancy to old age.

2. Its success will be measured by the kind of Christian manhood and womanhood it produces.

3. Its program is built upon the firm conviction that we may grow men in the likeness of Christ. Every individual is a potential candidate for sturdy Christian character and for citizenship in the kingdom of God.

4. Its object is to make desired changes in the lives of people. Religious education seeks to build righteous lives through guidance and practice in religious living. Leaders are chosen, courses of study are built up, methods are utilized, and organizations are set in operation which are best adapted to stimulate growth in dynamic Christian life.

5. Processes of growth, of enrichment, and of self-control are essential to the undergirding of character and the building of Christian citizenship. As men and women are made ready to live and are inspired to serve in a God-willed society, God will demonstrate the power of his truth in a Zion of latter days, and eventually in a redeemed world.

6. The church is recognized as a divinely appointed means through which dynamic, radiant Christian life is nurtured and brought progressively to fruition. It is the human means under divine power through which the kingdom of God is to be established and his will is to be wrought out among men. The task of the church school is to help the church perform its teaching function in the world.

### **"He's Not Our Kind"**

One day I ate lunch with Henry Ford, and there was present a Pittsburgh steel man who all during the meal was trying to tell a dirty story. He would start off by saying: "You fellows will want to hear this one I picked up in Paris," or "I heard a hot one the other day in Pittsburgh." But Mr. Ford would deftly turn the story aside by changing the conversation. When the lunch was over and we were walking from the little lunch room back to Mr. Ford's office, he walked with me and said: "Doctor Stidger, did you notice that fellow from Pittsburgh trying to tell a dirty story?"

I replied: "Yes, I did, Mr. Ford, and I also noticed how cleverly you switched him off each time that he did."

Then this fine man said, rather simply and sincerely: "He's not our kind."—*William L. Stidger, in Men of the Great Redemption; Cokesbury Press.*



## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### A Busy Day in the Lord's Work

Thinking *Herald* readers will enjoy reviewing the variety of demands on a missionary's time, Elder Hubert Case, now at work in Central Michigan District, writes of a typical day's activities:

"In the missionary and district work of Central Michigan, 8.30 a. m. found E. S. White, of Bay City, and the writer in his car leaving the home of Brother and Sister George Burt, in Beaverton. For three days we had been as busy there as time permitted, and at the end of this campaign, we were taking home Allen Yeager who had been assisting us. He lives twenty miles southwest of Beaverton.

"When we arrived at Brother Yeager's home, he adjusted the car brakes for Brother White and sent us on our way to visit scattered members in branches and groups. Our journey took us past some old landmarks, pine stumps of other days, remains of a mighty forest which stood there fifty years ago. Michigan was then a great forest of soft pine, and her lumber made many men rich as did the gold of California.

"Three miles north we stopped at the home of Brother and Sister Burns, who seem to be the guardian angels of Loomis Branch. A brief visit with them told us that all had not been smooth sailing for them in the gospel boat. Storms they have encountered. But they are ready to fully cooperate in our canvass of the branches to learn the attitude and willingness of the Saints in regard to the latter-day work.

"A six-mile drive northwest to Clare brought us to a band of faithful sisters. First we called at the home of Sister Newsom, an earnest worker whose companion has had charge of the work for years. He was called to the other side only a month ago. This sister carries on with a cheerful heart. In Claire we also found Sister Calahan, superintendent of the Sunday school. These two women are leaders of the group. There are no men who belong to the church at that place. Brother George Burt preaches to them occasionally. Indeed Brother Burt, who nears the eightieth milestone of his life, is very helpful here, and has many friends in this region. Though he has been placed on the honor roll of the church, he continues to actively serve.

"We next drove the Essex to Farwell, five miles farther west, where we called upon Brother and Sister McGuire, stanch for many years in teaching the angel message. And after a few words of earnest prayer with them, we were on our way to see their son, the president of the branch, who lives three miles south. He asked us to go three miles on south to visit some aged people and pray for an afflicted sister. Thus it was that with a prayer of blessing lingering on our lips we made our way to our dinner engagement thirty miles away with the pastor of the flock in Beaverton. We found Sister Schrock to be a very popular hostess; three of the high school teachers board with them.

"Our day was well begun. We had planned a trip to Gladwin Branch to call at the home of Brother George White, about fifteen miles north of Beaverton. There we learned that he was at the Butman church, where a group of the men were putting a foundation under the building. So we continued our journey six miles farther north, visited with the men, and learned of their willingness to cooperate with us to the extent of their ability for the success of the work. Then we turned south for our meeting in Beaverton. On the way there we made two calls, administering to Sister Wert and stopping in Gladwin to visit members. We dined with the good people with whom we ate lunch.

"The day's work was not over, however, for we had to put the finishing touches to the task of the three busy days'

work and then go to the church for the last sermon of the three. This is the best church building we have in Central Michigan, a stone structure 60 by 46 feet, a credit to the men and women who planted the latter-day work in this little town.

"At the service an offering was taken to assist the ministers on their way, and following the service a half hour of visiting gave the day a fitting climax. Then we drove forty-six miles to the "White House" in Bay City, the resting place for the missionaries as well as other visiting Saints. Arriving there at 11.10 p. m., we found that Sister White had just arrived home from her week's visit with her daughter in Battle Creek.

"Brother E. S. White has done much in the district and is well acquainted with the Saints. He was never under general appointment, but has for forty-five years worked for the Michigan Central Railroad, during which time he has performed missionary work and the work of bishop's agent at his own expense. Now he is taking the new district president and missionary over the district.

"The above is a single day's work. Do you think the day was well spent? We do."

### Warrington Dedicates New Organ

Warrington Branch, England, recently held a dedication service for its new organ. Sister Olive Heywood, stenographer of Northern England District, was a visitor at the services and writes the following account:

"On Sunday, March 28, I paid a visit to Warrington Branch. I left Manchester early with the intention of attending the afternoon school, but the railway company had other ideas, and I was very disappointed to arrive in time for the closing services. Nevertheless I did see what a splendid number of boys and girls attend. I imagine the superintendent and teachers must work very hard to keep those eager minds interested.

"I had previously received word that this day was the celebration of the result of months of preparation, the dedication of the new organ. Led by the organist and assisted in every way by the pastor, a fund had been started and augmented by efforts until enough had been procured. A blind friend, Mr. J. C. Currey, had kindly loaned assistance in the purchase of the instrument, and during the service played several interludes, including Handel's 'Largo.' Solos and duets were rendered, and congregational hymns were sung, all on the theme, 'Music in Worship.'

"The dedicatory prayer was offered by Elder J. A. Fleming, who asked God to give us a sense of appreciation of the many blessings bestowed upon us. Elder Harold Barrington, of the North East Manchester Branch, was introduced as the speaker, and outlined the possibilities of instrumental and vocal music in worship. He portrayed how a service could be made more beautiful by each individual singing in harmony and realizing the meaning of the words sung.

"One special feature of the service was the singing, by the composers, of a hymn, the words composed by the pastor of the branch, High Priest William H. Chandler, and the music composed by Mr. Currey.

"A vote of thanks and appreciation for the help rendered was given to Mr. Currey, who stated in his reply that he had derived much pleasure from the service he had given. He hopes the occasion will arise in the near future when he may render a like service in the installing of a pipe organ.

"A valiant band of true-hearted Saints is found at Warrington. May God bless all their efforts to further his work."

## Independence

School is out in Independence. Friday was the last day and followed a week of concluding tests and exercises. Vacation plans are now in order. Already numbers are leaving Independence for part of the summer months, but, to keep the balance even, young people are returning home from college and training schools.

William Chrisman High School on Thursday of last week held commencement exercises for its graduating class of one hundred and seventy-eight members. Of this number the following of our church young people face vacation time before they settle down in permanent working positions or go away to school. Next September many of these will enter neighboring universities, junior colleges, and a good number will go to Graceland College. They are: Marion Barnard, Ruth Bean, Margaret Blake, Mae Brolin, Hazel Campbell, Eileen Cook, Gwendolyn Coon, Marianna Cooper, Pauline Crawford, Esther Dell, Inez Fereday, Verlyn Fligg, Mignon Franklin, Madge Gault, Eva May Gould, Clara Hartley, Lois Hartshorn, Delpha Hawley, Eloise Higgins, Emma Fern Kelsey, Mary Landfried, Anita May, Frances Mills, Lena Mortimore, Naoma Noble, Alberta Resch, Corlyn Sarratt, Margaret Simpson, Gertrude Sisk, Dorothy Taylor, Margaret Thomas, Lois Totty, Lois Turner, Faye Van Trump, Frances Williamson, Maurice Bailey, Herbert Barrett, Frank Barwise, Kenneth Barwise, Harley Bogue, Howard Bogue, Walter Bullard, Fred Burrows, Maxwell Constance, Arthur Daniel, Henry Eggen, Richard Erickson, Albert Handy, Reginald Loosemore, William Lundquist, Blair McClain, Lloyd Montgomery, G. W. Nesbitt, Albert Nigh, Kenneth Nunn, Earl Peterson, Ernest Rauh, Clifton Resch, Calvin Rimmer, Cecil Schrepfer, Kenneth Smith, Charles Stowell, and J. W. Thompson.

### Stone Church

Bishop Mark H. Siegfried was the speaker at the eleven o'clock service Sunday morning. He stressed the need for a practical, everyday demonstration of the principles of Christ, and used the story of the Good Samaritan as an illustration of the spirit that must be displayed both by the ministry and the laity of the church. His appeal was for brotherhood, fellowship, and confidence among those who profess to be followers of Christ.

The Stone Church Choir, directed by Evan A. Fry, sang two anthems, "O Come to My Heart, Lord Jesus," by Ambrose, and "How Beautiful upon the Mountains," by Wolcott; Albert Brackenbury, bass, and Lilly Belle Allen, soprano, were soloists. Mrs. S. A. Burgess, contralto, sang the solo, "All Alone with Thee," by Bailey. Robert Miller, organist, and George Miller, pianist, were accompanists.

Pastor John F. Sheehy was in charge, and was assisted by President F. M. McDowell.

"Staying by the Stuff" was the theme of the junior young people's program downstairs on their closing day. It was Scout Sunday for them, and about one hundred girls and boys were marshaled by their officers into the auditorium. A salute to the flag and the song "America" opened a program closely related to the many phases of scouting. The four girls' troops and two boys' troops were introduced by the junior young people's pastor, and the Girl Scouts sang three of their favorite camp-fire songs—two Negro spirituals, "I'm Goin' to Lay Down My Sword and Shield," and "You Can Talk about Me," and "Peace." A story, "When a Boy and a Dog Stayed by the Stuff," told by Leta B. Moriarty, preceded the short address by the pastor, "Carry on as You Stay by the Stuff during Vacation." Then came the hymn, "We're Marching to Zion," a reading, "The Prayer of a Navajo Indian," the Scout benediction, and the buglar blew "Taps."

Elder C. Ed. Miller spoke to the Stone Church congregation Sunday evening, giving expression to many helpful thoughts. The soloist for the evening was Pauline James Arnson, who was accompanied by Robert Miller.

In the afternoon a large crowd of sorrowing friends gathered at the church to pay last respects to a young woman who for a number of years has lived in Independence, Mrs. Dana Becker Snider, wife of Dan Snider. Her death occurred at the Sanitarium May 20, following a brief illness. The funeral sermon was preached by Elder John F. Sheehy, assisted by Elder C. Ed. Miller and Elder A. K. Dillee. Interment was in Mound Grove Cemetery. Dana, the second daughter of Bishop and Sister J. A. Becker, was born April 14, 1904, at Rendsburg, Germany. She was baptized by her father at Kirtland, Ohio, May 20, 1915. For several years she worked in the general church offices, where her helpful, friendly disposition won her many friends. The community extends sympathy to her family.

Doctor and Sister Joseph Luff, of Independence, celebrated on Sunday their fifty-eighth wedding anniversary. There was no formal reception, but relatives and friends called throughout the day. The couple were married May 24, 1873, in Toronto, Canada, and came to Independence in 1879. For many years Brother Luff was a missionary in the church and was noted for his writings and sermons. Both Doctor and Sister Luff are enjoying excellent health.

On May 19 the Laurel Club celebrated the twenty-fifth anniversary of its organization at the home of Mrs. Thomas Crick, in conjunction with the observance of the birthday of Mrs. George Green, mother of Mrs. Crick.

Forty were present to enjoy the program of original readings and music and the huge birthday which held seventy-four candles. Three charter members of the club were present, and were called on for talks. Mrs. T. J. Watkins, president of the club, was in charge.

Word was received in Independence Sunday of the death of Mrs. Samuel Pope, at her home in New Westminster, British Columbia.

A message from Pittsburgh, Pennsylvania, announces the marriage of Sister Ruth Mikel Cool, of Independence, to Adolph Schoch, of Altoona, Pennsylvania, on the evening of May 24. Mrs. Schoch has been a proof reader in the Herald Publishing House the past two years.

Miss Edith Mae Tousley, of Lamoni, Iowa, who has spent the past two years in Independence, became the bride of Mr. Gerald G. Phillips at Lamoni, May 17, Elder Roy A. Cheville officiating. The young couple are making their home on a farm between Independence and Blue Springs, where the latch-string always hangs out for their many friends. Both young people are members of the Y. P. R. Class of the Stone Church.

### Walnut Park

May 24 was a day of special patriotism at the church. Flags were displayed in the building and yard. Boy Scouts and Girl Scouts entered the church at eleven o'clock in orderly troops for the Memorial service. The orchestra played a medley of appropriate numbers, the choir sang an anthem, and there was a number by the men's chorus—E. E. Moorman, Leon Snow, R. G. Blackburn, Carlos Smith, C. G. Closson, Milford Nace, Orlando Nace, and Albert Chapman. The sermon was by Apostle J. F. Curtis.

Again at 3 o'clock, the Girl Scouts of Troop 10 were at the church, when they were presented with a large American Flag by the Ladies of the G. A. R. of Kansas City. Brother C. G. Closson, past department commander in the Sons of Union Veterans, presided, he having previously been associated with these lady officials of the G. A. R. and the two Civil War veterans present, Mr. Wheeler, aged ninety-two years and seven months, and Mr. Hollingsworth. All of these addressed the Girl Scouts and their friends briefly, and two Scouts, Barbara Closson and Inez Moore, responded in acceptance of the Flag. Together the group gave the pledge of allegiance to the Flag and sang, "America the Beautiful." Their captain is Mrs. Anna Julia Roberts and their lieutenant Mrs. Eva Burke.

At the church May 23 occurred the funeral of Sister Margaret Horne, wife of Melvin Horne, formerly of Independ-

ence. She died at Columbus, Ohio, May 19, and after a short funeral service in charge of Elder J. E. Matthews the body was brought here to the home of her husband's parents, Brother and Sister William P. Horne. The funeral sermon at Walnut Park was by Elder U. W. Greene. Interment was in Mount Moriah Cemetery, south of Kansas City. She leaves her father, Mike Costello, of Springfield, Missouri, two brothers, and two sisters.

#### Englewood

Elder D. S. McNamara, pastor of Englewood Branch, said that never before had he seen the church as beautiful as it was all day Sunday for Mother's Day. The platform of the church was covered with flowers which had been brought by the congregation. Besides the flowers for morning and evening services, a novel idea of having the pictures of all the mothers on display was pronounced effective. Canaries in their cages added touches of beauty and song to the church.

In the morning on this day at the regular preaching service hour, eleven o'clock, the kindergarten, primary, and junior departments gave their programs. Then a play taught the lesson that it is not the gift but the sentiment behind the gift which blesses Mother's Day. In the evening a tableau showing mothers of biblical and church history times was given. Apostle J. F. Curtis spoke for the morning service on the theme "Mothers." Apostle F. Henry Edwards spoke following the play.

The expression class held its second meeting Tuesday evening at the church under the direction of Mrs. Lyda Robertson, of Independence. This class is offered for the purpose of instructing the members of the branch in the art of dramatics. The enrollment is now fairly large, but class sponsors hope to see more students join. The voice class, directed by Paul N. Craig, has only one or two more lessons to complete the series. Although at times the attendance of this class was small, it was usually more than the required twelve.

Mrs. Bea McNamara is at home again after her two months' visit in Michigan.

The Saints listened to two good sermons Sunday, Elder B. White in the morning and Elder Perry Hiles in the evening.

Recreation has been recommenced at Hill Park each Friday night.

On Monday night, June 1, the parent-teacher meeting will be held.

#### East Independence

Many good things have lately been enjoyed by the Saints of this congregation. Those who have recently occupied the pulpit are D. A. Whiting, F. Minton, D. R. Snively, H. Friend, and J. W. Davis. Each brought a message of admonition to the Saints to be prepared for conditions coming on the world, that the church may be clothed in righteousness and power.

May 3 the community around East Independence, including the two churches, the East Independence Saints' Church and the Fairmount Methodist Church, had a May Day service and May pole exercise. Several hundred people witnessed the program and May pole service held in the open air. The beautiful day called together these congregations in the spirit of fellowship and neighborliness. The program was in charge of Mrs. Iva Edgerton, of our church, assisted by Mrs. C. A. Gathorn, of the Methodist Church.

J. W. Davis and Harry Friend blessed two infants, Ellen Amryilliss Friend and Wallace Henry Butler, the children of two young married couples, on May 17.

At the evening service the young people of the church school of Spring Branch gave a play, "An Instant out of the Past," written by one of their number. This helped the Saints to re-live the beginning of the Restoration.

Recently the Rainbow Class of young people gave an evening's entertainment, directed by Florence Minton and followed by a pie social. This was designed to furnish means for making and keeping up a volley ball court and recrea-

tional grounds for summer activities. A nice sum was earned, and the evening was greatly enjoyed.

Church school interest is high. Good attendance marks each session. Preparations are now under way for Children's Day.

The adult department recently had a successful gathering. They called it Family Night. This will be conducted once each month.

## Tulsa, Oklahoma

### Fourteenth and Cheyenne

Easter in this branch was marked by an excellent service of sacrament commemorating the Last Supper our Lord shared with his disciples. And in the afternoon five persons were baptized in the presence of many of God's children.

The evening service opened with an organ prelude by Mary Gouldsmith, and "Yes, the Redeemer Rose," was sung by the congregation. Pastor Oliver A. McDowell offered the invocation. A choral response was given by the choir; then Brother McDowell delivered a short, impressive sermon depicting the life of our Master. The Tulsa Choir, under the direction of Mrs. Alma Adams, sang the cantata, "Dawn of Easter," by R. B. Wilson. Soloists were Mrs. Adams and Frances Roberta Skinner, sopranos; Mrs. Hazel D. Atkins and Mattie Martin, contraltos; and Evan Davis, bass. The benediction was by Pastor McDowell.

The next day, April 6, brought to mind the founding of our church one hundred and one years ago, the anniversary of the restoration of the gospel.

Along with the other fifty-six branches to lose their pastors through the retrenchment program recently adopted by the church, Tulsa learned of the loss she was to sustain. Although we know such action was necessary, we regretted to lose Pastor McDowell and Sister McDowell. During the one year of their work here, they had proved an inspiration and help to the branch, and Tulsa Branch is a better place as a result of their living here. Brother McDowell has taught of Christ and lived his teachings. He aroused the Saints to new zeal and effort. Baptisms have averaged two a month since Brother McDowell came here, and although the universal depression has been heavily felt in Tulsa, our branch has never before seen such lucrative times. We have over twice as much money in the treasury as at any previous time in our history. Brother McDowell started the envelope system of branch expense payment here, which has proved very successful.

The McDowells were royally entertained for more than a month. At the farewell party at the church they were presented with a purse which contained a substantial sum of money, a token of gratitude and love.

In his farewell sermon Brother McDowell used a text found in Luke 9: "He that putteth his hand to the plow and looketh back, is not fit for the kingdom of God." Plowing is one of the first steps toward civilization. Christ knew the strength and determination it would take to plow through without looking back. Brother McDowell likened our branch to a man who plows straight through with the ultimate goal in mind. His attention centered on the completed task, he has no time to make excuses for not doing his work; no time to look back.

The Saints at Sperry, a town about ten miles north of Tulsa, insisted that Brother McDowell spend at least two weeks with them, preaching and teaching. At the end of two weeks they were loath to let him go, and several days more found him ministering to the people there.

The Saints were relieved to learn that our former pastor, James Emmett Lancaster, was to fill the vacancy made by the departure of Brother McDowell. Several weeks ago the Lancaster family, Brother and Sister Lancaster and baby, from Detroit, came to Tulsa to visit friends and relatives. Brother Lancaster preached several times.

March 8 was Former Pastor Day in Tulsa. Brother Lancaster spoke in the morning and Elder F. H. Cunningham at night. At the morning service James Emmett, jr., infant son of Brother and Sister Lancaster, was blessed by his two grandfathers, Elders J. L. Lancaster and Earl D. Bailey.

Under the direction of Brother Lancaster, Tulsa Branch intends to continue to develop into a place known to people as one where true Christianity is practiced. Though he has comparatively few years' experience in pastoral work to his credit, Brother Lancaster is one of the ablest men in the church. We are glad to work with him.

The Temple Builders are at work on the play, "*The Restoration*," which they intend to present the latter part of May. Management of the play is under the direction of Alma Adams, president, and Nellie Curtis, treasurer. An excellent cast has been selected.

## Birmingham, Alabama

The little Sunday school here is still holding its own, despite the fact the Saints are few in number and are not visited very often by any of the missionaries.

It has been some time since the *Herald* has heard from us, but as we read the letters and reports of other branches, it causes us to want to let the world know that we are here in Birmingham and holding Sunday school regularly. Since last report the Sunday school has been reorganized under the new plan adopted by the church, and we find ourselves making better progress than heretofore. Elder V. R. Chandler is group president and has charge of all services, including sacrament each month.

This group consists of eleven regular members, and because the number is so small we are unable to have a public place in which to meet. Meetings are held in the home of Brother Chandler, who unselfishly and willingly does all he can to keep the little band together.

Brother Chandler is to be commended for the good work he has been doing. Every wage earner is kept in close touch with the financial conditions of the church, and through him all have become regular tithe payers and are trying to live the gospel law.

The Saints get much cheer and comfort out of the magazines and papers of the church. They keep us in close touch with the church and its programs, and tell us of the good work that is being done throughout the world.

If Saints should be passing through or visiting in Birmingham, we would be very glad to have them visit our meetings.

## Bisbee, Arizona

Bisbee Saints had the pleasure of having Apostle Myron A. McConley here Saturday, May 2, when he preached to a good audience.

The morning of Sunday, May 3, Douglas and Bisbee members went in cars to the home of "Onion" Miller, a ranch in the valley, where Brother S. D. Condit has been holding services once a month for the benefit of the community. Considerable interest is manifested in the gospel. Mr. Miller is known far and near as "Onion" Miller, because of the many onions he grows on his ranch.

The following program was carried out: Sunday school at 9.45, followed by preaching by S. S. Smith, state missionary. At noon a bounteous basket dinner was served cafeteria style; there was ice cream for dessert. At two o'clock in the afternoon an experience meeting gave the members opportunity to strengthen each other with testimonies concerning the gospel. This was followed by an encouraging talk by Brother McConley.

The morning services were held in the open air under the

trees, but as the day grew very warm the afternoon meeting was conducted indoors.

At least one hundred Saints and friends were present, and it was voted to make the occasion an annual event.

After thanking Mr. Miller and his wife for their hospitality, the people left early. The Saints are hoping that many of their friends here will soon be led to obey the gospel call.

## Chicago, Illinois

*Central Church, Sixty-sixth and Honore*

In recent weeks Central Branch has been visited by Elder Roscoe E. Davey, who gave a forceful sermon, and Brother Warren, of Independence, Missouri, who spoke on "*Seek Ye the Lord*." Apostle J. A. Gillen was here April 26 and preached a wonderful discourse on "*God's Way Is the Best Way*."

The pastor has of late preached a number of times. Some of his subjects have been, "*As It Was in the Days of Noah*," "*The Beatitudes*," "*The Man Who Robbed God*," and a Mother's Day sermon.

City Missionary C. E. Schmid has been giving illustrated lectures on Sunday nights. He also preached on what Easter should mean to Latter Day Saints.

Many other good sermons have also come from local men. Brother Ray Hurst spoke recently on "*The Prodigal Son*," and Brother Eskridge used for a text "We are laborers together with God."

During the early part of February, the Saints were edified by a series of sermons conducted by R. E. Davey and C. E. Schmid. The few strangers who attended were much interested in the delineation of the gospel and its coming forth. One good lady said that she heard more Bible in the few meetings she attended than she had in twenty years. The music department helped with special numbers.

Two weddings among Central young people occurred in the early spring. Miss Beatrice Hagle was married to Russell Kimball March 14. And Miss Grace Thoman became the bride of Robert McCormack April 12. Their friends wish them happy, prosperous, and helpful lives.

The Easter sacrament service was well attended and was a time very opportune for the Saints to renew their covenant.

Bishop L. F. P. Curry was here at the May sacrament hour and spoke concerning the condition of the church. His hopeful, affirmative attitude gave everyone courage.

Bertha Constance Woodward lately gave a lecture on the work of the children's division to the church school leaders at the home of George Kerr.

The priesthood have organized a study class to meet twice a month for consideration of phases of faith and doctrine. Many show a sincere desire to better equip themselves to accomplish the work God has called them to do.

A number who have been ill are improving. Sister Cora Keir, who is confined to her home for several weeks for special treatment, needs the prayers of the church.

The mid-week prayer services, while not so large as we might wish, meet a high spiritual standard and are beneficial to all.

The Saints have witnessed the beautiful ordinance of the blessing of the babies of the following members: Sister Violet Lewis, Brother and Sister Ralph Swanson, and Sister Alice Vogwell.

The Easter evening service was a pantomime and dialog, "*He Is Risen*," by Hattie K. Bell. Ray Hurst gave a talk, and there was special music.

Music for our services has been good. Sister Lela Eskridge, the music director, works hard to furnish appropriate music. Among those who contributed solos are Nina Camp-

bell, Arthur Sherman, Wayne Hall, May Keir, and Sister Eskridge.

The evening of April 26 a playlet, "*The Prodigal Son*," was given by William Keir and Arthur Sherman, and there was special music.

On April 12 the First Chicago Branch Choir gave the cantata, "*Eastertide*," at Central Branch, Ruby Newman directing. It was beautiful, and a vote of appreciation and thanks was extended the singers.

## Kansas City Stake

### Stake Conference

The business session of the forty-ninth conference of Kansas City Stake was held Monday evening, May 18, at Central Church. Members of the stake presidency, C. E. Wight and George Mesley, were in charge and F. S. Anderson of the stake bishopric.

The message of President C. E. Wight emphasized conditions existing in the world during the past year and set forth the necessity of putting into practice the teachings which we as a church have so long advocated. The high priests reported eleven baptisms, the elders, eight. Reports were also received from priests, teachers, and deacons, and reports from the stake missionary and Stake Patriarch J. T. Gresty were read. Sister Maude Gunsolley, recorder, reported gains by baptism 26 and transfer 129, losses by death 12 and transfer 76, or net gain of 67. The present stake membership is 2,960.

Reports also came from W. S. Brown, historian and reporter, W. O. Hands, boy leader, and the O. B. K. Council through George Mesley, who also had a report of the Department of Religious Education. Sister Florine Hands, in charge of the week-day church school at Malvern Hill, reported the work of her school and that of Grandview school of which Sister D. L. White is in charge.

Recommendations for ordination came from the high council as follows: Elders, Almon L. Meyers, Marion Sneed, E. P. Sanders; priests, Don C. Stafford and Lyle H. Davis. These names were approved and the ordinations provided for. President Wight stated that the ministerial silence of Thomas Lentell had been revoked.

The following officers were chosen for the various churches: Central: Pastor, C. E. Wight; associate, G. C. Mesley; Religious Education, G. C. Mesley; associate, R. A. Thutchley.

Second Church, in charge of stake presidency; associate pastor, F. A. Evans; superintendent of Sunday school, P. J. Raw; superintendent of Religio, W. C. Payne.

Fourth Church, pastor, J. O. Worden; associate, Julian Gaugh; Religious Education, Tyra Lenking.

Mount Washington: Pastor, R. L. Bishop; associate, H. A. Gould; director of Religious Education, Sister H. A. Gould.

Bennington: Pastor, Orville G. Helm; associate, Joseph Curtis; director of Religious Education, Don C. Stafford.

Northeast: Pastor, Henry F. Davis; director of Religious Education, H. F. Davis.

Gladstone: Pastor, C. A. Selbe; associate, Lester C. Connolly; director of Religious Education, A. R. Moore.

North Kansas City: Pastor, H. R. Higdon; director of Religious Education, Lyal Higdon.

Argentine: Pastor, Roy E. Browne; director of Religious Education, H. M. Gunion.

Armourdale: Pastor, R. L. Goold; director of Religious Education, E. P. Sanders.

Chelsea: Pastor, J. A. Harrington; associate and director of Religious Education, A. W. Sears.

Grandview: Pastor, C. D. Jellings; associate, L. W. Hays; director of Religious Education, Sister Mildred Brose.

Heathwood: Pastor, John Tucker; director of Religious Education, Clair Green.

Malvern Hill: Pastor, J. Ray Lloyd; associate, George Sherman; director of Religious Education, Fern Lloyd.

Quindaro: Pastor, H. A. Higgins; associate, E. N. Palmer; director of Religious Education, Sister H. A. Higgins.

Motion to sustain all stake officers prevailed: the presidency, C. E. Wight, C. D. Jellings, and G. C. Mesley; bishopric, C. A. Skinner, S. S. Sandy, F. S. Anderson; the stake council; Department of Religious Education, G. C. Mesley; leader of boys' department, W. O. Hands; stake music director, Evan A. Fry; secretary and recorder, Maude Gunsolley; historian and reporter, W. S. Brown.

### Central Church

The officers of Kansas City Stake, ever mindful of the need of their people for strength and encouragement at a time so stressing as the present, when nations are baffled as to their social and economic problems and every form of life is undergoing a severe test, arranged a series of meetings prior to the stake conference, held May 17 and 18.

Apostle E. J. Gleazer was selected as the speaker and music was furnished by the various groups: Central, Quindaro, Mount Washington, and others. Arthur Oakman, George Anway, and Evan Fry conducted the song service.

Brother Gleazer used for his general theme, "*Religion and the Present Crisis*." He reminded us that the nations of the earth are in the midst of a great shaking; no department of human life or activity is exempt. Government after government has undergone remarkable changes since the World War. What is true of government, is true of industry. That too, is experiencing a severe test. Every economic system is being shaken, and he pointed out the absolute necessity for our holding fast to that which is good if we are to survive. Our reason for not solving the baffling problems of the day is because we have attempted to solve them without God and Christ. Never until we become God conscious, will we respect our neighbor or his rights or property. When we are God conscious, then we need have no fear concerning our conduct toward our fellow man. Men and women must be made aware of the fact that God is today, for without that knowledge we can not hope to save the nations of the earth. What do we know about God? To what extent is God influencing our lives? and to what extent is our conduct the expression of our love and respect for him? He pointed to us that if we as a people were living up to the full law as given to the church, what a contribution we would have to offer the nations of this earth in their social and economic problems. He stirred enthusiasm within the hearts of the people to become one, to become more God conscious and to hold fast to that which is good.

### Armourdale Church

May 3 was rally day for this branch. At the Sunday school period Sister Hawkins gave a talk. She told of her experiences in Sunday school work in England and America.

Sacrament at eleven o'clock was in charge of C. A. Skinner, H. W. Goold, and R. L. Goold; members of the local priesthood were seated on the platform. One hundred were present.

Brother Arthur Oakman delivered a splendid talk to the young people at 2 p. m., winning their confidence and admiration.

At three o'clock Brother C. A. Skinner delivered a chalk talk which was very much appreciated by the Saints. "*Principles of Leadership*" was the theme of Stake President C. E. Wight at four o'clock in the afternoon.

Following five o'clock luncheon period, Brother C. A. Skinner held a round table discussion of the financial condition of the church.

The day came to an end with the evening service when the

Armourdale Choir gave an excellent musical program. Sister Marie Rushfelt conducted the 7.30 song service.

#### Grandview Church

The Gleaner Sunday School Class has this spring sponsored a number of money-raising events, proposing to purchase new songbooks for the church. Two suppers have been given with programs following; bird houses and porch boxes have been made and sold; and the Jackson Jubilee Singers (colored) were engaged for a concert. The goal of one hundred dollars is nearly reached, and the congregation is looking forward to the use of the new books.

Easter Sunday was appropriately celebrated with sacrament and a cantata by the choir in the evening. Central Church Choir sang its Easter cantata to this congregation April 26.

James Hawkins and Miss Irma Cooper were united in marriage May 7 by Elder Dan Tucker, uncle of the bridegroom. The marriage took place at the home of the bride's parents in Kansas City, Kansas, in the presence of the immediate families and close friends. The bride is a graduate nurse of Bethany Methodist Hospital. They will make their home in Kansas City, Kansas.

#### Second Kansas City Church

The Saints are happy to have had Sister Bernice Griffith here for the last few months on Sunday evening. Through her musical services she has been a wonderful help and has aided in securing the assistance of such good speakers as Patriarch U. W. Greene, Elders H. A. Koehler, J. E. Vanderwood, and Francis Smith.

Elder C. Ed. Miller was here Easter Sunday with his beautiful screen pictures of the life and resurrection of the Savior. On the following Sunday he lectured on views of the Hawaiian Islands.

Other speakers of late have been Brother E. W. Lloyd, Pastor F. A. Evans, and Patriarch Ammon White.

A good program honored Mother's Day, and Brother E. S. Zink talked, using as his text Proverbs 22: 6.

## Santa Ana, California

Doctor A. W. Teel was welcomed as the speaker in Santa Ana, May 17.

In the past two months the young people have been active. The Oriole Girls, under the direction of their leader, Sister Rebecca Mills, Nimmo, gave a variety show and candy sale in the basement of the church. These young girls have both dramatic and musical talent of a high order, and the audience greatly enjoyed their performance. The silver offering taken added twelve dollars to their fund for uniforms.

Brothers Warren Best and David Carmichael took the boys of the branch on a week-end hike into the San Bernardino Mountains. They returned safely and report a jolly trip.

Sister Hawthorne Hunter, granddaughter of Elder John Inman, was married April 29 to Mr. Woodrow Barnett. It was a quiet home wedding, with only the immediate family present. The ceremony was performed by Bishop David B. Carmichael.

The Ladies' Aid Society began the first of a series of monthly social affairs, meeting in May at the home of Brother and Sister Charles Calkins. After the refreshments, all present paid twenty-five cents each, the money to be donated to the branch as a help in meeting its share of the district budget.

Mother's Day was observed with a short program, which was preceded by an address by Pastor Starkey.

The Patroness Society, directed by Sister Warren Best, plans to continue its monthly meetings through the summer.

## North Manchester Branch, England

Prior to the annual (district) conference, held at the North-east Manchester Branch, James Street, Bradford, Manchester, the members of this branch assembled at the church to partake of sacrament. They met at 9.30 a. m. and enjoyed a wonderful service. The children showed their thankfulness to their heavenly Father for his wonderful gift to the world, by bringing newly laid eggs for the sick and old people of the branch, and these were received by the pastor during the singing of a hymn. The Saints then adjourned to James Street for the conference.

The Saturday evening following the conference, April 11, the children's division gave a concert entitled "*The Golden Ladder*." The staves of the ladder were gilded, and each child in turn brought a gilded step and placed it in position. The steps were "faith," "prayer," "forgiveness," "knowledge," "truth," "purity," and "love." One junior repeated the whole of the thirteenth chapter of 1 Corinthians, substituting the word *love* for the word *charity* in the Bible.

The second half of the program was announced as a historical pageant of the church, and commenced with the leader of the junior division appearing dressed in a long white robe and a crown of twelve silver stars on her head. She sang one verse of "*I Love Thy Church, O God*." She carried in her hand a rod with a disc painted in representation of the church crest, and from this were streamers. The juniors then filed in to tunes most suited to the countries they represented. It had been impossible to procure costumes suitable for the various countries, and so each junior wore a riband with the name of the country printed on it and the year in which the missionaries went to that country. The countries were welcomed into the church and given a streamer. After all nations attached to the church had filed in, a little junior dressed in white with a blue riband with gold letters, "PEACE," and a golden star of David on her head, walked in to the tune of "*Peace, Perfect Peace*." She sat down between the figures of a lamb and lion and put her little hands one on each. A junior representing "Other Nations," 1931, not attached to the church filed in while the leader (the church) sang "*Gather Them In*." Then the church told the "other nations" that she was commanded to go out into all the world to preach the gospel and bid them welcome into the fold and kingdom. All sang "*Raise the Ensign*."

Patriarch William H. Greenwood was then called upon to speak a few words. He commended the concert and spoke words of welcome to the friends present.

The members are having a struggle to keep the gospel ensign raised here, but if at all possible, we will carry on and trust God to help us.

## San Diego, California

4328 Alabama Street

May 20.—Though the Saints in San Diego are few in number, their faith in the restored gospel is strong, and the work of Christ moves on. They have a thriving Sunday school, which increases in number and interest in the search for knowledge of righteousness.

The two preaching services each Sunday have good attendance, nonmember friends being occasionally present.

One hundred per cent participation marks the activities of the Department of Recreation and Expression.

The midweek prayer meetings are proving the best meetings of the week to those who attend. A good degree of the Spirit is felt, and the Saints go home with renewed strength and determination.

The branch anticipates the arrival and help of Elder S. S. Smith July 12, and hopes to make Brother Smith's stay here enjoyable to him as well as profitable to the community. Though Brother Smith will arrive at a season when many



## MISCELLANEOUS

### Appointment of District President

Notice is hereby given of the appointment of Elder A. M. Chase as president of Utah District, to succeed Elder Calvin Rich, resigned. The appointment is made subject to approval of the next district conference. THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, May 21, 1931.

### Appointment of Bishop's Agent

Brother Burt S. Turner having presented his resignation as bishop's agent for Central Michigan District, we hereby appoint as his successor, Brother Otto Bartlett, subject to the ratification of the next district conference.

The faithful and efficient service of Brother Turner while acting as our agent has been greatly appreciated.

Brother Bartlett comes to us well recommended, and we are confident will receive the earnest cooperation of the membership in giving their support to the church work.

The solicitors are requested to send their April reports to Brother Turner, as usual, but the reports for the month of May and each month thereafter, please send to Brother Otto Bartlett, 814 East Carpenter Street, Midland, Michigan.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

Approved by The First Presidency, by F. M. McDowell.

### Young People's Convention

The young people's convention for the Saint Louis District will be held at Belleville, Illinois, Saturday and Sunday, May 30 and 31. It is planned that the program will include class work, recreation and sports, a banquet, sermons, and special addresses. It is hoped that we will have present a member of the Quorum of Twelve, and a special speaker for the young people. All are invited, and there is good promise of a well-filled program both interesting and helpful.—C. J. Remington, district secretary.

### Conference Notices

New York district conference will be held at Niagara Falls, New York, June 13 and 14. The first session will be held at the church 10 a. m. Saturday (daylight saving time). At 2 p. m. a recreational program will be held in the park, weather permitting; otherwise at the church. The business session will be held at 7 p. m., followed by a program. Sunday's sessions begin at 8.30 a. m. with prayer service. Gounod's "Gallia" will be rendered by the district choir Sunday afternoon. Apostle R. S. Budd will be in attendance. Melchisedec priesthood and officers will please have their reports ready. Neighboring branches and visitors will be welcome.—Elder J. E. Vanderwood, district president; Anna M. Lloyd, clerk, 387 Lafayette Avenue.

Conference of Southern Michigan and Northern Indiana District will be held at the church in Lansing, Michigan, June 13 and 14, beginning with business session at 10 a. m. (daylight saving time) June 13. Apostle D. T. Williams and the district missionary force will be present. Statistical reports are expected from all branch secretaries. Ministerial reports are requested from all the eldership. A record attendance is expected.—William Osler, district president; Miss M. Perry, district secretary.

Central Nebraska district conference will convene in the City Library Building, Neligh, Nebraska, Saturday and Sun-

day, May 30 and 31. Business session at 2.30 p. m. Saturday. Elder Ray Whiting, of Council Bluffs, Iowa, will be present. Send reports to the district secretary, Miss Anna Wink, Box 644, Neligh, Nebraska.—E. B. Hull, district president, 107 North Eighth Street, Norfolk, Nebraska.

will be taking their vacations, the branch already has started to give him all the publicity possible. Each member has pledged himself to bring two or three others with him.

Visiting Saints and friends will find a welcome at all services in San Diego Branch.

Alberta district conference will be held at Edmonton July 31 to August 2. It is expected that Apostle J. A. Gillen, of Independence, and Elder Ward L. Christy, of Saskatoon, will be present. It is hoped that Elder E. E. Eliason will also be present and that a large number of Saints will be able to attend.—Joseph Bates; Lee Roy Allen; Sister Jean Kenny, district secretary, 1911 Thirty-fourth Avenue, Southwest, Calgary, Alberta.

Southern Missouri district conference will convene June 6 and 7.—W. E. Haden.

### New Address

Matthew W. Liston, 808 Pine Street, Port Huron, Michigan.

### Our Departed Ones

LINDSEY.—Susan J. Mefferd was born in Muhlenberg County, Kentucky, October 10, 1838. She moved to western Iowa with her parents in 1850. Was baptized a member of the Reorganized Church in 1863, by Elder John A. MacIntosh. Married Nathan Lindsey May 13, 1866, and to them were born twelve children. Two daughters and three sons preceded her in death. Those surviving are Mrs. E. E. Stone, of the home address, Independence; George W. Lindsey, Milwaukee, Wisconsin; E. C. Lindsey, Chicago, Illinois; Mrs. E. J. Emerson and Mrs. Z. R. Davis, Cherokee, Iowa; Mrs. W. M. Purdy and Lena C. Lindsey, of Wichita, Kansas. She died May 14, 1931, strong in the faith of the restored gospel.

RICHARDS.—Quinnie Richards was born November 16, 1910, at Pittsburg, Kansas. She was a member of the church, being baptized August 15, 1920, at Pittsburg, by Elder William Bath, and was faithful to the end. She was a girl who loved her home and who was blessed with a cheerful disposition; her presence in the family circle will be greatly missed. She died May 6, 1931, at Pittsburg. Left to mourn are her parents, two brothers, three sisters, grandparents: Mr. and Mrs. Jasper M. Richards and Mrs. O. E. Paul; a number of other relatives, and a host of friends. The funeral sermon was by William Bath, and interment was in Pleasantview Cemetery.

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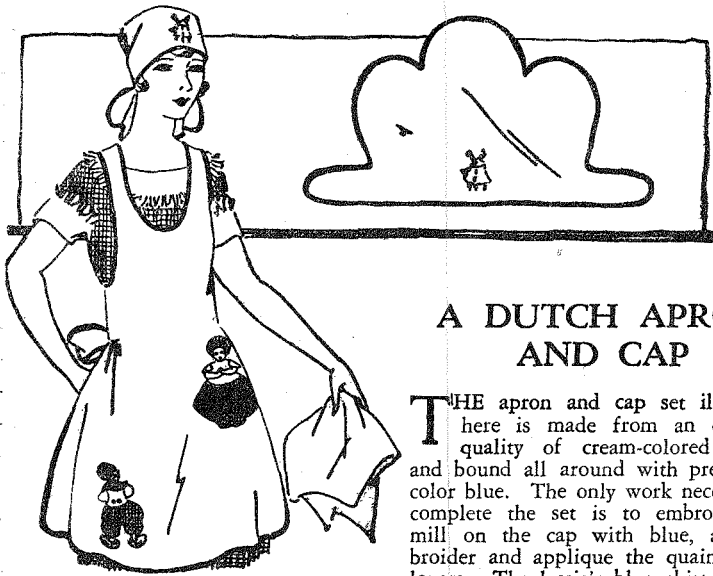
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pocket, while the lad—for admiration only—wears bright red trousers and cap. Designs for placing applique and embroidery are stamped on apron; embroidery on cap.

The cap is of generous size and is made without elastic or draw strings. It irons perfectly flat. It is to be adjusted to the most becoming proportions for the wearer by a band which continues from the front. This may be fastened at the back of the neck in the manner one likes best.

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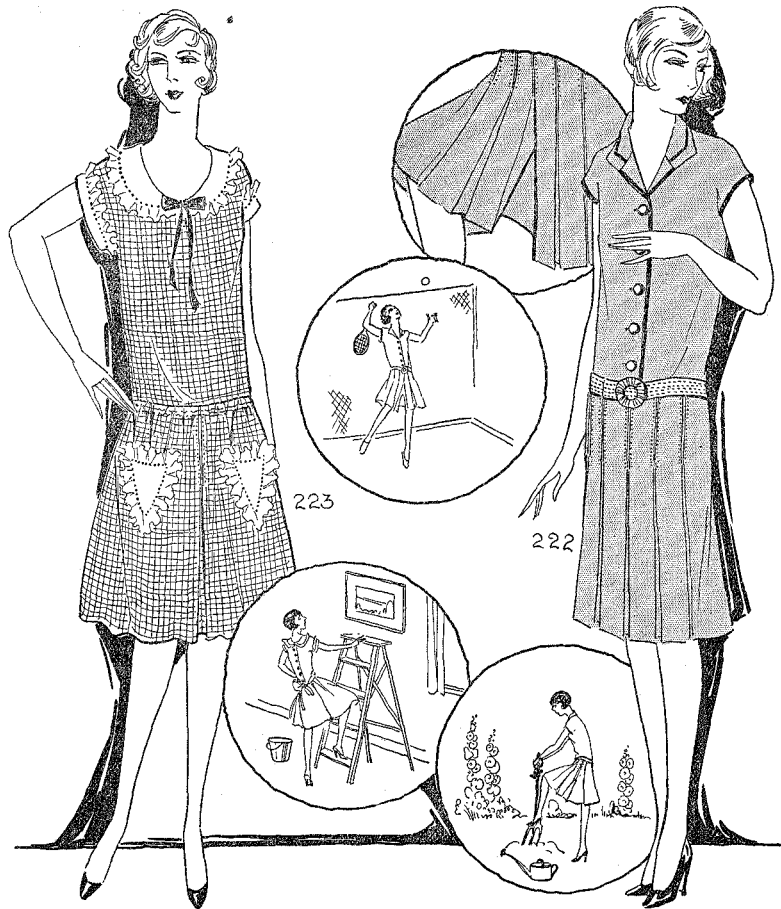
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Questions of church administration should be referred to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, The Auditorium, Independence, Missouri. Questions of church finance should be referred to the Presiding Bishopric, of the same address.

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Volume 78

Independence, Missouri, June 3, 1931

Number 22

## THE DAY OF FASTING AND PRAYER

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. . . . Thou shalt offer thine oblations, and thy sacraments, unto the Most High. . . . And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer. — *Doctrine and Covenants* 59: 2, 3.

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## RELIGION AND THE PRESENT CRISIS

*Edmund J. Gleazer*

## OUTLINE OF THOUGHTS FOR SACRIFICE WEEK

*A. B. Phillips*

## GUIDING THE NURSERY CHILD

*Mrs. Bertha Stevens*

**Remember Sacrifice Week — June 21-28**

## President Smith to Recuperate

So many anxious inquiries have come to this office and to the general offices of the church concerning the health of President Frederick M. Smith that it has been impossible to give individual replies. Then, too, there have been so many rumors afloat, some of them partly inaccurate and some of them entirely absurd, that it occurred to this editor to talk to President Smith's physician, Doctor Charles F. Grabske, who is also Assistant Church Physician, and present a brief statement of the facts to the people of the church through the columns of the *Herald*. Doctor Grabske gave the following written report:

"This spring, President F. M. Smith suffered a severe attack of influenza which has materially undermined his general health. Whereas already he has regained much, he still lacks considerable of his normal reserve of strength and energy. I have advised that he absent himself absolutely from customary duties for a period of some two months and devote himself solely to regaining his health.—Charles F. Grabske, M. D."

President Smith's absence from the duties of his office is in no way to be considered an ordinary vacation, with rest and pleasure as the chief objective. It is a physician's prescription as the only means of regaining health that was lost through a long period of overwork and strain. Disobedience to the order might mean irreparable injury to health.

The policies that will guide the church during the coming months have been established by the officers and councils of the church. In a large sense he has already completed the greater tasks devolving upon his office for the direction of the affairs of the church, and it was because of the strain of this work, principally, that his vitality was so reduced that he became susceptible to influenza. It is true, of course, that there remains the heavy task of caring for the routine work and correspondence. These are being cared for by President McDowell, who will spend most of the summer, according to present plans, in Independence.

The Saints are requested to pray for the officers of the church at this present time, that they may be strengthened, supported, and guided; and are asked, in a true Christian spirit, to be careful of giving credence to rumors and idle tales. The church must go forward, and it can do so only with the firm faith and the united support of the people. L. L.

When you have a fight with your conscience and get licked, you win.—*The Prism*.

## Coming—Studies for the Ministry

We take this means of advertising to the ministry of the church the fact that President Elbert A. Smith has written a series of articles for the *Herald* entitled "*Dignity and Beauty in Ministry*."

We hope that these excellent articles will be used for more than general reading. They are too valuable to be allowed to pass with only casual attention. Members of the priesthood and others who are interested in the church work could very profitably organize study classes to meet on Sunday for the purpose of studying these articles. With some preparation and possible elaboration by a good teacher the articles will make a good basis for a three month period of study. L. L.

## If We All Had the Same Spirit, or a Spirit That Will Not Down

The experiences of the last several months have been such as to test the faith of our membership. Especially has this been true of those who are dependent upon the church for support. Month after month has passed with no allowance issued, and yet almost universally our missionary families have evidenced a most commendable loyalty and devotion to the church.

Letters such as the following are frequently received at the office of the Presiding Bishopric. In fact, scores of cases could be cited where the spirit manifest in this letter has been as fervently expressed.

The sister writing this letter is the wife of one of our missionaries, now deceased. This brother was in the missionary field for many years. As in the case of all other families receiving allowance from the church, this sister was asked to accept a reduction in her allowance this year, due to the retrenchment program. The following is a part of her reply to the Presiding Bishopric. What kind of a church would this church be if every member had the same spirit?

"I have thought for some time that I *could* do with a little less allowance; but have hesitated to suggest it, because my health has been a little uncertain and I did not know how long I would be able to work and feared that it would be difficult for me to manage if I were unable to work any longer.

"For over thirty years I did dressmaking to help keep my husband in the missionary field, but have had to give up sewing on account of my back; but for the last few months I have been helping in a factory, where, by working a few hours in the morn-

ing, I am able to earn enough to help out with expenses.

"As long as I am able to do this work I will be willing and glad to accept a twenty-five per cent cut, and be happy that I can assist in this way.

"I will also keep up my church expenses and pay my little tithing and help all I can.

"I feel that God's hand is still over his faithful Saints, and he has often opened the way before us marvelously and even miraculously, so I feel that we can still trust him."

### Our Readers Like Biography

The numerous letters received at the editorial office from readers who are interested in biography, and like to read accounts of the lives of people who have been active in the church work, have convinced us that here is a field of interest that it would be well to follow. We are glad to print good biography whenever we can get it.

There is only one difficulty in the way of our printing more of them than we have in the past, and that is the lack of good printable biographies. There are dozens of people in the church, now living, and some of them recently passed away, whose lives have been full of interest and activity, and whose experiences have been such that they have been able to keep groups of people for hours listening to their stories. It is one of the minor tragedies that accounts of their lives are not preserved in writing.

The great and good people who pass on are remembered by posterity only through the agency of those who can write. And some of those whose lives afford the richest material for the biographer are unremembered, because they had no faithful "Boswell" to commit their lives to ink and paper.

The writing of good biography is one of the great arts. At its best there is no literature more valuable or interesting. But those who have only average talents as writers may, through conscientious effort, perform valuable service in writing of the lives of important and interesting personalities.

In some cases people can write well about their own experiences. But modesty often prevents them from telling the full story. On the whole, some one else can write best about you.

Sometimes briefly scribbled sketches, frequently written with pencil on a few sheets, come to the desk of the editor. These are not of much use. Notes can be taken from them, but they do no justice to the person whose life they describe. It is very difficult, too, for the editors to use typewritten manuscripts which are "single spaced," for there is no room to make the necessary corrections, which

are likely to be numerous. Re-typing is both troublesome and expensive.

A good biography can not be produced in an evening or over a week-end. It is the result of research, endless questioning of the subject and his relatives, writing, organizing, and rewriting. But the result of such conscientious work is certainly a reward for the trouble taken.

L. L.

### A Weekly Health Column by the Church Physician

The first group of a series of weekly health articles by Doctor A. W. Teel, the Church Physician, has arrived, and will soon appear regularly in the *Herald*. Other writings by Doctor Teel have been very popular and well received by our readers. Some have organized classes for the study of these articles in past months.

It is especially recommended that classes of mothers—and the fathers or even the younger adults could be included—should use the material of these articles as a basis for study. A class meeting on some night of the week could do much for the improvement of knowledge about health by studying the articles.

L. L.

## OFFICIAL

### A Call to Fasting and Prayer Sunday, June 21

A day of fasting and prayer has been set for Sunday, June 21, the first day of the period of the Special Sacrifice Week. All members of the church are requested to make this a day of actual fasting for the morning meal and a day of united prayer for the welfare of the church.

On this day special prayer services should be held, which all should be urged to attend, and the priesthood should lead the people in prayers and pledges for the welfare of the church. Likewise sacrifice and prayer should be made the theme of the sermon at the morning preaching service.

It is further recommended that all who may be in a position to do so should continue fasting for one meal a day throughout Sacrifice Week; and we call to the attention of the Saints the commendable action of some who are giving the money thus saved to the church.

To this service of prayer and sacrifice, initiating the activities of sacrifice week, we call the members of the church, asking them to participate in faith and humility, giving their devotion for the good of the Master's cause.

THE FIRST PRESIDENCY.



## For Those Who Sincerely Believe

### NUMBER THREE—THE OBLIGATION OF WORLD NEED

Those who sincerely believe that the Restoration Movement is the program of God for the salvation of men, hold such great and significant religious convictions about God and humanity that they can not by any logic avoid the obligations which these convictions place upon them.

#### *Our Great Convictions*

Consider for example what it means to affirm with conviction that God is at work in his world today, that he not only *has* spoken to man in the past, but he speaks to men today, and finally that he has spoken to this church through its prophets and has committed to this church the carrying out of his program for the salvation of humanity.

Consider what it means to affirm with conviction that the gospel of Jesus Christ in its entirety has been restored in the latter days, that not only the ordinances, doctrines, and ceremonies of the original church are to be found in the restoration movement, but that the spirit, purposes, methods, and program of Jesus for the bringing of all men to God are to be found in this church.

Consider what it means to affirm with conviction that men are the children of God, that they have within them the power to become godlike, that no matter what their race or color they are all brothers, children of a common father, and that it is God's purpose that they shall finally be united in a world-wide brotherhood, based upon the principles of love, justice, and righteousness.

Consider what it means not only to hold these convictions in the abstract, but to openly avow as well that such can and must be actually demonstrated in our human relationships today, i. e., the kingdom of God's good will shall be established among men, and Zion shall yet shine as a concrete embodiment of these ideals.

#### *The Obligation of World Need*

Set over against these great convictions of our people is the need of the world today. It is estimated that there are in the world twenty million of unemployed. Economists of repute tell us that the records of our oldest relief organizations have never shown such misery as was experienced during the winter that is past. These writers speak of the "inhumanities, injustices, and inequalities of industrialism." They say that "the product of the profit motive is millionaires and breadlines, both in ever-mounting numbers," that we are evidencing today "the tragedy of plenty," and that "our present in-

dustrial order has failed to meet the elementary test of supplying adequate sustenance and keeping its own energies going."

Keen-minded students are not averse to pointing out these days that the Christian church, because of her claims, must assume grave responsibilities in connection with this situation. Speaking to the Christian church in a general sense, one of the foremost of American students has said that the only way the church can exonerate itself and justify its pretensions is by producing a group of men and women who, by the very quality of their lives, evidence that they have been reborn; by becoming itself an institution which can be differentiated from any other institutions of our social order by the very nature and continuity of its effort; by devoting itself everlastingly to its task until all the unregenerated sections of our social order have been made regenerate.

Another noted writer, speaking of the conditions above described, says: "It requires that people should be moved now by orderly processes to take the economic kingdom away from the spirit of money-making and give it to the spirit of social creativity—the religion that does not attempt now to accomplish these things will not even remain to read the rest of the doom that history will finally utter upon unrepentant, acquisitive society. It will decline along with the money-making way of life it did not try to change. Its kingdom will be taken from it and given to others."

If such a challenge can be justly hurled against the Christian church in general, by what logic may our church hope to escape its responsibility? Ours is a prophetic church, so we claim. It will not be sufficient to limit the prophetic spirit to the foretelling of events. Such a spirit must not be satisfied with recording history. It must make history. It must see in passing events their real meaning. It must not be content with pointing out the folly of godlessness; it must lead the way in the creation of a godly society. It must not only profess a belief in God and his program; it must actually put into operation that program. The members of such a church must believe so sincerely in God's way of life that they will willingly and gladly pay the price which the building of such a world shall entail.

Because we believe sincerely the gospel of Christ as embodied in the Restoration Movement, the needs of the world today place upon our shoulders obligations and responsibilities which we dare not shirk. If we do shirk, we belie our claims. Have we claimed too much, or are we afraid to meet the obligations which our professed beliefs imply?

F. M. McD.

# Religion and the Present Crisis

By E. J. Gleazer

*The second of a series of sermons, delivered at Central Church, Kansas City, Missouri, May 11, 1931. Reported by Nena N. Young.*

We wish to assure you we feel more at home tonight. Last night I felt very much concerned, possibly overly concerned, and I trust tonight the spirit of freedom we now feel will continue with us throughout this entire series. We are gratified to see so many present tonight, and I trust that God's Spirit will bless us, for I am sure your hope is in harmony with my hope—that is, that through our mutual effort God's kingdom may be built up and strengthened.

I want to repeat this evening the two texts that we used last night and then associate a third text. You will recall that from the Hebrew epistle we read the following words:

See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain.—*Hebrews 12: 25-27.*

And you will also recall the following text from Haggai:

According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.—*Haggai 2: 5-7.*

The third text is the theme that I have selected for our series: "Hold fast to that which is good."

You will notice how similar these texts are. It is indicated there had been trouble, and evidently it was a time of trial, a period when the members of the church were very much concerned, for both these writers, one speaking under the inspiration of the Lord in prophecy, attempted to encourage the people with the assurance that despite the test or the trial that would be theirs, the Spirit of God would be with them as He had promised when they came out of Egypt; and the writer of the Hebrew Epistle also attempted to prepare them that they might stand fast, that they might be able to endure, for he called their attention to the fact that they should not be faint-hearted but should stand firm. He attempted by a reference to the past to remind them of how God had made himself manifest to their

fathers, and while he warned them of the fate that might be theirs if they refused to hear him, nevertheless he tried to establish them so they would be able to endure that time of testing or the great shaking which he predicted.

## *The Universal Trouble*

We suggested last night that we are in the midst of a universal shaking. All nations and peoples are experiencing that shaking. No phase of human life or activity is exempt. Government after government has undergone some remarkable change since the World War. Kingdoms rise and wane, and they are still passing through this time of change. There was a period when we took government more or less for granted. If we happened to be living under an absolute monarchy, we were traditioned in the fact the ruling head was God appointed, and it was for us to obey and not question the ruling of an aristocracy; if we were in a limited monarchy, we were habituated to certain constitutional rights; if we were in a republic such as the United States, we took it for granted that we had the last word in our form of government. But in this day, regardless of what form of government we live under, every government is being called in question, and where is the nation tonight that takes its government for granted? And where do we find a people tonight that is satisfied with government as they find it? And regardless of the form of government, we are discovering that wherever man is permitted to exercise rule over his fellows, if that man, or if those men, as the case might be, are not converted to Jesus Christ, if they are not conscious of their relationship to God and their relationship to their fellows, regardless of the particular form of government, they will find ways or means to abuse the people. Nations, wherever you look, whether in China, India, or America in this twentieth century, must realize that it is courting disaster for officials to permit the exploitation of the people. Government is on test, and I can assure you that before this great shaking is finally over, the only government that will remain intact on earth will be that government that harmonizes itself according to the divine pattern or government of God. In other words, it will be the survival of the fittest, and you

will see the fulfillment of the second chapter of Daniel.

Through the experiences of men and nations the government of our God and his Christ will survive the test, for only truth will survive. And what is true of government is true of industry. That also is passing through this test. After all, it is not so much government or industry, but it is men and women that are passing through this crisis. We may see them in government or industrial work or socially, but wherever you come in contact with them, you will discover them in the field of experimentation, attempting to discover what is the best rule of life or what particular form of industry or government or social form would make it possible for them to express themselves more completely. And what we have said of government is equally true of the manner in which we here are living. Every economic system is on test today.

Some of you possibly listened to the address delivered from Washington this morning by a very prominent Italian lady. I could not help marveling at the tribute she paid to Mussolini. It may occur to us that possibly in our own land we have not as yet been able to raise that ensign of right economic relations so that we have the right to say to Italy, to Russia, or to China, "Look on us that you might live," and I believe we are also passing through an economic evolution in the United States of America.

I was talking to Brother Hands before the meeting, and he stated that while he was in the great city of Detroit he witnessed a line of men five abreast extending for three blocks waiting for bread—in America! That is only one example of thousands that we could bring to you tonight. So, our own Nation is experimenting today in economic forms as well as governmental forms. We have lived to see the fulfillment of the text in the 29th chapter of Isaiah, which reads:

The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.—*Isaiah 29: 14.*

And in this age when knowledge covers the earth, we are being baffled with the problems of government and economics. Why? Because we have attempted to solve these problems without God and without Christ. This great shaking will determine the only system of economics that will make possible human life and human development. During any great test, there is going to be a period of uncertainty, and surely we are experiencing that today. You possibly have read of the questions that have been propounded to some of the leading men of our Nation in an attempt to discover when we shall return to what they term normal conditions again, and the wise men of the nations have at-

tempted to evade an answer. If they would be frank with us, they would tell us they don't know, for they *do not* know. A few of them have been that frank.

We are experiencing certain conditions in the world today that we have not seen before. Regardless of the fact we have had other panics, we have conditions today that we have not had before. There are factors entering the equation that did not previously enter. I think the frank answer that anyone could give as to what is responsible for our position is a lack of faith, lack of confidence, a spirit of distrust, a spirit of uncertainty. That is what is confronting business today and has caused it to slow up.

#### *Why the Church Has Not Escaped*

We mentioned the fact that in such a time as this the church of Jesus Christ is not exempt, for we are in the world and are coming in contact with the problems of the world. Furthermore, the church has not made sufficient preparations to save its members from a crisis such as confronts the world today and, therefore, we must experience what the world is experiencing. I have noticed a spirit of uncertainty in the church; I have noticed disappointment made manifest, and while many have been aroused to greater diligence, there is the danger of some losing the faith. There is a possibility of becoming dissatisfied with your own church and feeling that the church has failed, although actually the church has not failed. We as a people may have failed to take advantage of what the church could provide. Probably there are in our midst those who can not endure this period of trial, nor abide this great shaking. I wish to offer this admonition from the Apostle Paul in his letter to the Thessalonian saints: "*Hold fast* to that which is good."

At a time when everything is on trial, that advice is in season. Everything is on trial tonight and on the morrow, including the church of Jesus Christ; and because that is the case, we should as never before *hold fast* to that which is good. There have been a great many people in our church like those in every other institution, that have not been very much concerned about the church, about the world, or about themselves. There are people like those we mentioned last evening, that do not take their religion seriously. It is quite possible to have lip worship and mouth service in the church of Jesus Christ. However, we might have them elsewhere, and I am afraid, my fellow Latter Day Saints, that some of us, at least, have been taking our religion for granted. It may have been handed down to us from our fathers or mothers; or, having come in contact with this church, the contrast between what

this people preaches and what some other church preaches may have been so great that we were willing to identify ourselves with this church. It may have been that some of us were convinced that it was necessary to be baptized to complete a burial or immersion, and that very fact alone has satisfied our conscience; and inasmuch as we have been baptized by one having authority, we have folded our hands and ceased to be concerned about our welfare or our fellow man. I wonder how many of us have been concerned about the purpose of the church of Jesus Christ. It seems to your speaker that had more of us been concerned over the purpose of the church of Jesus Christ, more of the kingdom of God and the righteousness of that kingdom would be revealed today. And so our own church must meet the test—it must be shaken and is being shaken. But if you do not enjoy that shaking, let me offer these words of consolation, that there is no where else you can go to avoid this shaking. A number of years ago a certain number of individuals in a certain locality were having a great many doubts. In those days it was shameful to doubt. Brother Elbert Smith listened to a certain brother, and finally he admonished him it was better to stay in and doubt than to go out and continue to doubt. If you think you are going out to escape the shaking, you add another doubt. If you don't enjoy the shaking, you are not going to enjoy it by stepping out. My admonition is to determine what is truth, determine what God would have you do, and *do it*. In that connection I want to emphasize the first two words of my text, "*Hold fast.*" That has been the trouble in recent years, not only in our church but elsewhere. We have not been holding fast; we are luke warm. Think it over, and I think you will agree with me. Have we really been taking our religion seriously? Think it over. It is possible for folks to be regular attendants at church, yet not be very serious concerning its accomplishments or its purpose.

I remember being alone in Boston one of those times when I had a touch of the blues. My family was in Cape Cod, and I felt somewhat rebellious at having to leave the big reunion there. I spent this evening in Boston alone, and I walked around the Boston Common, and as I was looking upon the crowd, milling here and there, suddenly there came over me the Spirit, and I was able to see the possibility of the church of Jesus Christ; I was able to see what was coming over this world of ours, and I was made conscious of what the church of Jesus Christ would do for this world; I was made to realize that the contribution of the men who had spoken on Boston Common would be insignificant compared

with the contribution this church would make to this world. Under the inspiration of that Spirit, I was given to know that I probably would have part in that work. I forgot my lonesomeness, and I thanked God that I had a little part in a work that was going to mean so much as that to this world. I have had a few glimpses into that future since; but before this church can accomplish that mission, this church must be more concerned with world problems and make more of a contribution to the world in the actual field of living. In other words, this church must transform the word of God into flesh, putting the doctrine of the church, its beliefs and ideals, into action and bringing to pass that human relationship that will bring to our doors men of all nations, that they might pattern after our ways.

So I am glad the church is being shaken, for I am conscious tonight that that shaking is necessary in order that you and I might determine whether or not we are for Christ or against him, that we might determine our consecration, that we might determine love and truth and the price that we are willing to pay that that truth might prevail.

#### *Things That Hinder the Kingdom*

Sometimes I grow impatient when I witness branch after branch spending its time and energy, to say nothing of the time of the general church officers, in attempting to adjust difficulties between members in the church of Jesus Christ. I was going to say (it had been my privilege but I won't) it has been my fate to sit in open court and listen to these petty squabbles that should make us ashamed of ourselves. While the kingdom of God waits, we attempt to see who was right and who was wrong over some little petty grievance of men and women who have made a covenant with Jesus Christ to help to establish his kingdom, and who refuse to function until some church court will vindicate them. My brothers and sisters, I am convinced that the church of Jesus Christ can never accomplish its mission as long as you and I are unduly concerned over ourselves and our own desires. I believe out of this great shaking there is going to come a band of men and women that will put Jesus Christ *first* and *foremost*, and that will demonstrate they are willing to carry on *regardless* of difficulties in order that the kingdom of God and the righteousness of that kingdom will not be delayed. I want to read the second portion of one of the texts I read last night: "I will shake all nations, and the desire of all nations shall come."

That suggests to your speaker that without this shaking the desire of all nations would not come.

In other words, the nations must be made conscious of their needs for Christ and his kingdom before they will accept him. Too many of us have been content with our religious forms and devotions. We have not been concerned with the product of the forms and devotions. Why should we be? Was not the church organized in 1830 by the command of Jesus Christ? Was not the holy priesthood placed upon the head of Joseph Smith and Oliver Cowdery by John the Baptist? And haven't we identified ourselves with an institution that came forth as the prophets predicted? We have satisfied ourselves with all these questions, and because of that fact we have taken too much comfort in that designed by God as a means to an end and have overlooked the establishing of righteousness. Now I thank God we are being shaken. We are not taking it for granted; we are not taking it for granted that our church came forth as God predicted; we are not going to be satisfied simply because we have a doctrine today similar to the New Testament. Oh, no, we have been too content with these matters. All that I have said tonight is true, and I thank God it is true, for without a doctrine similar to the New Testament, without the church constituted as it is, the purposes of God concerning the salvation of man could not be realized. All that I have described was merely intended by Almighty God as a means to the end. He had in mind the means of establishing his kingdom and his righteousness on the earth, and I am glad tonight we are awakening to the fact that all God has done will not suffice; there is something for us to do.

#### *Our Disappointments*

Those of us who profess His name, those who have arisen from the waters of baptism, must not be content until they have taken advantage of every privilege and opportunity that the church has to offer as a means of establishing the kingdom of God upon earth. Perhaps you do not at first see the full implications of this statement; let me further explain. To those of you who have paid tithing and are now in the midst of financial reverses, let me say the Lord never promised you that you would have no financial reverses. Listen carefully! No, I know how you feel, and those of you who are business men in our church, I don't want you to feel that God has forsaken you because you are face to face with the same difficulty that other business men are facing, and they are not members of this church. I was led to tell one group of business men in one State that unless they turned to God and conducted their business as sons of God that the time would come that they would not only lose their busi-

ness, but their souls. I have lived to see part of that come to pass. Will these few illustrations help you to see what I have in mind? I hope so. I simply say that because you and I have been baptized does not guarantee to us freedom from depression. Because we have paid some or all of our tithing does not guarantee that we will have no financial reverses.

#### *Promises of the Lord*

Listen! There have come to us certain promises; there have come to the church of Jesus Christ certain promises. God has promised us economic independence, freedom from corruption in government, freedom socially; God has promised us protection—not by joining his church, but that in and through the church of Jesus Christ and all that the church makes possible, as sons of God, we might build anew on this earth human relations that would bring to us security in government, security in business, security socially. And had this people, members of the church of Jesus Christ, hearkened to the commands of Almighty God and put into practice the full counsel of God, we would be free tonight from this present depression. If this great shaking does nothing more than cause this people to become discontented with their present standing and arouse within us a more active participation so far as the commandments of God are concerned, the shaking will have been a blessing, to say the least, and I think I can see the fruits of that shaking already.

I am glad you have found the church of Jesus Christ. I am happy tonight that God Almighty has caused his church to be organized in the latter days. There is no other organization I know of that can do what God wants this church to do; but, my friends, it is one thing to have the means; it is another thing to exercise the means, and unless I misjudge this shaking, it will compel us to exercise the means that God has placed at our disposal to protect ourselves from the conditions on the earth and those yet to come. The contribution a hundred thousand Latter Day Saints could make to this world would be small to say the least, if we had one hundred thousand Latter Day Saints.

As I listen to the words of the statesman falling from the radio, I am made conscious of the fact God has other agencies outside of the church of Jesus Christ. "I have many forces at work that ye know not of." I think I can discern some of these forces at work among the nations of the earth. These nations will eventually reach the place where they will cry out for the desire of the nations to come. They will want God's government; they will want God's system of doing things; they will want to live as

God wants his children to live. They are living in the fields today of experimentation, and they might have learned by revelation. Do not judge them harshly, for I am frank to admit, you and I have benefited very little from what we have had revealed. We have had the revelation, but we have put very little of it into practice or into operation. There are many excuses, but after all they are merely excuses, and it makes no difference what this man or a group of men does, inasmuch as we have each made a covenant with Jesus Christ, the responsibility rests with us. Many of us are waiting for Brother So and So or Sister So and So or some other group to do something, and while we wait another waits for us. All these things, we say, are contending powers; and, thank God, when we are face to face with this, we are going to think for ourselves. I have long since reached the conclusion that Zion would never come until the sons of God are forced to bring it into existence. The forty-fifth section of the *Doctrine and Covenants* says so very plainly. If you will go back into the past you will discover that necessity was what brought the people forth, whether it was the Israelites coming out of Egypt or crossing the Red Sea. You will discover that every upward move was one that force compelled. It is too bad that we must learn obedience by the things we suffer, but this method seems to be indispensable for the progress of the human family; and because I know that to be true, I am reconciled to the suffering that this old world must endure. The nations of this earth are going to be sifted, governments are going to be sifted, economics are going to be sifted. The church of Jesus Christ will not be exempt, but out of this great shaking there may emerge a state that will be known as the kingdom of God. It will be said of God's people as it was said of Christ, that the Word has become flesh and dwells among men full of grace and truth.

Knowing what you have in the way of truth, as a servant for Christ my prayer is to hold fast to that which is good.

Far-sighted leaders in the churches fully realize that, although governments can build the political structure of peace, this structure must be undergirded with a spiritual purpose and a dynamic will-to-peace. The will-to-peace is not the product of law-making. It is the product of religious education. It involves the development in children and youth of deep convictions concerning the fatherhood of God, the spirit and teaching of Jesus Christ, the unity of the human family, and the principles of justice. It involves also the cultivation of attitudes of respect and appreciation for other peoples.—*Editorial in Federal Council Bulletin, March, 1931.*

## Suggestions for Sermon Building

### OUTLINE OF THOUGHTS FOR SACRIFICE WEEK

By A. B. Phillips

1. *Meaning and Nature of Sacrifice.*  
It implies that a need exists.  
Something yielded in view of need.  
The need outweighs the sacrifice.  
The sacrifice is consecrated.  
It is dedication to a service or end.  
The sacrificer deprives himself.
2. *Motives Leading to Sacrifice.*  
Should be worthy: a. Devotion to God. b. Love and sympathy for man. c. Loyalty to the church. d. devotion to beneficent aims.  
Motives to be avoided: a. Selfish aims. b. Desire of worldly praise. c. Fear of criticism or displeasure of selfish men.
3. *Bible History of Sacrifice.*  
Abel sacrificed as commanded, and was blessed: *Genesis 4: 4-7; Hebrews 11: 4.*  
Christ sacrificed himself to put away sin: *Hebrews 9: 26.*  
Appointed seasons for sacrifice: *Numbers 28: 2; 1 Samuel 1: 21.*  
Fixed sacrifice offerings: Peace, *Exodus 29: 19-22.* Sin, *Exodus 29: 10-14. Hebrews 13: 11-13.* Thank, *Leviticus 7: 11-15.* Trespass, *Leviticus 5.* Wood, *Nehemiah 10: 34.*  
Sacrifice to be without blemish: *Leviticus 22: 21; Deuteronomy 17: 1.*
4. *God's Will Concerning Sacrifice.*  
This is a day of sacrifice: *Doctrine and Covenants 64: 5.*  
Do not give to be seen of men: *Matthew 6: 1.*  
Give with simplicity: *Romans 12: 8.*  
Give freely, not grudgingly or by compulsion: *Matthew 10: 8; 2 Corinthians 9: 7.*  
Prove God by your works: *Malachi 3: 8, 10.*  
Give yourself a living sacrifice for God: *Romans 12: 1.*  
*Emphatic Diaglott:* "Do not forget to be beneficent and to distribute; for with such sacrifices God is well pleased."—*Hebrews 13: 16.*
5. *The Times for Sacrifice.*  
When the need exists and good will result.  
When the objective requires cooperation.  
When encouragement of its purpose is an obligation.
6. *The Benefits of Sacrifice.*  
It promotes the work of God.



It assists worthy aims and ideals.  
 Confidence and support is encouraged.  
 It develops brotherhood and friendship.  
 It adds unselfishness, sympathy, and character to the giver.  
 The heart and soul is enriched.  
 It yields increased satisfaction and happiness.

#### 7. *Kinds of Sacrifice Required.*

Incorporeal or spiritual aspects: a. Time and thoughts less worthy. b. Improper or unnecessary wants. c. Worldly ambitions and opportunities. d. Freedom from care and responsibility. e. Comfort.

Temporal or physical things: a. Labor. b. Money. c. Goods.

#### 8. *Promises to Those Who Sacrifice.*

Reward given Saints who covenant by sacrifice: *Psalm 50: 5.*

He that soweth shall be rewarded: *Proverbs 11: 18.*

Bread cast upon the water shall return after many days: *Ecclesiastes 11: 1.*

The giver of secret alms shall be openly rewarded: *Matthew 6: 4.*

He who does willingly shall receive reward: *1 Corinthians 9: 17.*

#### 9. *Examples of Sacrifice.*

Lehi left all for Promised Land: *Book of Mormon, page 4: 29.*

David and family made yearly sacrifices: *1 Samuel 20: 6.*

All Israel sacrificed 22,000 oxen and 120,000 sheep: *1 Kings 8: 62, 63.*

Widow fed Elijah; her son raised to life: *1 Kings 17: 10-23.*

Fishermen left all for Jesus: *Matthew 4: 18-20.*

Widow gave two mites—all she had: *Mark 12: 41-44.*

Kirtland Temple built by great sacrifice: *Church History, 1: 519.*

Many early saints sacrificed all: *Restoration Movement, 161-166.*

This outline is intended to stimulate consideration of the subject, but not to restrict or limit either in scope or order of arrangement. The spirit of sacrifice is a priceless possession and brings the abundant blessing of God. The individual must decide which of these outline suggestions are needed in his life, and which may best be used in his teaching work. The material is too voluminous for a single sermon, which suggests the process of selection according to individual requirements and features to be stressed.

## The Prophecies and Promises of God

### Part Three

By J. A. Koehler

#### *Themes of the Prophets*

Some of the prophets have a theme which is woven into the whole warp and woof of all their prophetic writings. The theme of Daniel's prophecies is the rise and fall of nations, of peoples, and of governments. Daniel has very little to say about the theme that seemed always to have stirred the heart of Isaiah, which was economic justice—or injustice, depending upon the angle from which it is viewed—the downfall of economic confusion called "Babylon," and the realization of his hope—a triumphant Zion. Almost inevitably, in such a discussion, predictions are made about the fate of peoples and the triumph of the kingdom; but Isaiah does not do this without revealing the burden of his heart: "How hath the oppressor ceased."

The theme of the prophecies of Saint John, the Divine, for the most part, is the church and the destiny of her peoples.

Familiar to all Latter Day Saints is the case of Joseph the Martyr, the theme of whose prophecies is "Zion," her tribulations, and her redemption. In this relation, Joseph was not so much concerned with incidental happenings as he was about the theory of right human relationships. And his messages evidence a grasp of the subject that bears the marks of divine inspiration.

The themes of the prophets seem to have been determined by the special prophetic office work of the time—the general facts of the lives and times of the prophets. Isaiah was a subject and lived under the reign of Judean kings. Daniel was a subject of Babylonian kings.

Isaiah's people, for the most part, shaped their own national life; they governed themselves. Daniel's people were a subject people. Having freedom to achieve the glory of a nation, it was natural for Isaiah, a prophet of God, to talk to his people about their sins, which were calculated to lead to their downfall. On the other hand, Daniel's people were a captive people, and naturally his heart yearned for Jerusalem. His thoughts were about political imperialism and national freedom.

In the case of Jesus, who came to save his people from their sins, to preach the gospel in terms of fatherly love and brotherly care, and to build the church as an instrument to be used for these ends, it was quite natural that these questions should be the theme of his prophecies. And so he prophesied concerning the destruction of Jerusalem, the preaching of the gospel in all the world for a wit-

ness, and the fate of the church, together, of course, with such incidental matters as the coming of Elijah.

Joseph the Martyr lived in the time of the culmination of Christian idealism—the age in which the ideals of the Christian religion are to be crystallized in social institutions of the church's own building—Zion. In that case it is not difficult to understand why Zion was the theme of his prophecies—her tribulations, and her triumph. More than a hundred times he speaks of Zion in his prophetic messages. And this, I think, is one of the signs of his prophetic calling; for this is the dispensation of the fullness of times, according to the ancient prophets, in which the kingdom that will fill the whole earth is to be builded. And this is the prophecy of tomorrow.

#### *The Prophecy of Tomorrow*

In Wells *The Outline of History*, page 1090, is found this reference drawn from his study of the history of the race:

"If we suppose a sufficient righteousness and intelligence in man to produce presently, from the tremendous lessons of history, an effective will for a world peace—that is to say, an effective will for a world law under a world government—for in no other fashion is a secure world peace conceivable—in what manner may we expect things to move toward this end?"

And then he goes on to forecast the development of "a world order." Wells appears here in the role of a prophet; and I think a true prophet, whether called of God to that office or not.

Since the day when Joseph gave his prophecies concerning Zion—which, in one of its aspects, is a government of God designed to make economic life as a whole orderly, efficient, and just—more and more of the good men of the world have come forward to testify of the need of such a social order, if we are to save the gains we have made in civilization, or even to save it from a complete collapse. It seems that the light that enlightened the prophets of ancient times on the achievements to be made by the Christian movement in modern times, is the same light which enlighteneth the understanding of men of modern times whose souls are athirst for God, and who see in the social philosophy of the Christian movement the salvation of the world. That Zion is the prophecy of tomorrow, and that Zion is the goal of church endeavor.

#### *Prophecies of Zion*

"Before the great and terrible day of the Lord shall come . . . Zion shall flourish upon the hills,

and rejoice upon the mountains, and shall be assembled together at the places which I have appointed."

"Zion shall be redeemed, although she be chastened for a little season."

"After your tribulations . . . your redemption, no more to be thrown down."

"In time you shall possess the goodly land."

"The rising generations, that shall grow up on the land of Zion, to possess it from generation to generation."

"The willing and the obedient shall eat the good of the land of Zion in these last days."

"It shall come to pass among the wicked, that every man that will not take up his sword against his neighbor, must needs flee to Zion for safety."

"And it [Zion] shall be the only people that shall not be at war one with another."

And "The kingdoms of this world shall be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ."

Such are the promises of Zion.

#### *The Hope of the Prophets*

In a sense every man of the church may be a prophet. In this sense: that he envisages the task of the church and conceives it in relation to human redemption. And all such men are expected to be animated with the hope of the prophets.

There is a hope of faith, and there is a hope of fanaticism. The hope of faith is grounded in experience with God, and in the conviction that his word is truth. The Christian religion, being adapted to the needs of the race, must triumph. In the end, the struggles of the race will bring it to see in that religion the conditions of human well-being and happiness. The prophets whose lives have been enriched in prophetic experience are firmly grounded in the conviction that one day the kingdoms of this world must become the kingdom of our God and his Christ. There is no other way out.

The prophets of God have been men of hope, in the storm as well as in the calm. Look at Paul and Silas with their feet in stocks, shut up in the inner prison after having been beaten with many stripes. And yet, in the midst of all these difficulties, they sang praises to God. They were sure that one day these prison doors would swing open and they would go forth free men, to carry on in the work of Christ.

Such was the hope of Joseph, the son of Jacob; of Joseph of Arimathæa; and of Joseph the Martyr. And these were not crazy people; they were supermen. Yes; Paul, the brightest intellect of the early

Christian church; when other men "besought him not to go up to Jerusalem" because of the troubles they knew awaited him there, he would not be persuaded, but he answered them after the manner of the prophets: "What mean you? to break my heart? I am ready not to be bound only, but also to die." Such was his faith in the triumph of right.

There are not a few such examples. Daniel—an intellectual giant, who towered ten times above the intellectual elite of the whole kingdom of Babylon—was a prophet of hope. Let not bungling reciters of other men's thoughts ascribe the hope of such men to disordered brains. The world has acknowledged their greatness. And they shall never be forgotten.

In the face of the decree of King Darius—that any man who would make a petition to any God other than himself, should be cast into a den of lions—Daniel opened his window that all might hear; and, with his face toward Jerusalem, he prayed to God three times each day. He risked his life on the promises of God. What a contrast between Daniel and men of today who do not have enough faith in the promises of God to risk a few "dollars" in the cause of Zion.

#### *False Prophets*

What an opportunity is the day of tribulation for false prophets—the prophets of despair, to whom each new setting sun is a certain sign that we shall not see the dawn of another tomorrow. Against them the church has had due warning: "Take heed that no man deceive you" for, in the last days, "there shall arise false prophets," and "they shall deceive many."

Yesterday I walked down the streets of Independence. I met Brother X. The substance of his remarks to me were these: "Stewardships is all the bunk." "Stewardships might have worked in 1830, but it has no place in the life of today." "Zion is a practical impossibility," a "Utopian imagination that can have no existence in fact." "Even if we could have built Zion in the early days, we do not need it now." "Society at large is finding other remedies for its problems."

"They shall deceive many." Everywhere I go I find "respectable" and "dignified" and "devout" Latter Day Saints who predict diaster to those who are "foolish" enough to undertake to advance the cause of Zion. And through their personal influence or official prestige, or both, they cause many to lose faith in the redemption of Zion. The prophets of hope they regard with an air of supercilious contempt.

These false prophets, these prophets of despair, seek to turn the thoughts of people "backward"

to the leeks and onions of Egypt. One hundred years ago the peoples of this church began to look with longing eyes toward the Promised Land. At the command of God they turned their backs on Babylon and their faces to Zion. No sooner had they begun that journey, than they found themselves being pursued by enemies in the rear. Outspread before them was a sea of political and economic problems upon which they were not equipped to embark. On the one hand were mountains of financial opposition; on the other hand the peaks of personal disqualifications. And the camp of Israel was thrown into confusion.

After having spent more than our forty years milling about in the wilderness of economic confusion—I suspect as a measure of personal preparation and of corporate discipline—the time for crossing "the Jordan" presses upon us. And we begin to cast about to discover by what route we may enter *our* Canaan."

And what a day for the prophets of despair! Having spied out the land, they tell us that there are commercial and financial giants in the land; and "We are not able to go up against them." "We are as grasshoppers" in our own sight. And, as was prophesied nearly 2,000 years ago, many are deceived; and they call for leaders who will take them back to the good old land of economic slavery from which the people of the church so recently sought to escape.

They do not understand that the rock of truth is to be flung at other than the targets of gold with which the commercial giants of Babylon one time will endeavor in vain to protect their vitals. They do not know how terrible are the weapons of economic righteousness. Much less do they understand how to use them.

The prophets of hope would launch the "Good Ship Zion" upon the deep waters of the rivers of truth. The prophets of despair would see it listing on its keel in the shallow pools of Babylon. It remains to be seen how soon enough men of faith will arise to man that boat and set it gliding over the waters of social righteousness to the land of peace and prosperity and happiness.

#### *They Shall Be Fulfilled*

"Search these commandments, for they are true, and faithful, and the prophecies and promises which are in them shall all be fulfilled." This is the record of prophecy.

One day the shackles which hold the work of the church at a standstill shall be broken; and men of the church shall be freed to carry on for the redemption of Zion, as the prophets said they would. One day the doors which hold us within the prison

walls of Babylon will swing open; and this people will go forth to redeem the land of Zion with righteousness.

While we are in a strange land, let us sing the songs of Zion. If, against our will, we have been obliged to "go fishing," let us fish in the hope of the prophets, spending our talents and the fruit of our labor as best we can to keep intact the church of the living God. Who shall say that, one day, we shall not be recalled from our nets and put again to the tasks which we have had it in our hearts to perform?

There are times when we must "stand still, and see the salvation of the Lord." In such times, may we not throw the camp of Israel into confusion.

Against the counsel of those who say that the mission of the Restored Church—which is to build the kingdom of Zion—can not be fulfilled, we put the record of prophecy and the promises of God to this generation. Each person must make the choice of the counsel by which he shall be led. And the decision each makes will determine whether or not he shall be numbered among the men of prophetic vision and faith, who set their hands to the task of building the kingdom of God, which, in our day, is The Kingdom of Zion.

## How Can We Make Our Work a Success?

*By Marion Moroni Blakely*

We wonder oftentimes why discords and a lack of harmony should interfere with our work—a work of God. We wonder why our brother doesn't see as we do. We think we have the "vision," but do we? We think we have the understanding, but do we? I wonder. If it is true that we have, by what means did we obtain it? What is the formula by which I can stand out and say what is right?

What deductions have I made that have given the needed results? Were these deductions made carefully, and with the most necessary requisite—prayerfully? Certainly God would be no respecter of persons. Certainly he would not willfully help persons devise different formulas. So in these different formulas, man has entered himself and left God out of the equation.

Perhaps it is those that can never be satisfied with church, those who can never see things right, that are the ones who have entered self and left out God.

Have we not the promises of God to help us find that equation, that formula?

If some can find that formula, all can, provided they prepare the way before them to find it. Cer-

tainly, however, we can not pose as a professor of Christianity, and still, unconscious as we may be of it, serve Satan, whose great gift to man is a mantle so light man may wear it without consciousness that it rests upon his shoulders, whilst in the folds are sheltered all the evils that labor for man's eternal damnation.

You who sit so lightly on the seats of spirituality, ready to dip the pen of dissatisfaction into the ink-pots of turmoil, jealousy, and hatred strewn on all sides of you, draw your sanctimonious cloaks of pride and self-centered unchristianity about yourselves and climb to a more suitable level—where from the altar of prayer you may beseech your Master for light and forgiveness; for the power and the understanding to help you be your brother's keeper. Pray not for God to help you—but rather for God to help you help yourself by helping others. Pray that your administrations among your brothers are not of self, but of love for your brother, that he may receive the benefit and glorify God.

Learn that he who would have, gives, and receives at the hand of God because he is a cheerful giver.

Learn that responsibility does not end by going the designated distance, but rather by going beyond—the same distance again if need be.

Learn that this temple we inhabit is a loan from the bank of God, to be returned with interest, the interest being the goodness, spirituality, harmony, love of brother, instead of self being worked out in that temple, glorified as it should be.

Learn to live so that people looking at you will at once connect you with that church that has the "Latter Day Light."

### *God's Fiddler*

They called him a genius—  
The Fiddler;  
But he said, "I am only  
The strings  
Of God's instrument: He  
Playing on it.  
Not I, but the fiddle  
That sings."

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness. Come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and unto his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.—*Psalm 100.*

# CHURCH WORK AND SERVICES

## A Correction

In last week's *Herald*, page 494, an error occurred in the preface to the article, "*Purpose, Plan, and Spirit of the Church School*." Concerning the *New Church School Handbook* the statement appears, "Sixty-four pages, price 25 cents." This is an error as the book will have about ninety-six pages and is priced 35 cents.

## Guiding the Nursery Child

STUDY HELPS FOR PARENTS AND WORKERS IN THE NURSERY DEPARTMENT OF THE CHURCH SCHOOL

By Mrs. Bertha Stevens, 806 North Seventh Street, Phoenix, Arizona

The text, *Guiding the Nursery Child*, by Mesley and Stevens, may be ordered from the Herald Publishing House. Price, \$1.25.

### LESSON SIX

#### *Play Materials for the Nursery Child*

Last month we discussed a multitude of educational values to be found in play activities. In fact, we found that play means growth to the child—physical, mental, and social. It is necessary for his normal, happy development.

But mother-teacher asks, How can we help the child derive these values from play?

Our lesson this month will consider some of the means by which this problem may be solved. As writing implements are the "tools" of writing; carpentry tools the implements of building construction, so may we consider certain materials the "tools" of play. And as a workman uses certain tools for certain results, so certain toys are more appealing to the child in serving various "urges" of his being.

Let us consider our problem in two sections.

#### I. What types of toys do children need?

*Sensory Development*, the gateway to building up a "mental content," is an important phase of the preschool period. Sensations are being colored, modified, changed by the experiences of "seeing," "hearing," "tasting," "handling," and so on. Thus "sensation" becomes "perception" as the experience around any given item widens. The urge of the child, and indeed, of adults as well, to "see," to "hear," to "handle," to "explore," to "experiment" is in part, at least, due to this innate desire for sensory experience. Certain types of toys and play materials meet this very definite need.

During this age the urge for much *physical activity* is also predominant. As mental experience broadens and imagination develops, *dramatic play* assumes a larger place. As a degree of muscular coordination is achieved the urge to "create," to "build," to "*construct*" develops also.

Note: "Play Materials for the Family," an extensive chart carefully arranged and mimeographed in five large sheets and showing the types of toys children need and their purpose in play life, has been prepared by Mrs. Stevens for use in the Union High School, Phoenix, Arizona. Copies of the chart may be had by individuals or classes at 10 cents each to pay for paper and postage. Address Mrs. B. E. Stevens, 806 North Seventh Street, Phoenix, Arizona.

#### II. What qualities should be looked for in selection of toys?

1. *Adaptability*. The toy with which the child can "do" many things; one that stimulates the child to activity, encourages creative participation rather than passive observation. Example: Building blocks vs. mechanical "dancing darky."

2. *Suitability* for age or maturity. Example: A wagon or cars to push or pull vs. a bicycle for the three-year-old.

3. *Artistic quality*. Avoid grotesque ugly shapes, harsh colors, jangling discordant noises. Example: "Humpty Dumpty" animals vs. the grotesque type, "Felix the Cat," etc.

4. *Durability*. Flimsy toys encourage carelessness and destruction. Note: Some "take apart" toys should be provided to meet the need for experimentation.

5. *Hygienic Features*. Easily cleaned. Well-painted vs. unwashable toys.

6. *Simplicity*. The over-realistic, too elaborate toy offers little stimulation to the imagination. Example: Essentials for electric train vs. all accessories, station house, etc., which the child should construct.

7. *Should encourage good habits and attitudes*. Is a pacifier a good toy for a child? A gun? Military toys, cannon, soldiers, etc.

8. *Safety*. Smooth vs. sharp edges, etc.

9. Some toys to encourage *play alone*; others which stimulate *cooperation*. Finally, *not too many* at one time; a box or place in which to keep them, and time in which to use them.

References: *Text* pages 38-45; 83-89; 149-150.

*Permanent Play Materials for Young Children*, by Garrison, and *Best Toys for Children and Their Selection*, by Leonard, may be ordered through Herald Publishing House if supplementary material is desired.

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Pisgah, Iowa

Local leaders are very active in their offices. All special day programs feature attractive numbers and create greater interest for all, the arrangements being worked out by talented sisters. Each Sunday finds the Saints gathered to worship.

The branch is proud of its orchestra of juniors, led by Sister Loving Hutchinson.

The new plan of the church school in its working out here provides more periods for quiet and reverent meditation.

Elder J. W. Lane recently visited and preached here.

This branch claims two of the district officers, Harry Emmerson, treasurer of the young people's organization, who has visited and instructed the Saints in several branches in the district; and Sister Bertha Van Eaton, superintendent of the church school, who has visited a number of locals in the interest of her office.

Elder Ray Whiting responded to the invitation to deliver the commencement address here Sunday, May 24. He also addressed the graduating class in the evening, each sermon bringing many stimulating thoughts.

The Women's Department is active.

There is nothing about which we should be discouraged, but there are many things to impel us forward.

## Rock Island, Illinois

Rock Island Branch has concluded a most interesting series of meetings conducted by Elder F. C. Bevan, new district missionary. A three-week schedule was planned, but at the close of that time a packed house voted to continue another week. In fact, the average attendance rose from seventy-six the first week to one hundred and twenty-three the last. A "red and blue" contest helped to stimulate interest in bringing visitors, and the varied program featured each evening made the services attractive. The message which Brother Bevan brought each evening was of such a nature that those who came were deeply touched, and their souls were stirred with a longing to hear more and more of the philosophy of Christ and his restored gospel. Ten new members were added to the church, and we rejoice with them in their opportunity to begin life anew. To those of us who have long since taken the initial step has come a reevaluation of the gospel and our responsibility as adopted sons and daughters of God.

The morning preaching service of April 26 was a wonderful experience for the Saints. Brother Bevan spoke under the direct influence of the Spirit with power and conviction, exhorting the congregation to be more diligent in the Lord's vineyard; not only in gathering those who hunger for the gospel but in reclaiming those precious souls who have wandered away from the fold. We were duly reprimanded for the negligence which has robbed us of the peace and joy which He has promised, while we continue to give our time, talents, and money to worldly enterprises and pleasures. We suffer now, as the world must suffer, because we refuse to follow the voice of God.

After a week's intermission, Brother Bevan will begin a series of meetings at Moline.

Rock Island was sorry to lose the family of Brother E. R. Davis, district president, who has recently moved to Lamoni so that Joy may attend Graceland in the fall.

The Women's Department, under the direction of Sister Della Sackfield, has been meeting regularly and quilting. A few weeks ago they prepared a delicious chicken supper,

from which they realized over thirty dollars. So large a number attended that many were turned away because of lack of accommodations. They have recently installed a splendid new set of cupboards, which will greatly facilitate the serving at conferences, etc. Sister Helen Lindley, in charge of the Oriole Girls, has been working out some interesting projects with them, and keeping up a fine spirit of enthusiasm and loyalty. The junior and intermediate girls have also formed a junior choir to sing each Sunday morning. The Sunday school has been growing splendidly under the supervision of Brother L. A. White, recently ordained an elder, and at Easter and Mother's Day the children presented impressive programs. The junior church presented a lovely Easter lily to the school.

Pastor L. W. Stiegel, has begun a project in the beautifying of the church lawn, which has already increased its attractiveness greatly. The presidency, board of stewards, and men's club are all actively engaged in constructive work.

We recently learned of the marriage of Sister Jennie Gunklock, of Rock Island, and Brother Kenneth Cady, of Millersburg, on February 28, at the Mansion house at Nauvoo. Sister Jennie, one of the faithful workers in the Rock Island Branch since girlhood, graduated from the Independence Sanitarium nearly two years ago and is now superintendent of the Milledgeville Hospital. Brother Kenneth will teach at Hazel Dell, Iowa, next year, where the couple will make their home. Our best wishes are with them.

We anticipate a good conference and Convention at Moline, June 12 to 14, with both Brothers John F. Garver and Eugene E. Closson present.

## Haverhill, Massachusetts

May 19.—Since the first of the year Haverhill Branch has been functioning under the program adopted by the general church. The results are gratifying to priesthood and laity. The church school superintendent has endeavored to conduct the school along lines presented in the *Herald*.

Much interest has been shown in the six o'clock Sunday evening study class. The text used is *Foundations of Geology*, by Morris E. Mortimore.

At times attendance at midweek prayer meeting has been disappointing, but the hours demanded by daily labor are answerable in part for this.

At Easter the young people, who are few in number, presented a creditable concert which called forth the praise of Bishop E. L. Traver, who with his companion was present. Afterwards the bishop gave a resume of his trip to Independence at the call of the President to sit in on the sessions of the Order of Bishops. The financial condition of the general church was clearly explained by Brother Traver, and realization of the enormity of responsibility thrust upon the shoulders of these faithful men, was brought home to the Saints. The talk presented another opportunity for self-analysis.

The pastor and family were able to be present at the district conference at Providence. Distance made it impracticable for many from here to attend. Those who were present, however, returned with encouraging reports.

Through the interest and arrangement of Bishop and Sister E. L. Traver, who have often proved themselves friends of Haverhill Branch, the Saints heard a sermon by Apostle R. S. Budd while he was in this district. It added much to the



enjoyment of the Saints that Elder William Patterson was included in the party.

Another welcome speaker was Elder David Dowker, who with his wife and daughters brought pleasant fellowship to Saints longing for association of those of like faith.

Sister Ruth Noyes, one of the younger group, has returned to Jonesport. Already reports have been received of her activities there.

Mother's Day was an outstanding occasion. Bishop M. C. Fisher and wife, and Elder George W. York and wife, of Boston, were present at the morning service. Bishop Fisher was the speaker. Following this service several cars went to Dover, New Hampshire, to assist the Saints in the observance of the day. The children gave a splendid program, after which Bishop Fisher addressed the assembled members. Lunch was enjoyed in Elder William Frost's restaurant.

Saints of Haverhill Branch have much sympathy for the early Macedonian saints. Their arms are outstretched to the Pauls of the missionary force, and their cry is: "Come over and help us." Nor do they feel that theirs is an isolated case.

## Western Maine Conference

The conference of Western Maine met with Stonington Saints May 9 and 10. At the business meeting which opened at 2.30 p. m., ministerial reports and statistical reports from five branches were read. Reports were from Stonington, Mountainville, Sargentville, Vinal Haven, and the nonresident group.

Apostle J. A. Gillen was present and did most of the preaching for the conference. Elder Newman Wilson, of Jonesport, was also present and gave a splendid Mother's Day sermon.

Officers were chosen for the year as follows: District president, E. F. Robertson; associates, H. R. Eaton and A. Begg; clerk, Louise J. Eaton; treasurer, Brother Pearl Billings; chorister, Nettie Cook; organist, Jennie Carter.

The next conference will be held in the fall at Mountainville at the call of the district president.

Good attendance marked this conference though the weather was unfavorable.

## Deselm Branch

(Near Manteno, Illinois)

This branch holds services each Sunday in charge of Brother Leslie Rogers. Though attendance is not large, the meetings are proving the means of building spiritual structures.

The church school gave a program of readings and songs followed by a sermon by Elder Earl D. Rogers on Mother's Day.

April 26 Brother Victor Eklof and family, of Waukegan, were present, and Brother Eklof gave the morning sermon, "Loving God and Our Neighbor as Ourselves."

A committee is now at work preparing a program for Children's Day. It is expected that on this day several children will be baptized.

The family of Brother and Sister Arthur Pement has been under quarantine for two months. Four of the children suffered from scarlet fever. Little Howard suffered other complications, and special prayers were offered for him. He is recovering slowly. Sister Pearl is the leader of women, and the children are much missed at Sunday school.

The minister of the Deselm Methodist Church sent an announcement and invitation to the Saints to attend a stereopticon lecture on the Malay Peninsula that he was giving

at his church on last Sunday evening. Those who went appreciated the lecture.

A lecture on the Prohibition question was given Friday evening, May 22. He gave a description of the old-fashioned saloon and its attendant evils, and asked all those in the audience who had not seen such a place to rise. About three fourths of the people stood, and it was evident that while social conditions today are far from perfect, our children are removed from the evil influences of the saloon. We pray that this institution may never be allowed to return.

The Saints are looking forward to attending the district conference to be held at Mission in June.

## Lansing, Michigan

Logan and Saint Joseph Streets

The Saints of Lansing have been kept busy during the past few weeks by various activities. Interesting services were held by Missionary O. J. Hawn from April 5 to 26. Some of these services were in the form of round table discussions, which brought out many interesting points. Although only two were baptized at the close of the services, we feel that the good derived can not be measured by the number baptized.

An event in March was the wedding of Brother LeRoy Andrews to Sister Ila Hambley. We wish this young couple much success and happiness in life.

District President William Osler was here April 23 and 24. Brother Osler's visits are appreciated, for he always brings cheer and encouragement to the Saints, as well as making them feel a greater responsibility in their work.

Four people have recently been baptized into the church in Lansing. Lavina and Hazel Viancour were baptized April 5 by Elder Alva Dexter, and Walter Carleton and Wallace Wellman were baptized by Elder O. J. Hawn at the close of his services here.

Mother's Day was remembered by a program at the church school hour, followed by a sermon by Elder William Osler.

The young people have recently organized into a club called "The Gleaners." They are planning on many activities during the summer.

## Pleasant Valley Branch

Lucasville, Ohio

The priesthood are very active, visiting the home of each member, and conducting the church services. Elder E. E. Williams, branch president, keeps in close touch with the needs of the people.

The church school service at 9.30 on Sunday is well attended and followed by a praise service.

Attendance is gaining in the midweek prayer meeting and many helpful testimonies are given.

The Women's Department is doing well, Sister Elizabeth Hill the leader.

The members are anticipating an all-day meeting and joint sacrament service June 7. In this Saints of Pleasant Valley, McDermott, and West Portsmouth Mission will worship together. Elder A. E. Anderton, district president, and Bishop H. E. French, of Columbus, are planning to be here.

Elder Jacob G. Halb, of Middletown, just finished a two-week series at the home of Roy Cheffins which resulted in the conducting of five precious souls into the kingdom. One was Mr. and Mrs. Roy Cheffins' daughter, Margaret; two more were sisters of Mr. Cheffins. Many people were interested, and a number of other families are asking for services to be held in their homes. We feel that much good can be done at Portsmouth.

Irene Rose, daughter of Mr. and Mrs. William Rose, is improving after a five weeks' siege of typhoid.

## Independence

Saints of Independence will open this month with a devotional service for the entire city Sunday morning, June 7, from 7.45 to 8.45, at the Stone Church. The members are asked to remember each other in prayer, the approach of sacrifice week, the needs of the church, and the opening of the summer Sunday evening series of services that evening at the Campus. President F. M. McDowell is to be the speaker of this series.

Numbers of Independence people and friends and relatives from out of town attended the commencement exercises of the Independence Sanitarium School of Nursing, conducted at the Stone Church May 26. On this evening twelve nurses received diplomas for completing the training course offered by the school.

Seated on the platform were Mayor Roger T. Sermon, Judge E. I. Purcell, and a large representation of physicians who are on the medical staff at the Sanitarium. The mayor and the eastern judge are, by reason of their positions, members of the board of directors of the Sanitarium. The city councilmen were in the audience.

The program was as follows: March, played by Robert Miller, organist; invocation, Elder John F. Sheehy; solo, "Friend of Mine," Sanderson, George Anway; piano selections, Mrs. John R. Green; solo, Mrs. S. A. Burgess; address, "More to Be Desired Than Gold, Yea, More Than Fine Gold," William Southern, jr., editor of the *Independence Examiner*; presentation of diplomas, President F. M. McDowell; presentation of pins, Miss Gertrude E. Copeland, superintendent of the Sanitarium; benediction, Bishop A. Carmichael; march, played by Robert Miller.

The scholarship prize offered by Miss Copeland was awarded to Miss Mabel Andrew, of Canada, who made an average grade of ninety-six during the three years of training.

A reception was held on the lawn of the Nurses' Home in Independence. The June rose bushes, in full bloom, made an attractive setting for the occasion. The Walnut Park Orchestra furnished music. Refreshments were served to two hundred and fifty friends and relatives of the graduates.

A program of supervised play for children between five and fifteen years of age was launched yesterday morning at the Campus, to continue during June and July. Two mornings a week, Tuesday and Friday, recreation and handwork will be in charge of the following workers: Primary group, Miss May Snead and Girl Scout assistants; junior group, Mrs. Jalmer Nelson, Mrs. Vivian Barto, Mr. Almer Sheehy, Mr. Gilbert Gordon, and Miss E. Brockway; intermediate group, Mrs. J. R. Lentell, Miss Venita Coonce, Mr. Almer Sheehy, and Miss Gladys Teeters; director of drills, Miss Ada Fallon. There will be an exhibition of handwork at the close of school.

Branches of the church in Independence have formed a volley ball league. George Lewis, director of religious education for the church, will be in charge of the league. Games will be played on Tuesday evenings at various branches, and a prize will be awarded the season's winning team.

Because of unfavorable weather, the Boy Scout camporee, which was to have been staged at the Campus Saturday and Sunday, was postponed until next week-end, June 6 and 7. More than two hundred Boy Scouts of the Covered Wagon Area had signified their desire to attend the camporee, and great was their disappointment when rain and muddy grounds made the event impossible last week-end. The camporee is attracting considerable attention.

"A new church was born into the world one hundred and one years ago with a new philosophy and ideals," stated Bishop C. A. Skinner, of Kansas City Stake, to the Stone Church congregation Sunday morning in his sermon, which was a plea for us to live as we have had the plan revealed to us. If there had been nothing new about this church, there would have been no need for its establishment. It was to

perform a mission, the teaching and applying of the Zionian plan of living; it was to *live* the Sermon on the Mount.

Today we are well convinced of the need for a Zionian order as we look about us and note the spirit of unrest, revolution, and communism, asserted the speaker who chose for the basis of his talk *Doctrine and Covenants* 81. The world recognizes the need for a different social order, and love is the basis upon which this social order must be organized.

The musical program of the morning offered a fine setting for Brother Skinner's earnest discourse. The Stone Church Choir sang two anthems, "Jesus, the Very Thought of Thee," and "Gloria in Excelsis"; Robert and George Miller played an organ-piano duet; Gomer Cool contributed a violin solo, and the congregation sang the old hymn, "The Lord Jehovah Reigns."

A drama, "Law Enforcement," drew to the Stone Church on Sunday evening a large crowd of people, and presented to them in striking light the lesson of our great national need for right thinking, right voting, and law living. Action centered about a court scene, a trial which involved the question of responsibility of crimes committed by intoxicated persons. The production was made possible by Mr. Nathan R. Johnson, representative of the Anti-Saloon League, of Kansas City, who was assisted by a cast of local people, White Masque Players and their friends.

For two nights the Liberty Street Church has been the stage from which pupils of the Independence Branch of the Kansas City-Horner Conservatory of Music have made their bows to the public. On Monday evening the beginner and elementary pupils of Arthur H. Mills, in piano, and Mrs. Lyda Budd Robertson, in expression, presented the program. Tuesday evening's program consisted of advanced piano pupils of Arthur H. Mills assisted by Miss Opal Williams and Miss Joy Carpender, expression pupils of Mrs. Robertson. Tonight the concluding program of the series presents piano pupils of Esther D. Roepe, assisted by expression pupils of Mrs. Robertson.

Mrs. Laura A. Gard, fifty years old, died at her home in Independence May 25 of a complication of diseases. She has been ill for six weeks. Surviving are her husband, B. D. Gard; two daughters, Mrs. Hazel Curtis, and Mrs. Isabel Nunamaker; her mother, Mrs. Elizabeth Totty; a stepson, Oscar Gard; one sister, Mrs. Addie Tignor; one brother, J. F. Totty, and many other relatives. The funeral service was conducted from the Stone Church May 28, and interment was in Woodlawn Cemetery.

Elder D. O. Cato, chief of police in Independence, was host to a dinner given the evening of May 29 to the members of the police force. Mayor and Mrs. Roger T. Sermon and Police Judge Byron A. Stewart and Mrs. Stewart were guests of honor. The dinner was served by the Laurel Club in the dining room of the Auditorium.

Mrs. J. Glenn Fairbanks was elected president of the Tuesday Club for the 1931-1932 season at its meeting on May 26, at the home of Mrs. Frank Hershey. Mrs. F. Henry Edwards presided. Action was taken by the club to sponsor one of the new Stone Church troops of Girl Scouts, troop 33 captained by Miss May Snead.

### Enoch Hill

Members of this congregation listened profitably to a series of Sunday night sermons, preached by Pastor H. L. Barto, on the fundamentals of the gospel. His concluding sermon was delivered last Sunday evening, and as a result the Saints feel more established and hopeful in the faith and better prepared to meet with the members from the other branches at the Campus next Sunday night. We are eager to hear Brother McDowell's Sunday night sermons, to be given to the Saints of the center place during the summer.

Elder J. H. Miller spoke words of cheer and instruction to the congregation Sunday morning.

Recreation draws numbers of young people to the church grounds each Friday night. A definite program is being fol-

lowed by those in charge. Enoch Hill's volley ball team is a unit of the volley ball league of the several congregations in Independence. Our players aspire to make a record for themselves during the season.

The helpful attitude of the local ministry and officers of the church school impel the district to go forward. Everyone is busy. We can see where progress is being made, and are happy, for there is much to be achieved. We pray that with the entire church we may grow in the spirit of brotherly love and consecration.

### Thirty-fifth Commencement for Graceland College

The thirty-fifth college commencement attracted to Lamoni last week a large number of alumni and friends and relatives of present college students, who shared enjoyably in the numerous activities leading up to the climax, the graduation exercises at Zimmermann Hall, Friday night, May 29. At that hour the following program was given:

Processional March, "*Pomp and Circumstance*," Sir Edward Elgar, by Lamoni-Graceland Orchestra. "*The Challenge of Thor*" (King Olaf), Sir Edward Elgar, by Graceland Oratorio Society and Lamoni-Graceland Orchestra. Invocation by President Floyd Marion McDowell, Ph. D. (Class of 1909). "*Highland Love*," Cecil Forsyth, by Graceland Oratorio Society and Lamoni-Graceland Orchestra. "*Egyptian Ballet*," Luigini, by Lamoni-Graceland Orchestra. Address, "*Builders of Bridges*," Honorable David Hopkins (Class of 1919). "*Chillun' Come on Home*," Noble Cain, by Graceland A Cappella Chorus. Presentation of Graduates, by heads of departments. Conferring of Degrees, Diplomas, and Certificates, President George N. Briggs. Announcement of Honors, President George N. Briggs. "*Graceland Forever*." Benediction, by Bishop Albert Carmichael.

Graceland's class of 1930-1931 is composed of the following: Liberal Arts: Lester B. Bright, Norman T. Carter, Margaret Lynne Christensen, Oral Louis Craton, Dorothy P. Elliott, Viola E. Firth, Albert Lyman Fisher, Etheleyn J. Hield, Vera M. Huff, Noble H. Kelly, Dorothy V. Mesle, Gertrude A. Newcombe, Jeannette E. Parsons; Teacher Training, Dorothy Burch, T. Bernice Chase, Lila M. Emerson, Delmar Jones, Sarah Pauline Kelley, Vera Evelyn Kline, Mary Louise Lee, Clarence Burton Luvaas, Wallace Everett Sinclair, Mildred G. Topham, Maxwell O. White, Winnelle Woodmansee; Engineering: G. R. Bathe, Norman Louis Preusch; Public School Music: Irene Ballantyne, Iris LeVohn Butts, Thelma Lee Ingram, Irene Mary Johnson, Alice Kathryn Lane, Dorothy Veleta Prall, Anna Lynn Vanskike; Piano, Dorothy Veleta Prall; Voice, Irene Mary Johnson; Home Economics: Marie B. Barnett, Daisy M. Black, Geraldine Maude Clinkenbeard, Aleta Naomi Jensen, Lula M. Romig, Irene G. Schulte; Pre-law, Arthur Everett Martin; Pre-medic, Addison Wardell Brown, Gerald William Turney; Business Administration: Archie L. Deal, Donly A. Pierson, Norman E. Hield, jr., Merwyn Harold Rutherford, and Leon L. Ultican. These young people come from a great number of the States and from some of the Provinces in Canada.

#### Honors Chapel

The program of the Honors Chapel, held Thursday morning and one of the peaks of interest of commencement week, began with the presentation of men who were awarded the athletic G. Coach Gilbert presented each man in a unique manner. Mrs. A. R. Gilbert, director of women's athletics, next presented all girls receiving honors in athletics.

An interesting feature of the morning's program as far as journalists were concerned, came with the presentation of pins to those attaining regular membership of the Press Club. The president of the Press Club, Paul Utnehmer, had the pleasure of conferring this honor on the new regular members.

Mr. May, president of the Lambda Delta Sigma Society for the coming year, presented the new associates and regular members of the organization. Graceland's increase in the quality of production as to fine students is evidenced in the large group of students attaining the honor of Lambda Delta Sigma.

The student body and visitors of commencement week next had the pleasure of seeing the most representative Graceland Girls, as Miss Morgan presented the new and retiring members of the Crescent Club. This particular part of the program is always an annual feature in itself.

Miss Thompson, head of the Forensic department of the college, next presented those students receiving honors in forensics, Athenian Council, and College Players. At this time the outstanding honor was conferred upon the past student president, Noble Kelly, who has fulfilled the duties of his office with the ability of a fine leader.

Mr. Joseph Anthony took pleasure in presenting Miss Dorothy Prall as one having contributed outstanding work in the field of orchestra.

The Cousins Cup in Engineering was next presented by Mr. Roy Mortimore, to Rothbe Cook. This honor was conferred upon him by the outstanding work he has completed in the field of engineering.

The climax of the chapel came with the awarding of the highest honor the college can present, the Graceland Seal. At this time Miss Thompson presented Seals to Anna Lynn VanSike and Dorothy Elliott, who have contributed in an outstanding manner to the department of speech. Iris Butts, Irene Johnson, and Dorothy Prall were next given the great thrill of receiving the Gold Seal Award in Music. Miss Carlile had the pleasure of conferring this honor. Miss Elefson presented the Gold Seal in the field of journalism to the editors and business managers of this year's student publications. Eva Wallace, Paul Utnehmer, Albert Fisher, and David Morgan received this outstanding honor.

President Briggs concluded the program with the presentation of awards in scholarship. This year the three students to attain this achievement are: Aleta Jensen, Noble H. Kelly, and Lulu Romig.

Honors Chapel, in the eyes of the writer, seems to be the culmination of the year's activities when judgments are made, in all fields of study and extra-curricular activities. It is at this time that students who have spent a year of hard work and study receive the honor and satisfaction of their college year in the reception of recognition by the administration of Graceland.—*Graceland Tower, May 29.*

#### Commencement Functions and Festivities

Last week on College Hill was a round of society and class activities planned to make this year's commencement just as gay and enjoyable as it could be, welcoming back former students and bidding farewell to present Gracelanders. Here we have space to mention only a number of the attractions which made this year's finishing of school a high mark in the lives of many: Class Day exercises on Friday afternoon at which time the audience listened to Mr. Anthony's orchestra, the Graceland Quartet, and witnessed numbers from the girls' annual gym show repeated upon request. The dramatic production was "*The Happy Man*." The main feature of the program was the coronation of the G Queen, Miss Daisy Black.

Apostle F. Henry Edwards delivered the annual baccalaureate sermon at the Coliseum Sunday evening, May 24, basing his remarks on three pleas which he made to the graduates. He asked them to engage in worth-while tasks, to live courageously, and to cultivate spiritual realities. The service was in charge of President G. N. Briggs, while Elder A. R. Gilbert delivered the prayer. Special music was by the Oratorio Society and the A Cappella Chorus.

*The Acacia*, Graceland's yearbook, came out the afternoon of May 26. It is a true representation of 1930-31 Graceland life, beginning quite appropriately with an engraving of the

"Old West Door," and continuing through with fine pictures of the campus and various phases of student life.

The Graceland College Players presented their last play of the year the evening of May 26, "*What Every Woman Knows*," by J. M. Barrie. Character parts of the production were well cast, and one of the interesting things about this play cast was the fact that three of the players were from Missouri, two from Iowa, one from Massachusetts, one from Australia, one from California, and one from Illinois.

Three recitals were presented by Mrs. Hunt. The first was the graduating recital of Miss Irene Johnson, voice, and Miss Dorothy Prall, piano. This occurred May 21. The freshman voice recital occurred May 20, and Monday evening, May 25, the last recital of the group was presented at 6.30 by sophomore and junior students. These recitals added much to the entertainment of the closing weeks of school.

The last prayer meeting of the school year was held in the reception room of the girls' dormitory May 20. Miss Loleta Johnson played the piano. Carl Ruoff offered the opening prayer. Elder R. A. Cheville then introduced the theme of the service, "What Shall I Remember of Graceland a Year, a Decade, from Now?" After the benediction by Elder Cheville all lights were extinguished but one, and a quartet sang, "*God Be with You Till We Meet Again*."

The last General Athenian of the 1930-31 school year occurred Saturday night, May 23. The first thing on the program was a one-act play, "*Playgoers*," given by the Dramatic Production Class. There was a vocal solo by Wilma Smith, then a reading, "*Trifles*," by Pauline Siegfried. Elizabeth Smith played the harp, and Madelyn Weegar gave one of her humorous selections. Bob Brown played a piano solo, and the program ended by reading the *Athenian Mirror*. The gavel was passed from the present Athenian Council president to the new one, from Noble Kelly to Paul Utneher.

The commencement concert was given at the Coliseum May 27, and the Lambda Delta Sigma banquet occurred Thursday noon, May 28.

## The Hawaiian Mission

*Main Branch, 1632 Mott-Smith Drive, Honolulu*

May 20.—During the last month and up to the present, the Hawaiian Branch has enjoyed a very active program. Easter Sunday was ushered in by an early hour young people's prayer service. Brother K. Tsuji, priest, and Brother Elias Kaawakauo, teacher, conducted the service, which was attended by the young folks, who were happy and grateful for the opportunity to thank the Lord and praise his name. It was indeed a beautiful service, for the young had made proper preparations for the occasion. Realizing that it was sacrament Sunday and the day commemorating the resurrection of the Lord, they had come with prayerful and thankful hearts. The testimonies borne, the prayers offered, and the songs sung, showed that the young Saints sensed the significance of the day and that they have caught the true vision of the Living Christ! These monthly young people's prayer services are proving profitable; the young folks are being drawn closer together in Christian fellowship by a strong spiritual bond, and are being mutually inspired to press forward.

After the regular Sunday school session, the Saints once again enjoyed a joint sacrament service, the second this year when all three branches here in Honolulu (Chinese, Japanese, Hawaiian) have come together to sup at the Lord's feast. About one hundred and thirty-five renewed their covenants with the Lord, and received added strength and power to carry on. There were a number of visitors present, as well as many young children not yet baptized; including all, there were about one hundred and fifty present. Before the

service, three young girls were baptized by Brother Macrae—Evelyn Yap and Florence and Muriel Voeller. It was a beautiful and impressive baptismal service, and everyone present was made to realize more fully the great significance of the day upon which he or she entered the waters of baptism. The beautiful decorations added greatly to the inspiring atmosphere and the peaceful spirit of the day. Sisters Helen Moore, Madelene Dowsett, and Winifred Piltz were in charge of the decoration for this special day. We feel thankful for the wonderful cooperation and the willingness with which our sister Saints have helped to decorate the church each Sunday. Brother Hoe, the active young deacon, and all the members of the priesthood, appreciate this wonderful spirit of "kokua" or service, being manifested by these sisters.

That evening the young girls of Sister Macrae's Sunday school class, together with the help of Queenie Piltz, who took the leading role of the evangel, gave the play, "*The Challenge of the Cross*." It was excellently rendered, and the cast performed better than the most hopeful among them expected. I believe they even surprised their fine director, Sister Macrae, to whom credit is due for the success of the presentation. The choir, in charge of Sister Gardie Thompson, rendered the song selections to accompany the play, and gave the right atmosphere into the performance. It was one of the best performances put on by the young people. These young people have wonderful talents in various lines; they are improving them right along, and they are happy to use them in the service of the Lord.

### *The Macraes Go to Hilo*

On the eve of their departure for Hilo, April 6, the Department of Recreation and Expression gave a social in honor of Brother and Sister Macrae. An interesting program, in charge of Sister Gardie Thompson, was rendered. During the evening Brother and Sister Macrae were presented with a little gift, a contribution from the Saints. Refreshments in the form of ice cream and cakes were served, and everybody went home happy. Although we, in Honolulu, regretted very much to have our pastor and companion leave us so soon after coming here, and especially when things were just getting into fine shape, we realize that the Hilo Saints are our brothers and sisters and that their need, at the present time, of the help of a missionary is greater than ours. We are happy to know that the Saints there are making fine progress since the arrival of Brother and Sister Macrae among them.

The next day a number of Saints were down at the wharf to see Brother and Sister Macrae off. They were literally smothered with beautiful *leis* (flower wreaths), although they were only going a few hundred miles away, and for a very short period of time—we hope. It was good to see the girls of Sister Macrae's Sunday school class wish her God-speed. She has won her place in their young hearts.

### *Local Workers "Carry On"*

Regular services have, as usual, been enjoyed by all. Brother Waller has occupied the pulpit during the evening services, and he has given some comforting and inspiring sermons. He is a very busy worker since our pastor's temporary leave; he not only has charge of the Main Branch affairs, together with Elders Mahi and Kelii, but also attends the services of both the Japanese and the Chinese Branches, besides making his regular calls, etc.

On the evening of May 6, the last Sunday before he left for Japan, Brother Etzenhouser delivered one of his best sermons—to the writer, his best so far. He spoke on "*Fundamentals*." No doubt it will be of interest and even of some surprise to many Saints to know that Brother Etzenhouser is now in the "Land of the Cherry Blossom." Sister Etzenhouser and Robert are here; they have rented the mission house while Brother and Sister Macrae are in Hilo. We

trust that they also may in time be able to join Brother Etzenhouser in Japan.

The *Book of Mormon* historical playlets are being presented, one a month, and they are creating a greater interest among the membership to study more carefully the message of that "marvelous work and a wonder." Those who have taken an active part in the different plays have certainly enjoyed the work, and have felt the spiritual influence that results in linking their lives with the great characters of the Restoration movement.

The Women's Department continues to lead the way in keeping our treasurer, Brother Hoe, smiling and happy. On May Day, which, in Hawaii, is "Lei Day," our active sisters took advantage of the occasion and took some orders for leis. The result was something over ten dollars profit.

Over forty young people, nonmembers included, meet every Friday night on the church grounds during our recreational period. We have a great time playing volley ball and other games. Some keen competition has been afforded our regular team by the nonmembers, but as yet we have held our own and are still the "Friday-nite-champions." With the coming of summer, the Young People's League plans to expand its activities, as many of our young folks will be back in Honolulu from the other islands.

#### *Observe Mother's Day*

Mother's Day was another full day for the Saints. After the regular Sunday school period, the different classes took part in a short Mother's Day program. Instead of the regular morning preaching services, there were short addresses by Sister Winifred Piltz and Brother K. Tsuji. Sister Piltz spoke on "*What Mother Now Means to Me*." It was a wonderful tribute, not only to her mother, but to mothers in general; also a fervent appeal to the young folks to a better appreciation of our mothers. Brother Tsuji spoke on "*The Influence that Christian Mothers, Latter Day Saint Mothers in Particular, Have upon Youth*." The choir rendered some beautiful anthems, and Sam Kahanamoku sang a solo in honor of mother. Words can not describe the uplifting effect of the beautiful decorations, which were in charge of Sister Bernice Kahanamoku Fedar. It seemed that Mother Nature, in her simplest attire, which is her most beautiful, had been transplanted in the home and presence of her Lord. A large congregation was present and enjoyed the spirit of the day.

That evening a playlet, "*The Young Mothers of Today*," was presented by a group of young sister Saints. It depicts the young mothers of different nations, who, in answer to the message of "The Spirit of Mothers," bring her their hearts' offerings, and make known to her the longings and the aspirations of their hearts, that she may grant them their desires. The young mothers were dressed in the typical native costumes and made a colorful scene, especially at the very end when they appeared together on the stage. Sister Priscilla Piltz Kramer, as "Spirit of Mothers," played her difficult part very well. The young sister Saints likewise carried out their parts satisfactorily. The choir again rendered the song selections to go with the presentation, and deserves the high praise that it received. To Sister Queenie Piltz goes the credit for directing the whole thing so successfully.

#### *The Chinese Branch (Morris Lane, Palama, Honolulu)*

On Mother's Day this Sunday school presented a short program in commemoration of the day. All present, both old and young, wore the red or white flowers in memory of their mothers. Upon invitation extended to us by the Hawaiian Branch, we attended their morning and evening services that day. The beautiful singing, the interesting program, combined with the spirit of the day, made this occasion a happy one.

Brother and Sister Macrae, who have gone to Hilo to assist with the work there, have been greatly missed by the Chinese Saints, especially at our prayer services. Although

the attendance at these weekly prayer services is small, due to our small membership, the majority being boys and girls of grammar and high school age, we have some very profitable times together. These young people, nonmembers as well as members, never hesitate to take part in the meetings, and they bear fine testimonies regarding God's manifestation of love and mercy to them.

Brother Lee, associate pastor, and his daughter, Emmaline, were participants in Rossini's Choral Oratorio, "*Stabat Mater*," which was presented on May 13 and 14. It was sponsored by the American Legion and was under the direction of Professor Joaquin Wanrell, a very talented musical leader.

## Kansas City Stake

### *Central Church*

The sermon for the church school Sunday morning was by Bishop J. A. Koehler, whose subject was "*The Hope of the Prophets*." He affirmed that every prophet of the Christian religion has been a prophet of hope, and that the people are best served by prophetic leadership. Unfortunately, however, there are those who have not and do not respond to prophetic utterances.

Elder George Elbert Smith and members of his family of the Utah Church, worshiped with the Saints at the eleven o'clock service.

Several names have been handed to the pastor for baptism on Children's Day. The pastor would be glad to have a complete list of those who are to be inducted into the kingdom. A special class has been arranged to give these candidates an opportunity to talk about the gospel with the pastor.

The stake O. B. K. council is sponsoring a summer volley ball tournament for both girls and boys. Six teams have entered in each division, and the first round of games will be played June 16. Following this tournament, tennis will be featured.

### *Argentine Church*

Evangelist U. W. Greene was the occupant of the sacred desk Sunday evening, talking on "*Sainthood*." The point about which he centered his discourse was that there is no comparison between the decoration of an earthly potentate and the honor of Sainthood bestowed upon an individual by the heavenly Father.

### *Bennington Church*

This splendid congregation is not idle. Attendance of the members here at the special meeting conducted at Central Church by Apostle Gleazer awakened in them a new desire to go forward in the gospel work.

May 24 Pastor O. G. Helm was the speaker at the eleven o'clock hour, and in the evening Elder Samuel Twombly, of Fanning, Kansas, was the guest speaker.

Last Sunday night Elder Hugh W. Goold, former pastor, was announced as speaker.

### *Fourth Church*

"*Faith*" was the theme of the family service the morning of May 24. Tyra Lueking related a beautiful story on the theme.

In the afternoon nine cars filled with Saints went from here to inspect the stewardship farms in the Atherton community. There the visitors were addressed by the pastor, Amos E. Allen. He gave the Saints a hearty welcome and explained the principles underlying the stewardship farm undertaking. The cars wound their way around the twenty-five hundred or three thousand acres of fields of potatoes, wheat, oats, and corn, and past several large chicken houses, and the inspection was thoroughly profitable to all visitors.

In the evening Pastor J. O. Worden preached a sermon centered about the last words of Moroni.

Fourth Church was well represented at the series of meet-

ings lately conducted by Apostle E. J. Gleazer at Central Church.

On Mother's Day a good program honored the work of our mothers. The Saints, on the following Sunday, heard the songs and prayers of three little girls of Richmond, Missouri, who have been isolated from church privileges all their lives.

Speakers during the month of April were Patriarch Ammon White, Apostle F. Henry Edwards, Brother F. O. Branham, Brother Curtis Vernon, Brother Hale Bullard, Priest L. E. Babcock, and one Sunday Sister Tyra Lueking gave a short talk on "Loyalty."

Elder H. A. Koehler preached an earnest discourse Sunday evening, May 3.

## Holden Stake

### Holden

The annual election was held the first Sunday in May. W. S. Macrae was sustained as pastor, and F. A. McWethy and W. H. Eliason as his associates. Director of the church school, W. H. Eliason; church chorister, Floy McWethy; supervisor of the adult division, Mrs. C. A. Silsby; supervisor of young people's division, W. H. Eliason; supervisor of children's division, Mrs. W. H. Eliason.

Sunday, April 26, Elder J. A. Koehler gave an excellent sermon on the subject, "Counting the Cost." He pictured very plainly the need for further obedience, doing things in their order, and having more respect for office.

Mother's Day was observed by a special service in honor of mothers. The church was beautifully decorated with apple blossoms and spirea. The mothers, each with a daughter on her arm, marched to reserved seats to the music of the organ, played by Bernice Hampton. A boy's trio, Robert Baker, Robert Bixby, and Robert Kittinger, sang, "That Wonderful Mother of Mine." The interpretation of the picture "Ruth and Naomi" was given by Mrs. W. H. Eliason. After a short talk by Brother Eliason, and the dedication of a poem to his own mother, the daughters pinned a carnation on their mothers. Mrs. Ralph Baker and Floy McWethy sang a duet, "Hush a'Bye O." In tribute to mother, Francis Dillon sang a solo, "I Love the Name of Mother"; Max Dillon read the poem, "Only One." The scripture story, by Pastor F. A. McWethy, was based on one of Jesus' last acts, the committal of his mother to the care of his beloved disciple with these words, "Behold, thy mother."

Patriarch H. O. Smith, of Independence, delivered the morning and evening sermons Sunday, May 17. His advice was timely and helpful.

The mothers and daughters of Holden were guests to a mother-daughter banquet planned and arranged by the fathers and sons. Nearly one hundred persons were served. In compliment to the men waiters, it was said that they served in excellent style and efficient manner. It is feared that as a result of the proficiency of the men in serving this banquet, some of the wives will capitalize on this experience! Special guests were President F. M. McDowell, Mrs. McDowell, his wife, and Mrs. Krahl, whose husband, before his death, was president of the Holden Stake. Each of these three had part on the program. Brother McDowell gave a most excellent talk, charging the mothers and daughters with the responsibility of making the manhood of our land and raising the standards of morality. He asked them to build upon the foundation of love, faith, service, and purity. Holden feels grateful to Brother McDowell for his willing and helpful service.

### Marshall

The Mother's Day program was a realistic and homey affair. The scene was a comfortable living room, where home life was well depicted. Solos were sung by Dixie Spohrer, Frankie Thayer, Zella James Stewart, Virginia Walton, and two duet numbers were by Dorothy Ridge and

## MISCELLANEOUS

### Appointment of Bishop's Agent

Until such time as further reorganization of the Lamoni Stake Bishopric may be effected, we hereby appoint Martin A. Hynden as bishop's agent, to assist in bishopric work subject to the ratification of the next stake conference. This appointment is necessary because of the transfer of Bishop G. L. DeLapp to Independence. Brother Hynden succeeds Brother Norman E. Hield, who has served in this capacity since March 1, this year.

Brother Hield has given splendid cooperation in this connection, and we wish to take this opportunity of expressing appreciation for the service rendered.

Brother Hynden is well known to the Saints of Lamoni Stake and is worthy of their support and needs no further recommendation.

The solicitors are requested to send their reports to the Lamoni Stake Bishopric as usual, and they will receive the attention of Brother Hynden and Bishop DeLapp.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

Approved by The First Presidency, by F. M. McDowell.

### Conference Notices

North Dakota district conference will convene at Fargo, June 27 and 28. The annual election of officers will take place, together with some institute work representative of the church program. Reports are expected from all departments of the work, as well as all ordained men. Apostle J. F. Garver will be here as the principal speaker and instructor.—C. J. Smith, district president.

Northeastern Illinois district conference will convene at the Mission Branch June 19 to 21. Apostle John F. Garver will be present to represent the general church. There will be some interesting and profitable sessions at this conference, and all who can are urged to attend.—Grace E. Johnson, secretary.

### Conference and Convention

Rock Island District will convene at Moline, Illinois, June 12 to 14 for a young people's convention and conference. The church is located on Forty-sixth Street, in the eastern part of the city. Brother Eugene E. Closson, who has been attending college at Iowa City, has promised to be with us if possible. Apostle J. F. Garver will be with us on Sunday, June 14, and is particularly desirous of meeting all the members of the priesthood throughout the district at 2.30 p. m. He has a special message for the priesthood. A special program is being planned for Friday evening, with class work and conference on Saturday. Sunday will probably be spent in special services of a general nature. All are urged to attend, and branch statisticians are requested to send their statistical reports in at once. Let us make this conference and convention a real success.—Mrs. John Stiegel, district secretary, 2325 Twenty-third Avenue, Moline, Illinois.

Kathryn Thayer. There were recitations by some of the little ones, and the prayer of a young mother by the cradle of her little son, accompanied by violin music by Harios James. Accompanists for the songs were Frankie Thayer and Dorothy Ridge at the piano. Pastor T. L. McCormick made an appropriate ten-minute talk.

Sister Bertha Johnson gave a party for her class of young people not long ago. She has a large and attentive group.

The Juniors are delighted to have their leader, Dixie Spohrer, back again, restored to health.

The local priesthood are progressing. Attendance at services is good.



### Institute Notice

Clinton, Missouri, district institute will convene at Eldorado Springs, Saturday, June 13, at 10 a. m. and close Sunday at 4 p. m. The subject of the institute is "Church School and Branch Administration," and sessions will be conducted by the district officers. All church school and branch officers who are interested in improving the conditions of their branch should be present.—*Birch Whiting, district president.*

### Reunion Notice

Spokane reunion will be held at Liberty Lake, from June 24 through July 5. The following workers have been assigned to us by the general church: Apostle James A. Gillen, Evangelist Richard Baldwin, and Mrs. Richard Baldwin. Besides these we shall have the help of the district missionaries, A. C. Martin and wife and Alma Andrews and wife. Price of meals is as follows: Breakfast 15 cents, dinner 20 cents, supper 20 cents. The tents will be priced as follows: Size 8x10, \$5. Size 10x12, \$6.50. Springs 75 cents. It will be necessary to make your reservations early, as we do not wish to order extra tents that may not be used. Plan to come, and store up spirituality, health, and enthusiasm to carry into your work for the coming year.—*Reuben H. Porter, district president.*

### Ministerial Conference

Ministerial conference of the Southern New England District will convene over the holiday Saturday and Sunday, July 4 and 5, at 7.30 p. m., at the Onset reunion camp grounds. Let every ordained man be in attendance. Come. Much depends on you.—*Frank S. Dobbins, district secretary, 48 Fillsway, West, Winter Hill, Massachusetts.*

### New Address

E. R. Davis, 2325 Twenty-third Avenue, Moline, Illinois (field address); Lamoni, Iowa (home address).

### Our Departed Ones

**McCASLIN.**—Thomas Omer McCaslin, son of Robert E. and Martha McCaslin, was born at Donaldson, Illinois, April 24, 1883. At Wakeeney, Kansas, on January 26, 1907, he married Phoebe Williams, daughter of David Williams, of Denver, Colorado, and to this union was born one child, a daughter. Seven years after the marriage the family moved to Denver and lived for a period of five years. In 1919 they moved to Illinois, where they lived until just one year ago, when they returned to Denver. His last months of life were months of almost continuous suffering, yet in the midst of his troubles he maintained a cheerful and hopeful spirit. He passed away at the Williams home in Englewood on Thursday, March 5, 1931, at 11.25 p. m. He became a member of the Reorganized Church in April, 1917, and although he was denied the privilege of having the association of the church members to any great extent, he was firm in his faith in God. His father, two sisters, and a brother preceded him in death. He leaves his mother, Martha McCaslin; two brothers, Louie A. and William H. McCaslin; four sisters: Mrs. Nellie Ellington, Mrs. Lulu Koontz, Mrs. Mae Traylor, and Mrs. Lillie White; his wife, Mrs. Phoebe McCaslin; his daughter, Audrey Fern McCaslin, and a host of other relatives and friends.

**POTTS.**—Elizabeth Jane Potts was born April 15, 1866, in Forest of Dene, Gloucestershire, England. She died May 10, 1931, in Valley Stream, Long Island, after a life of a few days more than sixty-five years. She was a patient, devoted, and loving mother and a Saint interested in all God's creatures. Her passing came with the peace and blessing of the Father. Left to mourn are her husband, two sons, two daughters, four grandchildren, and many friends. Interment was in Valley Stream, the funeral service being conducted by T. J. Elliott.

**VAN DRAN.**—George W. Van Dran was born April 10, 1853, at Kewanee, Illinois. He died at his home in Independence, Missouri, May 25, 1931. His parents died when he was but nine years old; one brother and one sister also preceded him in death. Mr. Van Dran was baptized by Elder H. A. Stebbins at Plano, Illinois, January 29, 1880. On December 21, 1881, he was united in marriage to Miss Catherine Comly. To this union three children were born: two sons and one daughter, L. W. Van Dran, Collins, Iowa; G. W. Van Dran, Clinton, Iowa; Mrs. Grace Reese, Independence, Missouri. One son, W. J. Van Dran, of Kewanee, Illinois, was born to him by a former marriage. August 6, 1890, Brother Van Dran was ordained a teacher, which office he held to the time of his death. He was a firm believer in the restored gospel and enjoyed talking on the subject with others. They lived in Plano, Illinois, for a number of years, and then for ten years in Chicago. Later they moved to Independence, where for some time they have made their home. He was a good man, who always spoke well of others, and held their respect and confidence. He lived a Christian life and was held in esteem by all who knew him. He passed away strong in the faith

of latter days. Left to mourn are his wife, three sons, one daughter, eight grandchildren, seven great-grandchildren, other relatives, and many friends. The funeral sermon was by W. A. McDowell, assisted by J. M. Terry.

**CARTER.**—Eva L. Carter, daughter of the late F. M. Cooper, was born August 17, 1872, at Sandusky, Michigan. She was baptized November 1, 1885, at Excelsior, Wisconsin, by W. A. McDowell. Died February 14, 1931, at DeKalb, Illinois, of pneumonia which followed an attack of the flu. The survivors are her husband, Doctor Charles D. Carter; daughter, Mildred Carter, brothers, John and James; sisters, Mamie Hamilton, of Arkansas City, Kansas; Jennie Cooper, of Kirtland, Ohio; and Mrs. J. L. Benson, of Independence, Missouri; two grandchildren of Mankato, Minnesota. The funeral was held at the home February 17, Elder Frank Almond, of Chicago, preaching the sermon, assisted by Harry Passman.

### Reunion Calendar

Spokane, Liberty Lake,, June 26-July 5.  
Owen Sound, Port Elgin, July 4-12.  
Eastern Montana, Fairview, July 10-12.  
Florida, Alafloa, July 10-19.  
Oregon, Bandon, July 10-19.  
Southern Saskatchewan, Weyburn, July 17-19.  
Central Texas, Hearne, July 17-25.  
Northern California, Irvington, July 17-26.  
Alabama, McKenzie, July 18-26.  
Kentucky-Tennessee, Puryear, July 18-26.  
Northern Saskatchewan, July 24-26.  
Southern New England, Onset, July 24-August 2.  
Southern Michigan-Northern Indiana, and Detroit, Indian Lake, July 24-August 2.  
Nauvoo, Nauvoo, July 24-August 2.  
Chatham, Erie Beach, July 24-August 2.  
Toronto, Lowbanks, July 26-August 9.  
Alberta, Edmonton, July 31-August 2.  
Seattle-British Columbia, Silver Lake, July 31-August 9.  
Lamoni, Lamoni, July 31-August 9.  
Wyoming and South Dakota, Spearfish, August 2-9.  
Kirtland, Kirtland, August 6-16.  
Central Michigan, Beaverton, August 7-16.  
Western Montana, Race Track, August 7-16.  
Northern and Western Maine, Brooksville, August 8-16.  
Far West, Stewartsville, August 13-23.  
Northern Michigan, Boyne City, August 14-23.  
Idaho, Hagerman, August 14-24.  
Western Iowa, Woodbine, August 14-24.  
Oklahoma State, August 15-23.  
Eastern Colorado, Colorado Springs, August 21-30.  
Southeastern Illinois, Brush Creek, August 21-30.

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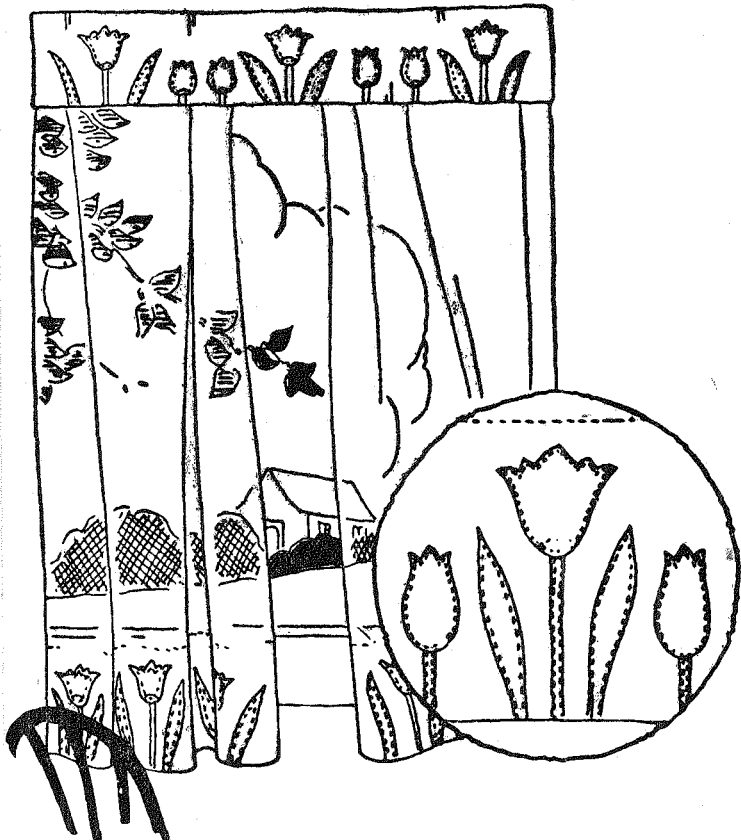
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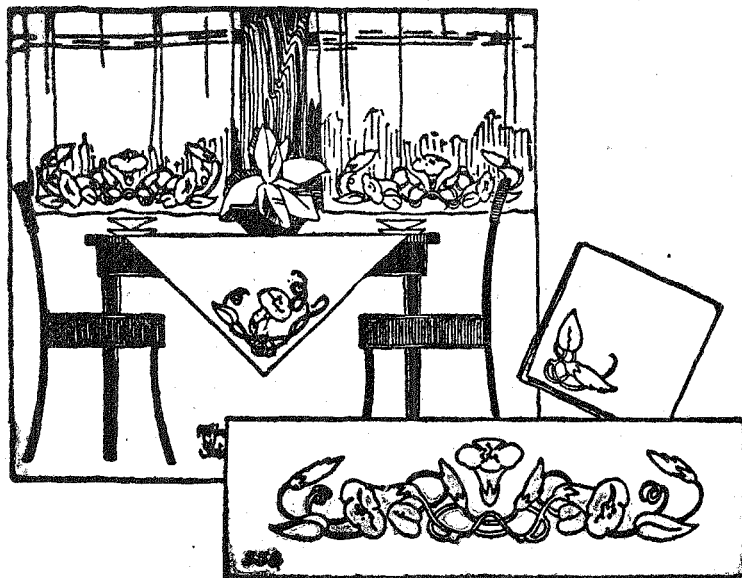
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## THE SAINTS' HERALD

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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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Number 23

## THE KINGDOM OF GOD

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.—  
*Daniel 2: 44.*

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## AN EPISTLE TO THE SAINTS

*An Official Communication*

## THE SURE FOUNDATION OF GOD

*Bishop L. F. P. Curry*

## SACRIFICE WEEK PROGRAM MATERIALS

## THE CITY OF GOD

*S. A. Burgess*

**Remember Sacrifice Week – June 21-28**

*An Official Communication***An Epistle to the Saints**

We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.—2 *Corinthians* 4: 8, 9, 6.

The second year of the second century of our church life finds us witnessing almost unprecedented conditions throughout the world. On the one hand we see intelligent and powerful peoples having at their command the most amazing instruments of production; an over-supply of the staple commodities of life; articles of luxury, comfort, and convenience never before equaled in the history of the world; money literally piled in banks. On the other hand, we see unemployment, suffering, want, and misery over wide areas and in many nations such as have never before been evidenced in the records of relief organizations.

The church and her members have not escaped the distress and uncertainties of the present hour. From many centers in America as well as from foreign lands reports have been received of Saints who are in dire need. Missionary allowances are many months behind. A number of the brethren who were released have not yet been able to find employment. Their families are in actual need. The pleas which reach the Bishop's office in the current mail are pitiful. The want of these people is equaled only by their loyalty and devotion to the church, as is manifested in their appeals.

The difficulties of the present crisis are not the first which have beset the church. It is only necessary to mention our banishment from Jackson County in 1833, the extermination order of 1837, the martyrdom of Joseph and Hyrum, the trials of the dark and cloudy day, and the early struggles of the Reorganization as evidence of this statement. But the pages of history which record these events are also replete with examples of the blessings of God. He has never deserted his cause or his people. Sometimes they have hidden their faces from him. Then, learning through the things which they suffered, they have entered again through the gate of repentance to a life of loyal and consecrated devotion to their Maker.

A people with such a wonderful record as ours can have no thought of retreat. A cause purchased at such a price, witnessed to by the testimony of thousands of devoted men and women, a cause so in harmony with the principles enunciated by Jesus, with a message so vital to the needs of mankind

today, can not fail. We can bring no word to the people of modern Israel but that they shall go forward.

Our difficulties are common to governments and industries of the present day. Witness the President of the United States making his chief concern the reduction of our national budget. Note the world-wide program of retrenchment in industry. It is certainly not surprising that the church, too, has had to retrench. If her liquid assets have become frozen, it is no more than has happened to many other people and organizations. In such times as these, those organizations depending upon the voluntary contribution of people are the first to suffer. Our church is no exception.

Notwithstanding these things, there must be no retarding of our spiritual endeavor. In fact, the time is ripe for a spiritual revival. Economic depression must not be allowed to produce spiritual depression.

The immediate task before the church is that of producing a spiritual rebirth among its officers and members. It is a time for reconsecration and rededication. The message of the hour is one of repentance and hope. We must be made to see clearly the mistakes of the past, but only to the end that true repentance and progress may follow. The presence of such mistakes must never be allowed to kill within us our confidence in the promises of God or our conviction of the divine potentialities of our fellow men.

It may be that we, like a certain ancient king of Sacred Writ, "have praised the gods of silver and gold, of brass, iron, wood, and stone, which see not nor hear nor know, and the God in whose hand are all our ways have we not glorified." If our hearts have been hardened with pride and avarice, if we have felt self-sufficient, if we have no longer sought the face of God, if we have worshiped at the shrine of the kingdoms of this world and contributed of our funds to gratify our own follies, then there is but one way back to God, and that way is marked "repentance."

The Presidency are setting apart the week of June 21 to 28 as a period of fasting, prayer, and sacrifice. Let us fast that we may prepare ourselves to seek the face of God. Let us pray that light and power shall be bestowed upon both leaders and people. Let us sacrifice that the obligations of the church may be met and the preparation for the kingdom of God go forward unimpeded.

Let each member of every family of the church search diligently his own soul. Let him ascertain the extent of his loyalty to the church, the reality of his conviction that it is indeed the church of God.

Let him make an inventory of God's blessings to him. Let him publicly testify of these blessings. Then from the store of the things with which he has surrounded himself, let him choose that which will in some way measure his love of God and devotion to his cause. And let that thing be his sacrifice offering. Can it be that a car or radio or an evening's recreation shall be allowed to obscure our vision of the kingdom of God that is to be?

As we said in a previous epistle to the Saints, so we will repeat: The times predicted are upon us when "Satan shall have dominion over his own and the Lord shall have power over his Saints."—*Doctrine and Covenants 1: 6.*

It behooves us to stand in holy places. So far as is possible, let each set in operation those forces which shall bring about a regeneration of his life. Let us make our homes and our places of work holy places by thinking of them in terms of God and his program. Let us be frugal, honest, clean, charitable. Let us cease contention. Let us look forward, not backward, reminding ourselves that "the foundation of God standeth sure," and that his resources are for those who undertake his work. Let us respond to the needs of the hour to the full measure of our ability and resources. Anything less would not be worthy of the example of the Master or the cause which we have espoused.

Let us remember the word of admonition given through the prophet of God: "Continue in steadfastness and faith. Let nothing separate you from each other and the work whereunto you have been called, and I will be with you by my Spirit and the presence of my power unto the end. Amen."

THE FIRST PRESIDENCY—  
FREDERICK M. SMITH,  
ELBERT A. SMITH,  
FLOYD M. McDOWELL.

### Blue Pencil Notes

This is likely to be a very personal note. President Frederick M. Smith has been advised by his physician to take some months leave of absence from the office (not many months we hope). For a long time I have been slowly recovering from illness and am not yet back on duty. A very little computation will show you that this leaves the burden of the work of the Presidency on Brother Floyd McDowell. Just what that means I know perhaps better than you do—but use your imagination.

To the office of the Presidency comes a voluminous correspondence from various parts of the world bringing an almost inconceivable variety of prob-

lems. Then there is the administrative work with its problems in every field, including that of the large and numerous congregations and groups in Zion. A great many people visit the office constantly for consultation. There is editorial work to look after. There are board meetings of the Sanitarium, the Institute, and other organizations. There is departmental work with its problems. There is week-end field work to attend to personally. And finally, but not least, at this time the financial situation is to be reckoned with in conjunction with the bishops.

I visited the office recently and found Floyd wrestling with the problems of the day—how long his day is I can only guess. We discussed the sacrifice period. Floyd said: "I have been thinking what there might be in my own home that we can sacrifice. We can give up our radio. And the family has planned a little vacation trip—that can be canceled. I am sure that in most homes there are things that could be sacrificed—and perhaps we could build Zion as well without them as with them—possibly better. And I am sure—I am *sure* that when the Saints know of the very great need of the church today they will not fail us."

Well, I wonder—will we disappoint Brother Floyd? Or will we justify his faith in us? At least when you hear from him about the sacrifice period you may know that he is not asking you to do something that he is not willing to share with you. What will our answer be? It was heart-breaking some months ago when the church was forced to release faithful men from appointment in missionary and pastoral work. Let us all pray earnestly that it may not be necessary to make any further reductions in our too limited ministerial force. With prayers let us couple deeds.

At present the church is enduring affliction, and as Paul says no affliction is at the time pleasant to bear. But "whom the Lord loveth he chasteneth." Like wayward children we must oftentimes be disciplined. The child that profits by discipline enjoys a great increase of the love and fellowship of the father. It is the history of the church that very often following a period of discipline she emerges chastened to a new era of divine blessing and increased success in her ministry. May that be our experience at this time.

I am in full accord with the epistle prepared by Brother McDowell for the Presidency, appearing in this issue. I pray that I may live to see two things wrought out: the church at peace within herself, and free from her present burden of debt. I pray that I may presently be restored and strengthened to enter more fully upon the work that so sorely



needs help, and to labor with you toward the ends that I have mentioned. Given peace and unity within and among ourselves, being of "one heart and one mind," we can help the church over this hard portion of the road, and later free her from her load of debt: "loose her and let her go" with new life upon her divinely appointed mission.

ELBERT A. SMITH.

### Our Children

There is a poem, "*The Children's Auction*," written by an English poet and journalist, Charles Mackay, that I wish every parent, teacher, and friend of children in the world might read. Would that it might be emblazoned in every church, school, and home! Consideration of it would awaken the world from its lethargy of ease, selfishness, and satisfaction.

Children's Day, when we shall delight in the gracious little performances of our boys and girls, is almost upon us, and it is well that we consider honestly ourselves as parents and children's friends. How far do our interests extend beyond our own little group? Are we conscious of the call to parenthood and friendship which knows no bounds of race, color, creed, or social condition. As we sit contentedly in our churches Sunday morning, shall we think of the thousands of boys and girls who are not in church? who, for that matter, have never been in church?

Here I want to quote only two verses of the poem above mentioned, the first and the last:

"Who bids for the little children—  
Body and soul and brain?  
Who bids for the little children—  
Young and without a stain?  
'Will no one bid,' said England,  
For the souls so pure and white,  
And fit for all good or evil  
The world on their page may write?"

This invitation, in the poem, receives eager response from Pest, Famine, Beggary, and Crime. It is the answer of Crime which should come home to all of us:

"Give me the little children,  
Ye good, ye rich, ye wise,  
And let the busy world spin round  
While ye shut your idle eyes;  
And your judges shall have work,  
And your lawyers wag the tongue,  
And the jailers and policemen  
Shall be fathers to the young!"

In what class do we as the friends of children fall? Are we being the best friends possible—or are we too busy? How much do we know of our children's interest at school, at church, in the neighborhood? Are we quick to criticize and slow to

help? Do we respond to the call for parent-teacher meetings, problem classes, round table discussions, or is it our girl who says in the Sunday school class or at Scout meeting: "My mother? Oh, she doesn't know. She isn't interested in the things I do." Are we shutting our idle eyes and allowing the world to spin on and hurtful forces to creep into the lives of our boys and girls? Are we letting slip from us one of the most cherished gifts of heaven, the confidence and respect of our children?

Children's Day should mean more to parents than to the children. It should be a time of special family celebration. What are you making it?

What of our children?

L. B. M.

### Church School Worship Program for Sacrifice Week

In harmony with the general church program for sacrifice week, the following suggestions are offered for use either on June 21 or 28:

Prelude: "*Faith of Our Fathers*," new *Hymnal*, 291 (music played softly).

Call to Worship: "*With My Substance I Will Honor*," new *Saints' Hymnal*, 351, 1st verse.

Prayer: Of recognition and gratitude for the material and eternal blessings we enjoy; of consecration as we bring our gift to the altar; of true devotion as we bring ourselves with our service, in prayer and fasting, that our sacrifice may be acceptable and we and it blessed to the Master's use.

Hymn: "*O Lord of Light, and Love, and Power*," new *Hymnal*, 299.

Scripture Reading: section eleven in *Doctrine and Covenants*.

Theme Talk: "*Meaning and Purpose of Sacrifice Week*." See "*Epistle to the Saints*," *Saints' Herald* for June 10.

Story: "*An Early Missionary Who Sacrificed*." See *Saints' Herald* for June 10.

Hymn: "*O Jesus, I Have Promised*," new *Hymnal*, 298.

Sentence Prayer.

Solo: "*Is Thy Cruse of Comfort Failing?*" new *Saints' Hymnal*, 345.

Sacrifice Offering (unless this is planned for some other service in the day).

Hymn: "*We Give Thee but Thine Own*," new *Saints' Hymnal*, 347.

Prayer.

## The Sure Foundation of God

By Bishop L. F. P. Curry

(From a sermon at the Stone Church, Independence, Missouri, April 19, 1931.)

In acting as spokesman for the Presiding Bishopric in a discussion of the financial situation of our church, I do so in the belief that frankness and plainness are required to enable you to understand the position in which we are placed and to determine your own attitude in relation thereto. As participants in a common enterprise, as dear to you as to me, you are entitled to the facts about your church, and it is our purpose to lay them before you. Over-emphasis as much as understatement is to be avoided, for what all of us desire is to see the situation as a whole, and not be thrown out of balance by too great concentration upon a part. Frankness on my part calls for discretion on yours, inasmuch as the harm which may arise from thoughtless or uninformed comment upon what is presented will be apparent to everyone.

This depression through which we are passing is equal to, and may now be worse than, any experienced since the thirteen colonies became a nation. It is more extensive in its effect than that of 1920-21, which followed the Great War. Indeed, since 1920 we have had two major and two minor depressions, despite the hope that, through the control of the rediscount rate, the Federal Reserve System would control price movements. Doubtless the Federal Reserve has prevented the recurrence of the condition in money circulation which was so evident during the panic of 1907, when scrip was used in lieu of currency in many of the industrial centers of this country. The widespread effect of the "hard times" now upon us has been felt by workers in the factories, as well as by those upon the farm, and like many other institutions, both business and religious, our church has suffered. The depression has not been the sole cause of our present condition. Rather it has served to force sharply upon our attention certain trends in policy which must be changed. It is neither my purpose nor my business to discuss causes and assess responsibility, but only to call attention to where we are, hence I point out that during this period of 1920-1931, that of the approximately nine church fiscal years involved, five were lean years in which outgo was greater than income, and the deficit in total was greater than the total surplus. It is well, therefore, that at this time when the tide of industrial affairs is low, we stop and take stock of where we stand. First, then, I wish to give a brief and summary view of our financial situation; second, to show what is embraced in the way out of our difficulties, and then, finally, to point out those

things which in my opinion should determine our personal attitude in this crisis.

The total debt as of December 31, 1930, excluding that owing on houses of worship scattered throughout the country and abroad, which are self-sustaining, and excluding that of the Development Association which has been of a similar character, approximates \$1,165,700. This is of course subject to exact statement, as the audited balance sheet is placed before you. This debt may be distributed in two ways:

1. To nonmembers:			
Mortgages—	On the Auditorium	\$335,000.00	
	On other Real Estate	90,600.00	\$ 425,600.00
			<hr/>
Accounts and Notes Payable			54,800.00
			<hr/>
	Total		\$ 480,400.00
2. To Members:			
Gen'l Church Bonds, Mortgages	\$352,500.00		
Notes and Accounts Payable	332,800.00		685,300.00
			<hr/>
			\$1,165,700.00

Or the total debt might be expressed in this way:

Owing for Bonds and Mortgages	\$778,100.00	
Owing on Notes and Accts. Payable	387,600.00	\$1,165,700.00

The mortgages and bonds are largely of long-time, or installment maturity, and should not trouble us materially. A considerable amount of the notes and accounts payable may be renewed, or postponed. Some, especially including the allowances and bank obligations, are current and must be paid. All of these obligations must be paid eventually.

Having told the bad news, a remark about the assets will be more interesting. Exclusive of the investment in Graceland College, Sanitarium, Campus property, and Herald Publishing House, our resources total in round numbers, about \$4,000,000. This total includes numerous assets which we will probably dispose of in time in so far as they are not vital to our church activities, but the liquid assets, or those which might be turned quickly into cash, are relatively small. This means that to get out of debt, and particularly to meet the current budget for church operations, we shall be for some time very dependent upon current income.

Disregarding any special projects in which the church has engaged during recent years, there have been certain encroachments upon the income of tithes and offerings, part of which if now averted, would make our position rather easy. One encroachment which we are proud to bear is that of the support of the warriors who have borne the heat of the battle and have now reached the point where others should relieve them of their burdens. This Honor List of ministers requires annually, with their families dependent upon them, from \$30,000 to \$38,000. The needy, in whose support Christ measures our love of him, have taken from \$15,000 to \$30,000 per

year. From neither of these two items could we, or would we, turn away. This year's budget includes for interest the sum of \$80,500, which if available for other purposes, would be ample to care for those missionaries who have been released. Then there has been a rising tide of cost for taxes, insurance, and maintenance for properties which have come to us by purchase or otherwise during these years. For example, an annual credit as tithes or offering has been given to those who have turned over their property to the church, running between \$20,000 and \$25,000. In five years this would amount to \$100,000 or \$125,000. Not all of that property, by any means, has been self-supporting, and since it did not represent money to be spent until the property was actually sold and paid for, it has been an encroachment upon instead of an addition to income. Finally, not to be tiresome in this analysis, there has been an encroachment because of what, for lack of a better term, I may call leaks. These represent a too easy spending of money, doing our church work perhaps too expensively, investing in projects deemed to be ultimately useful and profitable, but which have proved sources of outgo to save the principal originally contributed. Some of these might have been avoided, others may be classed as mistakes of judgment, some may yet justify themselves. In any event, all of us should remember that there are few people having the handling of personal or business income who have not made a step they would later retrace if possible. Therefore a charitable attitude must be assumed, together with a determination to profit by our experience. Some one has remarked that a mistake is not a mistake until the same thing has been done twice.

It should be plainly evident from the foregoing that it is a time requiring serious action and prompt help on our part, but there is no reason to become hysterical. We owe considerable money, we shall have to work hard and sacrifice to pay it, while at the same time maintaining the Cause. Let us turn to the way out of our difficulties.

This way out embraces two important things: One is the persistent and untiring application of the policy adopted February 12, last, and published in the *Saints' Herald* for the 25th following. The other is to just as persistently and untiringly build our work upon the "foundation of God" which is standing sure, the preaching of the gospel and the establishment of Zion. Our country celebrated on February 12 the birthday of Abraham Lincoln, the great emancipator. I trust that in years to come we may look back to February 12, 1931, as the birthday of a policy the following of which will have emancipated our beloved church from the burden of debt which now hinders or thwarts her work. There are four particularly important points in that policy: First,

to expand or build in the future only as we have funds in hand for the purpose; and, may I add a clause of equal importance, as we have an income sufficient, even at its minimum point ample to support the upkeep of the expanded work without interfering with the preaching of the gospel, or the bread-and-butter aspects of Zion's establishment; second, to live within our income, a principle in the years of easy buying, and installment credit, more honored in the breach than the observance; third, to digest or assimilate or dispose of those assets not needed in our church enterprise, having in mind our purposes as given to us by God; and, finally, to stop the leaks.

The old policy was leading us in the wrong direction. Everyone seems eager for, not to say demanding, a change. Everywhere I go, people ask, "Will they stick to this policy?" I can only reply that each official and quorum in the front rank of church government has whole-heartedly subscribed to this policy and promised to support it. To do otherwise at some future day is to commit individual or church suicide. Moreover, the entire church is so sick of debt that taking any other course is inconceivable. More than these, let us not forget that God can not permanently be thwarted in his work. If perchance we so order our financial affairs as to in part tie our hands and prevent our carrying out his will, he will then turn and overturn to bring to pass his purposes. We stand at that point now.

The second important thing in the way out, I suggested, is building our work upon the sure foundation of God. In the closing hours of Christ's earthly ministry, he gave to his disciples the command to preach the gospel to mankind. Nineteen centuries later he gave to the Restoration that same command and added to it the direction to establish Zion. As important methods in carrying out these commands, he gave us these: first, "Prosecute the missionary work in this land and abroad so far and so widely as you may." (*Doctrine and Covenants* 119: 8.) I interpret this to mean that there must be a reasonable security accorded the missionary in his work, that we, having set his hand to the plow, will not call him back. Second, to avoid debt, or to incur it as God may direct. (*Doctrine and Covenants* 64: 6.) Third, to build Zion by the "celestial law." This "law," I apprehend, includes the Word of Wisdom for the salvation of our bodies; the financial law, a spiritual law in temporal things, which makes it unnecessary for each man to be his own bishop, as some have been, and lays down an intelligent plan for the accumulation of means for the conduct of God's work; the spiritual law, involving those fundamentals of faith, repentance, baptism, honor, mercy, love, truth.

As the thoughtful and earnest Saint considers

these two extremely important phases of the way out, he will ask himself, In this crisis, what should determine my attitude towards the work? If I might reply, I should say, The answer lies in remembering the promises, the work, and the heritage of God.

Let our minds view again those promises which are written across the bosom of time in letters of light. There is that promise which is a part of the sure foundation of God, ". . . this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come. . . ." (Matthew 24: 32, Inspired Version.) Until the end comes, this promise is before us, and the duty that promise involves lies upon our shoulders. Again, there are those promises concerning Zion, given when faith was weak and hope burned low. ". . . Zion can not fall, neither be moved out of her place, . . ." (*Doctrine and Covenants* 94: 5); ". . . I have decreed that your brethren, which have been scattered, shall return to the land of their inheritances and build up the waste places of Zion." (*Doctrine and Covenants* 100: 3.) God's hand is set to redeem Zion, and those promises are for us today. God is not thwarted. His foundation stands sure.

God has displayed his power in other days, for let us not forget that his work has met and conquered crises before. Joshua faced the promised land from the eastern shore of the Jordan, leading a rabble against an armed host. Yet Joshua was victorious. Samson squandered his endowment, granted as a means of freeing Israel. Out of his very disobedience, blinded and a prisoner as he was, God used him in a mighty stroke against the enemies of his people. Paul and Silas, preaching their way through the cities of Asia Minor, were cast into prison. It seemed as though their work was over, but their task was unfinished. That night an angel gave them freedom. In 1844 the Prophet lay cold in death, his followers disheartened, defeated, beginning to scatter. By 1861 came the Reorganization, brought to pass with as much of a display of spiritual power and leading as the Restoration itself, and today we stand with over one hundred thousand. But we forget the greatest crisis of all, that of Christ on the cross. He hung there, deserted by his friends, scorned by his enemies, crying in the agony of his soul, "My God, my God, why hast thou forsaken me?" Today, his teaching stays the ebbing life of a dying world. Crises? Beside these, our own money crisis, however poignant its pressure at this moment may be, seems but a little thing, for these great events so clearly show that the "foundation of God standeth sure."

And we must remember that, however low our treasury may be, we have treasures not counted in the markets of the world. One is the legacy of the

scriptures, proved by history, attested by the Spirit to any who listen for its voice. Another is the *Book of Mormon*, which came forth at a time and in a manner which can not be duplicated, bearing in its pages another witness to the divinity of Christ. We have the church, fulfilling prophecies unique, distinct, which can never be reenacted for another such movement. We know the unswerving purpose of God to put in the hands of man the means of salvation. Remembering all these things, our attitude takes care of itself, and our heart with new hope and fresh courage bows before the altar of our Father.

Here, briefly put, is the financial situation; here the way out. Let us serve as true disciples, standing unitedly, giving willingly, and not by measure, renouncing sin, and serving God, always remembering that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

### The Social Road to Jesus

A few years ago I was teaching in a mission on the East Side in New York. Among other things, we started a basket-ball team and arranged to play another school. The first contest was to be held in our building, and a couple of days before I called the team together and said, "Don't you think we ought to treat that other team to ice cream after the game?" Quick as a flash, one little waif on the team asked, "What? Win or lose?" It took a second for it to sink in, and then it dawned on me—these boys were used to winning in a fist fight or stone-throwing contest if they lost the game they were playing, and to treat kindly the team that had just "licked" them was a totally new idea in their young minds. Here was my chance. "Sure," I said, "we treat them 'win or lose,' and not only that, but I want you to be good sports, and you must serve them with the ice cream, too."

The game came off, and I was really *glad* they lost, for it gave them a chance to win a greater victory. If such teaching is needed in our American cities, how much more in non-Christian lands! To teach the youth to play games, to mingle in friendly relations, to be "good sports" as we say, is surely a road to Christ not to be despised.—Howard K. Williams, in *Young People's Leader*.

### See Next Week's "Herald"

Due to the arrival of unexpected material for this week's issue of the *Herald* it is impossible to present all of the articles for Sacrifice Week at this time. Readers are requested to watch for next week's *Herald* for additional articles.—L. L.

# The City of God

By S. A. Burgess

The hope of a city divinely built, in which there would be justice between man and man, is no new ideal. From the earliest history and before the time of history there have been men who have sought a holy city. The concept of this city takes many forms. To some the desire is to reform their present habitation and make of it a place where God may dwell. Another aspect of this immediate establishment of this city of God is the large number of cities of ancient times that claim to be his seat as holding the temple of God. Others look for it as a city to be established upon this earth at some future time. To a third class it is a city having no existence upon earth, but discouraged with conditions on this earth they seek in the life to come or in some other sphere for that which they failed to reach here.

The *Bible* contains many passages which indicate such a hope, one of which, the 11th chapter of Hebrews, we will take as an opening text:

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city.—*Hebrews 11: 8-10, 14-16.*

Also, the twelfth chapter of Hebrews:

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.—*Hebrews 12: 19, 22-25.*

## A Heavenly City

It is evident from this reading that it was no longer an earthly city they sought, but a heavenly; or rather, that established by the power of God. Hebrews 13th chapter and 14th verse also conveys the same idea: "For here we have no continuing city, but we seek one to come."

Also, Revelation 21: 3 and 4:

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all

tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

This evidently is looking forward to a city to be established upon this earth at a future time, a city toward which we strive, here and now but which is to receive its perfection when the new Jerusalem comes down from God out of heaven to abide upon the earth. These are only a few of the passages which indicate so great a hope.

## Enoch's City

Considering the subject historically, the Inspired Version is particularly clear concerning a city of Zion which was on the earth in the early ages and before the time of history, namely the city of Enoch from which the wicked fled because of its power.

And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people, Zion; because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.—*Genesis 7: 22-24.*

This whole chapter will repay a reading. Nor is the story of that holy city confined to the Inspired Version of the *Bible*, or even to the *Bible* itself, for there are old traditions in the east concerning a man Enoch who walked with God. There is a story of *Lemuria* which sank in the sea, and the story of the lost *Atlantis*. But the stories which clearly specify the life of Enoch are set forth in more particular.

In the Babylonian records in the cuneiform, the story is told of one whose name is very much like Enoch, and of his city. The traditions in India also preserve the story of that great city.

This story of a city of God is also confirmed by the claim of such cities as Memphis and Thebes in Egypt, Jerusalem in Palestine, and other cities of the ancient world which made in some form or other a claim to be a holy city.

In the record of the Hebrew people in the Old Testament, the plan which was established in the settling of the holy land was a social one. They were forbidden to cut the corners of their fields, were bidden to let some grain stand when they cut, so the poor might glean after them. The seventh year was a sabbatical year, when they were forbidden to cultivate, and all that grew of itself belonged to the poor. Then after the seventh sabbatical year came the year of jubilee. This was a second year of rest for the land, and of profit to the poor; also in this year the farm land returned to the original

group, or family, which had first owned it. The land was originally divided between the tribes; then between families. There evidently was an effort made toward community ownership, but with individual possession. But on the year of jubilee all land returned again to its tribe and family. Also, all debts were canceled.

#### *Hebrew Prophets*

The prophets of the Old Testament: Amos, Hosea, Isaiah, Jeremiah, Ezekiel, and others spoke often of a looked-for city, nearly always if not always with an urge for immediate social reform, but yet with the expression of a hope of a city that was to come in the time of the Lord. They were political to the extent that they hoped for a reform in Israel in their own day, and sought such social reconstruction, but they also possessed the further hope by which they looked forward to a time when God would move in power for the establishment of his city. This statement is by no means exhaustive of the life of the prophets among the Hebrews.

Then, if we turn to the surrounding nations, we find that they too were not left without a hope. We are not claiming that a whole people attempted thus to reestablish a city of justice, but there were many efforts made toward social reconstruction, even in Babylon, where some of the great manufacturers practiced profit sharing more than 2,500 years ago. The story of the city of Enoch, the hope of a city yet to come, with a desire for present reform, is found among many people.

#### *Plato*

But not to wander too far afield, of the record that has come down the most nearly complete account of a plan for a model city among the other nations of antiquity is found in the dialogs of Plato, especially in *The Republic*. This is not the earliest, but is the one most discussed today. Plato, as have those who followed him, laid his basis of reform in education. His plan provided that all should receive a basic education, both boys and girls, both rich and poor. The children should be brought up by the state. This is also an idea which has been much copied. At fifteen years of age there should be a test, and those who passed the test received another ten years of training. At twenty-five there was a second test, and the few who passed that more severe test received ten more years of training. Then these at thirty-five were given practical work of government. By the time they reached fifty there were a few chosen men who had stood both the theoretical and practical tests and who became therefore the governors of the people, as well as their phi-

losophers. Because of their love for wisdom, they were the most capable. Their children were cared for by the state. The governors received only their just wants and needs. They were supposed to be above desire or avarice.

By this method the people were divided according to their fitness into the governing class, the military class, the commercial class, and the laborers. But the son of any man or woman might become a ruler in his generation. The plan was to secure the most able men and women for a temporary aristocracy. Government by them was for the good of all. Those who were able, consecrated their property to the social group, so there was a unification of effort. There was implied the modern concept of every individual developed to the utmost capacity of his particular powers, and everyone so developed working at that for which he was best fitted for the common good of all. This was especially true of the upper classes. All received training so far as capacity should warrant, but those of the lower classes were permitted, if they chose, to own property.

It is thought by some that Plato desired to establish such a city, but if so there is no record of such a persistent effort being made as would give hope of success.

Virgil spoke of the reign of peace, "when He should reign whose right it is to reign." In Rome, at the Christmas season, equality was practiced between man and man; and, if anything, the noble waited upon the man who was his servant, typifying that when He shall come all men will be brothers and all work will be for the common end. Gifts were given from one to another, and the practice continues to this day at the same season of the year.

There is evidence also in America that such ideas were held at different times, and our friends the Indians claim that they in fact practiced in the tribe stewardships, the interests of each being served in the interests of the whole. This is not unique, for among all savage people that merging of the individual into the group or tribe or clan is common.

#### *Early Christian*

Christianity gave to these movements a new impetus. The disciples of Jesus we learn did not consider what they had their own. They met in frequent love feasts. Something of the spirit of the movement was carried over into the Middle Ages into the various brotherhoods and sisterhoods of the monasteries. Where there had been before individuals, there were now groups and many individuals, who for a season at least sought to work in harmony and merge the interests of the individual in the hopes of the group.



Surely to this congregation it is not necessary to emphasize that Jesus and his apostles preached the kingdom of God. "Do unto others as you would have them do unto you." "Love thy neighbor as thyself." "Sell all thou hast and give to the poor." "A man's life consisteth not of the abundance of the things which he possesseth."

Therefore, it is not surprising to read of Augustine and his City of God, nor to note in the fifth century of Savonarola's theocracy of Florence. These were only two out of many through what is called the Dark Ages. But these men increased to a multitude in the period of the Renaissance. Thus out of hundreds we may refer to Moore's Utopia, to Francis Bacon's New Atlantis, then Campanelli and The City of the Sun, to Harrington and his Oceana. To give an adequate review would require a series of lectures.

This leads naturally to the early modern socialists. Their hopes were to establish a model city. As another possible instance, there were the Brothers and Sisters of Free Spirit, though they belonged to an earlier period and continued in Prussia for some two hundred years before the Renaissance.

In these plans for a model city we find a quest for justice between man and man, especially justice for the poor. We see a desire that all should work together regardless of ability for the common end, and that all should receive according to their needs.

These movements were along the line of progress, of social ideals. Their leaders were leaders of society, and in addition to their ideals usually sought practical reforms within their own time. In their plans we find the beginning of eugenics and preventive medicine. Religious toleration and social religion were taught in terms that are rather startling to the young people of the twentieth century, or would be if they were acquainted with this literature of past centuries.

#### *Recent Ventures*

Then within recent times there have been indeed a host: Le Blanc, Fourier, Saint Simon in France, two or three in Germany, and many others. Robert Owen in England, though a property owner and the head of a factory, was in the foremost ranks in the early nineteenth century in seeking to establish modern factory conditions, moral and physical, in which there would be adequate education for children of all classes.

George Rapp came to America, settled in Pennsylvania, and later established New Harmony, Indiana; afterwards returned to Pennsylvania and established a colony at Economy near Pittsburgh, which attained great success for a season. Owen

took over Rapp's city at New Harmony, Indiana. It is possibly as a result of Owen's original effort that many model cities have been established, as Jordan City in England in recent years.

Sidney Rigdon and others around Kirtland in 1830 were connected with "The Family" and were seeking social justice in having all things common, when Joseph Smith came by and gave them the better plan. The Shakers, The Oneida Society, the Separatists of Zoar, the Amana Community in Iowa, The Brotherhood of the New Life, and others have arisen in America; while from France there came Etienne Cabot, who settled in Nauvoo about 1850, after the members of the church had left there. They used much of the stone of the temple, after its destruction, in new buildings. An effort was made by him to rebuild the temple, but without success.

#### *Zion*

Even the very name *Zion* is not new, for these model cities are sometimes referred to as Utopias and at other times as cities of Zion. For this reason it is not surprising that when Alexander Dowie attempted to establish a model city north of Chicago, he gave to it this name, Zion. We have before us a leaflet issued by them with Zion's watchword for the year 1924: "Waiting. Waiting for the coming of our Lord Jesus Christ. Zion's Prayer, Even So, Come, Lord Jesus." Philosophical magazines such as *Hibbert's* refer to such model cities as Zions. It is a name frequently used to refer to the City of God, and attempts by mankind to construct such a city.

As to stewardships, other churches are working on the problem of stewardships and have written many books on the subject. Other people are seeking to establish a model city. Others are calling their city Zion. Should we, therefore, be discouraged? By no means, for it is our divine opportunity to accomplish where others have tried, if we will. Where individuals before their time have seen this vision, where groups have tried for a season and failed, we have the opportunity of learning from the experiences of others, their success and failure, or studying as fully as we can these efforts of the past and then after doing all that lies in our power, looking for the divine guidance which alone can make such success possible.

As we view these efforts of the past we note that religion has been a powerful element for success. We note that many have failed because they have ignored the family and have attempted to abolish private property entirely. We note that failure has resulted because the leader has centralized power so

much in his own hands that at his withdrawal certain decline has set in.

### *Joseph Smith*

Thus, we come to Joseph Smith and his better plan of stewardship to the Holy City, even the City of God, where dwell the pure in heart—great because of the righteousness of its people; wise because of divine direction; powerful because of knowledge and love, and faith, so that Zion again becomes great and terrible.

We have found no evidence that Joseph Smith was in touch with any of these earlier ventures or acquainted with them. When he first came in contact with "The Family" in Kirtland, he set forth the better plan, the plan better than communism.

One phase of that plan is that the family is made the unit. Family life is not destroyed, but on the other hand is emphasized, together with purity of life, one man and one woman to establish the ideal home for their children. It hardly seems possible that they would realize what modern research has just discovered, that children are best cared for in the home—far better than in the most ideal institution with trained nurses and physicians; that children need the love of father and mother, and especially a mother. The family in such units of father, mother, and children requires private property and inheritance. Then the community interest is protected in the storehouse and in the consecration of surplus to the common fund; in the paying of tithing on income and in the turning over again of surplus so that no man considers that which he has his own to spend for his own pleasure, but labors for the good of all, and then the excess proceeds go to the common fund for the blessing of all.

Pursuant to the plan of the church, a plat was made for Kirtland Temple in its ideal location high on the hill in its midst. Again, the plan was given for the City of Zion. Again a plan was laid out for the City of Far West, and finally the City of Nauvoo, leading up flat on up to the heights on which the temple was built overlooking the grand sweep of the Mississippi River around the city, but also far over into what was then the Territory of Iowa. Apparently the attempt was made in Zion at least for the establishment of stewardships. A milder effort was made in Far West, but there they were prevented by their enemies.

Headquarters of the Reorganization were for a time in Plano. Then the movement was made to Lamoni to an Order of Enoch by men who apparently had before their eyes the hopes of an ideal city. The Presidency and Presiding Bishopric were members of this Lamoni order and succeeded in

building up a goodly town in Lamoni, yet did not accomplish all that they had hoped, and the order finally disbanded. But the ideals of Zion were not lost sight of.

### *Our Opportunity*

When Jesus was parting from his disciples, he gave them anew that great command to love one another. "By this shall all men know that ye are my disciples, if ye have love one to another."—*John 13: 35*. "If a man love me, he will keep my words, and the Father will love him, and we will come unto him, and make our abode with him."—*John 14: 23*. Again, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and sup with him and he with me."—*Revelation 3: 20*.

Before us rests that splendid opportunity to make real the community of God; a people pure in heart, who live fully the life that God intended they should lead. They are workers together for the common interest, and the common interest works for the good of each as well as for all. A multitude of homes in which dwells the Spirit of Christ; a city to which he may come and take it to himself.

We confess the hope of a city in the life to come, but that city upon this earth celestialized. It involves a city to be erected in which we may dwell in the millennial reign, if worthy. It gives to us a future city to which we may work, to be lived in by men and women hereafter, but it gives us also that ideal of perfecting the habitations in which we dwell today and of preparing now to make real that vision of the City of God here and now, and so be the better prepared for that celestial city.

"He has made of one blood the nations of men for to dwell upon the face of the earth."—*Acts 17: 26*. "He is the light which lighteth every man who cometh into the world."—*John 1: 9*. (*Doctrine and Covenants 85: 1 and 2*.) This should not therefore discourage us to learn that mankind has held this twofold ideal of better living conditions, better social conditions, of holding our property in trust for God, and also the establishment of a holy city. Rather is it confirming evidence of the truth of God, that his Spirit has moved upon men in all ages with this ideal and with this hope; individuals here and there, even though the people as a whole rarely seem to realize the true vision. And that vision has made for better practical social reforms, despite the difficulties of its idealism. It is a matter also rather for encouragement that men like Owen, Cabot, and others have attempted to build model or garden cities; that the churches of today are teaching stewardship as far as they understand it; that there is a

great movement in the world seeking for better conditions, however crudely some of such efforts may appear and how imperfectly they may approach the ideal. There is a hope and perhaps never more clearly manifested than it is today, with the garden cities of England, with the Zion City in Illinois, with colonies in various parts of the United States, seeking to work out the problems of the community. This city did once exist in its purity in the Zion of Enoch. Yet it may be of interest to note that Enoch was called when he was sixty-five years of age. (Genesis 6: 26, seq. Inspired Version.) It would appear that he must at once have gathered a selected people for the City of Zion, for Genesis 7: 76 to 78 states:

And all the days of Zion, in the days of Enoch, were three hundred and sixty-five years. And Enoch and all his people walked with God, and he dwelt in the midst of Zion. And it came to pass, that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled. And all the days of Enoch were four hundred and thirty years.

If all of Enoch's days were 430, and the days of Zion with Enoch were 365, and he began to preach when he was sixty-five years of age, he must at once have established a city and yet worked with his associates for three hundred and sixty-five years to perfect it for the presence of God, so that it became indeed Zion, because they were of one heart and mind, and dwelt in righteousness, and there was no poor. It became the city of holiness. (Genesis 7: 23-25.)

It is well for us to study carefully these efforts of the past to see wherein there were elements of success and where appeared the elements of failure. The same plans were tried over and over again. The same plans are being proposed today. It behooves us to consider carefully, and humbly pray that our heavenly Father may direct us by his Spirit and righteousness.

It is a hastening time. We may therefore expect the work to be done quickly. A task which formerly took a year, to cross America from one ocean to another, can now be done in four or five days. The task of communicating with the ends of the earth is very much simplified today. All the world can be reached today in the very hour. But if it is a time of hastening, it lies upon us the greater responsibility that we should strip ourselves of all that might hinder, of all worldly desires and so-called pleasures, as far as possible, but above all, of our personal peculiarities and hindrances, of jealousy and ill will toward any, that the spirit of truth and right understanding may abide with us.

That of which the world has long dreamed, that for which many are seeking today, the privilege is

ours under God to establish if we will, to prepare a people for the inhabitants of that holy city, the City of God, where dwells power, with righteousness.

## Report of the Department of Statistics

*By Carroll L. Olson, Statistician*

During the month of May the following numbers of the various types of reports were received, resulting in the indicated changes in the total enrollment of the church:

Total enrollment of the church May 1, 1931 .....	108,763
May baptisms .....	174
Gains from the unknown .....	17
Gains by correction .....	2
Total gain .....	193
Deaths .....	78
Expulsions .....	2
Loss by correction .....	1
Total loss .....	81
Net gain during the month .....	112

Total enrollment of the church June 1, 1931.....108,875

In addition the following miscellaneous types of reports were received:

Transfers .....	425
Blessings .....	138
Marriages .....	73
Ordinations .....	26
Silences .....	9
Divorces .....	6
Restored .....	1
Branch Disorganized .....	1

The outstanding district during the month of May in the matter of baptisms was the Southern Ohio District, with a total of 26. Eight different branches in this district were credited with baptisms during the month as the result of missionary efforts, not only of General Conference appointees, but also on the part of the local priesthood. The Pleasant Valley Branch reported 6 baptisms, 5 by Missionary Jacob G. Halb and one by Elder Mark S. Crabtree. The Lancaster Branch had 5 baptisms, all performed by Priest Elmer H. Caldwell. Third Columbus had 4 baptisms, performed by Elder F. C. Welsh and Priest G. P. Myers; Dayton had 4 baptisms, performed by Missionary John R. Grice; The Plains had 3 baptisms by Missionary Jacob G. Halb; Nelsonville had 2 by Jacob G. Halb; Jackson had 1 by Brother Halb; and Limerick had one by Elder T. R. Beatty.

The Southern Ohio District this year has been exceptional in the degree of missionary activity being shown. For the first five months it has reported a total of 81 baptisms, which is more than has any

other district or stake in the church. The priesthood, missionaries, and membership of the district are to be congratulated on the excellent showing which they are making along these and other lines. For they have not only been loyal supporters of the church along missionary lines, but in the financial way as well. Let us hope that the district will continue the fine work which it is now carrying on.

The following branches or district nonresident groups outside the stakes reported three or more baptisms each:

Fairmont, West Virginia .....	7
Rock Island, Illinois .....	7
Pleasant Valley, Ohio .....	6
Lancaster, Ohio .....	5
Spokane, Washington .....	5
Tabor, Iowa .....	5
Third Columbus, Ohio .....	4
Dayton, Ohio .....	4
Florida N R .....	4
Sawyer ville, Illinois .....	4
Bay City, Michigan .....	3
Indianapolis, Indiana .....	3
London, Ontario .....	3
Los Angeles, California .....	3
Marlin, Texas .....	3
Pershing, Iowa .....	3
Sacramento, California .....	3
Southwestern Texas N R .....	3
Thayer, Missouri .....	3
The Plains, Ohio .....	3

In addition to the above 20 branches or districts, 24 reported two baptisms each, and 21 reported one baptism each.

The grand total of 174 baptisms was distributed as follows:

Zion and the Stakes .....	11
U. S. & Canada outside the Stakes.....	126
Australasian Mission .....	35
Holland Mission .....	2
Total .....	174

The gospel does more than bring home to us the conviction that we lack power to lead life as God would have us lead it; it brings to us the assurance that God can and will supply the power. Suppose that we took this promise of the gospel seriously. There would not be an occasion in life when difficulty confronts us, or our task bears too heavily upon us, that we should not draw upon God.

We have the assurance of Christ. If we ask in his name, he will do it. And yet often our last resource in difficulty is prayer! That is what we need, to take Christ and his promises seriously. That means more prayer, more of the courage and will to believe that life and strength and power flow into us from God through the channel of prayer.—*Selected.*

## The Philosophy of Jesus in a Modern World

### PART V.—A TWENTIETH CENTURY PENTECOST

By C. E. Wight

In the four preceding articles we have attempted an analysis of the philosophy of Jesus to see whether it may be applied to the problems of a modern world.

This investigation has led us to conclude that the teachings of our Master are basic; that although human conduct and customs may change, human need remains largely the same.

When Jesus said, "Whoso seeks to save his life shall lose it, and whoso loseth his life for my sake shall find it," he was expressing a truth which has grown more clear in the light of twenty centuries of experience.

Jesus' statement, "To him that hath shall be given, and he shall have in abundance; and from him that hath not shall be taken even that which he hath," can be definitely proved by biological experiment. It is quite satisfying to the human mind to know that these teachings have withstood the fires of adversity and derision and are today universally respected even where not accepted or practiced.

And while satisfying to the intellect of man, it is doubly satisfying to his emotional nature, which is often interpreted in terms of the heart. It is not our province to speak in terms of the expert who might tell us that all emotional response may be traced back to the same center as that from which thought emanates. What we are interested in is the acknowledged fact that men often feel things which they do not understand. They are thrilled by beautiful music which they can not interpret from the standpoint of knowledge of chords and harmonies. They merely know that there is produced in them somewhere and somehow a reaction which stimulates life upon a higher plane.

That the Christ did stimulate men to this higher life by his own life is admitted. That his teachings have come down to the present time as the purest interpretation of truth given to the world is also more generally accepted as time goes on. Surely a beautiful tribute to the power resident within the Christ, permitting such an enduring expression of right.

Whence came this power? Some say because of the unique relationship between Jesus and his Father, whereby he received a special grace and power beyond that given to others. It is not our object at this time to discuss the exact relationship between Jesus and God. Admitting that he was sent on a special mission, let us not overlook the fact that when he came to us in the flesh, he accepted all

of the hindrances which are recognized as the limitations of our fleshly existence.

Therefore, it became necessary for Jesus to use the same means as those given to us to enter into communion with God. The preparation for his ministry was similar to the preparation that any one of us must make if that ministry is to be filled with spiritual insight and power. In meditation, in fasting, in prayer, he sought power to meet his great temptations. These temptations came to him, even as they come to us. Growing out of these experiences in his preparation, he gave to his disciples the authoritative words of the Sermon on the Mount.

On the night before the selection of his twelve special disciples, Jesus withdrew to the solitude of the mountain and throughout the entire night communed with God. This communion meant more than a temporary gain of spiritual power for immediate problems. It made possible the pronouncement of gems of spiritual truth, growing out of the intimacy of God with man.

We are told that he was the word made flesh. After having demonstrated how the doctrines he presented might be filled with meaning in meeting the problems of humanity, he recognized that something was yet lacking.

It was not merely his problem to *show* his disciples how to live, but to *convert* them to a similar way of living. It was not enough that they should admire him and his way of living, but that somehow they might become so enthused that they, too, would adopt his way as their own.

It is a remarkable fact that so long as he was personally present they did not appear to sense their deep need. They leaned too heavily upon him for support. They must be shown the real significance of this glorious message and make it in turn fire the lives of others. No person has really learned until he has sensed the responsibility of teaching.

When the great outpouring of Pentecost actually came, with the touch of this great Spirit which Jesus had promised would come as a guide to all truth, their eyes were opened. Their spiritual sight was quickened. Under its power, the transformed Peter fearlessly challenged the multitude:

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know;

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

Coordinate with the power which came to Peter on this occasion, enabling him to speak with so great conviction, came the insight to see that the designs of men could not frustrate the purpose of

God. As the climax to his sermon he therefore declared:

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Just what was it that caused these people in so great numbers to be pricked in their hearts and to cry "men and brethren, what shall we do?"

It seems to me there is but one answer. They had now taken the place of the great teacher. Where before they had been disciples, now it was their task to teach. This responsibility, plus the tremendous power which the spiritual flood of Pentecost brought to them, enabled them to speak now with an assurance never felt before.

In bringing to you now and on succeeding Sunday evenings an appeal for a twentieth century Pentecost, let there be no misunderstanding. It is one of the fundamental weaknesses of humanity that we constantly look upon the spectacular events of life rather than those which are really fraught with the greatest elements of power.

It is evident that Jesus recognized this trait, for on the occasion of his performance of a great miracle, his caution to his disciples was, "Go and tell no man." He recognized that it would be a comparatively easy task to win thousands of followers who would be enthralled by his apparent power over life and death.

But Jesus knew there would be no more deadly element enter into the discipleship of his followers than their faith in him as a wonder-working magician. He wanted them to see the eternal elements of discipleship, of which healings and other spectacular demonstrations were but an outgrowth.

Unfortunately for the present-day religious world, there has been the same error on the part of men in their interpretation of Pentecost. The average summary of Pentecost stresses the spectacular demonstration which was but a secondary feature and overlooks the primary element — which was the transforming influence that entered into the lives of the disciples. The real power of Pentecost is to be found in the message of Peter and in the lives of the apostles from that day forward, just as the primary power of the master was in the Sermon on the Mount and his life thereafter.

It shall be our purpose now to investigate the outgrowth of this Pentecostal experience, to see wherein today we may be lacking in that real power which would touch the souls of men and cause them to be filled with the zeal to become teachers, rather than remaining satisfied to be merely disciples. For the end of discipleship is to pass on that which has been received, so that the spirit of power may go from one to another and bind all together in the rich

fellowship of human brotherhood under divine guidance.

According to the graphic story told us by Luke in the Acts of the Apostles, almost the first act of Peter and John following the first great ingathering, was of miraculous import. A lame man was healed. The attitude of the people was such as we have just mentioned. They were ready to pay homage to those through whom this mighty work had been performed.

Peter was quick to place the emphasis where it belonged, for we are told:

"And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power we had made this man walk?"

"The God of Abraham, and of Isaac and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just and desired a murderer to be delivered unto you. And killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses.

"And his name through faith in his name hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets that Christ should suffer, he hath so fulfilled."

This stirring preaching on the part of Peter could scarcely pass by unnoticed. He and John were thrown into prison by the same group of men whose leadership had been placed in jeopardy by the teachings of the Master. Yet in spite of this we are told that many of the multitude of five thousand, believed.

When Peter and John were brought before the judgment seat, and were asked by what power they had done this, the answer of Peter proves conclusively that the change in his life had been complete.

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

"This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other. For there is none other name under heaven given among men, whereby we must be saved."

And so began one of the most interesting periods in the history of the church. These men of whom the rulers marveled—for they recognized them to be unlearned and ignorant men—somehow were pos-

## CHURCH WORK AND SERVICES

### Sacrifice Week Program

This week should be a period of spiritual stock-taking and of rededication. The Saints are therefore urged to spend as much time as possible in prayer and meditation on the goodness of God and our rightful duty of response to him. In order to make this period of spiritual rehabilitation effective, the Saints are urged to fast from the noon meal Sunday, June 21, and at such other meals during the week as circumstances may permit. Daily prayer should be made for the church and its ministry and for the unconverted, and fast offerings, sacrifice offerings, and tithing should be contributed at the rededication service planned for Sunday, June 28.

The following program may be helpful, but it should be freely adapted to meet local needs:

*Sunday, June 21:*

Morning prayer service:

Theme: "Lovest Thou Me More Than These?"  
(John 21: 15.)

Church school:

Center both worship and study around the sacrifice theme.

Morning preaching service:

Congregational singing of old-time gospel hymns.

Special sermon.

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sessed of a power which was lacking in those who professed to have possession of authority to act in the name of God.

The authority of the rulers was purely a political and commercial authority, delegated to them by men. The authority of Peter and John was an authority of righteousness, delegated to them of God.

No wonder that the people flocked to their ministry. No wonder that they were thrown into prison and persecuted for righteousness' sake. No wonder that finally they, too, were forced to a martyr's death.

But what a glorious example have they left to us of the power and constancy which may come into lives that are weak, erratic, and vacillating, when the spiritual forces of Pentecost are permitted their perfect work.



## Evening service:

- Congregational singing of gospel hymns.
- Special music.
- Special sermon or short experience talks.

*Midweek Prayer Meeting:*

Theme: "Hitherto Hath the Lord Helped Us."  
(1 Samuel 7: 12.)

*Sunday, June 28:*

## Church school:

Emphasize the spiritual importance of crystalizing good intentions in good deeds.

## Rededication service:

- Special music and congregational singing.
- Reading by qualified elocutionist:  
"It Shall Not Fail."

## Brief testimonies:

"Bringing the Fruits of Sacrifice."

## Selected prayer hymn.

Special offerings brought to the altar by individuals and family groups.

Prayer of blessing on spiritual and temporal gifts.

Quiet congregational singing or appropriate solo.

Silent prayer.

*Helps:*

## Suggested hymns:

- "How Firm a Foundation."
- "How Gentle God's Command."  
(2d—"His Bounty Will Provide," etc.)
- "Lord's Prayer."
- "He Promised Never to Leave Thee." (Excellent)
- "What a Friend We Have in Jesus."
- "Through the Furnace."
- "Redeemer of Israel."
- "Take Time to Be Holy."
- "Pass Me Not, O Gentle Savior."
- "I Need Thee Every Hour."
- "Jesus, I My Cross Have Taken."
- "Faith of Our Fathers, Living Faith."

## Possible Scripture readings:

- Psalm 1.
- Psalm 46.
- 2 Corinthians 11: 24-31.
- 2 Corinthians 4: 8, 9, 6.
- 1 John 1: 3-10.
- Romans 8: 1-8, 35-39.

*Herald material.*

"Daily Meditations" (See *Ensign* June 11.)

*The Restoration Movement.*

"It Shall Not Fail," *Vision*, June, 1931.

## NEWS AND LETTERS

## Birmingham, England

May 24.—Progress is the keynote of the work in Birmingham. The blessing of healing has caused the hearts of many to rejoice.

Under the direction of Sister G. Allen, the musical director, a cantata, "*Bethlehem to Calvary*," was presented by the choir on Easter Sunday. The church was tastefully decorated with flowers on this occasion, and the performance was much appreciated by the congregation. A real Easter tribute was paid to dear ones who have passed away, and hope was centered anew in Jesus, "the Light of the world."

Anniversary services were conducted by the church school on two successive Sundays, May 10 and 17. Each service was well attended. Several times many stood at the back of the building unable to secure seats. The Saints were proud of the choir and of the sweet voices of the children. We trust that good seed was sown on those days.

The Women's Guild is doing a splendid work. The members visit and minister to the sick, and raise funds in various ways to beautify the church. They are helpful in creating a more social atmosphere in the branch, which is a good thing for all. They meet fortnightly under the direction of Pastor P. S. Whalley and are studying "*The Women of the Bible*."

Several rambles have been planned, and a garden party at the home of the pastor is the next feature.

A most generous gift was bestowed on the people of this branch not long ago. Each school worker received a new hymnbook, and a number were given to the branch for general use. In all nearly one hundred volumes were presented by Sister A. Meredith. This beautiful gift was much appreciated.

We are a happy band of Saints striving to lift high the banner of salvation. Let us pray for one another, that we may faithfully serve. Much depends on the Saints in every land.

"May light and truth and joy abound,  
Our sins and errors be forgiven,  
And we from day to day be found  
Children of God and heirs of heaven."

## Kirtland, Ohio

Friends of Bishop and Sister J. A. Becker, former residents of this place, were shocked and saddened when a telegram was received announcing the death of their daughter, Dana, Mrs. Daniel Snider.

Four young people of this congregation graduated from the Kirtland High School May 29, Sarah Booher, valedictorian, Catherine Booher, Paul Sheppard, and Howard Roberts. Patriarch A. E. Stone pronounced the invocation and benediction of the commencement service, and vocal solos were rendered by Elder George Neville, Sister Nola Roberts assisting at the piano.

Pastor J. L. Cooper was the speaker at the baccalaureate service at the school auditorium Sunday evening, May 24.

On Friday evening, May 29, Brother William Dyke, of Kirtland, was united in marriage to Mrs. Mildred Markell Johnson, of Mentor, Ohio. Brother Dyke is a former Grace-land student.

Sister Frances Baggerly, from Detroit, recently was married to Mr. Bruce Nickols.

On Mother's Day a short program by the church school was followed by a sermon, "*The Spirit of Motherhood*," by Pastor J. L. Cooper. There was special music. Sylvia Ann,

the young baby of Brother and Sister Sylvan Manross, was blessed.

Elder D. H. Proper is improving after a siege of bronchial trouble. We are also glad to see Sister Lemuel Curry at church, after an illness of several weeks.

The guest speaker at the Temple on Sunday morning, May 31, was Elder W. C. Gault, of Detroit, Michigan. Brother and Sister D. P. Davies and son, William, sang a lovely number.

Sister Beatrice Gale will leave June 15 to attend classes during the summer at the University of Ohio, at Athens.

Apostle Clyde F. Ellis was a welcome visitor at the prayer meeting on a recent Wednesday evening.

Among the special musical numbers given during the last few weeks were a duet by Martha Parsons and Helen Williams, a solo by Mabel Thomas, a solo by William Householder, and a solo by Sister Fred T. Haynes, of Lakewood Branch. Brother Haynes was a recent speaker.

Members of the Kirtland Dramatic Club lately enjoyed a social evening at the home of the director, John Collins. Because of serious illness, one of the good players, Mr. Russell Barnes, was unable to be present. His friends hope for him a speedy recovery.

## Hilo, Hawaii

"Previous to three months ago, life had been going on its regular course with not a ripple to mar the serene sea of church affairs, and the uneventful life became almost monotonous, especially to the younger people who had hitherto led such an active life," writes H. Kaniu Hapai. "One could almost hear the inaudible 'Ho-hum!' from this quarter of the branch.

"A sudden bomb dropped from the clouds in the form of an announcement that a Hawaiian luncheon could be had with the presentation of fifty cents. This momentarily stunned the older members of the branch, as the members of the intermediate class, who were of junior high school age, were in charge of the affair and had actually thought of it without the knowledge of their elders. A successful luncheon resulted in the carrying out of carefully laid plans, and the children were elated at the financial results of the affair, as it greatly exceeded the amount hoped for. No expenses were incurred, due to the willing donations offered by the different members of the class, and the whole of the money is to be turned over to the branch.

"Another stir occurred when news arrived from Brother Waller, in Honolulu, that missionaries were to be sent to Hilo. Everyone joyously bustled about preparing for the advent of the pair; and soon the day arrived when Brother and Sister Macrae stepped off the *Waialeale* into the eager arms of the Saints, who were down at the wharf to bid them "aloha."

"Friday night arrived, and the members of the junior choir who regularly attended rehearsals had arrived long before the specified time set for the practice. They stealthily peered around corners to see if the missionaries were in sight, and were finally rewarded when they arrived. Shy requests were extended them to join our choir, and now they are full-fledged members. At the termination of the choir rehearsal, everyone went to the playgrounds, where volley ball and other outdoor sports were indulged in under the bright lights of the ground. After this hot chocolate and sandwiches were served."

Sister Hapai resigned as chairwomen of the working committee in the women's auxiliary so that Sister Macrae could take the office in her place. The Women's Department is progressing splendidly, and they hope to be the means of assisting the branch to a greater extent than they have hitherto, and that does not tell how much they have already done, with their sewing and other means of raising money.

Due to the splendid success of the young people's luncheon, the members of the Women's Aid believed that they could

apply the idea on a larger scale, and the announcement was made that another Hawaiian luncheon was in progress, and was to be given in the near future. Everyone was willing to help the women, and a full force of workers arrived at the Mission House to aid in the preparations. There were so many helpers that the young people were allowed to leave. The house was brightly festooned with gayly colored hibiscus and day lilies artistically arranged about the room, and the tables were strewn with ti leaves, ferns, and lily petals. A little before noon a few stragglers arrived, and prospects did not look very bright, but shortly after twelve an astonishing deluge of eager customers streamed into the luncheon room to be served, and a number had to wait for some of the crowd to disperse before they could find a chair to squeeze into. After the last customer had disappeared down the steps, it was a tired but happy group of women that met together to discuss the success of the day. The money received was very much greater than had been expected, and again, as in the last-mentioned luncheon, there were no expenses to be met, as everything for the luncheon had been donated by the members of the society—*pipi kaula*, *opihī*, dried *opae*, *aku huau*, and chicken with *niu* juice for the main course and candies, cakes, lemonade, and other eatables served as dessert. Bits of embroidery were also on display. A thankful lot of workers retired to their homes after everything had been cleared away.

Mother's Day was commemorated here on the second Sunday of May, as it was everywhere else. The choir rendered a few numbers, and solos and recitations and bits of reading were contributed by the other members of the branch. Sisters Shipman and Kanui, two mothers of the church, officiated for the morning. The morning was well spent, with here and there a tear and an appreciation for the mothers we know and have known.

The advent of the missionaries to Hilo has spurred the Saints to accomplishing greater things, and it is hoped that before the year is over we shall have accomplished those things nearest our hearts for the betterment of the branch.

## Soldiers Grove, Wisconsin

This branch was happily surprised to have Brother Leonard Houghton, on his way home from visiting his aged parents, stop here for a few days. The Saints love Brother Houghton's kindly smile and encouraging words. Years ago he came into this region, preaching the nearness of the kingdom of heaven, and to his message he has been true. Through many years of toil and hardships, he has proved his worth as a servant of God.

Again he brought cheer to the Saints in this vicinity and preached some wonderful sermons. His sermons and his fireside talks stimulated all to go forward.

District President Amos Berve, who has been seriously ill, is recovering slowly. It will be some time before he is able to resume all his district duties.

## Mallard, Iowa

June 1.—Branch President Benjamin Fish asked the young people to take charge of the Sunday evening service, April 19. Willingly they complied with his request, and under the direction of their leader, Sister Kolarich, prepared an interesting program. Mallard Saints are proud of their young people, and pray that God will help them to prepare for service as instruments in his hands.

Six members from Mallard attended the institute at Dow City, enjoying all sessions they attended.

Excellent sacrament services have distinguished April and May. The prayers and testimonies of priesthood and lay members have strengthened all in the faith.

A good Mother's Day program was presented under the

directors of the divisions of the church school. Visitors were present on that day, and some of them took part in the program.

Two of this congregation graduated this year from high school, Edith Truog and Norman Kolarich. Sister Truog has fought a good fight and won the victory; after a number of years out of school, she returned to finish her four years of high school, besides keeping up her home and church work.

Mr. and Mrs. Kolarich, son Norman, Violet Hahn, and Velmar Fish, drove to Lamoni last week-end. Velmar and Norman expect to attend school there next year and were much pleased with the campus. Violet remained at Lamoni for a couple of weeks' visit with old Graceland friends.

This branch was made happy Sunday morning to receive its new songbooks. They are lovely.

## Successful Young People's Convention for Saint Louis District

A two-day convention for the young people of Saint Louis District, held at Belleville, Illinois, May 30 and 31, resulted in the organization of an enthusiastic group of young workers, the kindling of a spirit of real fellowship, and an exchange of ideas beneficial to everyone.

Apostle John F. Garver, of Lamoni, Iowa, was present and acted as senior speaker of the convention. He was assisted by Elder Leonard Lea, of Independence.

Believing the truism that in order to work together a people must be able to play together, the committee in charge of the convention opened activities on Saturday afternoon with baseball games and other sports.

Then came the general business meeting, in which a bit of district business was cared for, the election of Elder G. S. Trowbridge as district president, to act as long as his business permits him to remain in the territory. Brother Trowbridge succeeds Elder Bruce E. Brown. It was at this meeting that the young people of the district effected definite organization, with "Eddie" Nicholson as president, supported by a good staff of officers.

At six o'clock the convention banqueted in the basement of the church at Belleville. Committees in charge had given the room tasteful decoration for the occasion. The meal served to the large throng of guests, some of whom were forced to wait until "second tables," was declared "excellent" by those who have sampled many church dinners. Elder C. A. Edstrom, Saint Louis pastor, proved an ingenious toastmaster, and seated with him at the speakers' table were Elders J. F. Garver, G. S. Trowbridge, Leonard Lea, Brother Wild, pastor of Belleville Branch, and others. After the banquet and speeches, the guests moved upstairs and found entertainment in a program given by young people from various branches in the district.

Sunday was a day crowded with services. The first, an early morning prayer meeting, was exceptionally well attended, and active participation encouraged the congregation.

A unique program of recitations and responsive readings made the worshipers remember with pleasure the Sunday school worship exercise conducted by Brother R. A. Hands.

During the class period Brother Lea talked to members of the senior and adult departments in the main auditorium of the church.

"Deepening Spiritual Wells," the theme of Apostle Garver's morning sermon, compelled the attention and interest of everyone in the congregation.

A priesthood meeting at 1.45 p. m. and a meeting of the women at the same hour took up other phases of active endeavor of the district.

Then everyone gathered in the main auditorium for a round table discussion on "The Organization, Activities, and

Problems of Young People," conducted by Elder Lea. This meeting continued with deep interest for one hour and a half.

The evening service opened at six o'clock, and Elder Lea spoke on "The Needs of Our Young People." Following the sermon there were musical numbers and readings by young people from a number of branches.

The Belleville young people, hosts of the convention, are to be especially commended for their organization in preparation for the convention, and the work done by committees. Their plans were complete in almost every respect, and their execution was fine.

## Columbus, Ohio

Second Columbus Branch, Rinehard and Twenty-second Streets

As the sun shineth upon the earth, so God shed the sunshine of his Spirit into our hearts May 3, as we met to commemorate the sacrifice he made for the human family, and we go forward with a determination to accomplish the task that lies before us.

The Sunday school on May 10 gave a Mother's Day program of recitations, dialogs, songs, and a violin solo. The efforts of the little folks were greatly appreciated, and each mother was presented with a red rose. G. H. Kirkendall and J. E. Matthews preached the sermons on Mother's Day, and both were splendid discourses.

The Women's Department met May 14 with 22 members present. Ruth Hamilton gave a short sketch of the life of Edgar A. Guest and read his poem "It Takes a Heap o' Livin' in a House to Make It Home." A variety program was given, each one taking part and endeavoring to make it a success.

At the morning preaching service of May 17, Chester Carey took for his theme "The Great Light." Our missionary, John R. Grice, preached in the evening, using for a theme "Religion and Its Place in the Life of Man."

The grim reaper has again entered our midst and taken one of our loved ones. Sister Margaret Horne passed away May 19, and the funeral was preached Wednesday evening, May 20, at Schoedinger's Chapel by J. E. Matthews. The body was taken to Kansas City, Missouri, for burial. We shall miss her, but she will never be forgotten, for her kind deeds will live on.

Edgar R. Kimball preached at the morning hour May 24, using for a theme "Repentance." John R. Grice preached in the evening on "The Plan God Gave."

The prayer meetings have been very good, and we feel that more interest is created by having a theme for each service.

C. W. Clark, pastor of First Branch, preached a splendid sermon the evening of May 31, his theme being "The Sons of God."

## Rupert, Idaho

The minister of the Christian Church, of Rupert, Reverend Oren Orahoad, invited each of the ministers of all the denominations of the city to give an address at his church, setting forth the origin, history, and teachings of their respective churches. We had our turn on the night of May 27. Before going, we met at our own church for a short prayer service. Our missionary, Elder O. W. Okerlind, gave the address to a large audience. Much interest was manifest, especially with regard to the difference between our church and the Utah Church. Brother Okerlind's address was excellent, was well received, and we feel sure did a great deal of good.

Next Sunday night we start a week of services and hope many who heard the address will attend, to learn more about the latter-day message. Brother Okerlind will be the speaker.

## Activities in Maine

Among the activities that had been planned for church work in Maine this season, we had two dedications, a conference, a young people's convention, and the reunion, all of which are now matters of history except the reunion, which will be held on our beautiful reunion grounds at Brooksville August 8 to 16.

At first we had planned on having Apostle R. S. Budd with us for the entire month of May, but received word from him that inasmuch as other duties were pressing he had prevailed on President F. M. McDowell to substitute for him in Maine. We were all built up with expectancy for the coming of Brother McDowell. The Stonington high school graduating class had sent him an invitation to deliver their baccalaureate address, and that, we thought, coming on the last day of May, would make a fitting close for his month's work among us. But a few days before his expected arrival came word that Brother McDowell would be detained at the office and that Apostle James A. Gillen would come in his stead.

Brother Gillen arrived the evening of May 2, in company with Bishop E. L. Traver and others from Boston. The next day being Sunday, May 3, he began his work by officiating at the dedication of the Sargentville church. This building was erected largely through the efforts of Elder Arthur Robbins, who passed away before it had been dedicated, and so it remained in use for a number of years without being dedicated. Through the efforts of Bishop Traver, in connection with those of the local Saints, it was made ready for dedication at this time, and the ceremonies were attended by many Saints and friends from the surrounding branches. All were well pleased with the services, and especially impressed with the three excellent sermons preached by Brother Gillen.

After preaching again at Sargentville on Monday night, Brother Gillen and the district president drove to Rockland on Tuesday, a distance of more than a hundred miles, arriving just as the Saints and friends were filling the rather inadequately small place of meeting. Here we were favored by the apostle with another inspiring sermon, and after a night's rest and a few hours of pleasant visit with Saints, we boarded the steamer *Vinalhaven* for the port of the same name, being located on an island about twelve miles out in Penobscot Bay. Brother Gillen delivered two sermons in the church at Vinalhaven, after which we returned to Rockland and took the car, via Bangor, to Stonington, where we were liberal enough to allow Brother Gillen one night of rest. He found a pleasant abiding place in the home of Sister Cornelia Shepard, in a fine upper room, from the window of which he could look out upon the waters of the bay with its numerous islands.

Then, May 9 and 10, came the conference at Stonington. Brother Newman Wilson, of Jonesport, was with us and contributed a beautiful Mother's Day sermon, which was very much appreciated by the large audience. Brother Gillen contributed three sermons at the conference and continued for three evenings afterward in the Stonington church. On Thursday morning we started for Corea, in the eastern district, and spent that night at the home of Brother and Sister Guy Francis, a lovely home overlooking the sea. We were joined by Brother Newman Wilson, and after Brother Gillen had given a rousing sermon in the Corea church, Brother Wilson and Archie Begg, who had come over from Vinalhaven and accompanied us from Stonington, went to Jonesport, leaving us to follow the next day.

The Young People's Convention opened in the opera house, Jonesport, Friday evening, with a fine crowd, and we were entertained with a play put on by the "Zion Builders," an organization of young people of Jonesport.

Among the other interesting things of the convention were class work, prayer meetings, lectures, and sermons, participated in by Apostle Gillen, Bishop E. L. Traver, Elders D. E.

Dowker, Archie Begg, Newman Wilson, E. F. Robertson, *et al.*

There was also a ball game, in which the Zion Builders' team was defeated by a team from the Normal School of Machias, a banquet at which there were not less than two hundred present, and other much enjoyed features.

The baptism of the mother of our young brother, Walter Church, was impressive and beautiful, she having stated in the prayer meeting preceding that it was largely through the influence of her boy that she was moved to take the step at this time.

Following the convention, Brother Gillen preached at each of the following churches: Beal's Island on Monday night, South Addison on Tuesday night, and Kennibec on Wednesday night. At each of these appointments we found a following of the young people, and a few older ones, from Jonesport. Brother Gillen captured the hearts of the Saints of Eastern Maine District, came as near to becoming acquainted with all of them as was possible in one week, and left a warm place in their hearts when we returned to Stonington on Thursday, driving much of the time in the rain.

He rested in Stonington Thursday night and Friday; and Saturday the Saints of the three branches on the islands, Stonington, Little Deer Isle, and Mountainville, had planned a surprise for him, as his birthday would fall on Sunday. Accordingly, we repaired to a beautiful sheltered beach on Little Deer Isle, and there they had prepared baked clams and other delicacies, including ice cream, etc. At the proper time he was presented with a pretty birthday cake, in the center of which reposed a silken bag with appropriate streamers, containing a golden token of the warm regard he had awakened in the hearts of his fellow laborers in this district. The district president also came in for a share of the surprise, as his birthday had passed apparently unnoticed a week or two earlier. He, too, received a birthday cake, accompanied by sufficient money to secure a needed suit of clothes.

The dedication followed at Little Deer Isle on Sunday, the 24th. Although it was rainy in the morning, the house was well filled for the day. Brother Newman Wilson favored us with a most inspiring and hopeful sermon in the morning, Apostle Gillen delivered a masterpiece in the afternoon, and the service in the evening was all that could be desired. I felt that the apostle had reached the climax, or at least the high point of his work, that day. We went to our homes with souls inspired and with renewed determination to carry on.

Brother Gillen continued in the Little Deer Isle church Monday, Tuesday, and Wednesday nights, then came to Mountainville for Thursday night, where he found many Saints from Stonington and Little Deer Isle, as well as the local group awaiting him.

Friday, through the kindness of Brother Dennis Eaton, Brother Gillen and the district president were permitted to go deep sea fishing, and didn't Brother Gillen have a time! He proved that in addition to being a fisher of men, he was a fairly competent fisher of *fish*. I think he must have had as many as two dozen nice codfish to his credit when he returned to the shore, all sunburned and tired, and with a blistered finger.

Sunday, May 31, Brother Gillen addressed an audience of approximately four hundred people at the baccalaureate service. One young man of the graduating class remarked to me that it was the most inspiring and beautiful discourse to which he had ever had the privilege of listening. From all sources came words of praise, and we heard not one word of criticism.

The apostle also spoke morning and evening in the Stonington church, and after the evening service went aboard the yacht, with Captain H. E. Billings, who had invited him to be his guest as far as Boston. E. F. ROBERTSON.

## Independence

The young people of Independence have organized for a number of summer activities. One of these is that of taking trips to places of interest in church history. Last Sunday over ninety young people from Enoch Hill, Liberty Street, Stone Church, and Walnut Park congregations left in the early morning for Holden. There they met with the Saints in Sunday school and sacrament service.

An enjoyable time was spent on the lawn of the Saints' Home, where a basket luncheon was had. After luncheon the group went through the home, visiting and cheering the older Saints. A musical program was provided by the young people, which was much enjoyed by the inmates of the Home.

When the young people returned to Independence, they all agreed that they had had a happy time.

One hundred and seventy-five Boy Scouts held a two-day Camporee on the Campus Saturday and Sunday. Their camp received quite a drenching Saturday afternoon and evening, but there was plenty of sunshine Sunday morning, and the boys were up by 6.30. The flag was raised at 7, and following that a sunrise religious service was conducted. At nine o'clock the boys were all excused to go to the churches of their choice, so most of the churches had Boy Scouts for Sunday school and church.

The church service that was held at the Campus Sunday, June 7, at 11 a. m. was well attended. Some of the Boy Scouts from the Camporee were present. The sacrament service was opened by Brother Bollinger, and the scripture reading was read by Brother Cowan. He then blessed the bread; Brother Van Trump blessed the wine. Several songs preceded the social service, and at its close, "*We've a Story to Tell to the Nations*" was sung. Brother Van Trump pronounced the benediction.

At the Stone Church the early prayer and devotional service Sunday morning was composed of members from the various branches in Independence. It was well attended for the first meeting of this kind, about 350 being present. President F. M. McDowell, Pastor John Sheehy, and Elders Dewey McNamara and Harry Barto were in the stand. The pastors from the different branches were also seated on the rostrum with the presiding officers. Brother McDowell gave a very timely talk, admonishing the Saints not to allow the economic conditions to detract from their spiritual life. He admonished them also to be diligent in prayers during Sacrifice Week, that the burden pressing upon the church might be lifted and the work again move forward.

Almost every seat was occupied when the sacrament service opened at eleven o'clock. Pastor Sheehy was in charge, and on the platform with him were Elbert A. Smith and Floyd M. McDowell of the First Presidency, Bishops G. W. Eastwood, R. T. Cooper, Elders C. Ed. Miller, Stanley Kelley, and Harry Barto. The opening prayer was offered by Bishop Cooper. The 22d chapter of Luke was the scripture selection read by President McDowell. Prayers were offered by Stanley Kelley and E. A. Smith, and there were brief talks by Brothers Kelley and C. Ed. Miller. The meeting was characterized by the usual reverence and devotion.

The evening of June 7 was the beginning of a series of meetings at the Campus which are to be conducted every Sunday evening throughout the summer. President Floyd M. McDowell will present this series and has chosen for his theme "*The Way of Eternal Life*." As a text for the first of these discourses, President McDowell chose Matthew the 19th chapter, verses 16 to 29, which tells the incident of the rich young man who came to the Master asking what he should do to obtain eternal life. In speaking of the economic conditions of the world today and the various ways in which it may be thought the difficulties could be solved, he declared that there was but one way out of the social dilemma, and that way was in the gospel of Jesus Christ. "Have we claimed too much prophecy, or have we believed too little in prophecy?" were pertinent questions.

He read also the 46th and 47th verses from the 32d chapter of Deuteronomy; the words which Moses spoke to the children of Israel: "And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it."

The speaker then dwelt upon the thought that "complete living is the goal of the gospel." It is the thing that is paramount throughout the gospel of Christ. The living of the law in its completeness brings a fullness of life. We can not serve both God and Mammon and obtain a fullness of life. "Through this thing ye shall prolong your days in the land, whither ye go over Jordan whither ye go to possess it," declared Moses, and through this thing, our speaker believed, shall ye prolong your days in Zion whither ye go to possess it.

The entire discourse was an effective and powerful one.

Miss Blanche May Minton, daughter of Mr. and Mrs. W. A. Minton, of Independence, became the bride of James D. Craton, son of Mr. and Mrs. Charles A. Craton, also of Independence, at eight o'clock June 4. The Stone Church was the scene of the ceremony which was witnessed by a crowd of guests. President F. M. McDowell officiated. Miss Minton was attended by Miss Kathleen Stephens, maid of honor, and the Misses Florence Hanson, Helen Bell, Nell Morgan, and Shirley Butler, bridesmaids. Oral Craton acted as best man for his brother, and ushers were Doctor A. V. Frisbey, Harold Morgan, Robert DeTray, and Harold Linden. The bride is a graduate of the Independence Sanitarium School of Nursing.

Saturday evening at 8 o'clock Miss Georgia McBride and Donald Johnson were united in marriage at the home of the Reverend Marshall in Lees Summit, Missouri. A few immediate relatives were present at the ceremony. The bride is a daughter of R. O. McBride, of Independence, the groom a son of Mrs. Monnie White Johnson, also of Independence. The young people will reside at 418 North River Boulevard, Independence.

A lovely lawn wedding took place Sunday afternoon at 4.30 at the home of George H. Hulmes on the Lexington Road when his daughter Helen Louise was married to Albert G. Baird. Evangelist Ammon White, uncle of the bride, officiated in the ceremony, and the bride and groom were attended by Mr. Orville Hulmes and Miss Joy Carpenter. Paul Carpenter sang "*At Dawning*" and "*I Love You Truly*." About thirty-seven relatives and special friends were present. The groom is from Milan, Kansas, and after a honeymoon trip to the Ozarks, the couple will make their home in that city.

The announcement of the marriage of Miss Jennie P. Gunlock to Kenneth M. Cady, of Nauvoo, Illinois, February 28, was recently received in Independence. Miss Gunlock is also a graduate of the Independence Sanitarium, but for the past year has been head nurse in a private hospital at Milledgeville, Illinois. Mr. Cady has been teaching school near Muscatine, Iowa, and the marriage was kept secret until school was out.

Among those who have of recent days passed beyond are Mrs. Alice J. Hulmes, eighty-one years old, who died at her home. She was the widow of George H. Hulmes, who for some years had pastoral supervision of the Stone Church. Two sons survive her, George H. Hulmes, of Independence, and Alfred W. Hulmes, of Kansas City. The funeral was conducted the afternoon of June 5 at the Stahl Funeral Home. Interment was in Mound Grove Cemetery.

Death claimed Miss Myra B. Lincoln on June 3 at the home of her mother, Mrs. Minnie A. Lincoln, in Independence. The deceased had been an invalid for two years. She was born November 1, 1896, at Marathon, Iowa. Surviving besides her mother are a sister, Mrs. Mary E. Lynch,

Green Forest, Arkansas, and a brother, George A. Lincoln, Omaha. The funeral was held June 5 at the Latta Funeral Home in charge of Elder J. M. Terry. Interment was in Mound Grove Cemetery.

#### *Liberty Street*

In the last local Sunday evening service for this season, Pastor J. R. Lentell chose to discuss on May 31 "*The Restored Gospel*." The thing which constitutes and gives significance to the restored gospel, he affirmed, is the restored power and authority of the priesthood.

Elder A. H. Koehler spoke to the congregation that morning.

Because it is June and because Liberty Street Church is one of the smaller edifices in Independence and is centrally located, a number of weddings are being solemnized at our altar. It is not unusual to have couples from neighboring branches ask permission to be married in our church.

The branch is rebuilding its playground back of the church, and its provisions include a volley ball court.

The junior-intermediate group of the church school has just completed a project. It has earned, purchased, and had constructed draw curtains for classroom purposes in the basement room. The sense of achievement which the children are experiencing is very helpful to the department.

An effort is under way on the part of the church school, to procure new hymnbooks for the congregation. Officers are conducting a drive toward the purchase of two hundred by the district, which, according to arrangements made, will place one hundred in the church auditorium. Members already have signed for one fourth of this number.

The junior-intermediate group, under Raymond Wrigley, and the primary-beginner group, under Mrs. McConnell and Mrs. W. H. Williams are rehearsing on a program to be presented on Children's Day.

One of our members, Mrs. Mary Richter, passed to the other life on Thursday last week. Sister Richter was the wife of Carl F. Richter, 219 West Kansas Street. Her death came suddenly, caused by a heart attack. The funeral was held Saturday afternoon at the Liberty Street Church, Elders F. A. Cool and John R. Lentell in charge, Elder J. M. Terry preaching the sermon. Music was rendered by a quartet, Mrs. Chester Young, Miss Lavina Long, Walter Curtis, and Harry Blake. Burial in Mound Grove Cemetery.

Sunday, June 7, a short prayer service was held during the devotional period just preceding the church school. It was well attended, and the spirit of reverence and devotion was present, preparing the Saints for the communion service which followed the class work.

A dozen or more of the Liberty Street young people joined the pilgrimage to Holden, Missouri, for the day. A wonderful trip and a good time are the comments of those who went.

About fifteen names have been handed in for baptism next Sunday, Children's Day. A fine program by the children and young people is promised.

#### *Englewood*

June 14, Children's Day, is always a red letter day in the Englewood Branch. This year it will be exceptionally so. There will be a special children's program in the morning, and at 10 o'clock the baptismal service. It is expected that there will be a large class of children baptized as a group. This class has been studying the doctrines of the church for the last month with special teachers. The church, and particularly the font, will be decorated very beautifully with many flowers donated by the members of the church.

Attendance at the sacrament service June 7 was a little above the average. Sixteen members of the priesthood sat as a body on the rostrum and directed the services. Elder D. S. McNamara, pastor of the branch, made the opening

remarks, and the assistant pastor, Elder Perry Hiles, took active charge.

Sunday evening services at the church have been discontinued with the recommendation to the congregation that they attend the regular Sunday evening services at the Campus, with President Floyd McDowell as the speaker. Englewood was represented on that program Sunday evening, June 7, by the boys' chorus from the church. This chorus was started in Englewood under the direction of Sister Hazel McConnell.

Early morning prayer service will start at the church next Sunday morning at 8 o'clock. None was held last Sunday, and most of the regular attendants were at the Stone Church in Independence. Prayer service is being continued every Wednesday night at 8 o'clock with fair attendance.

The Hill's Park outing Friday night under the direction of Ad. Welch was enjoyed by about fifty.

An expression class has been organized with Mrs. Lyda Budd Robertson as the director. This is progressing very well, as is the choir. Choir practice is held every Thursday night. The girls of the young people's division of the Sunday school are practicing two or three nights every week for their baseball team for the girl's league in Independence.

## Kansas City Stake

### *Central Church*

The many spring rains Kansas City and vicinity have enjoyed during the months of April and May have brought forth a bountiful supply of flowers of all kinds, and their beauty has been unsurpassed. The lawns about Central Church have been very beautiful and have yielded abundantly in the way of decorations, both interior and exterior. Brother Furness, the caretaker, has given untiringly of his effort to make possible this beauty, and some of the church decorations have been beyond description. These beautiful settings, together with the reverential organ preludes, bring the congregation in close touch with the divine handiwork of God.

Sunday was an ideal June day, and the lower auditorium was well filled for the sacrament hour. A number of short, inspiring testimonies were given, and a marked degree of the Holy Spirit was very prevalent.

At 7.45 p. m. Bishop Mark H. Siegfried delivered a very fine discourse.

Next Sunday is Children's Day, and a special program by and for the children has been arranged. A part of this service will be the ordinance of baptism.

Brother and Sister Mark H. Dunn are the very proud parents of a daughter, to which they have given the name Eleanor. Also Brother and Sister Roy Thutchley announce the birth of a son, Joseph Elwyn.

The Stake O. B. K. Council is sponsoring a summer volley ball tournament for both girls and boys. Six teams have already entered in each division, and the first round of games will be played June 16. Following this tournament, tennis will be featured.

O Star of Truth, down shining  
Through clouds of doubt and fear,  
I ask but 'neath Thy guidance  
My pathway may appear.  
However long the journey,  
How hard so e'er it be,  
Though I be lone and weary,  
Lead on, I'll follow Thee!

—Doctor Minot Savage.



# MISCELLANEOUS

## Conference Notices

Southern Wisconsin district conference will be held at Beloit, June 20 and 21. Speakers expected to be present are Apostle D. T. Williams, Bishop C. J. Hunt, and Elder Leonard Houghton.—*Leda Colbert, district clerk.*

Eastern Michigan District conference will convene July 4 and 5 at Cash, Michigan, at the close of the eight days scheduled for the Eastern Michigan reunion, July 28 to July 5. Preparations are being made to provide for church school work. Apostle D. T. Williams will be present and other good speakers.—*Myron A. Carr, district president, Jeddo, Michigan.*

The Northwestern Iowa District semiannual conference will convene at Woodbine, Iowa, June 20, 21. A good representation from each branch in the district is desired. This is the beginning of Sacrifice Week in the church, and we should be desirous of securing all the instruction possible to make this week a complete success both spiritually and financially in our district.—*Mrs. W. R. Adams, district secretary.*

## Reunion Notices

The committee, after careful consideration, has decided to hold a reunion this year at the Park of the Pines. This reunion is sustained by the Northern and Western Michigan Districts, but we are extending an invitation to members of other districts who have no reunion, to meet with us this year. We are publishing this notice early that you may make your plans to attend. The date is August 14 to 23. Apostle D. T. Williams and Bishop J. A. Becker will be with us of the general church, also Sister Louise Evans, of Grand Rapids. These will be associated with the local workers in carrying out the program.

## Change in Conference Date

Because the date previously set for the Southern Michigan and Northern Indiana district conference, June 14, happens to be Children's Day, the conference, to be held at Lansing, Michigan, has been changed to June 20 and 21.—*William Osler, district president; Myrtle Perry, secretary.*

## Detroit District Party

All Saints of the Detroit District are invited to attend the district party to be held June 20 at Lake Orion. The program will be as follows:

Wiener roast at high school grounds, 6 p. m. Bring your own buns and wieners. 7.30 p. m. "Junior Olympics" in high school gym. At 8.30 p. m. special feature programs presented by Detroit, Flint, Orion, and Pontiac locals. Friends in neighboring districts are welcome to attend.—*A. Carlisle Whitehead.*

## All-day Meeting

The Gross Mission of the Mulberry Branch, Kansas, plans to have an all-day meeting and basket dinner Sunday, June 14. It will be held at Cox Creek, two miles north and one and one half miles west of Mulberry, and one mile south and one fourth mile east of Gross, Kansas. There will be Sunday school at 10 o'clock, and preaching services at 11 in the morning and 2.30 in the afternoon. Good speakers will be provided. All Saints in the vicinity are cordially invited. Fill your baskets and spend an enjoyable day with us.—*J. L. Creviston.*

## Young People's Convention

The Far West stake young people's convention will convene at Cameron, Missouri, Saturday and Sunday, June 20 and 21. President F. M. McDowell will be the principal

speaker. Services commence at 7.30 o'clock Saturday evening and continue throughout Sunday. The opening service will be given over to President McDowell's illustrated lecture, "The Passion Play." The Sunday program will be featured by lectures, sermons, and a sacrament service. Lodging accommodations for visiting members will be furnished by Cameron Saints. Basket dinner and supper Sunday. Plan to enjoy this important service.—*Ward A. Hougas, stake president.*

## New Addresses

S. S. Smith, 3826 South Broadway, Los Angeles, California.  
Thomas Newton, 709 Poplar Street, Paris, Tennessee.

## Reunion Calendar

Spokane, Liberty Lake, June 26-July 5.  
Owen Sound, Port Elgin, July 4-12.  
Eastern Montana, Fairview, July 10-12.  
Florida, Alafloa, July 10-19.  
Oregon, Bandon, July 10-19.  
Southern Saskatchewan, Weyburn, July 17-19.  
Central Texas, Hearne, July 17-25.  
Northern California, Irvington, July 17-26.  
Alabama, McKenzie, July 18-26.  
Kentucky-Tennessee, Puryear, July 18-26.  
Northern Saskatchewan, July 24-26.  
Southern New England, Onset, July 24-August 2.  
North Platte, North Platte, Nebraska, July 24 to August 2.  
Nauvoo, Nauvoo, July 24-August 2.  
Chatham, Erie Beach, July 24-August 2.  
Toronto, Lowbanks, July 26-August 2.  
Alberta, Edmonton, July 31-August 2.  
Seattle-British Columbia, Silver Lake, July 31-August 9.  
Lamoni, Lamoni, July 31-August 9.  
Wyoming and South Dakota, Spearfish, August 2-9.  
Kirtland, Kirtland, August 6-16.  
Western Montana, Race Track, August 7-16.  
Northern and Western Maine, Brooksville, August 8-16.  
Far West, Stewartville, August 13-23.  
Northern Michigan, Boyne City, August 14-23.  
Idaho, Hagerman, August 14-24.  
Western Iowa and Northeastern Nebraska, Woodbine, August 14-24.  
Oklahoma State, August 15-23.  
Eastern Colorado, Colorado Springs, August 21-30.  
Southeastern Illinois, Brush Creek, August 21-30.

## Our Departed Ones

SANTEE.—Zebulon Moore Santee was born August 9, 1857, at Ravanna, Missouri. At an early age he began earning his own way, as his father passed away while serving in the Civil War, leaving a wife and eight small children. He was in the employ of the Chicago, Milwaukee, and Saint Paul Railway from 1880 until his death, and had served as fireman, engineer, round-house foreman and since 1911 had had the care of the pumping plant at Mystic, Iowa. He was stricken while at his work on May 11, 1931, and passed away that evening. He is preceded in death by his parents and seven brothers and sisters. He was married on February 29, 1880, to Miss Frances Viola Adcock, of near Ottumwa, Iowa. He is survived by his wife and three children: Ernest of Ottumwa, Iowa; George, of Nevada, Missouri; and Alice Camp, of Chicago, Illinois. He was a member of the Reorganized Church of Latter Day Saints at Centerville, Iowa. Funeral services were held May 14, 1931, at the church in Ottumwa in charge of Apostle D. T. Williams.

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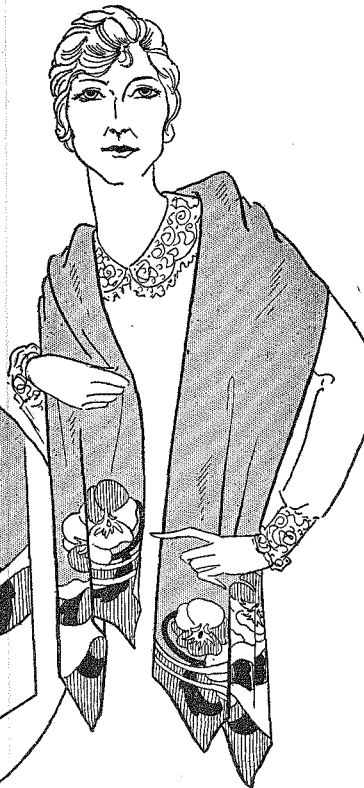
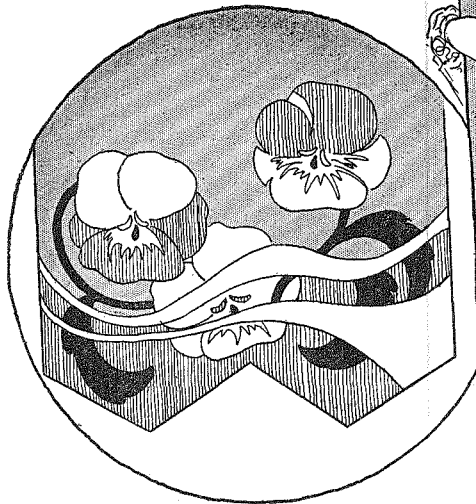
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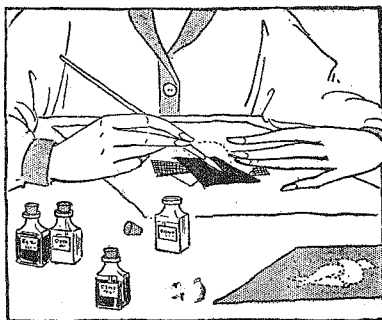
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Number 24

## STEADFASTNESS

Watch ye, stand fast in the faith, quit you like men, be strong.—*2 Corinthians 16: 13.*

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith . . . and take the helmet of salvation, and the sword of the Spirit, which is the word of God.—*Ephesians 6: 14-17.*

---

## THE LIGHT OF THE WORLD

*Evan A. Fry*

## PREPARING FOR LIFE

*J. E. Vanderwood*

## LABOR NOT FOR THE MEAT WHICH PERISHETH

*Harley A. Morris*

**Remember Sacrifice Week – June 21-28**

## Blue Pencil Notes

Cupid's handicaps: He has only a bow and arrow to use against the machine guns of modern temptations. He must pick them off one at a time and stick around until they are married. He does not have enough time for follow-up work.

Sometimes a man's countenance is his best protection against false accusations. When I was a boy I knew a worthless and dirty fellow who was charged with stealing a box of soap. His attorney simply presented him to the jury and said: "Take a good look at my client. Does he look like a man who ever stole a box of soap?" The jury brought in a verdict of not guilty. Can you get a moral out of that story?

"I never do have any luck," complained Deacon Goodentart; "here is a sure cure for rheumatism advertised, and I have just got over mine."

The preacher dabbling in business has long been ridiculed by business men—and generally with good reason. But now the business man in business is a tempting target. The wisdom and prescience and glory of our "super men," our "captains of industry," our "big men" in the business world have faded—we discover that though we idolized them, they have feet of clay, and heads of—what was it? The collapse of the stock market a year ago caught most of them between two holes of golf; some of them, perhaps, getting ready for a shower bath—and needing it. When they had caught their breath, they assured us with one voice that no real damage was done and the depression would be over in three months.

Speaking to the graduating students of Kansas University recently, the president of the University of Wisconsin said:

"It is incredible that the directing intelligence of the political and economic life of the United States did not sense in advance the onset of the forces of economic disruption, and yet only here and there were a few unheeded voices raised in warning. The political and economic leadership of the Nation, in the main, was speaking with unrestrained optimism within forty-eight hours of the market crash, which revealed the basic instability of the economic situation into which we had drifted."

It is true that when the present storm is temporarily past, a few financiers will have been found to have amassed new and titanic fortunes from the misery of the world; and some, it is only fair to say, will have evidenced wisdom as well as honesty in avoiding the rocks and bringing their crafts through safely. But now we know that, big and little, all of them face industrial problems that they are helpless to solve; tremendous forces are at work in the industrial world that they do not understand and are powerless to control. Truly, "the wisdom of their wise men shall perish and the understanding of their prudent men be hidden."

The great battle of the future will be between capitalism and communism; but neither will solve the problem of successful production and equitable distribution until it is undertaken in the spirit of Christ and in accord with his principles. His name remains in the industrial world, as well as in the spiritual realm, "the only name under heaven whereby men may be saved."

ELBERT A. SMITH.

## Letters for Sacrifice Week

*The following letters, written especially for sacrifice week, express the faith, hope, and willingness to give which must sustain the church in times of difficulty.*

### LED BY THE LOVE OF THE LORD

As the church is entering upon sacrifice week, trusting that in this way means will come into the hands of the Bishopric to enable them to meet pressing demands, especially the allowances of the general appointees, now six months in arrears, it seems fitting that the Saints recall the fact that in every age of the world people have been called upon to make special sacrifices that the Lord's work might move onward. When the children of Israel were instructed to make an offering for the tabernacle, we read that "they came, every one whose heart stirred him and every one whose spirit made him willing, and they brought the Lord's offering to the work of the tabernacle . . . And they came, both men and women, as many as were willing-hearted, and brought bracelets and earrings and rings and tablets, all jewels of gold; and every man that offered, offered an offering of gold unto the Lord." (Exodus 35: 21, 22.)

Theirs was a willing offering brought because they loved the Lord. In the building of the temple the people rejoiced, for they offered willingly be-

cause with perfect hearts they presented their gifts unto the Lord.

In the early Christian church when grace rested upon all and they were of one heart and of one soul, nothing was withheld which they possessed, that would advance the work of the Lord. This was the spirit of entire consecration that has always characterized the church of the living God.

Those who are familiar with the work of the Restoration through the Prophet Joseph Smith, will recall the readiness of the Saints to sacrifice, in the building of the Temple in their efforts to establish Zion, and in the sending of missionaries to foreign lands and the islands of the sea. How they rejoiced and praised God for the privilege of doing for his work which they loved better than their own lives!

In the early years of the Reorganization, when their members were few, their enemies many and threatening, and their poverty known to all men, and the task greater than men could accomplish unaided by the strength that God alone could give, they sought that strength through fasting and fervent prayer, and it was given to them.

Today, as I am writing, my mind goes back fifty years when I first stood in defense of the latter-day work and learned how few were the members but how fervent their testimonies to the divinity of the work. How they loved each other! How they sacrificed for the work! The joy of service as they walked weary miles to find a home where they could tell the gospel story. A large number of men were engaged in local missionary work, meeting their own expenses in order to reach the people with the gospel.

The general church allowed fifteen dollars a month for the support of a missionary's wife and five dollars a month for a child. This had to pay for rent, fuel, clothing, and food. It required rigid economy. There were periods when even this amount was lacking because the treasury was empty, and the faithful ones were called upon to live by faith, and trust God to provide. Looking back over those experiences brings a feeling of joy and gratitude to God when we were able to see his hand in the timely provision that always came.

Today the church is passing through another period of financial depression, and many are being sorely tried. It is a time to exercise our faith in God, knowing that this is God's work and that it shall accomplish that whereunto he has set his hand. I am sure that every faithful member of the church will feel it a blessed privilege to sacrifice for the good of the work, as never before, that the burden now resting so heavily on the missionary arm of the church may be lifted, enabling them to go

forth with glad hearts to the work assigned them by the church. To this end let us pray for the outpouring of that spirit which will manifest itself in the willing heart to bring their gifts unto the Lord, that this great work may move onward to success.

U. W. GREENE.

### SACRIFICE

Sacrifice is "the offering of anything to God, a surrender made to gain something else." The great and essential command is to "seek first to build up the kingdom of God and establish the righteousness thereof"; this is the all important duty required of the church. This means the faithful performance of duty, which includes the self-denial of those indulgences which can be dispensed with, especially when such denial will be the means of *blessing others less fortunate*, physically and also spiritually.

After spending many years in the mission work, we are prepared to test the principle of sacrifice; and can say that the sweetest and most blessed time in our lives has been the result or aftermath of some supreme cross or sacrifice made for the welfare of others who were less fortunate; and in those sacrifices it was the giving up of cherished hope, and assuming duties and conditions which led us, because of love for others, to place in their hands the "pearl of great price," the knowledge which brings the greatest degree of pure pleasure in this life and an assurance of celestial pleasures in the next estate. The pure laws of life, the laws taught and exemplified by our Savior, permitted all that is necessary to health and peace in this life, and this law teaches the nobility of sacrificing, denying ourselves for the blessing of others, of those things which we can do without, that others who are less fortunate may have what to them is necessary for their physical and spiritual welfare. We used to sing, "Sacrifice brings forth the blessings of heaven." The principle is just as effective today, for it expresses a divine principle eternal in its nature. After many years of toil and sacrifice, we can truly testify, as we have made sacrifices for the cause, we have received manifold blessings in this life, and feel, because thereof we are ready to meet the results of life as given by the great Judge.

The most touching event in the Scriptures is related of our beloved Savior when one said to him, "I will follow thee." He said, "The birds of the air have nests, and the foxes have holes, but the Son of Man hath not where to lay his head." Thus he taught a wonderful lesson of sacrifice made wholly for the good of poor, alienated humanity, by his supreme sacrifice that man might obtain the most pre-



cious of all gifts, an eternal life of supreme happiness in a redeemed and celestialized world.

Christian sacrifice does not call for the giving up of anything essential to life and happiness. The great command is: Thou shalt love thy neighbor as thyself. This great church work in which we are engaged is divine and will continue and stand at last as the bride of Christ, that portion who have followed in the footsteps of the Savior, and have woven for themselves a beautiful white robe, which is the "righteousness of the Saints."

In peace and assurance,

BROTHER AND SISTER J. M. TERRY.

I had once made the statement that in my opinion no one was sacrificing for the church, but was forced to change my mind when the following came to my attention:

A sister whose entire income was \$40 per month was paying \$5 per month tithing and \$5 per month for local branch expenses.

Last December when a general letter was sent out asking for help, we received a reply from an elderly sister, who is in very poor health, stating that her daughter, who was the main support of the family, had been out of employment for many months and that the scanty income from other sources was hardly enough to keep them going, but she said, "I want to help with the Lord's work, and I have decided to do without one meal each day and give this amount to the church."

An elderly sister who does housework for a living handed in thirty dollars tithing on conference Sunday, saying she was sorry she could not give more but work had been very scarce this spring. The following Sunday she gave ten dollars more.

C. A. SKINNER,

*Bishop, Kansas City Stake.*

### New York District Pledges Support

A telegram has just been received from the New York District in conference assembled pledging to the church and the officers the "moral, spiritual, and financial support" of the people. Apostle R. S. Budd has been present and active in the conference, which has enjoyed a fine spirit of unity and devotion. The officers at headquarters wish to express their appreciation of the excellent spirit that prompts this pledge.

The telegram follows:

*To the First Presidency:*

New York District in conference assembled pledged \$1,023 at the morning service, as a special

sacrifice offering, following sermon on sacrifice by Brother R. S. Budd.

We, by resolution, pledge the church our moral, spiritual, and financial support.

(Signed) NEW YORK DISTRICT.

### Sacrifice Brings Reward

*By R. S. Budd*

"Why should I be asked to sacrifice?" was a question put to me by a person who had listened to me explaining the needs of the church and why we were asking for a sacrifice period in June. No doubt this question has presented itself to other members, who have not had the opportunity, nor the courage, to present it to those who may have been responsible to some extent for the calling of this sacrifice week. It is a legitimate question, therefore should be answered.

Like many other things, sacrifice is shunned because of our failure to understand its value in our lives. Many have thought of sacrifice as giving up something without thought or hope of reward, forgetting that God is a God of rewards as well as a God of sacrifice. "And whosoever shall give to drink unto one of these little ones a cup of cold water—he shall in no wise lose his reward." "Abel offered unto God a more excellent sacrifice than Cain, by which he obtained a witness that he was righteous." What greater reward could come to one than to be assured of his righteousness?

We should not make sacrifices expecting an immediate return or self-appointed reward, but we can be assured that the accepted sacrifice will without fail be followed by a reward appointed by God and suited to our needs. Jesus voluntarily sacrificed the presence of his father for thirty-three and a half years and his life on the cross, receiving as his reward a place at the right hand of God, plus the happy assurance that he had complied with the wishes of his father, which is the greatest reward that can come to a son. It was a sacrifice for the widow to bake for Elijah, a cake first, using the oil and meal that was needed for herself and son, if they were to live, but the reward followed. "The foundation of God standeth sure."

All of God's laws have to do with the needs of man. Beholding Adam's need in the garden God made for him woman. After the fall, because of his need he provided for him the gospel. As clearly set forth in the three books, sacrifice is a principle to be used in the building of character, the redemption of the soul. In issuing this call for a sacrifice week, not only has the economic needs of the church

been considered, but also the needs of the individual members who are asked to make the sacrifice, for we are assured that those who comply will receive, as did Abel, a witness of their righteousness. "To him that soweth righteousness shall be a sure reward."

Sacrifice must be voluntary on the part of the individual making it, and he must have a purpose, a goal ahead. It must be a freewill offering, like the boy offering himself on the football team, doing all in his power to qualify. That which is given grudgingly will not be accepted and can not bring a reward in righteousness. He who shrinks and requires urging is not a martyr. Whole-heartedly must we make our offering, with real love for the cause we hope to serve. Jesus might have escaped the mob in the garden, but with a purpose and goal ahead, (the redemption of man,) and knowing it to be the will of his Father, he voluntarily offered himself a sacrifice for the sins of the world. And those who would be, what he through this act made possible, "sons of God," must, as Paul points out in his letter to the Romans, "present your bodies a living sacrifice."

Sacrifice demands self-denial, and self-denial is necessary if we are to follow the example set for us by Jesus our Lord, who said, "If any man will come after me, let him deny himself, and take up his cross, and follow me," and also explains in the following stanza that, "Whosoever will lose his life for my sake, shall find it." The poor widow cast her two mites into the treasury, and Jesus commented that hers was a greater gift than all others, not because of the amount, but because she gave "of her want." Her gift demanded the self-denial which develops character, and the statement of Jesus shows clearly that he was more concerned about the giver than the gift. The greatest gift to the group is not the gift itself but the strength that it develops in the giver, the part it plays in the development of character. Did I not believe the offering made during the sacrifice period would be of lasting value to those making it, I could not have courage to subscribe to it.

Sacrifice, like all other principles involved in the plan of redemption, is an individual proposition. The sacrifice of a mother will not develop a disposition nor build a character for her son. It will only offer a worthy example and place before him an opportunity. He must make his own sacrifice if he hopes to obtain the promised reward. The sacrifices of the Saints in Kirtland to build the temple, will have little to do with the building of the temple required of us, in which "the sons of Moses and Aaron shall offer an acceptable offering and sacri-

rice." Each generation must make its own contribution, if the kingdom of God is to be established in the hearts of its people.

A good brother suggested that he was quite willing to sacrifice when the church used the money for the things God had directed. The question raised is pertinent. The money should be spent in the way that God intended, and every member should be concerned, and do all in his power to assure himself and others, that such is the case. However, I am sure this brother would not be pleased to have God say, "I will not accept your sacrifice until you live a perfect life." Would it be fair for the missionaries to say, "We will not represent the church until the Saints are perfect"; or for the church to say, "We will not send out missionaries until those applying can prove their perfection"?

Perfection is the goal for which we are all striving, and sacrifice is one of the great principles involved in reaching that goal. We can not therefore expect perfection in the men charged with one department of the work until we have all reached the standard. Our task is to put into operation in our own lives the principles that will make for perfection, bringing us into closer communion with God, that we may offer our brethren strength, not only through advice and council, in harmony with the law, but through prayer that may be effective, because of our struggle toward perfection.

If we are to obtain that more abundant life, if we are to enter that state of sonship, promised, if we are to take part in building the kingdom of God, we can not reject the principle of sacrifice which is followed by reward so surely as night follows day. May his Holy Spirit rest upon us and lead us forth as it led his Son, and those who have gone before, to make "a sacrifice acceptable, well pleasing to God."

## An Early Missionary Who Sacrificed

*By Inez Smith Davis*

Glaud Rodger was going back to America after over five years as a pioneer missionary in Australia. That was cause enough for happiness, but that was not all. It was rather a wonderful thing, and it meant a home at last for Matilda! She was a city girl when he married her many years before in England, used to the comforts of a pleasant English home. He had planned to make such another home for her some time, but that time seemed always just ahead, and he had almost given up hope. He thought with some sadness of the scenes through which she had passed, the places where she had been forced to live!

First, of course, and best of all to think about, was the first year of their married life at 15 Wilton Street, headquarters of the English mission in Liverpool, where the happy young Rodgers had entertained all the dignitaries of the church that visited England from Salt Lake City, but after that came the crude log cabin in Council Bluffs (Mattie had never seen a log cabin before), the tent home in Salt Lake City, their longing in vain for some recognition from the great men of the church whom they had given such a warm welcome in their own home over the sea; after that the orders from Brigham Young to move south.

There was no alternative, so they made the journey. They had one baby, a son; he died on that trip south, early one morning as they camped by the roadside. There was not a sign of human habitation in sight, not a board to make a coffin. There was nothing to do but to drive on. He would never forget that awful day's travel over that barren land, with Mattie half-wild, clutching the dead baby to her breast!

That winter they slept in their wagon box. What a succession of unlovely places they had to call home; log, adobe, dirt floors, no windows. How vividly he recalled their breathless escape from Utah and Brigham's destroying angels; then the attempt to build a new home in California against floods and droughts.

At last they were succeeding, when the emissaries of the Reorganization came. How gladly the message was received in the Rodgers' home! But almost immediately he had been asked to go on a mission. How he longed to serve the Master, and yet how could he consent? How could he ask his wife with her little children to suffer more? She had sacrificed enough, and if he stayed at home now, he could give her what he had dreamed to give her when he asked her to be his bride in those far-off days in old England. He had told her what he thought, and with shining eyes she had answered:

"Well, Glaud, we have a cow, and enough money to buy flour for a year, so buy yourself a suit of clothes, and pay your fare to San Francisco; the Lord will provide for the rest." There was no missionary allowance in those days.

So now Brother Rodger had been in Australia for five years. The mission had been an arduous one, but there he had met two of his brothers from whom he had parted long years before in Scotland. When Glaud had joined the church as a youth of twenty-two, his stern old father had cast him out of his home. The father had died since, but, true to the convictions that brooked no compromise with what he considered evil, in his will he left no mention of

the son who had so grievously disappointed him in joining the Latter Day Saints. The two sons in Australia were named as executors, and before Glaud left them they had told him of their determination to divide what they had with him. It was justly his, they told him. It was not much, but enough to help him buy a home in Zion! That was the pleasant surprise he was carrying home to his wife in America.

He had given up all hope of such a legacy long ago. He and his wife had often said they would gladly part with *all* they had for the sake of the gospel, and they had done so. Now the Lord in his kindness had supplied the means to replace that which they had sacrificed for the sake of the gospel.

The home-to-be was much in his thoughts during the joyful days of home-coming and getting acquainted with the little folks who could not remember him at all. Very soon he made a trip to Independence to look over the little city for the home of his dreams. And he found it there, almost as if it were waiting for him. Joyfully he sent for his wife. It was a brilliant moonlight night in November when he met her at the depot and they walked up the beautiful streets of Zion together. They were unusually gay and happy as they walked along, reminiscent of the days of their courtship in old England. A bright new quarter of a dollar glittered in the moonlight on the walk in front of them, and he picked it up and told her it was an omen of good luck in the new venture.

Matilda liked Independence, too, and the deal was almost closed when one day in the shelter of the walls that they thought were so soon to be their home, he told her of something that had worried him. Brother Joseph had asked him to go on another mission! Of course he would not go, he could not; he had for years known no regular income, except what their own industry and the kindness of the Saints provided. But the laborers *were* few, and the calls for preaching were many. "Are you satisfied," his wife asked softly, "that we have sacrificed enough?"

Glaud Rodger looked around at the little place he had already begun to love, and answered:

"Well, I just don't know"—then slowly, "perhaps I better go on just one more mission; then when I come back we will build a home in Zion together." So the little home was given up, and temporary arrangements were made for the courageous wife and her little ones. The mission was to Nevada and California. The little family did not care to start the new home alone in a strange place, so it was determined that all would wait until the father could again be with them.

In the fall of 1883 they all watched him depart once more on his mission of love. Somehow the parting was harder than ever. Three months passed, six months, and every letter was filled with love and longing and plans for the future together. Nine months, and still he could not come home—and then there were no more letters. Glaud Rodger was taken sick and died in his mission field, far away from his loved ones. The church was poor in those days; they could not even bring home the dead body of the missionary husband and father. So in a lonely grave in Nevada rests the missionary, who wanted love and a home, but who willingly gave up his boyhood home in Scotland and the pleasant English home of his early married life, all for sheer love of the gospel. Finally, on the altar of that love, he and his family had placed the home that was-to-be—their dream home in Zion.

## Graceland Opening September 4

### NEW COURSES FOR NEXT YEAR

For the past several years the first few days of the college year have been so successfully used as Freshman Days that the practice will be continued this fall. All new students will enroll Friday, September 4, and that day, together with Saturday and Sunday, will be devoted exclusively to freshmen so that when the upper class students return on Monday the new students will be well oriented and ready for the year's work. These three days are used in conferences between freshmen and faculty members in a discussion of the year's work, courses available, vocational opportunities open on the completion of definite courses, familiarizing new students with the library, laboratories, and other facilities of the college, physical examinations, and enrollment. They are three of the most profitable days of the entire college year.

The new catalog is now printed and available for distribution. It contains much valuable information for both parents and students and will be sent free to anyone interested.

Several new subjects in Education, Philosophy, English, History, and Secretarial studies will be offered during the coming college year.

Twelve different courses, with one hundred thirty subjects are available from which to select college work to some definite professional or vocational end. A wise choice of electives makes this possible.

The year just closed has been one of the most successful in the history of the college. The graduating class was composed of students from many States of the Union extending from Massachusetts

to California and from Michigan to Texas, with Canada included.

The indications are that there will be a very large returning class next year from among the freshman and sophomores of last year. At this writing, the end of the first week in June, applications have been received from more than one hundred freshmen for the opening of the college year in September, and additional applications are being received almost daily.

A new catalog and application blanks for admission will be sent to anyone interested. Write to the President, Graceland College, Lamoni, Iowa.

### A Friendship Interlude Project

The children and young people of the United States have now the opportunity of extending a hand of friendship toward the children of Porto Rico. Colonel Theodore Roosevelt, governor of the island, in his appeal to the American people, stated that 200,000 Porto Rican children are undernourished and starving. The Porto Rico Child Feeding Committee has been organized to meet the high moral challenge of this emergency situation.

Arrangements have recently been made for the cooperation of the Committee on World Friendship among Children with Colonel Roosevelt's Committee through an interlude friendship project during the months of March, April, and May. Friendship Treasure Chests are the good-will symbol. Each chest will contain articles for school use, toys for boys and girls, and friendship letters, and, in addition, a card indicating how many hot lunches have been provided by the sending group (at five cents a lunch).

An attractive folder giving full directions is ready and may be secured from the Children's Committee (289 Fourth Avenue, New York). Will friends please pass on this information to teachers in church and day schools and to leaders of young people's groups of all kinds? This is a project of love, and mercy as well as one making for friendship, good will, and world peace.

Every church school might well make one item in its program for observing Good-will Sunday (May 17), the sending of one or two chests with fifty meals each.—*Church Management, May, 1931.*

Man's religious sense of worth can not maintain itself except he develop in association with his fellows a way of life in which his own life is lifted above impulse and interest, and the life of his fellow man is recognized as having equal value with his own. Religion is a sublimation of vital energy but it is also a discipline of that energy in the interest of social harmony.—*Reinhold Niebuhr.*

# The Light of the World

By Evan A. Fry

As our scripture reading tonight I have selected several verses from the 5th and 6th chapters of Matthew:

Ye are the light of the world; a city set upon a hill can not be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and glorify your father which is in heaven. The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

Did you ever sit down quietly in an easy chair and let your mind wander over the fields of thought suggested by the word *light*? In spite of all we know about it, light is still pretty much of a mystery. Like electricity, we know how to make it artificially, how to control it, and how to use it in many different ways, but the exact nature of it and the full explanation of all its wonderful powers is still, and probably always will be, one of the inscrutable mysteries of the universe.

If you were asked what light is, you would probably say that it is the condition which makes it possible for men to see; yet there is light which is invisible to the human eye. In the main, though, that would be a good definition, for light as we commonly know it exists primarily and preeminently for the sake of permitting men to see. From our earliest childhood the absence of light has served to stimulate our imagination so that we people the impenetrable darkness with all manner of terrors, all of which could be dispelled by one small ray of light which would reveal things as they really were. One small candle can change a haunting den of horror into a cheerful and harmless room—can lift the oppressive and stifling pall of darkness, and make the very air itself seem less heavy.

Light is the fastest-moving thing in the universe. Scientists tell us that it moves 186,300 miles per second, faster than its closest rival, electricity, and so far ahead of any man-made velocity that it is useless to draw comparisons. Probably because of this speed, light is universal in its scope. It travels in the trackless wastes of inter-stellar space and reaches into corners of the universe where the most powerful telescopes can never hope to find it. Like the love of God, it is so far-reaching that there is no corner of our world or of our universe where man can be very long hidden from the light which God has given to all his children.

In so far as man's knowledge goes, light is an es-

sential factor in the production of all the energy available for our use in this world. The warm rays of the sun help to produce the vegetation that furnishes food and energy for man and beast. The same sun, in ages past and gone, stored its energy in beds of coal and pools of oil, with which we now heat our houses, light our cities, and turn the wheels of factories and automobiles. The same sun lifts water from the ocean to the heights from whence it flows downward through the great turbines which convert sun-energy in the form of water power, into convenient electric power. Man is dependent upon the light of the sun for his food, his clothing, for his warmth, for his energy, and the energy of the machines which serve him. In fact, it would almost begin to appear that man is dependent upon the sun for life itself! Perhaps the heathen of ancient times were not so far wrong in worshiping the sun as some of us modern Christians may have believed, for we are told that God himself is light; that he is always present in every remote corner of his universe; that he is the giver of all life and of all good; that he is the source of all strength and power. Of course the sun is only one of his creations—one of the instruments through which his boundless majesty and dominion and power are made manifest, but there is ample food for thought in the statement that God himself is light.

I would pause here to call your attention to another characteristic of light. We have said that it produces energy, but according to the invariable law of the conservation of energy, it must needs follow that all light is the product of energy—that energy must be expended lavishly in order that light may be produced. The candle that burns and gives light unto the house is consumed; its physical and tangible energy has vanished as heat and light. The lamp burns oil; the electric light draws energy from some source, which can eventually be traced back to the sun. Even the sun itself is constantly shrinking because of the lavish expenditure of its energy, and yet scientists tell us that we need have no worry about its adequacy for the needs of this world until several billions of years shall have elapsed. It is rather a staggering thought that God made our sun, whose power is so plentiful, whose light is so far-reaching, whose life span is so vast as to defy the imagination of men, and that the vast and limitless power of our sun is as nothing to the overwhelming power of a God who can create or destroy a thousand suns at a single word.

But we believe that Christ was speaking of light in a spiritual sense when he said to his disciples, "Ye are the light of the world." Shall we examine the subject a moment to see whether the analogy

between physical light and spiritual light will hold good?

Spiritual light is the thing or attitude of mind—whatever you may choose to call it—which enables men to see spiritual things with clear and unobscured vision. It exists primarily in order that men might be enabled to see their way through the material obstacles as well as the spiritual obstacles of this world. It is that kindly light which leads us on amid the encircling gloom of human disillusionment and despair—that points the way through all the obstructions and allurements that hinder man in his search for God.

Like physical light, spiritual light is a mystery, so much so that many men who do not care to take the trouble to find out for themselves declare that there is no such thing, yet spiritual light is so tangible a thing that a scientist of the ability and reputation and coldly calculating attitude of the late Steinmetz predicted that the next generation would see its greatest development in the increase of spiritual light and spiritual knowledge. The very men who enjoy spiritual light can not understand or explain it, any more than you could explain to a man who had been blind from birth what physical light was. They know that it exists; they know to a degree how it can be acquired, and how it should be used, but back of it all is still the inscrutable mystery of the unknown and the unknowable. In a day when men are groping blindly among the material things of this world, when men are dazzled by the glittering lights of the great white ways of our cities, and yet blind to the light which cometh from God—in a day when men deny that there is any such thing as spiritual light, and deny that God reveals himself through that light to his children in this dispensation, there exists a challenge to the people of Christ's church in his statement, "Ye are the light of the world." If the light of Christ's church were shining as brightly before men as Christ himself would have it, men would no longer be in the abject darkness where most of them are struggling today.

Spiritual light is necessary and essential to spiritual life, just as physical light from the sun is essential and necessary to physical life in plant, animal, or man. Spiritual light is the source from whence comes our spiritual strength—the source of that spiritual food which enables us to grow from day to day until we attain to the measure of the stature of the fullness of Christ. Yet many a man who is meticulous about his diet of vitamins and energy-producing foods, and who haunts the bathing beaches in search of a healthful sun tan, utterly neglects to search after that spiritual light and spir-

itual food which will sustain the spiritual man and enable him to grow in grace and in a knowledge of the truth. Are you feeding your body and starving your soul?

Thus far our analogy seems to hold good. Physical light enables men to see physical things. Spiritual light enables men to see spiritual things. Physical light and spiritual light are both mysteries as far as their essential natures are concerned, and both are essential to life in their respective fields. The analogy will hold good in still another way: spiritual light can travel just as fast and just as far as physical light; furthermore it can go to places where physical light never penetrates, and it can be seen by the blind man whose eyes are forever closed to the light of the sun. The miner trapped a mile below the surface of the earth, far from any light of the sun, and perhaps denied even the light of a candle, can be just as near to the light of God as the aviator who soars abroad in the face of the sun a mile above the earth. No soul can penetrate hidden and vacuous corners of the universe so far that the light of God's love can not reach him if he seeks after it and receives it when it comes, for God is light in a spiritual sense, as well as in a physical sense, and from him has flowed the spiritual light which has guided men through all the ages of the past, and from him still flows the spiritual light which guides men in the straight and narrow way which leadeth to life eternal, which cheers them amid the darkness of sin and tribulation, and which strengthens them in the hour of despair and sorrow.

The analogy between physical and spiritual light holds good in still another way. Both are the product of energy. Spiritual energy must be expended if man is to receive or give to the world spiritual light. Something must be consumed; energy must be lavishly spent in the process if spiritual light is to go forth into the world. But just as God has a limitless store of physical light and physical energy, so his reservoir of spiritual energy is so vast that no thought can plumb it, and as unailing as God himself. But God gives his spiritual light only to those who are constantly spending it, whose energy is going out in a constant flow for the guidance and spiritual benefit of their fellow men. The full reservoir can not be filled; only the one from which pours a steady stream can receive a steady stream of renewal.

Our scripture reading contains the statement that "if thine eye be single thy whole body shall be full of light." In other words, if our every thought, every ambition, and every action in life have but a single objective—the glorification of God through service to his human creation—then in the carrying



out of those thoughts, ambitions, and actions your whole body and your whole soul shall be filled with the light of God and with the enlightenment of his Spirit. The spiritual light which you receive as the result of your singleness of purpose will make you even better fitted for a continued glorification of God through continued service, and the continuous outpouring of spiritual light which you give to men along with your service rendered in singleness of heart will make it possible for God to bless you with a constant replenishing of your own store of spiritual light.

But if thine eye be evil; if it is seeking light for selfish purposes, or if it is trying to pay attention to all the attractions of the world as well as to the things of God, to that extent is the light of God obscured, and thy whole body shall be full of darkness.

The scripture says also that you should let your light so shine before men that they may see your good works and glorify your Father which is in heaven. If you attempt to let your light shine so that men may glorify yourself rather than your Father in heaven, you will soon find that your light has ceased to shine at all. We do not light a candle and then conceal it under a bushel, because the primary object in lighting it is that we might receive light. We do not set the lighted candle on a candlestick in order that we may see the candle, but in order that we may see the room. We do not turn on an electric lamp, no matter how beautiful, so that we may see the lamp; its primary purpose is to give light to those that are in the house. There has recently been installed a gigantic searchlight on the tallest building in Chicago, which is to serve as an airplane beacon to aviators approaching the windy city. Chicagoans may brag about the distance at which this light can be seen, but after all they did not put the beacon up there so that men might see the beacon; they put it up in order that men might find Chicago in darkness and storm and fog. So it is with the spiritual light in us. If we attempt to use it to draw attention to ourselves, the light that is in us will turn to darkness, which will be all the blacker by reason of its contrast with the preceding light. It is only when we let our light shine with an eye single to the glory of God that our lives will be filled with light.

To all Christians and, we believe, especially to all Latter Day Saints, the statement, "Ye are the light of the world," carries a tremendous responsibility. Ye are the light of the *world*; not the light of Kansas City, or Independence, or Missouri, or of the United States, but of the world. Is our light shining before the world? We should bow our heads in

shame under the scorn of what we term heathen Chinese and Japanese, who find little in our Christian civilization of crime and violence and political and moral debauchery which they care to imitate. We should take serious and anxious thought about the attitude of heathen India, which according to a recent writer is willing to accept the Christ of the New Testament, but not the Christ of so-called American Christians. Yet we pride ourselves that we are the light of the world!

As individuals and as nations we need more than any other one thing a return to the source of all true spiritual light—to our Savior Jesus Christ. We need to follow his example and his teachings more closely, and with an eye single to the glory of God. May the day soon come when he can truthfully say to us, as to his saints of old: "Ye are the light of the world."

## A Twentieth Century Pentecost

NUMBER SIX

By C. E. Wight

The words of the Master to his disciples, "Wait until ye be endowed with power from on high," speak eloquently of the need of man. The entire purpose of the gospel plan with the life and teaching of the Master as its center, was to supply this something which is lacking in man.

Even as it was necessary for these men in close relationship with the Master to wait until this power should come into their lives, so is it necessary for every one of us to step aside from the rush of life to receive in our quiet meditation the power and inspiration which come through communion with God.

There never has been any reason for the idea prevalent during the last century that God had set the wheels of the earth in motion, then departed to allow it to run itself. Even less does such a philosophy appeal to the modern mind accustomed to the wonders of the radio. The transmission of spiritual messages to the soul of man is no less remarkable than the almost perfect projection of the human voice.

To bring to the sight of man the personal appearance of the Master following his resurrection is perhaps no more difficult to believe than that soon we shall see our friends through the process of television as we now hear their voices by means of the radio.

An unknown author has emphasized for us in a poem entitled "*He Cometh Late*" the need of humanity in this late age of the world's history:

The strings of camels come in single file,  
 Bearing their burdens o'er the desert sands.  
 Swiftly the boats go plying on the Nile—  
 The needs of men are met on every hand,  
 But still I wait  
 For the messenger of God who cometh late.

I see a cloud of dust rise on the plain.  
 The measured tread of troops falls on my ear.  
 The soldier comes, the empire to maintain,  
 Bringing the pomp of war, the reign of fear.  
 But still I wait  
 For the messenger of God who cometh late.

They set me watching o'er the desert drear,  
 Where dwells the darkness, as the deepest night;  
 From many a mosque there comes the call to prayer—  
 I hear no voice that calls on God for light.  
 But still I wait  
 For the messenger of God who cometh late.

We have heretofore mentioned that following the remarkable sermon and conversions of Pentecost, one of the first recorded acts of Peter and John was the healing of a lame man. It is not strange that these events attracted many who were moved by idle curiosity, and others who assumed that this talent might be acquired by them in the same way they had acquired others of their possessions.

It is apparent that fundamentally men have not materially changed through the passing of the centuries. Then, even as now, the material measuring rod was used as a standard of value and worth. And it was assumed that by the simple expedient of the payment of money certain valuable characteristics might be acquired.

It is not surprising, then, that one Simon who had learned some of the tricks of the magician, should desire that he might also learn this wonderful art which permitted Peter and the other apostles to do so many mighty works. So he offered them money, saying:

"Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost."

But Peter had learned through the tragedies of Gethsemane and Calvary and the powerful baptism of Pentecost, that money sinks into insignificance when compared with the real values of life. So in no uncertain tones he rebuked Simon, saying to him:

"Thy money perish with thee because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee. For I perceive that thou art in the gall of bitterness and the bond of iniquity."

Was this too strong a rebuke to one whose greatest fault was perhaps ignorance of the better way? If we are thinking in terms of courtesy and tact,

perhaps so. If we think rather in terms of meeting the vital need of humanity, then the end justified the means.

It is very unlikely that Simon would have been aroused without a shock. The very power of the denunciation precipitated a crisis and brought conviction that honeyed words would never have aroused. And with his heart touched by the appeal of Peter, he cried out, "Pray ye the Lord for me, that none of these things which ye have spoken come upon me."

Note the change which immediately came over Simon, when he was convinced of the truthfulness of Peter's message. After all, the real conviction resulted from a touch of that same power which had come to Peter on the day of Pentecost. Herein lies the real glory of Pentecost. Here is the proof that it was not the overflow of a single day, it was not to be an isolated experience, but it was a vital something that could be transferred from one personality to another.

Peter had drunk deeply—not of new wine as was supposed by some who heard his powerful sermon—but of the water of life which flowed from eternal springs. Not only was his own thirst quenched, but he could now lead others to these same springs of life. This eternal flow of the wellsprings of life from one soul to another, never robbing but rather enriching the one from whom it flows, is the real glory of Pentecost today. For the centuries have not lessened its power and its glory. Today, as then, the one who waits for the messenger of God who cometh late, shall receive of the same imperishable stream which flows from the eternal fountain of life.

What a contrast between the man Simon when still bound by the chains of ignorance, offering money that he might receive the power to heal, with the undoubted intention of using this power to increase his wealth; and on the other hand the story that the band of converts were brought to the position that they were willing to share one with another, that none might lack.

It requires a very powerful stimulus to bring about a condition that will cause a man to think in terms of his fellow as though he were thinking of himself. Straight, indeed, is that way, and few there are who find it. None shall find it except he be purged by the fires of Pentecost.

It is not our purpose tonight to discuss the wisdom of all of the economic acts of the apostles. Undoubtedly they erred in some regards. However, we have a present-day example of a man who without doubt received more joy from his life of giving than is possible to the average man. It is said of the late Russell H. Conwell that during his lifetime he gave

away a fortune, so that at the time of his death he was a poor man.

Was he poor? Only in dollars. He left a tremendous legacy of friendships—and there is no standard of money that can be used to measure the joy and satisfaction that must have come to him in the realization of benefits he was bestowing upon those who had need.

Pentecost taught those who came within its gripping influence that heaven was theirs for the asking. That they could receive of the real values of life if they were willing to pay the price in kind. In other words, we spend money to make more money. If we would make friends, we must expend friendship, if we would have others serve us, we must first learn to serve them; if we would receive of the faith of our fellows, we must have faith in them; if we would be loved, we must first learn to love.

Often we pray, "Lord, lighten the burden. Protect us against suffering and hardship. Smooth our pathway that pain and trouble and distress may not haunt us."

If only our eyes could be opened and we could have our prayer interpreted in terms of the eternal, we should find that we were really praying for an important ministry. For a ministry of power can come to us only as we sense the values of life and these values are revealed in our hours of crisis.

Not long ago a young singer electrified the world by the beauty of her tones. But it was the almost universal criticism of the experts that her voice lacked a fullness and a richness that could come only as she understood better the meaning of her song.

When Schumann Heink was forced to pass through the bitter experience of members of her family arrayed one against the other in battle, there came to her bitter anguish of soul which permitted her to give real meaning to the words of "*Home, Sweet Home*." Through her suffering there came a registration of power which put new meaning into her song and touched the hearts of those who listened.

Yet as greatly as the world needs Pentecost today, it is not aware of its need. Neither was it in the days of the apostles. For we are told that through the inspiration which came to those holding the apostleship, there were chosen seven men for a special service. One of these was Stephen, a man who, because of his faith and power, did great wonders and miracles among the people.

And because he had the courage to say to them: "Ye do always resist the Holy Ghost, as your fathers did, so do you," they stoned him to death. The closing words of the story concerning this wonder-

ful young man show how appreciative he was of the lack of knowledge on the part of those who stoned him. For he said, "Lord, lay not this sin to their charge." And then he fell asleep. Jesus said, "Father, forgive them, for they know not what they do." Without Pentecost we can not know. With its tremendous forces bringing to us a vision of eternity, we shall be able to see as did Stephen and as did our Master, that those are not entirely at fault who are bound by the chains of ignorance. Under its influence we may come to the appreciation which was given these recipients of Pentecost and know that though they may destroy the body there comes "to Love, at last, the Victory." So we join with David Starr Jordan in the words of his beautiful poem:

There was a man who saw God face to face.  
His countenance and vestments evermore  
Glowed with a light that never shone before,  
Saving from him who saw God face to face.  
And men, anear him for a little space,  
Were sorely vexed at the unwonted light.  
Those whom the light did blind rose angrily.  
They bore his body to a mountain height  
And nailed it to a tree; then went their way;  
And he resisted not nor said them nay,  
Because that he had seen God face to face.

There was a man who saw Life face to face,  
And ever as he walked from day to day,  
The deathless mystery of being, lay  
Plain as the path he trod in loneliness;  
And each deep-hid inscription could he trace;  
How men have fought and loved and fought again;  
How in lone darkness souls cried out for pain;  
How each green foot of sod from sea to sea  
Was red with blood of men slain wantonly;  
How tears of pity warm as summer rain  
Again and ever washed the stains away,  
Leaving to love, at last, the victory.

Above the strife and heat and fever pain,  
The squalid walk and talk of men,  
He saw the vision changeless as the stars  
That shone through temple gates or prison bars,  
Or to the body nailed upon the tree,  
Through each mean action of the life that is  
The marvel of the life that yet shall be.

## Earth's Major Secret

By Jewel Dortch Hoofman

A man went to Cumorah Hill  
A sacred vault he made,  
Obedient to his Maker's will,  
A record there he laid.

A knowledge of the ancient saints  
Who lived, and loved, and died,  
All this the holy record paints—  
Such did Moroni hide.

The holy grave he covered there,  
And Nature hid it well.  
The work he finished with a prayer,  
For time the rest to tell.

He hid the Word from wicked men,  
Until the time foretold,  
When it should speak unto its kin  
The message wrought in gold.

## Preparing for Life

By J. E. Vanderwood

Perhaps the most common blunder that is made by mankind is the one in which they mistake the purposes of life, in that they think of preparing only for the next world. I say this is a serious mistake, and the best will never be achieved by man until he has come to think straight in matters of this kind. The one and important thing for man is to learn that life is a very important thing, and that a life that is worth living at all is worth living well. We must learn that life consists, too, of more than the abundance of material things that one may possess. And we must also learn that some men are possessed by their goods, rather than they being the possessors themselves.

The matter of preparing for life, then, involves the problem of becoming educated, for no one who lacks the essentials of education is prepared to live. True, he may exist, but it is only he who has become truly educated that has come to live in the manner designed by the great Teacher.

We are often misunderstood when we attempt to speak of education, for the short-sighted ones at once jump to the conclusion that we mean the attendance at school. Perhaps nothing could be farther from the truth, and this is the stone upon which many good people have stumbled. When we speak of education in the true sense, we speak of that which fits men for life and their relationships to those about them. The man who is able to make the right use of the knowledge acquired is really the educated man. True, school is a wonderful help if we will use it rightly, but one may become well-educated who has never seen school, and another may have had school and yet be far from knowing how to relate himself to life. Real education may be said to be training for the right uses of knowledge. Or in other words we may say that the man who is really educated is capable of relating himself properly to the circumstances of life.

"The age of enlightenment," says Elbert Hubbard, "will not be here until every church has evolved into a schoolhouse, and every priest is a pupil as well as a teacher." There is much truth in this statement that will undoubtedly help anyone who will consider it. In this connection we find these words of Elbert Hubbard quite fitting: "If your life is to be a genuine consecration, you must be free. Only the free man is truthful; only the heart that is free is pure." This is another way of expressing the idea of Paul when he said, "He who is free becomes Christ's servant." The man who is free is both true and pure, and by reason of these qualifications he becomes the servant of

Christ, and in this only can he become the servant of Christ, for to be other than true and pure would be to fail in his qualifications. He would be lacking in the education necessary for him to qualify as a servant of Christ unless he is both true and pure.

Every educated man must be a pupil and a teacher. To teach, one must have first been taught. It is well, too, that we remember the need of a real and well-balanced life. I am sure every thinking mind can agree that to be the servant of Christ one must become the brother of men, for the Master himself was not ashamed to call men his brothers. This involves more than many of us have yet considered, and for that reason we are trying to bring it clearly into the issue that is before us. To prepare for life, it is necessary for me to prepare to serve others, and if I am to bring the best to men I must realize that brotherhood means concern for those who are less fortunate than I am. It means that I should be working out methods and means for the enlightenment of mankind. It means that I must be using in a helpful and in a constructive way the knowledge and the means I have acquired. It really means that I must be a brother to mankind, for he who is not prepared to be a brother to men is not yet prepared to live as he should live. Brotherhood means comradeship, it means mutual helpfulness, it means encouragement and uplift. The question that naturally arises in our life is, What are we doing to speed the day when the best shall be shared by all who are willing to abide the law of truth and purity?

Our sonship is to be determined by our brotherhood, and it is not a difficult matter to cause men to understand that if men are to be God's sons they must be each other's brother. To us the matter is of a vital nature, for we have made claims beyond other people, and it is therefore necessary for us to demonstrate beyond others. We must show by our lives that we have become educated in the things of the kingdom of God by revealing the spirit of true brotherhood in our lives. Not until I have come to reveal the Spirit of the Master in my association with men can it be said of me that I am prepared for life. Elbert Hubbard has again said: "But the brotherhood is extending its lines; and what think you the earth will be like when the majority of men and women in it learn that to be simple and honest and true is a part of wisdom, and that the work of love and beauty is the highest good?" Here we again have the elements of true education, here we have the essence of true and noble life. The same writer again says: "Saintship consists in getting busy at some useful work." Suppose we think of this, and in our endeavor to

prepare for life we make the necessary effort to come into possession of that which will fit us for brotherhood and hence for saintship. A saint is not one who is cannonized, nor yet one who is so far removed from mankind that he can not be touched by their needs, but a saint is one who is so closely related to Christ that he is able to reach a helping hand to humanity, and under every circumstance is able to inspire them with hope and courage, and a determination to achieve the best there is.

He, therefore, who would prepare for life must make use of his most sacred privileges; he must lay hold upon opportunity and make it serve the best possible purpose. He must see that life consists in making alive the rest of the creation around him. It means qualifications for the highest and the best. True preparation for life is briefly stated in the words of the Master in which he said: "Learn of me." This involves much, and it stands before us as a golden opportunity; for to learn of him we must form his acquaintance, and to form his acquaintance we must come to him; and in this connection we should remember his further word: "He that cometh unto me I will in no wise cast out." May we not therefore put ourselves to the task of preparing ourselves for life so that we may be able to make possible the early approach of the kingdom of God among men? I see no reason for delay; the time is opportune, and the demand is great. He who will put his best into it will without question receive in return multiplied benefits and blessings. May we therefore avail ourselves of every opportunity to prepare.

### Labor Not for the Meat Which Perisheth

*By Harley A. Morris*

Curiosity seems to be a universal human trait. It is said that if two or three people were to stop on a conspicuous corner of one of our larger cities and begin pointing excitedly up at a tall building, in an incredibly short time a crowd would gather that would stop all traffic. Nor is curiosity confined to this day and time. The sacred record tells us that many times during Christ's ministry, multitudes followed him that they might observe his miraculous works. It must have been very discouraging to Jesus to see the people pass lightly over his life-giving teachings for these superficial things. I imagine one of the most disappointing of these occasions is that recorded in the sixth chapter of John.

The instance noted is one when Jesus, weary in body from the terrific strain of his ministrations, passed over the sea of Galilee to seek rest and quiet among the pleasant hills on the other side. But the

great multitude that followed him would not be denied. No doubt when he first entered the ship and withdrew from the shore, they were checked. Then some one, noting the direction of his course, suggested that they go on foot around the little lake to meet him on the other side. Like wildfire the word spread through the throng, and at once they began moving. So hurried was their decision and the journey, that the Master had scarcely found his retreat before their arrival.

There is one incident in this singular pilgrimage that points out crystal clear the magnetism of that wonderful personality; and that is the fact that only one of the vast horde had brought provisions with him. That one, if the boys of Palestine may be judged by the boys of today, very likely owed the presence of a lunch to the thoughtfulness of a mother. There is one other bright spot among the incidents of the day, and that is the thoughtfulness of Jesus for the needs of the physical man and the loving-kindness which prompted him to fill that need. When we keep this event in mind, we have confidence to listen to him as he speaks to the people of Capernaum the following day.

"Labor not for the meat which perisheth," Jesus admonishes them, "but for that meat which endureth unto everlasting life, which the Son of man shall give you."

There is more than a hint of disappointment in the Master's voice as he speaks this day. He had come that men might have life more abundantly, and he had come to these people especially. The wells of eternal truth had yielded liberally of the waters of life, and instead of drinking long and thirstily therefrom they have passed along to the stagnant pool of materialism.

Christ did not condemn them on the mountain for partaking of that which nature demanded. Indeed, he himself had provided liberally, by means of the power resident within him. The fact that they had followed him as he went hence did not blind him with its subtle flattery. His all-seeing eyes had immediately observed in them the cause of their apparent devotion; and he pleaded with them to evaluate.

"You're losing sight of the really big things," he tries to explain. "Life holds more than just eating and drinking." He isn't trying to make them believe that these things are not essential. He knows that they are; but because of his clearer vision, he sees them merely as a background for more important details.

It is said that traveling along a certain road approaching an eastern mountain range, the traveler becomes aware of a huge human head. From the

misty distance only the outline of the lofty forehead is discernible, but as one draws nearer he can see other features, sharply cut, making up the recognizable human silhouette. Christ has led the people close enough to see every item, but they refuse to look at anything but the rough outline. No wonder he is discouraged.

"Labor not for the meat which perisheth." To do so is in itself ridiculous. No one in his right mind would labor hard all day to spend his meager earnings for food to lie on his shelves and decay. To warn people against such a thing in the literal sense would be to insult their intelligence. A true leader would never do that, and Christ is a true leader. Yet this passage does have a semi-literal meaning.

I am thinking of a story some one wrote which tells of a man who had spent his life hoarding together a mass of wealth. The tale continues that out of pity for him, God permitted him to see a vision of what his own death would be like, living as he had. During his spiritual experiences, he is brought near to a group of people who are discussing his death. "How much did he leave?" one of the group questions. And the answer comes loud and clear: "Every cent." So far as he was concerned, his wealth had perished with the separation of the chemical elements of his body. His entire life had been spent in pursuit of the meat which was perishable. There may be those today who need to remember the little story, lest they, too, labor in vain.

If you are converted to the unsubstantiality of earthly things, you may yet need to read again the words of Jesus. Note especially that there is no period after the second word of his message. Christ was not an apostle of laziness. He never commanded anyone not to work. Neither would he countenance for a moment any man spending his time at a pursuit that necessitated his family's going in want. In fairness to his language we can scarcely consider that for a man to labor all day to carry home necessary provisions which are consumed and go to build up healthy bodies and clear, active minds constitutes working for perishable things. The fact is quite to the contrary. The Master had in mind the law of surpluses. There can be no other interpretation. How foolish it would be to store the pantry full of food that would spoil before it could possibly be used. How equally foolish to line the pockets and fill the bank with gold in excess of that required for actual needs and just wants. He who would do that needs to look closer at life. He is missing the more important details.

"Labor not for the meat which perisheth, but for that meat which endureth until everlasting life,

which the Son of man shall give you." The words may seem to hold a contradiction. The skeptic would reason, "Why labor for that which Jesus gives freely?" He needs to look back to the days of Moses, when manna fell. The food was given freely. But had it been left lying upon the ground, it never in the world could have supplied the human need. Some people would remain nestlings, and have an indulgent parent carry spiritual food, half digested, to their very mouths. Such shall never know the joyous thrill of flight.

Yes, indeed, there is labor to be done. In proportion to the reward it may compare with the simple gathering of manna. However small or great may be the prize, if it be held in the hand of Jesus there always will be a necessary effort to obtain it. We must work for that which Jesus gives. It is a principle of the law of recompense.

To those who would venture further into this laboring for Jesus, there may occur the question that puzzled the people of Capernaum: "What shall we do that we might work the works of God?" And still today the Master's answer echoes true: "This is the work of God, that ye believe on him whom he hath sent." Just simple, unassisted belief? For shame. Devils believe and tremble. What a pity they don't utilize the wasted energy of trembling by doing acceptable works. It is to be hoped that no church people emulate the folly of the devils. It is far more restful to be doing the works of Christ by permitting him to live again his life in us; by making ourselves agents of mercy as he did; by carrying to hopeless souls the comforting hope of the gospel, by being sure that the meat which we purchase with our day's labor fills the needs of some hungry, helpless soul before it is decayed. Do this, and no doubt your bank account will dwindle pretty low, but somewhere you are storing a pantry full of eternal food, and that, of course, is the thing that really counts.

An old schoolmaster, beloved by his pupils and known to be the friendliest and happiest man in the village, was asked to tell the secret of his happiness. Pointing to a card which hung upon the wall of his cottage, the old man said, "It is no secret; there is the explanation hanging on the wall." There on the wall hung a card bearing these words:

"Jesus first,  
Others next,  
Yourself last."



## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Davidson, Oklahoma

On Easter Sunday the altar of the church was prettily decorated in white curtains, white and green crepe paper, and potted ferns and Easter lilies, with a huge white cross in the center just back of the emblem table.

At the eleven o'clock hour the priesthood were seated on each side of the cross, and the sacrament of the Lord's supper was spread. A spirit of reverence hovered over the entire congregation as quiet music, "*Olive's Brow*," was played, followed by a hidden quartet singing, "*'Tis Finished*." Every prayer and testimony seemed to be an inspiration; and a message given by the Spirit to the congregation was a blessing indeed.

At the noon hour, lunch was spread in the woods. The children enjoyed an Easter hunt in the afternoon. At 7.45 in the evening the church was filled with Saints and visitors who enjoyed a musical program, concerning the death and resurrection of Christ. At the close of this program the theme of the service was changed, as Etura Carrow sang "*Sitting at the Feet of Jesus*." B. F. Renfroe then told of Jesus blessing the little children and why we observed this ordinance in the church. Deveryle Skinner sang "*The Sweetest Flower*," after which Brother and Sister W. C. Feely came slowly down the center aisle, bringing to the altar their little four-weeks-old son to be blessed by Brothers E. B. Stafford and B. F. Renfroe. This was followed by a musical number, composed and given by Sister L. A. Carrow, "*The Blessing of a Little Child*," which she read with violin and piano accompaniment, finishing her composition by singing a song of blessing upon this little babe and its parents.

We were made happy to have with us again Brother E. J. Gleazer and Z. Z. Renfroe. Brother Gleazer has lectured each evening. He also informed us that Brother Renfroe had been assigned supervisor over the western districts, and in the eastern with Brother Bath, and that Brother Renfroe would locate his family at this place. Brother and Sister Renfroe were reared here and had made their home at this place until two years ago, when they moved to Oklahoma City to have charge of the branch there. With grateful hearts we welcome them home again.

Brother Z. Z. Renfroe preached the Mother's Day sermon, using as his theme "*Mothers of Men*."

On May 17 twenty-one relatives and friends of Brother R. J. Parker celebrated with him his ninety-first birthday at a noon luncheon in his honor held at the home of Brother and Sister Robert Skinner. He was presented with a basket of fruit and a lovely bouquet of flowers by the junior department of the church. Brother Parker is the oldest member of this branch. He holds the office of deacon.

The first Sunday of June was a happy day. The church was again attractively decorated with white coverings around the railing of the rostrum, on which sat potted ferns and baskets and vases of pink and white flowers. A large basket filled with white larkspurs had its place just in front of the emblem table.

At the eleven o'clock hour, eight of the priesthood took their places in a semicircle on the rostrum for the sacrament service. The marriage ceremony of Elva Mankins to Raymond Brady, both of Vernon, Texas, preceded the sacrament of the Lord's Supper. A chorus of six girls dressed in white, accompanied the bridal party into the church, taking their places behind the priesthood on the rostrum, singing "*A Wedding Prayer*," Mrs. Tray Parker at the piano. The ceremony was read by Elder Ernest Crownover, a young uncle of the bride. Miss Emma Carrow attended the bride, and the bridegroom was accompanied by Iral Parker.

Glenna Sue Burks and Illa Mae Hood were the little flower girls.

Following this was the ordination of Iral Parker to the office of elder under the hands of Elders E. B. Stafford, B. F. Renfroe, Mat Crownover, and Ernest Crownover.

The sacrament of the Lord's Supper was then observed. All of the ceremonies were made very impressive by their beauty and simplicity, together with the presence of the gracious Holy Spirit.

We were happy to have the Crownovers from Calumet, Oklahoma, with us. In the evening Brother Mat Crownover preached an inspiring sermon on the theme, "*Worship the Lord with Action*."

### London, Ontario

During the past month our branch was favored with a visit by Apostle Clyde F. Ellis. His sermon and talks were very encouraging. Quite a number of Saints in the district were with us, and Brother Ellis spoke plainly of the condition of the church, earnestly urging the membership to seek a closer relationship with the Master, and as a natural consequence the temporal affairs of the church would be soon adjusted.

Doctor William Sinclair, of Boston, passed through here the other day, stopping for a short visit with Brother and Sister Tom Sinclair.

Sister Muriel Garfield, of the West Haven (Connecticut) Branch, is visiting with her parents, Brother and Sister A. Ridley. Also Sister Marjory Blodgett, of New London, Connecticut, is here spending a few weeks with her parents, Brother and Sister C. W. Alford.

Elder Percy Farrow, missionary, occupied our pulpit one Sunday evening recently, giving a forceful discourse. Sister Farrow's solo was well rendered.

Elder William Fligg, our district missionary, is with us again. Sunday evening he used as a basis for his sermon, "*Seek the Lord while he may be found*." Elder Fligg's daughter Mary came with him from Independence.

### Portland, Oregon

At the regular branch business meeting held in Portland Tuesday evening, June 2, a budget termed "A Shaved Budget" was presented by our business manager, Brother Mark Yeoman. This budget set forth the least possible amount that could be allowed the different departments for an existence during the ensuing year. Under the present conditions it was thought advisable by the leaders of the branch to call for the smallest amount necessary to "carry on." Brother Yeoman also informed the branch that the present outstanding debt was smaller than it had been for several years past.

During the two weeks from May 10 to 24, Evangelist Richard A. Baldwin conducted a series of missionary sermons here in Portland, in which he earnestly exhorted the Saints as well as nonmembers to live Christian lives as nearly as possible, for "perilous times" are coming and are near at hand—times when men will not know which way to turn. He reminded us that we are living in a day when prophecies that were given hundreds and thousands of years ago are being fulfilled.

Brother and Sister Baldwin intended to stay longer in the Portland Branch, but were called upon to return to the State of Washington from whence they had just come. Before

departing Sister Baldwin was presented the likeness of a rose carved in ivory, to add to her "Memory Chain," which she showed us was composed of small articles upon which she could look and be reminded of the different places she and Brother Baldwin had visited. The presentation of this rose was made by the pastor, Brother Sorden.

The musical part of the services has been greatly helped by the organ recently purchased, and which is being used to a greater advantage than was our piano.

## Holden Stake

### Atherton

The Saints of Atherton were recently very pleasantly entertained by a number of the young people from Spring Branch who gave a play with an impressive message.

The following week the sisters from Spring Branch met at the home of Brother and Sister Walter Farley, who recently moved to Atherton. The Atherton sisters were also invited, and the day was spent in class work and a bountiful repast at noon. A very good time was reported.

The morning of May 24 Bishop R. T. Cooper was the speaker. At the close of his sermon Sister Holman played a wedding march, and from the side entrance Ted Snively entered, followed by Cyril Hancock, who took as his bride Sister Irene Custer. Isla Thompson was bridesmaid. Cyril and Irene were united in marriage by our pastor, A. E. Allen. A week later the Saints met at the home of Brother and Sister Snively, to congratulate the young couple and shower them with lovely gifts.

Paul Craig accepted an invitation to meet with all those of our branch who were interested in singing. We met in the church on the evening of May 22, and it was very encouraging to see the large number who attended and who responded with the closest attention. Brother Craig gave much valuable instruction and congratulated us on the large number who are taking active part in our music.

Brother E. Y. Hunker preached a memorial sermon the morning of May 31. J. A. Koehler preached in the evening.

Mother's Day was well remembered both morning and evening.

### Lees Summit

Saints of the Lees Summit Branch miss Brother Gomer Wells, who has been our pastor for two years, although Grandview has shared part of his time the past year. He was always ready to give help and counsel. The church needs more such men to carry on the work.

We are thankful that God looks after his great work, and we still will move forward with Brother J. T. Smith as pastor, E. A. Brace and C. W. Childers, associates; director of church school, Genevieve Smith; supervisor of adult division, Mrs. C. W. Childers; supervisor of young people's division, Louise Haas; supervisor of children's division, Mrs. C. C. Brown; church chorister, Louise Haas; pianist, Ruth Haas; Willard Smith, church school secretary; Luscio Larsen, branch secretary; Mrs. C. W. Childers, branch treasurer.

It has been a pleasure to have the following brethren with us during the past year: W. S. Macrae, F. A. McWethy, J. A. Koehler, John Blackmore, J. T. Gresty, W. H. Eliason, C. J. Hunt, H. L. Barto, and C. V. Hopkins.

The church on Mother's Day was beautifully decorated in white and red flowers in honor of our mothers. A special program was given, consisting of a solo, double duets, young people's chorus, and readings; a light focused on the picture of "Ruth and Naomi," while the story was told, was effective.

On May 31, "Remembrance Day," the church was decorated in flags and flowers in remembrance of those who gave their lives for liberty, for righteousness, for truth, and for peace.

Children's Day will be an all-day service, consisting of a program by the children in the morning, with the picture,

"The Call of the Disciples," and a story; a basket dinner at noon; baptizing in the afternoon. At night a short play will be given.

The women have organized a work and study class called, "The Gleaners," their motto, "Service." Any service will be given where needed. They meet every Thursday for work and study; subject "Religion in the Home." At their meeting on June 4, at the home of Sister Haas, twenty-seven were in attendance. Work, play, and study were combined. The day was spent in a most pleasant way.

May we, the Saints of Lees Summit, be ever loyal to our church, and be real "workers together with God," willing to deny ourselves and take up our cross and follow the Christ.

### Warrensburg

Warrensburg Branch is still carrying on, with two services and church school each Sunday. The attendance is very good, with the younger generation much in the lead. There is prayer meeting each Wednesday evening with few attending. We have from fifteen to twenty young people, ranging in ages from thirteen to seventeen, that need real leadership. Our branch membership consists chiefly of farmers or day laborers, with perhaps a dozen college students. Many of the students would be only too glad to give more time to the younger people of the church, but they do not have the time. Realizing the need for help among the children, it sometimes seems quite discouraging, but if the parents will make the effort to teach and help the children in their homes, and the older members live the exemplary lives they should, it will help much to guide our young people in the straight and narrow way.

We felt that we lost a very valuable asset to the work here when Brother Larsen left us last month. We had a farewell party for him and bade him good-bye with regrets, but there is still a bright star shining ahead. Brother Gomer Wells was elected pastor and branch president at our business meeting in May, and he will soon be here to help liven things up a bit. We hope he will find encouragement and willing helpers here.

Brother Hancock, who has labored faithfully as pastor here for a number of years, is very ill. Also a Sister Hartman has been in bed a patient sufferer for nearly two years. Those who read this, please offer up a silent prayer to the Giver of all good for this brother and sister.

## Far West Stake

June 14 found almost all of the branches in the stake engaged in Children's Day activities, including baptisms in many places.

Brother Ward A. Hougas is at Richmond this week, conducting an institute June 15, 16, and 17. Classes are being held each night.

Intensive organization work has been completed for Sacrifice Week, June 21 to 28.

### Priesthood Conference

A priesthood conference was held at Guilford Wednesday, June 10. There was a good attendance of the priesthood of the northern section of the stake. The conference opened at 10 o'clock in the morning, and classes continued throughout the forenoon and afternoon. Apostle F. Henry Edwards was the main speaker. A fine attendance again listened to Brother Edwards at night in the general preaching service.

This was the sixth priesthood conference to be held in the stake since October. These midweek, one-day conferences are proving exceptionally popular with the priesthood of the stake.

### Ordination Ceremony

Thursday night, June 11, a special ordination and installation service was held at Cameron. Elder F. L. Hinderks, of

Cameron, was set apart as counselor to Elder Ward A. Hougas, president of Far West Stake. Elders David Gamet, of Cameron, and Howard C. Timm, of Saint Joseph, were ordained to the office of high priest and set apart as members of the stake high council. Apostle J. F. Garver and Elder Blair Jensen, president of Lamoni Stake, were present and participated in the ceremony.

#### *Trenton Home-coming*

Bishop Milo Burnett and Elder John Hovenga spent Sunday, June 14, with Trenton Saints on their home-coming. There was a very fine attendance at the services both morning and afternoon. Work is progressing at Trenton both in spirituality and attendance.

### Foraker (Oklahoma) Branch

Our branch has not reported for some time. We have been steadily holding on, although that is about all we have been able to do during the past two years, for the Saints of the Foraker Branch are widely scattered. We have been meeting in a little country schoolhouse six miles north of Shidler, Oklahoma, and about seven miles south of Foraker. The Saints have to drive from a distance of two and a half miles up to fifteen and twenty miles to attend services. This has made it difficult to get together as often as we should during the winter months. As a consequence there was a loss of interest in the Sunday school, the Religio became disorganized, and prayer meetings ceased.

Then Brother S. W. Simmons and his wife came here from Atwood, Oklahoma, to hold a few days' meetings. They were gladly welcomed, and his preaching was a great encouragement to the Saints. When the time came for them to go, we invited them to move in among us and assist in the branch work. They accepted the invitation and moved here the latter part of November. Since then Brother Simmons has preached for us almost every Sunday night that has been favorable for a meeting in our schoolhouse, with the exception of a few weeks when he held meetings elsewhere. He held a ten-day meeting at Washonga, Oklahoma, among the Indian Saints, with fine interest and good attendance. During this time he visited all the Saints, encouraging them, and building up new interest. The disadvantages of our meeting place were discussed, and a business meeting was held. All were in favor of providing a new place, but under the present financial depression it seemed that it would be difficult to raise sufficient funds to buy a suitable building. However, Brother Simmons preached and continued to arouse the faith of the Saints until they were willing to make the effort. Committees were appointed to raise money, and the work was soon carried out successfully, so that now we have a nice building bought and converted into a church, furnished with seats, lighted with electricity, and with a little more effort it will be completely furnished. A most satisfactory thing about it is, we have it all paid for and feel very much encouraged and happy. We met last Sunday for the first time in our new building with very good attendance and interest. Brother Simmons gave the invocation, and it seemed that God was very near us while he preached. We are now looking forward to Dedication Day, and a visit from our missionary.

Much of the credit for all this work is due Brother Simmons and his wife. He is a wonderful man, now in his eightieth year, in the best of health physically, and mentally alert. We are rejoicing in this latter-day work and giving God the honor for all our success. As Brother Simmons said in his sermon last Sunday night, we feel that we have killed a fear, have accomplished some good work, and our intention is to move onward.

Brother John Workman has been very ill for some time

but is now improving. The condition of Brother Reuben Workman is very grave.

The enrollment of the branch has decreased some on account of several young married people moving away.

### Oshoto, Wyoming

The past few weeks have been busy ones for the Oshoto Saints, as all are farming heavily this year. We have just been blessed with a good rain.

On April 19 Brother Fayette Cole was our speaker. Brother Fred Cousins was to have been our speaker on April 26, but was ill and we had no service.

On May 3 we enjoyed a fine sacrament service, and on May 10 the mothers in the Sunday school provided a program which was enjoyed by all.

The 24th of May was a lovely day, and a full house greeted Brother Cousins, who gave us a fine sermon, the subject being "How We Should All Give Our Time and Money to Help the Church." After the service there was a meeting of the priesthood. The Temple Builders also held a meeting, and the young people were called together to help organize a choir.

On May 31 Brother Fayette Cole was our speaker.

Brother and Sister John Stubbart are happy over the arrival of a baby boy, born May 24.

Brother and Sister Emory Dillon's son Keith is in the hospital at Hot Springs, South Dakota, where he underwent an operation for appendicitis. Latest reports are that he is doing well. We shall all be glad to have him home again. Thelma Dillon, daughter of Emory Dillon, graduated from the Moorcroft High School and expects to teach the coming year.

Charles Cousins, son of Brother and Sister Fred Cousins, is home from Chadron, Nebraska, where he has been attending high school.

### Cameron, Missouri

It has been some time since Cameron has been heard from, nevertheless we are busy and active in all departments.

The Young People's Division is supervised by Brother and Sister Darrell Fiddick. They meet each Sunday evening at 6.30, at which time an enjoyable program and lesson study are presented.

The Department of Women have been enjoying a series of all-day meetings that are being held at the various houses every two weeks. Sister Lottie Daniel is leader. A covered-dish dinner is served, after which the time is spent in quilting.

The A Cappella Chorus of Graceland College, with Mabel Carlile, director, visited Cameron on May 5 and rendered a pleasing program at the high school auditorium. This was one of the most complete and artistic musical programs that many had ever been privileged to hear, and was a rare musical treat.

Our stake president, Ward A. Hougas, was with us on Mother's Day, and delivered a very fitting address at the eleven o'clock hour.

The fine pageant, "Mothers of Men," was postponed that evening, owing to the baccalaureate sermon, but on May 17 it was presented before a large and appreciative audience.

Our junior department is supervised each Sunday morning by Sister Florence Gamet, and they are busily engaged now in preparing a Children's Day program.

On May 29 Apostle F. Henry Edwards conducted class work for the priesthood. Visiting members from Richmond, Maple Grove, and Saint Joseph were present. On account of weather and road conditions our attendance was small, but those who were privileged to hear him were greatly helped. The evening session was an open meeting, many availing themselves of the opportunity to hear Brother Ed-

wards, who preached a very powerful and encouraging sermon.

Pastor T. L. Hinderks occupied the pulpit Sunday morning, May 31, and in the evening we had with us Missionary G. T. Richards, who used for a text, "To obey is better than sacrifice."

## Independence

### Stone Church

Sunday was a very busy day at the Stone Church, for it was Children's Day. About seventy-five members were present at the eight o'clock prayer service in the upper auditorium, which was in charge of President F. M. McDowell and Apostle F. Henry Edwards, the latter giving the opening address on the theme, "*The Pearl of Great Price.*"

At the same hour a beautiful baptismal service was held in the basement of the church, during which time twenty young children made their covenant with God. The font was beautifully decorated with baskets of flowers and ferns, which made an excellent setting for the children as they rose to newness of life. During the service the Simms Sisters sang a duet, "*Jesus, I My Cross Have Taken.*" The names of the children who were baptized are Marion Herron, Katherine Kenty, Walter Wisemore, Jeanne Scott, Marjorie Sherman, Betty Jane White, Helen Louise Resch, Donald Higgins, Betty Jean McClanahan, Freda Meggars, Rachel Peck, Sarah Jane Short, Alvin Edwards, LeRoy Jepson, Junior Short, Betty Smith, Juanita Grapes, Howard Grapes, Alice Margaret Baldus, John Gillaspee.

The worship period of the church school was devoted to the learning of new hymns. Under the direction of Elder John F. Sheehy, the pastor, three or four new hymns were learned. Before singing, Brother Sheehy told the story of the hymn or else related some incidents that had direct bearing upon the hymns. Class work followed.

At the eleven o'clock service the congregation enjoyed a program given by the children of the junior and primary departments of the Stone Church school. One hundred and thirty-five juniors occupied the choir seats and platform and for half an hour rendered an excellent musical program. This part of the service was broadcast. The primary children also did well, showing that much time had been spent in preparation. It made the hearts of many people rejoice to see the children taking part in service to God.

At 2.30 p. m. a service of confirmation and blessing of children was held, at which time those who were baptized in the morning were confirmed. Three little children were blessed during this service: Charles William Mathews, Roy William Wilcox, and Robert Matthew Wilcox. Preceding the blessing of the children, Miss Elizabeth Okerlind sang "*See Israel's Gentle Shepherd Stand,*" and at the conclusion of the service Miss Okerlind sang, "*Behold Thy Sons and Daughters, Lord,*" in benediction. Mrs. Louise Hills Lewis was the organist during the service.

For several weeks past the women of the Stone Church groups have been furnishing flowers for the pulpit. These floral tributes are much appreciated by the congregation, and the women deserve to be commended for their work. Individuals have made contributions of flowers outside of the groups, and these are appreciated also. The flowers on Children's Day made the pulpit look like a veritable garden.

A heavy rain Sunday afternoon made it unfavorable for an open-air meeting at the Campus, so members of the various Latter Day Saint churches in Independence gathered at the Stone Church to hear President F. M. McDowell give the second of his series of Sunday night discourses on the theme, "*The Way of Eternal Life.*" He gave first a brief review of his sermon of the Sunday night before, repeating the text, from Deuteronomy 32: "Observe to do all the words of the law, because it is your life," and stating that on the former

occasion he had emphasized the latter part of the text, "Because it is your life," but on this evening he would emphasize, "Observe to do."

"Obedience to the law of life," he observed, "is the price of life. No law brings results in itself. It must be obeyed. The more complete our yielding and the higher the law to which we yield ourselves, the higher the quality of life which we shall obtain."

The speaker further stated that the one outstanding testimony of science is that this is a universe of *law and order*. All of its kingdoms are governed by law, and achievement in any of the kingdoms necessitates obedience to the laws of that kingdom. *We must yield ourselves to obey that which we would make serve us*, and among other examples cited that of electricity. If we would have it serve us, we must observe the laws that govern it; then will it become our servant.

It is the same in the moral order. God represents the moral order, and he is no friend of undisciplined living. The gospel is the perfect law of liberty. It is the law of life. Christ was obedient to that law, and his obedience resulted in higher life. Obedience to the higher laws of life will result in a more abundant life.

Special music for the service was furnished by the Auditorium Orchestra under the direction of Orlando Nace, and a solo, "*The Heavenly Song,*" was rendered by Miss Lilly Belle Allen, accompanied on the piano by Mrs. Paul N. Craig.

### Second Church

To the Saints at Second Church, June the 14th seemed almost a foretaste of the millennium as they entered the beautifully decorated church and sat listening to the sweet voices of the children in songs of praise and prayer. There were also some instrumental selections, and prayer was offered by young Orison Murdock. The aged seemingly forgot the aches and pains that sometimes come with multiplied years, and joined happily and enthusiastically with the children.

An added touch of beauty and sweetness to the service was the blessing of the infant son of Brother and Sister D. C. Thomas.

At 2.30 p. m. Gudgell Park and Enoch Hill joined with Second Church in service, bringing their candidates here for baptism. The font had been beautifully decorated by Sister Bush and Sister Botts. Four from Gudgell Park were baptized, five from Enoch Hill, and seven from Second Church. Those from Gudgell Park remained with Second Church for confirmation.

At four o'clock sixteen candidates from Liberty Street Church came and received the ordinance of baptism.

Our branch joined with others at the Stone Church at 7.45 to listen to the instructions of our much beloved brother, President Floyd McDowell, which closed a happy and profitable day.

### Liberty Street

Children's Day, Sunday, June 14, was a happy day, long to be remembered by many.

The eleven o'clock hour was given over to a very fine program by the beginner, primary, junior, and intermediate departments of the church school. Crepe paper costumes of varied colors were worn by about twenty of the children, and these, together with many floral decorations, a children's Day streamer, and a large twelve-foot flag, furnished an abundance of color and beauty to the service.

The most gratifying part of the day's experiences was the baptismal service, which was in charge of the pastor, Brother John R. Lentell. Fifteen children and one adult were inducted into the kingdom by Elders W. A. Stevenson, Walter Curtis, John R. Lentell, and Priest Ray Wrigley. The names of the candidates were as follows: Mrs. Lois Bridges, Mauseline Curtis, Mary McConnell, Howard Curtis, Margaret Horne, Ruth Harrison, Wilma Harrison, Dorothy Singleton, James Bennett, LaVerna Griswold, Charles Tig-

nor, jr., Donald Zion, Harry Sellers, Floyd Warr, Doris McMain, and Leonard Bly.

#### Enoch Hill

In conducting the church school Sunday morning of June 7, E. H. McKean followed out the theme for the day, "Responsive hearts." His talk and the songs selected and sung by the school were in harmony with that subject.

The sacrament service was in charge of Pastor Herbert L. Barto and the local priesthood, Brother J. W. Brewer making the remarks. Quite a number of testimonies were given in a short space of time. All were brief, to the point, and very good.

Several of the young people from the Hill joined with the young people of other Independence congregations on a visiting trip to Holden, Missouri.

On Sunday, June 14, Miss Nellie Kramer was in charge of the school and used quotations from the *Bible* appropriate for Children's Day. A very pretty duet was given by Miss Margie Thomas and Mrs. Verla Waters at the close of the class period.

Arches covered with roses and an abundance of fresh green foliage formed a part of the artistic decorations for Children's Day. The program, in charge of Sister Charles Warren and Sister John Jones, was nicely rendered.

On Wednesday evening the Erodelphian Society of Enoch Hill's young people held their monthly program in the church, with Elder Leonard Lea as speaker. A very impressive program was given, one of the features being a reading by Elder Lea's wife. The young folks of Enoch Hill are appreciative of the splendid speakers which have been obtained the past few months.

#### Spring Branch

The speakers for the last few weeks were Elders D. R. Snively, Sam Andes, D. A. Whiting, and Robert Fish.

The sacrament service on June 7 was well attended, with the Bishopric in charge, assisted by Robert Fish, W. A. Smith, Al Tankard, and J. A. Bozarth. The infants of Brother and Sister Oscar W. Winslow and Brother and Sister H. P. Curtis were blessed.

On June 14 the church school hour was given to the Children's Day program. It was well rendered, and decorations were very beautiful for the occasion. At this service the infant of Brother and Sister Ward was blessed.

At the eleven o'clock hour, music was rendered by the junior choir, and we had the pleasure of witnessing several baptisms. Those baptized were: Harold Hartly Edwards, Edith Lloyd, Mary Jane Frisby, Floyd W. Curtis, Rolla W. Edwards, Mayme Frances Howe, Evelyn June Howe, and Wilda Florine Nelson.

#### East Independence

Sermons brought to the Saints here recently by Elders C. K. Green, A. H. Christensen, H. V. Minton, and Cornelius Edgerton have been uplifting and encouraging. The Saints attending the combined services at the Campus and listening to Brother McDowell feel that this summer will indeed bring a wealth of spiritual instruction sorely needed at this time.

A peaceful, quiet spirit prevailed at the sacrament meeting.

Children's Day was observed June 14. The church was beautifully decorated, and at the church school period the children engaged in a service that was particularly their own. All marched in singing "Onward, Christian Soldiers." They then told in story and song of the entrance into the kingdom of God, extending an invitation to the children who had not yet entered. They, in turn, responded by voice and song prayer their desire to comply with the invitation.

Nancy Anne, infant daughter of Brother and Sister Green, was blessed by Elders A. H. Christensen and Frank Minton. Our pastor then spoke directly to the children, continu-

ing the theme and successfully holding their attention. Special music added to the enjoyment of the hour.

Immediately following this service the congregation repaired to a lake close by where six children and one young lady were baptized by Elders Harry Friend and Cornelius Edgerton.

A basket dinner was partaken of in the church, after which confirmation service was held, Elders A. H. Christensen, Frank Minton, and Harry Friend officiating. Those baptized were: Albert Tudor, Myrtle Crabb, Daniel Friend, Naomi Gaulter, Mildred Friend, Fred King, Wilma Gaulter.

### Series of Priesthood Conferences

Friday, May 29, one of the three priesthood conferences was held at Cameron. Apostle F. Henry Edwards was the main speaker. On account of muddy roads the conference scheduled for Guilford Saturday was canceled. However, due to the fact that Apostle Edwards's message was of such vital importance, the meeting was scheduled for Wednesday, June 10. Sunday, May 31, Apostle Edwards brought a similar message to the priesthood of Saint Joseph at the Y. W. C. A. The evening service was a general preaching hour, at which time he delivered an outstanding message to the members as well as to the priesthood.

Tuesday, June 2, the Ul-lik-us Players, the dramatic club of First Saint Joseph Church, presented a three-act comedy-drama, "Mother Mine." Mrs. Olive McLean and her able cast deserve much credit for the success of this play, which was greatly enjoyed by all.

The regular monthly city-wide young people's devotional service was held Thursday, June 4, at the First Church. The meeting opened with a period of meditation, while Miss Muriel McLean played a medley of hymns on the organ. Everyone joined in singing "Guide Us, O Thou Great Jehovah," after which Brother Garland Snapp offered the opening prayer. Elder T. E. Hale gave a brief sermonet on "Divine Revelation," in which he called our attention to the fact that we are entitled to the advice and counsel of God in our own problems today.

The young people of First Saint Joseph Church named their organization O. T. Z., Onward to Zion, and selected the song of that name as their organization song. Each meeting is opened with this song, and at the close, "I Would Be True" is sung, followed by a short benediction.

Once every month an entertaining program is given. At the April meeting a Kangaroo Court was held, in which the defendant was tried for "Neglect in Watering the Goldfish" of the plaintiff, who was suing for a huge sum. Judge, lawyers, witnesses, and jury were all there. A verdict of "guilty" was given by the jury, and the penalty fixed at ten cents, provided the defendant gave a contribution to the next meeting. At the May meeting we enjoyed an indoor track meet with many novelty races.

A special ordination service will be held at Cameron the evening of Thursday, June 11, at 8 p. m. At this time Elder F. L. Hinderks will be installed as counselor to President Ward A. Hougas, and Elders David Gamet and Howard C. Timm will be ordained members of the high council. A fitting and impressive ceremony is being arranged. Apostles J. F. Garver and F. Henry Edwards and Elder Blair Jensen, president of Lamoni Stake, will be among the visitors at this ceremony.

An institute will be held at Richmond June 15, 16, and 17. Elder Ward A. Hougas will conduct two class periods each evening from 7.30 to 9.20. His subjects will be of interest to both old and young. His theme throughout the institute will be "Helping Youth at the Crossroads." A similar institute will be held at Trenton June 23, 24, and 25 on the same schedule of classes.

As the birds sang joyously at 6 o'clock in the morning and a glorious sun shed its rays over the park bowl, young

people of many denominations gathered for the Fourth Annual Sunrise Prayer Meeting on June 7. An interesting feature of this service was that the young people themselves gave the call to worship, the prayer, and the scripture reading. One thought carried through the service was that in our hurried modern life we need "time out" to meditate and gain strength and courage to go back into the game of life and fight harder, just as a basket ball team needs it. The speaker, Doctor Gordon E. Bigelow, of Arlington, Massachusetts, stressed the fact that "religion is living," not just going to church on Sunday. He also said that one of the essentials was to ever live conscious of the Eternal One. He made the point that Christ chose young disciples and those from different walks of life.

Saint Joseph has reason to be proud of one of our young people who has carried off honors in her class. Miss Alma Hale was announced salutatorian of one of Central High School's largest classes. Miss Hale is the daughter of Elder and Mrs. T. E. Hale.

## Kansas City Stake

### Central Church

In keeping with the suggestion of the general church officers, yesterday was Children's Day. After a short lesson period, the service was given over to the rendition of the program especially prepared for the children. The ushers at the service were boys of "The Helpers" class.

The program was very inspiring and educational, in that old Mother Earth called her helpers together, the Sunbeam, Rain, and Dew, and they glanced about to see the accomplishment of their work in the flower garden. The dandelions, apple blossoms, Johnny-jump-ups, forget-me-nots, water lilies, daisies, roses, tulips, pansies, irises, cosmos, and jonquils all blossomed forth in their lovely hues, and the little buzzing bees hovered about in joyous ecstasy, each contributing abundantly to make it a wonderful garden. And what a garden of promising boys and girls that will be, the men and women of tomorrow of this church! Each child bubbled over with joy at the service he was rendering, and what a lesson reached the hearts of the people! At the conclusion of this program, which was rendered by the primary, junior, and intermediate departments, the senior girls rendered an anthem, "Green Cathedral," under the direction of Sister Luella Wight.

Elder Cyril E. Wight talked to the children prior to the baptismal service which followed. Four little girls of the primary department, Roberta Thrutchley, Rebecca Downey, Wilma Lee Warren, and Betty Priest, received the ordinance of baptism by Elder George Mesley.

At the evening service, Elder H. A. Koehler was the speaker, and Sister Myrtle Wamsley rendered a soprano solo.

On Friday afternoon and evening, June 19, the Central Women's Club is giving a garden party on the church lawn. A special feature of the party will be a guessing contest as to the number of beans in a jar, and the winner will be the recipient of a very lovely cozy quilt, on which the ladies have been working for several weeks. The proceeds will go to the Central building fund to be paid on the church debt July 1.

Among the sick members of Central confined to various hospitals are Mrs. M. Clasby, Mrs. Julia Walburn, and Mrs. Marcene Murphy. All are showing some improvement. Also Sister Minnie K. Massey and her daughter Margaret are slowly recovering from an automobile accident which they sustained as they were returning from Graceland where Margaret finished the school year.

Funeral services for Mr. C. W. Mills, who passed away June 12, were conducted by Elder Cyril E. Wight on Monday afternoon at Rose and Henderson Funeral Home. Interment at Memorial Park Cemetery. Mr. Mills' death occurred very suddenly and is quite a shock to the people at Central. He is survived by his wife, Mrs. Laura Mills, one son, Harry,

# MISCELLANEOUS

### Appointment of District President

Elder E. E. Eliason having resigned as president of the Alberta District, notice is hereby given of the appointment of Elder Joseph Bates, Senlac, Saskatchewan, to succeed him, subject to the approval of the next district conference. June 4, 1931.

THE FIRST PRESIDENCY.

### Appointment of Bishop's Agent

Having received the resignation of Brother Matthew Liston as bishop's agent of the Eastern Michigan District, we hereby appoint as his successor, Brother A. E. Ledsworth, subject to the ratification of the next district conference.

Brother Liston has given splendid cooperation while acting as our agent, and we wish to take this opportunity of expressing appreciation for the services rendered.

Brother Ledsworth comes to us well recommended and is worthy of the support of the membership in this church work.

The solicitors are requested to send their report for the month of June and all subsequent reports to Brother A. E. Ledsworth, 1215 Hancock Street, Port Huron, Michigan.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

Approved by the First Presidency, by F. M. McDowell.

### Nauvoo Reunion Canceled

*To the Membership of the Nauvoo District, and Others Whom It May Concern:* After getting an expression from those in attendance at our recent conference, held in Burlington June 6 and 7, we hereby announce that the Nauvoo reunion will be canceled this year. Instead of the reunion we will hold two two-day meetings at Nauvoo. The first one will be held on Saturday and Sunday, July 25 and 26. The second on August 1 and 2. Other announcements will be made later.—J. T. Russell, for the district presidency, Burlington, Iowa.

### Reunion Notice

Kirtland Reunion will be held at Kirtland, Ohio, August 6 to 16. The historic temple, dear to the hearts of all Latter Day Saints, will accommodate and sanctify all the preaching and prayer meetings, also the educational activities. Apostles F. Henry Edwards and Clyde F. Ellis, and one representing the Bishopric are assigned to the reunion. These brethren, together with others of the ministry, will lead classes, conduct prayer meetings, and otherwise make themselves helpful with their fine leadership. It is hoped by many who attended her classes last year that Amy Glassford will take a class in music again this year. Special preparation is being made to serve meals at the lowest possible figure. Tents: 12x14, \$4.50; 10x12, \$3.50. Cots: Canvas, 50 cents; steel, 75 cents. Mattresses, \$1. Bring ticks, and straw can be purchased for about 35 cents per tick. Rooms will be provided at reasonable rates. Send orders for tents, cots, mattresses, straw, or rooms to John L. Cooper, R. F. D. 2, Kirtland Route, Willoughby, Ohio.—James E. Bishop, chairman of reunion committee.

### Convention Notice

The annual Far West stake young people's convention will convene at Cameron June 20, 21. Every interested young person is invited to come to Cameron where the Saints are

and daughter, Helen, of the home; also a sister, Sister Lottie Bleil. While not having united with the church, the Mills family were frequent attendants, Mrs. Mills being a member of the Ladies' Opportunity Class. Our sympathy goes out to this bereaved family at this time.



opening their homes for the entertainment of all visitors. The convention will begin with a song fest at 7.30 Saturday night, followed by an illustrated lecture by President F. M. McDowell on the "Passion Play." A recreational hour will close the activities for Saturday. The Sunday services will begin at 9.30 with a lecture by President McDowell. At 10.45 there will be a young people's communion service. Basket dinner will be served at noon, followed by another lecture by Brother McDowell at 2.30. At 6 o'clock a basket lunch will be served, and the concluding event will be a general program of stake talent, with a sermon by Elder Ward A. Hougas. This is one of the most important events of the year, and all young people are urged to make plans to attend. All roads lead to Cameron June 20, 21.

#### Institute Notice

An institute will be held at Trenton by Elder Ward A. Hougas on June 23-25. Two classes will be conducted each evening from 7.30 to 9.20. The general theme will be "Helping Youth at the Crossroads." All neighboring Saints invited to attend.

#### Conference Minutes

SPRING RIVER DISTRICT.—Conference was held at Webb City, Missouri, May 22-24. The Young People's Association began the meeting Friday evening with contributions from four branches. Three one-act plays, "The Most Precious Gift," by Carthage, "The Traveling Man," by Webb City, and "The Prodigal Comes Home" by Pittsburg, Kansas. Orchestra music was furnished between acts by Joplin. Saturday morning began with a prayer meeting at 8.45. Institute hour by Apostle J. F. Garver. Business session at 11. Practically all branches were represented at this hour, and those which were not were later in the day. At 2 p. m., round table discussion conducted by Apostle J. F. Garver. At 3 p. m., business session, which consisted of election of officers and recommendation of five men to be ordained. Next conference will be held in Joplin. A young people's prayer meeting was conducted at 8.15 Sunday morning. Fine interest was shown by many prayers and testimonies. Our financial standing was discussed by Apostle J. F. Garver at 9.30 a. m., and at the same hour junior church was conducted in the junior rooms. Apostle Garver spoke at the 11 o'clock service. At 2 p. m. five men of the district were ordained: James P. Miller, of Independence, Kansas, as priest, by Elders F. L. Freeman and A. J. Jones; Charles Anderson, of Independence, Kansas, as elder, by Patriarch F. A. Smith and Lee Quick; Floyd Martin, of Coffeyville, Kansas, as teacher, by Elders A. J. Jones and F. L. Freeman; Albert A. Cobb of Webb City, Missouri, as priest, by Lee Quick and Patriarch F. A. Smith; James Reynolds of Coffeyville, Kansas, as priest, by Patriarch F. A. Smith and Lee Quick. Priesthood and Women's meetings were held at 3 p. m. Musical entertainment by Joplin orchestra at 4 p. m., after which a young people's reception was held at the home of Mary Hobart. Approximately seventy-five persons were present. All were most enthusiastic to support the Tenth Legion, *Vision* magazine, and a contest of plays to be exhibited at next conference. Elder Lee Quick was the speaker of the evening service. Inspiration, recreation, and good fellowship was found by all present, and Webb City, as well as the other branches, was pleased with the outcome of the conference.

#### Our Departed Ones

MINK.—John M. Mink was born in Tama County, Iowa, January 2, 1863, and died May 31, 1931, at the home of his son, J. M. Mink, at Springfield, Missouri. He united with the Reorganized Church of Jesus Christ of Latter Day Saints in Iowa, and remained a true member until death. He suffered a stroke of paralysis three years ago, which left him helpless, yet cheerful in his trials. On May 31, 1931, he suffered another stroke which took his life. He was a good and kind neighbor and a loving father. He served as a member of the Cedar Rapids, Iowa, police force for over fifteen years, and was highly respected as an officer. He leaves to mourn one son, J. M. Mink, and five grandsons: Morris J. Mink, Mark O. Mink, Walter Wayne Mink, Victor R. Mink, and Harry W. Mink, all of Springfield, Missouri. Interment was in East Lawn Cemetery in charge of Clinger Undertaker Company, Springfield. The funeral sermon was by Elder Henry Sparling.

WHITE.—Mary D. White was born February 4, 1863. Married William J. White November 29, 1882, and was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints October 24, 1887. She passed from mortal life March 25, 1931, at her home in Repton, Alabama, and the funeral service was in charge of W. J. Williamson. Interment was in the cemetery at Lone Star Branch of the church. She was the mother of three sons and three daughters and was a devoted wife. She passed away strong in the faith of latter days.

GARD.—Laura A. Totty was born July 9, 1881, at Manassa, Colorado. When she was three years of age she moved with her parents to Independence, Missouri. At the age of eight years she was baptized by Elder F. G. Pitt. She married Adam Tignor in 1895, and to them were born two children. Mr. Tignor passed away in 1899. May 9, 1906, she was married to B. D. Gard, and to them one son was born, who died early in life. She expired at her home in Independ-

ence May 25, 1931, after several weeks of suffering. Surviving are her grief-stricken husband, two daughters: Mrs. Hazel Curtis and Isabel A. Nunamaker, both of Independence; one step-son; her mother, Mrs. Elizabeth Totty, Independence; one sister, Mrs. Addie Tignor, Independence; one brother, J. F. Totty, of Horace, Kansas; eight grandchildren; many other relatives and friends. The funeral was conducted at the Stone Church May 28. The sermon was by Elder J. M. Terry.

WILLIAMS.—Pheby Ann Dakins was born at Caredock, Canada, January 2, 1846. Married William H. Boomer in 1867, and to them were born eight children, four of whom preceded their mother to the beyond. The four surviving are Elsie Fowler and Clara Bowen, of Tawas City, Michigan; Sarah Lake, of Mikado, Michigan, and Cyrenius Boomer, of Saginaw, Michigan. Mr. Boomer died November 1, 1906, and Mrs. Boomer married James Williams February 9, 1911. He died February 22, 1916, leaving his wife and six children by a former wife. She became a member of the church June 12, 1889, and was loyal and faithful until her death, which occurred April 24, 1931. The sermon was by Elder J. W. Peterson in the Saints' church at Tawas City, Michigan. She was a peacemaker in the church and among her many friends.

RITCHIE.—Martha Wallace Thompson was born at Garafraxa Township, Dufferin County, Ontario, March 9, 1867. She was baptized a member of the church January 6, 1888, by John Shields. Married John Ritchie March 10, 1897, and to them six children were born, all of whom survive the parents: three sons, William J. and John, of Detroit, and Joseph, of Grand Valley; three daughters, Evelyn (Mrs. G. A. Woodward), Detroit; Freda and Catherine, of Grand Valley. There also survive five brothers: William, David, James, Robert, and Samuel, and four sisters: Mrs. William Dixon, Mrs. George Riley, Mrs. Madigan, and Maud Thompson. One brother, Joseph T., died six years ago. Mrs. Ritchie died May 26, 1931, at her home in Grand Valley, Ontario. The sermon was by Evangelist John Shields in the Grand Valley Church. Interment was in Greenwood Cemetery beside her late husband.

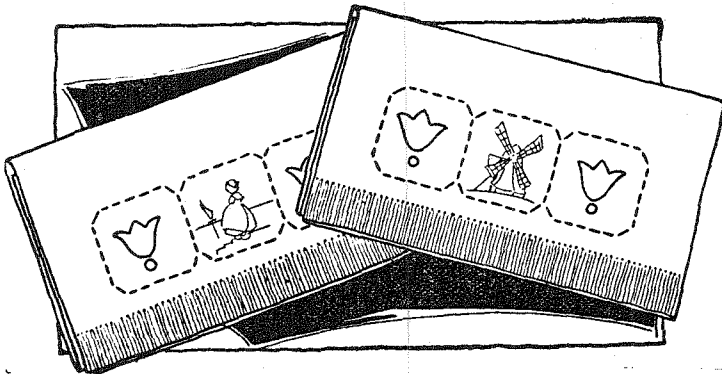
FOWLER.—Ethel May Fowler was born in Mercer County, Pennsylvania, April 25, 1880. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints May 28, 1890. Died May 22, 1931, at New Castle, Pennsylvania. She was a faithful worker in the branch there, and her good work will be missed. Left to mourn are her husband, two sons, two daughters, three sisters, one brother. The funeral service was in charge of Elder W. G. McCune, who was assisted by the Reverend Samuel Stimer of the Free Methodist Church. The service was conducted in the Book and Leyde Mortuary and was largely attended.

DELLER.—Clara Lovina Cleveland, daughter of Frederick and Amelia Cleveland, was born in Steuben Township, Steuben County, Indiana, November 11, 1859. Her father and mother were pioneer residents, and Clara attended the district school and grew to womanhood in the religious atmosphere of that period. March 18, 1877, she was married to Frank Deller, and since that time has lived almost continuously on the old farm home in Scott Township. With her husband she worked in clearing the land and building a home. Six children were born to them, all of whom are living: William, Lowell, Ella, Margia, Frank, and Wayne. She was baptized November 1, 1894, at South Scott, Indiana, by I. M. Smith, and since that date has been a member of the Clear Lake, Indiana, Branch. In 1927 she and her companion celebrated their golden wedding anniversary. She was indeed a mother in Israel. Her home was a shrine to which all her children were glad to come. Her love reached beyond her own family and embraced others, and for years she ministered to several children of friends and relatives with unbounded care. In deeds of this kind she found abundant happiness. She died May 23, 1931, at her home, after an illness of many months. Left to mourn are her husband, six children, twenty-four grandchildren, nine great-grandchildren, two sisters, and a host of other relatives and friends. The funeral was conducted from the farm home May 26, 1931, Elder S. W. L. Scott delivering a splendid tribute to her life in his sermon.

#### Reunion Calendar

Owen Sound, Port Elgin, July 4-12.  
 Eastern Montana, Fairview, July 10-12.  
 Florida, Alafloza, July 10-19.  
 Oregon, Bandon, July 10-19.  
 Southern Saskatchewan, Weyburn, July 17-19.  
 Central Texas, Hearne, July 17-25.  
 Northern California, Irvington, July 17-26.  
 Alabama, McKenzie, July 18-26.  
 Kentucky-Tennessee, Puryear, July 18-26.  
 Northern Saskatchewan, July 24-26.  
 Southern New England, Onset, July 24-August 2.  
 North Platte, North Platte, Nebraska, July 24 to August 2.  
 Chatham, Erie Beach, July 24-August 2.  
 Toronto, Lowbanks, July 26-August 9.  
 Alberta, Edmonton, July 31-August 2.  
 Seattle-British Columbia, Silver Lake, July 31-August 9.  
 Lamoni, Lamoni, July 31-August 9.  
 Wyoming and South Dakota, Spearfish, August 2-9.  
 Kirtland, Kirtland, August 6-16.  
 Western Montana, Race Track, August 7-16.  
 Northern and Western Maine, Brooksville, August 8-16.  
 Far West, Stewartsville, August 13-23.  
 Northern Michigan, Boyne City, August 14-23.  
 Idaho, Hagerman, August 14-24.  
 Western Iowa and Northeastern Nebraska, Woodbine, August 14-24.  
 Oklahoma State, August 15-23.  
 Eastern Colorado, Colorado Springs, August 21-30.  
 Southeastern Illinois, Brush Creek, August 21-30.

DUTCH PILLOW CASES



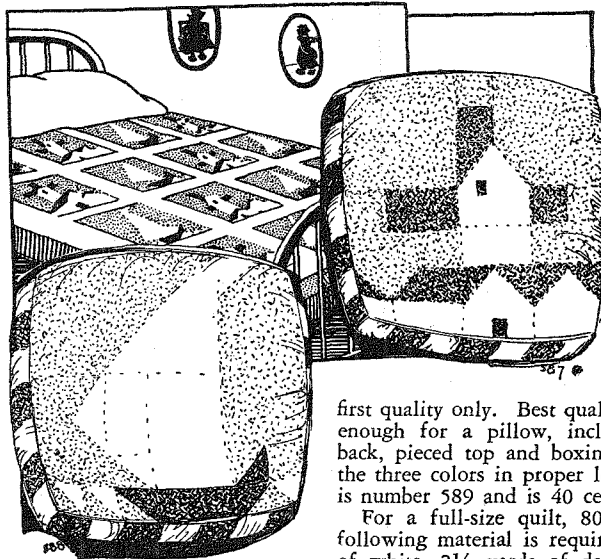
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Colors are sky-blue, delft blue, and white. Cardboard cutting patterns of each part, and instructions and chart for setting them together are included in each order. The Dutch Mill design is number 587 for 20 cents and the Dutch boat is No. 588 at 20 cents.

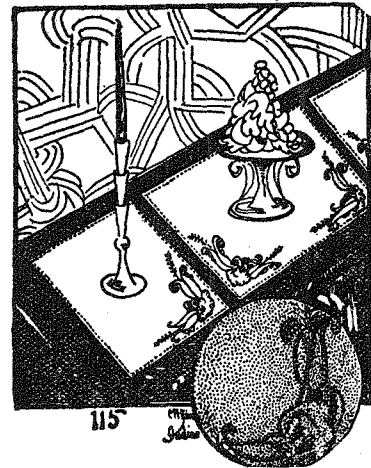
Materials may be ordered also, and as always we recommend and furnish

- 587 Cutting Pattern Dutch Mill Quilt .....\$ .20
- 588 Cutting Pattern Dutch Boat Quilt ..... .20
- 589 Material and Pattern for Pillow ..... .40
- 590 Material and Pattern for Quilt ..... 3.60

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Questions of church administration should be referred to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, The Auditorium, Independence, Missouri. Questions of church finance should be referred to the Presiding Bishopric, of the same address.

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Volume 78

Independence, Missouri, June 24, 1931

Number 25

## SACRIFICE AND TRANSFORMATION

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.—*Romans 12: 1, 2.*

---

## THE VITAL PRINCIPLE

*F. M. McDowell*

## SENTENCED TO CHURCH?

*Evan A. Fry*

## IN THE CHURCH; OF THE CHURCH

*Peter Muceus*

## CHURCH SCHOOL WORSHIP SERVICES FOR JULY

### This Week -- Your Sacrifice

## Blue Pencil Notes

"It is no pleasure to be sick," complained Deacon Goodentart. "When I am under the weather, every third man I meet has had the same thing that I have, only he had it longer and harder."

Five generations of the men in my line of the Smith family have taken their wives (one each, mind you) to Nauvoo for long or short sojourns. Three generations went there honeymooning (though mine was a year delayed). In Nauvoo recently I heard another romance: the story of an engagement ring. Some fifty-six years ago a young man from Nova Scotia was seeking his fortune in California, but his heart was in Nova Scotia. The best way to bridge that great distance seemed to be with a ring. But when he took the ring to the post office, Uncle Sam, for some reason, refused to receive it. Nothing daunted, the young man wrapped it in an old newspaper; and Uncle Sam, not thinking that Brother Layton would play such a trick on him, delivered the package to the little girl in Nova Scotia. When it came, she was experiencing a terrible toothache, but when she opened the old newspaper and saw the ring, the ache vanished. In due time the ring went back to California—on the finger of the girl—and was reinforced by a wedding ring. Today these two live in Nauvoo—"Uncle Wilbur" and "Aunt Ida" Layton, as the Saints call them. So that is the story of an engagement ring that reached across the continent and down a half century of time. And in all its travels it never came near Reno. Reno, where wedding rings are broken and marriage vows unspoken, have no charms for "Uncle Wilbur" and "Aunt Ida."

While in Nauvoo I received a letter from our Brother N. T. Chapman, of California. He had met a Mr. W. C. Orton, whose father had lived in Keokuk, Iowa, in 1844. This man (the father, W. C. Orton, sr.) in June, 1844, received a letter from Nauvoo, asking him to come to Nauvoo or vicinity and fiddle for a dance in celebration of the murder of Joseph Smith. "Bring your fiddle over and play for us, for a dance tonight. Joe Smith is killed deader than hell. . . ." The letter is in the hands of the Pioneer Society at Helena, Montana. It reveals clearer than any number of words today could reveal the savage ferocity of those who sought the lives of the Saints in that day. By contrast, our troubles and our sacrifices do not seem so terrible. The old hymn says:

"Why should we mourn, or think our lot is hard?"

'Tis not so; all is right!

Why should we think to earn a great reward,

If we now shun the fight?

Gird up your loins, fresh courage take,

Our God will never us forsake;

And soon we'll have this tale to tell

All is well! All is well!"

The Sunday that I was in Nauvoo two hundred people visited the old home of Joseph Smith and the tomb of Joseph and Hyrum and gave respectful attention to Brother James Page as he related the true story of their mission and message. That was a typical Sunday crowd of visitors from all parts of the country, and many came during the week. Though Joseph and Hyrum died, they still have their hearing, long after the fiddles that celebrated their murder are silent. Even their tomb is a pulpit. Their faith was vindicated. Shall we who live be faithless or slothful concerning the work for which they died?

ELBERT A. SMITH.

## A Pastor Sets the Example

In the "*Epistle to the Saints*" published recently over the signatures of the First Presidency, attention was called to the needs of the men under appointment. The statement was made that the needs of these men and their families were equaled only by their loyalty and devotion to the church.

One of these brethren, a pastor in one of the larger cities, has written to the Presidency describing the success of the recent visiting campaign in his branch and the preparations for Sacrifice Week. He mentions the splendid meetings that have been held in their church during recent weeks and comments especially upon the high quality of the prayer services, and then adds a personal note, "As far as my wife and I are concerned, we will make every effort to set the example, for this church means more to us than anything in the world. I believe firmly that it will accomplish its purpose, for I have confidence in the Saints."

The encouraging thing about this expression of devotion and consecration is that it is typical of those received from many quarters in the church. The number of replies of this kind received at the Presidency's office far outnumber those that carry complaints. This especially refers to our pastors and missionaries. We join with this brother in expressing the conviction that this special week of sacrifice will accomplish its purposes. This conviction is based upon our confidence in the Saints and in

their leaders, in the missionary and pastoral ranks of the church. It is with faith and conviction that we enter upon this period of sacrifice.

F. M. MCD.

### Charles E. Blair Passes

Last Sunday night at 9.30, Brother Charles E. Blair succumbed to his final illness. It was only the preceding Thursday that he was taken to the Sanitarium. Tuesday of the same week he was carrying on his work as deacon, and his last official act in that capacity was to convey to the Bishop a sum of \$100 that he had collected from members of the church, in pursuit of his duties. It seems only a little time ago that he was seen in his office at work at his desk, and was about the streets engaged in the business from which he secured his livelihood. It may be said of him that he was active in all of his duties to the last.

Another column will later carry the facts of his life. Much could be written of it, and many lessons taken. His familiar figure, his friendly voice, and his cheerful smile will be missed.

Brother Blair was the last known survivor of that little group composing the Reorganization which met in Amboy, Illinois, in 1860, and received "Young Joseph" as its president and leader. To have lived over so long a span of years, and to have witnessed the changing order of events, the development of the country, the progress of the world, and the growth of the church, were privileges for which he was not ungrateful. He was a link with that past which is forever fading into the obscurity of history.

We must and will view with faith and hope the terminating of a life that has been so well filled with the work and joy of Christian living. If the virtues of human conduct count for something, if righteousness and worthiness have an eternal value, then we may view the passing of Brother Blair into that Beyond which shelters so many of his friends and comrades with trust in that power to whom he gave his faith to the very last.

L. L.

### The Word of Wisdom

Do you believe in the Word of Wisdom? Do you try to practice its principles in order to maintain your health? Do you have a program of diet worked out based on it?

Here is a chance to enter a contest for the best organized diet based on the Word of Wisdom. *Vision* is sponsoring a contest as announced in the back of this issue of the *Herald*. Plan to enter the contest

now. You may be the one to write the best menu.

*Vision* will publish the best of these diet lists for the benefit of the people of the church. We believe that our health will be better when we live according to the correct diets.

Many are today enjoying improved health, both mentally and physically, by following correct diet, and will be able to contribute much to help others. This good work will be carried on through *Vision*.

L. L.

### To the Descendants of Pioneers

Of special interest to church people who are descendants of the very earliest members of the church, is the call received from Apostle F. Henry Edwards, editor of the *Ensign*. If you know any who are such descendants, you will be able to help by calling their attention to this notice. Brother Edwards's letter follows:

"I shall appreciate if you will please give prominent early attention to an announcement that the editors of the *Ensign* are very anxious to get a list of the names of the descendants of persons who were members of the church prior to August 1, 1831.

"Persons who are such descendants are urged to write to the editors of the *Ensign*, The Auditorium, Independence, Missouri, giving their own names and the names of any other descendants with whom they might be acquainted. We want this information not later than July 5."

## OFFICIAL

### Harvest Home Festival

For some years Brother C. C. Koehler has carried the responsibility of managing the affairs of the Harvest Home Festival. Under present conditions he feels that he must be relieved of some of that responsibility. So I have asked Brother T. A. Beck to assume the management. Brother Koehler will, with his ever readiness to help in church matters, give Brother Beck what assistance he can, and his long experience will, I am sure, enable him to be of great service to Brother Beck.

To Brother Beck we have given the privilege of selecting his assistants, and in due time notice of his selections will be published.

THE FIRST PRESIDENCY,

By FREDERICK M. SMITH.

INDEPENDENCE, MISSOURI, June 12, 1931.



# The Vital Principle

By F. M. McDowell

(A sermon delivered at the Campus, Independence, Missouri, June 21.)

We began this series of sermons by asking again the question of the ages: "What shall I do that I may have eternal life?"

In the preceding sermons we have endeavored to point out the direction we expected to follow in our answer by using as a text the parting words of Moses to the children of Israel, "Observe to do all the words of the law—because it is your life."

In the first sermon it was pointed out that life is the goal of the quest of all men of all times; that it is the goal of the mission of Christ and the purpose of the gospel; that amid the peculiar conditions confronting the world today the call more than ever is for a way of life; and finally that it is the responsibility of the church that claims to be prophetic to lead men into the paths of life.

In another sermon it was emphasized that obedience is the price of life. Law of itself is helpless. It is utilized only through obedience. We must "observe to do" the law if we would find life.

But obedience alone is not sufficient. Men often obey the laws of death instead of life. Then, too, we find ourselves becoming servants of that which we yield ourselves to obey. As servants of *gold*, we have not found life. The way out is through obedience to the highest and best that we know. Since the gospel law is the supreme revelation of the law of God, it is the highest and best that we know. The degree to which we yield ourselves to obey the gospel law will be the measure of our attainment of life. The attainment of that quality of life which is found in celestial glory is made possible only through yielding ourselves to obey the celestial law.

Tonight we come to consider another of the principles of life—principles the authority of which rests not only in the word of God but in the very nature and needs of men. It is because God is the kind of a God that he is and men are the kind of beings they are that the laws of which we speak are the laws of life. Tonight we must come to know that he who would find life must travel the way of the cross.

## *The Cross Is the Way*

*The cross is the way of God.* In John 3:16 we read, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

*The cross is the way of Christ.* In Isaiah 53:3, 4, 5, we read, "He is despised and rejected of men; a man of sorrows, and acquainted with grief:

... surely he hath borne our griefs, and carried our sorrows: ... he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

*The cross is the way for men.* In Matthew 16:25 we read, "If any man will come after me, let him deny himself and take up his cross and follow me."

Nothing is more certain than that the cross is the supreme revelation—not only of the nature and the purpose of God but of his method as well. Nothing is more certain than that men if they would find life—that quality of life which is the will of the Father that they shall obtain—they must walk the way of the cross.

On the tombs of the kings of Egypt is a symbol which is called the Key of Life. Strangely enough its form is that of the cross. The key to the meaning of life and the universe is God. The key to the meaning of God is Christ, and the key to Christ is his self-sacrificing spirit which culminates in the cross. Without it we remain in outer darkness.

My first example is furnished by Stanley Jones, in his *Christ at the Round Table*:

A missionary doctor goes to China. The people all about him are dying of a strange plague. He segregates the germ, tries to take some to America to get the help of specialists in discovering an antidote, but finds it impossible. He goes back to his station with a heavy heart. The people are still dying. He can stand it no longer. While the rest are at the church, he deliberately goes into his laboratory, swallows some of the germs, and then takes the first boat to America. He keeps a perfect record of his case and the reactions of the disease germs upon him. He goes to the hospital in Baltimore, turns over the record of his case to the doctors, is soon in a state of coma. But his plea was that even if he died they should find the remedy and send it back to save his people in China. He was saving others—himself he could not save.

I have already referred in these sermons to David Livingstone, who followed the way of the cross, giving his life to take the gospel of Christ into the heart of Africa. It is said of him that no servant of God was ever more fully persuaded that he was a chosen instrument for doing an appointed work than was Livingstone. See him penetrating the heart of Africa, where white men had never yet dared to go. See him press on day after day, half starved, weak and sick. See him laying away his wife, who died with jungle fever. See him undaunted, face the uncharted road ahead. Read in his diary the following comments: "In this journey I have endeavored to follow with unswerving fidelity the line of duty. My course has been an even one, turning neither to the right hand nor to the left, though my route has been tortuous enough. Also hardship, hunger, toil were met with the full conviction that I was right in persevering to complete my work. The prospect of death in pursuing what I knew to be right did not make me veer to one side or the other."

A few days later he wrote, "If the good Lord gives me

favor and permits me to finish my work, I shall thank and bless him, though it cost me untold toil, pain, travail. This trip has made my hair all gray."

A few months later there was added to his diary this comment, "I am pale, bloodless, and sick from bleeding profusely. An artery gives off a copious stream and takes away my strength. Oh, how I long to be permitted to finish my work."

Nine days later he made his last entry, "It is not all pleasure in this exploration. I can scarcely hold my pencil now, and my stick is a burden." A few days later he died.

The Protestant missions opened by Livingstone in Africa now have a membership of more than one half million people.

With love, self-sacrifice, and courage, David Livingstone followed the way of the cross into the heart of Africa to carry the light of the gospel there.

Our own church history is not lacking in accounts of men and women who endeavored to follow the way of the cross. The *Ensign* of this week brings to us an outstanding example:

#### *Men Who Have Followed the Cross*

There have been many theories advanced as to the meaning of the cross. Undoubtedly many of them have been helpful. Perhaps no one of them explains all. An academic discussion of these theories is more suitable for the lecture room than for the pulpit. We can, we believe, come to an understanding of the cross if we approach it through an attitude rather than through a theory. To understand the cross one must have an attitude of mind and heart which is responsive to it, much as one who would understand art must have art within. It is achieved through an inner response to its sacrificial spirit. To the extent that your souls are stirred by the following accounts of those men who have endeavored to walk the way of the cross, to that extent you are coming to understand its meaning.

After the Saints had been driven out of Jackson County into Clay County, a meeting was held, and volunteers were called for to report the distress of the Saints to the prophet, who was then in Kirtland. Then, as always, there were many who might have gone but who excused themselves. Lyman Wight and Parley P. Pratt volunteered. When the bishop made some inquiry as to the circumstances in the Wight family, he found Sister Wight in the shelter of a log in the woods. By her side was a child only three days old. They had very little provisions and no money. Even under these circumstances Lyman Wight accepted his mission to Kirtland and in company with Parley P. Pratt set out to make the thousand-mile journey to Kirtland. The message they carried was not one of good news, but rather one of distress and suffering. They journeyed not by train or auto. There were no well-laid-out highways. The journey required not hours but weeks. It would involve separation, suffering, hardship. Yet these men of God volunteered. Such is the way of the cross.

Another illustration from our own history:

On July 23, 1833, the Saints in Kirtland were rejoicing. On that day the cornerstone of the Temple was laid—a temple that was to be built by sacrifice. That very day, July 23, a mob of over five hundred people gathered at Independence, Missouri, with rifles, dirks, pistols, clubs, and

whips to drive the Saints from Independence and Jackson County. They came to demolish the dwellings of the Saints and destroy their crops and, as they said, whip every Mormon, every man, woman, and child, who would not instantly leave the country. This was avoided by Bishop Edward Partridge, who, with John Corrill, John Whitmer, W. W. Phelps, and A. S. Gilbert, courageously walked out and faced the mob, offering themselves a ransom for the church, to be whipped or put to death if only the women and children would not be called upon to suffer. Even the mob could not withstand such courage. A truce was declared, and further persecution, at least for that day, was avoided.

#### *The Cross—Its Fundamental Elements*

A careful analysis of the above will show that there are at least three fundamental elements in the cross. These are (1) love—the motive divine, (2) self-sacrifice—the "pain divine," (3) identification—sharing the cause divine.

#### *Love—the Motive Divine*

At its purest and best, love is a valuing of persons for their own sakes without any material benefit to ourselves in view. It is, according to Ellwood, a social attitude of unselfish, passionate devotion to the welfare of others. Drummond says, "The spectrum of love has nine ingredients." These are, as listed by the Apostle Paul: "Love suffereth long. And is kind. Love envieth not. Love vaunteth not itself, is not puffed up. Doth not behave itself unseemly. Seeketh not her own. Is not easily provoked. Thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in the truth."

Love is the only force that is *kind* enough to win the hearts of men and yet strong enough to continually resist the drag-down of their lower impulses and popular habits.

Love is the only force *selfless* enough to prove to mankind its utter sincerity and thus to win its whole-hearted allegiance.

Love is the only force *courageous* enough to pay any price for its ends without thought of personal gain.

Love is the only force with *faith* enough to keep on seeing the invisible in a world literally buried in material things.

Love is the only force that has *patience* enough to endure the frailties of men—patience to *wait* for the kingdom.

Love is the only force that can reach down to men and at the same time reach up to God. It thus becomes indeed the way whereby men may come to God. The cross is the supreme revelation to us of what God is like, the supreme example of what men may become.

The power of love in its highest form is the power of God, for God is love. Love is the power chosen by God to redeem the world.

Love even when it contains much alloy trans-

forms lives and homes. It moves men to the greatest of sacrifices. It endures all things and continues to hope. In its final triumph it has made the resources of God available for men. It has melted the hearts of men and welded their souls together in perfect unity. It is the power that will ultimately usher in a world brotherhood. It is the very core of the kingdom. It is the cementing influence that shall yet make Zion a reality. Without it God, Christ, and life are meaningless. Without it men will cease to strive, and when men cease to strive they die.

The cross is the highest spectacle of self-sacrificing love. In the words of another:

Where love stands bleeding for other sins than its own, the ugliness of those sins appears never so repelling—to the sinner, also: and to the sinner, by the persuasions of this same love, the way back from his rags and his husks seems never so hopeful. The truth here is probably deeper, more essential, and more ultimate than any of us has even yet realized. Not love that waives the law or condones the wrong or sentimentalizes faults into virtues. No, but simply that which, by the grace of God, is so preoccupied in the interests of the loved that it is not conscious of its own wounds, that draws all men unto it, because it is really what all men are aching for.

#### *Self-sacrifice—The "Pain Divine"*

The second fundamental element of the cross is self-sacrifice. Here, too, is a fundamental law of life. In every phase of life the old must be sacrificed for the new, the partial for the whole, the selfish self for the larger self of communion with others, the lesser for the greater good.

It is easy to find evidences of this law on every hand. John tells us, "Except a corn of wheat enter into the ground and die, it abideth by itself alone." We know that the calyx must give way to the blossom and the blossom pass before we can have the fruit. The one-celled form of life literally gives a part of itself that new life might be formed.

It is in the higher forms of life that this law comes to have a richer meaning. The scientist often pays the supreme price, yielding life itself for the discovery of new truth. Business men have been known to deny themselves rest, leisure, pleasure, and even health and the association of their loved ones in their desire to attain "success."

Athletes submit themselves to the most rigid self-discipline in preparation for contests. The Apostle Paul speaks of those who have trained themselves to run the race, and adds the comment, "All this for a corruptible crown."

Livingstone in his travels in Africa noted the self-denial of the men who were engaged in the slave traffic, and one time when pressed to cease his arduous mission into the heart of Africa, hurled the challenge, "Can the love of Christ not carry the

missionary where the slave trade carries the slaver?"

Of course the outstanding example of self-sacrifice is that of the mother who goes down into the valley of the shadow of death that a child may be born. The mother must sacrifice her school-girl complexion for the thrill of motherhood. The price of motherhood is universally recognized, its joy unequalled in our human experience.

Self-sacrifice is spoken of by the Apostle Paul as the "pain divine." His meaning is clear. Self-sacrifice is the pain suffered by God himself in the gift of his Son. It is the pain suffered by Christ in Gethsemane and on the cross. It is the pain we must suffer in a divine cause, the price we must pay if our lives are to take on the characteristics of the divine.

Here is evidence that self-sacrifice of itself and for its own sake is not sufficient. The monks of the Middle Ages practiced self-denial. They devised the most cruel means imaginable for torturing the body. They spent their lives on racks of torture, on the tops of pillars, or sat in unnatural positions until their bones were bent and twisted, and they could no longer stand as men. Such self-denial is not the "pain divine." It is negative and repulsive. It shirks the responsibilities of life. Instead of bringing men to a completeness of life, it denies the very essential elements of such a life. Instead of bringing men to God, it keeps them from him.

Again there is self-denial in self-indulgence. A selfish life is described by the philosopher Hobbs as "solitary, poor, nasty, brutish, and short." What a tremendous price such a man pays for his selfishness. He denies himself a big view of life, whole-mindedness, friendship, the satisfaction of helpfulness, the thrill of cooperation, and a share in making possible a realization of all human hope. Here is self-denial certainly, but not the "pain divine." This sort of self-denial is not the way of the cross. Self-denial to be justifiable must not be for its own sake. It must be made for a greater good. It must be gladly made.

The self-sacrifice of the cross involves the absolute rejection of positive evils. It costs to develop a character that shall have strength enough to continuously lift up against the gravitation of the evils about us. Self-sacrifice involves the abandonment of our scattered loyalties for a life dominated by our interest in the kingdom of God. It will cost to have an eye single to the glory of God, but the satisfaction of such single-hearted devotion will more than compensate for this cost.

The self-sacrifice of the cross will sometimes involve the yielding of the sweetest, wholesomest,

and purest things in life. Some one has said, "There are times when saving others we can not save ourselves."

Self-sacrifice must be gladly made. Such was the sacrifice of Jesus. In Hebrews 12:2 we read, "Who for the joy that was set before him endured the cross, despising the shame."

The self-sacrifice of the cross goes to the limit, because great things are at stake. Men who have gone a long way in following the cross have suffered the pain and yet tasted the joys of self-sacrifice. Because of this, and because of the great goals that are at stake, such men do not like to speak of their own self-sacrifice. The Apostle Paul endured all things for Christ, and yet he said, "I count all gain."

Sir Wilford Grenfell, who completely identified his life with the fisher folk of Labrador, yielding a lucrative practice in London, public esteem, wealth, and prestige, for the sake of losing his life that others might find life in frozen Labrador, once remarked, "I dislike to speak of self-sacrifice, for I can not recall that I ever indulged in it." Thus Livingstone, who passionately desired the salvation of Africa, could write, "People talk of the sacrifice I have made in spending so much of my life in Africa. It is emphatically not sacrifice; say, rather, it is a privilege."

The cross evidences self-sacrifice at its best.

#### *Identification—Sharing the Cause Divine*

The cross not only involves love and self-denial. It includes the complete identification of Christ with the cause of God.

The story is told that once a soldier approached his general and kneeling before him literally heaped upon his leader words of praise and flattery. The general, so the story goes, waited patiently until the soldier had finished and then said, "My good man, stand up. I appreciate your words of praise. I ignore your flattery. I desire to ask you but one question, Just how do you stand with reference to the cause which I represent?"

A splendid example of the meaning of the cross from this point of view is furnished us by Stanley Jones in his wonderful book, *Christ at the Round Table*:

A student deeply perplexed said to a friend of mine, "I do not understand the meaning of the atonement." My friend illustrated as follows: Suppose there were a plague-stricken district and here was a doctor with medical skill; if love should be at the heart of his skill, would he not carry that skill down into the heart of the plague-stricken district to cure it? Here is an appallingly ignorant people, and here is a wise man; if love should be at the heart of his wisdom, would he not carry that wisdom down into the heart of that ignorance and bear with its limitations to cure it? Here is a famine-stricken people, and here is a man with wealth; if love should be at the heart of his wealth, would he not go down into that famine-stricken section to

share it? Here is a section where impurity and sin has spread its pall, and here is a good man; if love should be at the heart of his goodness, would he not carry his goodness into the heart of the evil, bear with it, take on himself the shame of it, let it break his heart if necessary to save men from that evil? Here are we with the appalling plague of sin upon us, and here is God whose very nature is love. What will He do about it? To get into it to cure it will mean bearing it, and bearing it will mean atonement. "Oh," replied the student, "if you put it that way, I do not see how God could keep out of it. And moreover I do not see how I can keep out of it."

That is the meaning of the cross: We being what we are, and God being what he is, he could not keep out of it. And since God has gone into life as deeply as a cross, we too must catch the divine passion—we must know the cross by sharing it.

The cross of Christ demands that we shall completely identify ourselves with the cause of Christ. If we catch its meaning, we will not be able to keep out of the work of God or keep ourselves from sharing the needs of men. The cross demands of us that we shall no longer be content to be spectators but must become actual participants. It demands that we leave the side lines and take our places in the ranks of those who are playing the game of the ages.

When we take upon ourselves the way of the cross, when we come to appreciate the meaning of its life, when we come to answer the needs of men, and the love of God and Christ becomes our love and their purpose our purposes, then nothing less than our complete identification with that cause will satisfy us. When this happens, nothing else will matter. No price will be too great to pay, because we will know that great goals are at stake; the cause of God and of Christ and of mankind are involved.

During the past week the officers of a certain organization of women of our church came to my office—came to solicit my support for their cause. Their appeal was irresistible. Their very countenances radiated the conviction that their cause was identified with the cause of the church and that the cause of the church was the cause of God. The president of the organization recounted some difficulties that had been met, some trials she had passed through. At times the way had been hard. At times it seemed impossible to carry on for another week. Sometimes she had thought of resigning, yielding to the difficulties that held her down and yet as she said, "I kept saying to myself, *'The work of the Lord must go on.'*"

When we come to sense fully the meaning of the cross for us, we will be able to say, "Come what may, the work of the Lord must go on."

The cross demands our identification with the work of God, but let us remember that the work of God centers in men, poor men, ignorant men, sinful men. Let us remember that that work must go on

in the street, home, school, factory, in foreign lands. Identification will demand that we make common cause with all classes of men in all places where men are endeavoring to live. Christ took upon himself the sins of men, shared the sufferings of men, withstood the temptations that men must be called upon to withstand. The method of Christ was the only method which would win the allegiance of men. Only by identifying himself with men, could he lift them to God.

#### *The Call of the Cross Today*

We have already seen that the way out of the dilemma of the modern world is not through the optimism of the liberals, the pessimism of the modern press, or the peptomism of cheap sales talk. The cure of present-day ills is found in the hearts of men. Nothing short of a transformation will suffice. The cross, and the cross only, has power to bring about this rebirth. It will not cease to plead with men until they yield themselves to its influence and govern their lives with its spirit.

#### *The Cross of the Prophetic Church*

We have repeatedly stressed the responsibility of the church that claims to be prophetic. Such a church we have said must not only have foresight but insight; must not only interpret history but make history; must not only point the way, it must lead the way. Today our church is standing in judgment before men and God. The claims of a century are arrayed as witnesses, for they testify for or against us. Have we given evidence that we believe that God has spoken to us, that our church is the only church that has the fullness of the gospel, that to this church is committed the task of setting up God's kingdom, that it is given unto us to be the light of the world? We repeat, Shall these witnesses, the claims that we have made for a century, testify for or against us?

If such light as they had was sufficient to send Florence Nightingale to Crimea, David Livingstone to Africa, Wilfred Grenfell to Labrador, Stanley Jones to India, and Edith Cavell to unflinchingly face a firing squad, what will the light of the prophetic church not demand of us? If under the trying conditions of the early days of this church the light of the gospel could induce Lyman Wight and Parley P. Pratt to undertake that dreadful mission to Kirtland, if it could cause Edward Partridge and his brethren to offer their lives as a ransom for the Saints, if it could ask of Joseph and Hyrum that they give up their lives to its cause, if it could send Charles Derry to England and keep him there without money or news from home, if it could send Glaud Rodger to die in the West and Charles Lake

to give his life in the South Seas, what may we not expect the greater light of the present day and the greater needs of men to ask of us?

Is it not to our shame that we have often endeavored to purchase the kingdom at a lesser price, and that sometimes we have even adopted the practice of bargaining that we might perchance find some easy way? For shame that we have thought that words of praise, petty bickerings, camouflaged service, cheap magic, flattery, superficial love, or some petty proportion of our money could purchase the kingdom. For shame that we should have at times thought that we could build the kingdom without God's help or at other times have been willing to let him do it all. For shame that we have at times evidenced the belief that the kingdom could be reached by building Babel towers of materialism, when we should have known that no one can help in this work save he is humble and full of love. For shame that we have endeavored to secure the kingdom for ourselves by yielding as little as possible, yielding anything other than the complete sacrificial love which is demanded.

*If the light of the prophetic church does not bring us the kind of love that will pay the supreme price, then it fails as a redeeming force. Are you willing today to let the price that you are paying for the kingdom stand before the world as the measure of the light of the prophetic church?*

The call of Jesus to this church today is in the present tense. In a communication given through Brother Elbert A. Smith to the priesthood a few years ago, this call was made specific:

I greet you as I did my disciples of old; though I am your Lord and Master, yet do I call you my friends and my brethren. Is there one among you who has aught of complaint to make concerning his ministry or the blessings he has received? Is there one among you who has been homeless, that he could say I have no where to lay my head? Is there one who has been scourged, or spit upon, or crucified? Happily, you have escaped many of these things, though in part you have tasted from the cup I drank from and have been baptized with the baptism that I was baptized with; but the day will come when you will be required to walk in the midst of perils—I have witnesses of my love for you, for I have evidence in my hands and in my feet and in my side, for did I not give the blood out of my heart for you? What evidence are you prepared to give in years to come that you love me?

It seems quite clear that one can reach God's standard in thought, word, and action just so far as he is motivated by the consciousness of his presence.—*H. E. Westermeyer, in The Youth's Instructor.*

Find out what God would have you do,  
And do that little well;  
For what is great and what is small  
'Tis only he can tell.

—Selected.

## Sentenced to Church?

By Evan A. Fry

Yesterday morning I went home and picked up the paper to read as I ate breakfast. It was only a very small headline on the front page, but it somehow attracted my attention. It read, "*Thief Sentenced to Church.*" Well, well, well. This was a surprise. I knew that the churches were rather hard up for some one to fill their pews, but I didn't know that the situation had reached a stage where the ministers of the country had to appeal to the judges to send them recruits. Furthermore, I think that a clever lawyer could succeed in having that sentence set aside on at least two counts of unconstitutionality: First, it is an infringement upon the right of religious freedom, which is guaranteed to every man by the Constitution of the United States, for many men prefer to get their religion down at the pool hall or in the corner gang or at the baseball game, rather than at church. Second, the punishment of sending a man to church I think might fittingly be classed with the cruel and unusual punishments which are expressly forbidden by the Constitution.

Speaking more seriously, I can of course see the wisdom and the righteous intent behind the judge's sentence in this case. But still I am not sure that the sentence of church attendance was the best one either for the offender or for the church. I grant that the church should be willing and eager to undertake the rehabilitation and reclamation of social outcasts and offenders of various kinds, but I do not believe that this task can be successfully accomplished by resorting to legal compulsion. If that were the simplest way of reclaiming and converting the world, the church members should have taken out injunctions against all nonmembers many years ago, forcing them to come to church and eventually to unite with the church.

It has been obvious in all ages of the world that some people are eager and willing to hear the message of religion and of Christ, while others choose to follow the primrose path of present pleasure and future ruin. Some people in their attempts to explain this phenomenon, have formulated the doctrine of predestination. Personally I do not believe in predestination, for I can not see how a just God could condemn a man's soul to everlasting torment without giving that man a chance to make his decision and voluntarily live the kind of life that would lead him to condemnation or to glory. I believe that every man has his agency—his right to choose between right and wrong, every day and every hour and every minute. Some people deliberately and continually choose the ways of wick-

edness, harden their hearts against all reason and persuasion, and travel speedily but heedlessly the road to destruction.

If God had wanted a lot of mechanical toys following him around and obeying his slightest command, he could have made man that way. But he didn't want mechanical toys—he wanted men, and he created them a little lower than the angels, and endowed them with wisdom and power to choose for themselves. God's love is strong enough to break through the barriers of the hardest heart, but God never breaks down any doors, except perhaps in special isolated cases when he has a particular purpose in mind. The beginnings of true conversion must come from within—not from without. Christ stands at the door and knocks; we hear his call; and from inside the door we either reject him or bid him enter. Christ himself recognized that it was useless to appeal to some men who had their doors tightly nailed shut and sealed, and he warned his disciples that they should not cast their pearls before swine who would trample the pearls and turn and rend those who had proffered them. God *could* convert everybody, but because some people refuse to be converted, and stubbornly maintain that refusal, it is useless to appeal to them; the door to their heart is closed—and fastened from within.

For this reason, I doubt the wisdom of forcing a man by legal methods to attend church. It is to be hoped that the church will succeed in converting and rehabilitating the subject of this news dispatch in yesterday's paper, of course, but how much better for him if he had found and accepted the church of his own initiative and volition! Granted that the church can not be expected to convert everybody, will you not agree that if the church and its ministry had something so precious and so desirable to offer to the people that no inherently righteous man could afford to be without it, our churches would be packed each Sunday morning, and the church coffers would be full to overflowing, without the necessity of a never-ending appeal for money? If the churches were offering to the world a powerful and a regenerative religion, authoritatively taught and administered, and blessed with the unction of the Holy Spirit, there would need to be no campaigns for membership, or financial drives such as we have all too abundantly today. If the church has had to resort to modern high pressure salesmanship methods to secure converts and financial maintenance, it seems to my poor mind at least that the church has lost some of the powerful light which should be attracting the people of the world without coercion and persuasion.

The first commandment that Christ gave to his



followers was that they should "love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength." God wants willing workers in his kingdom, not drafted slaves cowering under the taskmaster's lash. It is impossible for a slave who is compelled to work for his master by fear of future punishment to have a very deep or abiding love for that master. God wants first our love; then that love will engender within us a desire to be of service. Compelling the service through fear is getting the cart before the horse, for the first commandment is that thou shalt *love* the Lord thy God; then, after you have loved him, you may serve him.

May the church of Christ ever be a shining light to the world, so that men will be drawn to the Christ, and may we always have willing hearts to serve him in joyfulness and thanksgiving and with the love that is his due.

### *In the Church; of the Church*

*By Peter Muceus*

Undoubtedly many do not see the important difference between these two statements. People very likely think that when one is *in* the church he is also *of* the church; but this is not necessarily so. One may be in the home of a friend or a neighbor, but this fact does not make him one of that home. There is a difference between being *in* and *of* a church or an institution, and that difference is so great that the first mentioned condition has no real value without the other. The difference is so important, so valuable, so far-reaching, that no one should be ignorant of it or indifferent to it.

To be of the church is the closest relationship into which man may enter with his Maker, and with his fellows. It offers opportunities far greater than any other relationship into which man may enter; it is more durable, more secure, more satisfying. It brings one into contact with powers which are infinite, with intelligence and wisdom beyond human comprehension; it is the highest relationship of which man is capable.

#### *To Be in the Church*

Through the ordinances of baptism and the imposition of hands by the agency of an authorized servant of the church, one automatically enters into the church. If his apparent morals are not objectionable, he may stay *in* the church to the end of his mortal existence. Yet he may never become one *of* the church; he may never be known (recognized)

by the Savior. Yet he has had legal membership right to take part in all business meetings of the church to which members are entitled.

#### *To Be of the Church*

The church of Jesus Christ is a living organism, a divine institution, composed of human beings of dual natures, bodies and spirits, and of this duality the church as a whole partakes. Being a divinely instituted living organism, just as the physical body is a divine organism, it is endowed with powers of life peculiar to itself, and this peculiar life is the factor that makes it so powerful and important. The potential powers of the natural body have been developed to produce all the wonderful works of man, which are being displayed all around us in this marvelous age in which we are privileged to live. Similarly, but infinitely more marvelously, the church is possessed of potential life powers beyond even modern scientific explanation, and of moral and spiritual forces for which society today stands in direst need.

In order to become identified with the church spiritually and morally, one must be born again, not only of water but—and specially—of the Spirit, the divine life medium which connects man on earth with its Creator in heaven. This divine dynamic was the power by which Christ performed his wonderful miracles and manifested his magnificent life, which has been admired by Christians, Jews, and so-called heathen. And this is the life he came to offer the human race. "I have come," he said, "that they might have life and have it more abundantly." Again he said: "It is the Spirit that quickeneth; the flesh profiteth nothing." And speaking to his disciples he made this encouraging statement: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." And there is proof in the Scriptures that his disciples did greater works, for in one day, under the inspiration of this Spirit, they were the instruments in converting about three thousand prejudiced Israelites, whom the apostles accused of having killed Jesus. Such mass conversion is not recorded as ever having been performed by the Master; not, of course, because of inferiority, but because the Comforter did not come to abide till after his ascension.

His disciples in Jerusalem were few in number before his ascension, and even they were fearful and vacillating before the promise of the Comforter was realized. Before this spiritual power came as an Abiding Comforter, Peter thrice denied his acquaintance with his Savior, but after it came he fearlessly stood before thousands of the same class of people

and accused them of having killed their own Savior. This Comforter had given him this more abundant life, which made him fearless and brave as his Master.

The fact that one has mechanically, or outwardly, identified himself with the church is no proof, or guarantee, or assurance, of being born, spiritually, again and possessed of divine power. Its manifestation must be realized, its power felt, its peace, love, and joy made a living reality in the soul, giving assurance of divine sonship. And to this divine life in the soul of man there must come a reaction of creative cooperation with divinity, in building up the kingdom of God among men. Under this spiritual influence of the Comforter, man's powers of body, mind, and means will be consecrated to loving service among men, doing the work of God in Christ's stead. This is the stewardship which God desires to impose upon all his children, that through them he may establish his kingdom among men, a social order of regenerated human beings, motivated by the spirit of divine love and carrying out the will of God in the uses of material possessions and thus manifesting the feasibility and desirability of the realization of the Lord's prayer: "Thy kingdom come; thy will be done on earth, as it is in heaven."

Being of the church means being partaker of the spiritual life forces of the divine body for the purpose of carrying out the work, for which this body was brought into existence. It means the placing of one's powers upon the altar of service to this body, that all might be "workers together with God" for the accomplishment and consummation of his divine plan.

With these thoughts before us, each may judge for himself whether he is of the church or only in it. We may direct these questions to our "inner selves": Am I born again, or have I only been immersed in water? Have I received that peculiar quickening power that inspires with new zeal for increased activity, more earnest endeavor, greater desire for giving up all unnecessary self-indulgence, saving time and means, taking Christ for my example and not following the luxury-loving, pleasure-seeking world in our modern civilization? Am I really, sincerely, and honestly striving to follow Christ, sacrificing needless gratifications in order to become more abundantly a partaker of the "divine nature"?

A sincere consideration of these and similar questions which may readily come to our minds, may aid us in this self-examination in order to give ourselves a definite answer to the questions of divine relationship: Am I of the church or only in the church?

## Are You Changing, and Is It for the Better?

### AN EXHORTATION TO THE YOUNG

By Milburn H. Hull

As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. —Isaiah 5: 9.

How many of you young men and women whom this writing will reach have had your attention called to the importance of measuring the years that stretch out before you, and of estimating the amount of efficient work that you expect to accomplish in them? How many of you have ever thought of mapping out some sort of a schedule to help you onward in your work? How many of you have ever been conscious of having a definite goal in life, something high and worthy to be and to do?

Perhaps some of you have not taken this forward look over life, yet would it not be well to have some plan for the use of the precious years to come? It is impossible for any of us to plan our life work in detail, but then ought we not be able to shape the bold outlines of our work?

Today you have more and greater opportunities than your forefathers had, to equip yourselves so that your energies might be devoted to the building up of Zion in these days.

There is a great demand in the church today for efficient workers. The Lord has spoken of the great and onerous burden that rests upon the leading quorums of the church; of the great work in which those men are called to engage; of the honor and glory that shall come to those who in uprightness, faithfulness, and diligence discharge their duties acceptably to God; and of the shame, contempt, and final great loss and destruction that shall come to those who in carelessness, slothfulness, or wickedness, shall fail in their calling and ministry. You who are sons of the men now occupying those responsible places of service have a reason to anticipate that service will also be required of you when your fathers shall have done their work and shall have vacated the places they now occupy.

And what of you, the sons and daughters, whose fathers do not occupy places of responsibility in the quorums of the church? Is there anything to which you may look ahead and for which you may qualify yourselves? The Lord has answered:

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.

You are all called to a higher calling. You are called to labor with God according to the gifts he

has given you. You may not know the details of the service to which he may call you, but you do know that we are all called to serve, even the aged and the youth, to prepare ourselves to do our work efficiently. The question is, Are you looking ahead with the intention of giving valuable service, whether it be in the ministry of the word or in business affairs, or even in the work we regard as commonplace toil? Honor and glory come to those who serve "in uprightness, faithfulness, and diligence," no matter where the place of service may be. Uprightness, faithfulness, and diligence glorify the service that you render. These are the things that confer honor, and not the place in which you serve.

Are you looking forward to the time when you shall render service in the Lord's work, and are you measuring your time and mapping out its possibilities? Are you looking forward in the humble, earnest spirit that will permit the heavenly Father to use you where you can serve best?

No one ever makes a success of anything who does not think over his work. You can not make a permanent improvement in your work unless you think it over and make your plans accordingly. God has given you something that no other living creature possesses. What is it? The power of thought! How many times have you heard of that phrase, "If I had only thought of that!" But did you ever stop to see if you were really thinking? Thought has brought about all of the progress the human race has made in its civilization. All the changes that have accompanied its development, all the improvement that has been made, is the result of earnest thought.

No improvement has ever come except where men have been willing to change to the better conditions thought has revealed to them. Are you changing, and is it for the better? Are you improving? Are you making progress? Are you learning new and better things, and are you giving up that which is inferior for that which you, through your power of thought, perceive to be superior?

Is the real purpose of religion having its fulfillment in your life? Do you understand that purpose to be the development in you of a proper sense of values and of the disposition to make choices as they will affect your life in its entirety and not in the immediate present only? Are you a seeker after truth and, when you have found a truth, do you let go the thing that was not true and let the new truth you have learned have effect in your life?

It may have been a characteristic of your childhood to do things upon the prompting of emotion, to act impulsively and without deep thought, but as you grew out of childhood, you were taught the ways whereby you could be guided by the principles

of truth, and this in turn necessitated the exercise of your thought and discrimination. This is one of the changes that should come as you grow out of the condition of childhood into the stronger and more capable period of young manhood and womanhood which you now enjoy.

You must not stand still. You must move, and I hope it will always be forward, onward, and upward. Change, and always into more perfect harmony with true things. For you must rise toward the higher things of God, and you must think his wiser thoughts.

The exalted aim which Jesus has placed before you in his gospel is life with God. Since he is so high above you, it is necessary for you to rise to be with him. It is necessary for you to change in order to be like him. The change must be in you, the imperfect one, not in him, the Perfect One.

It is my hope and prayer that when you strive in uprightness, faithfulness, and diligence to comply with this call, you shall grow into the likeness of the divine One in whom is no need of repentance, because his works are done in truth.

### The Church School Handbook

There has just come from the press a most valuable help for all who have to do with the church school. This is a real worker's manual prepared for our own people.

The change from the former three departments to a single unified department of religious education has been effected in most of the branches of the church, in harmony with the resolution of last General Conference. In making the change, there are numerous questions bound to arise concerning organization and administration. These have been carefully anticipated in making up the *Handbook*, and the result of painstaking study and experiment has been gathered and made immediately available for all workers.

The new Handbook is not a constitution, and it is not a rule book. It does contain the most careful statement of advice that can be given, to date, by those whom the church holds responsible as directors of religious education. Its chapters cover every phase of church school organization and administration, study, worship, training, work groups, recreation, grading, promotion, junior church, junior stewardship, young people's organizations and activities, social gatherings, etc.

The *Church School Handbook* is a ready reference manual designed to unify the work of religious education in all the church. It should be in the hands of every pastor, director, teacher, and leader. By mail postpaid, 35 cents, The Herald Publishing House, Independence, Missouri.

# CHURCH WORK AND SERVICES

## Church School Worship Services for July

**IMPORTANT NOTICE.**—This is the last month that the program material will appear in the *Herald*. Programs for the month of August will soon appear in the July number of *Vision*, and will continue to appear in each issue of that magazine for the month following. Workers are requested to make immediate arrangements to subscribe for *Vision*, and they may, if new subscribers, take advantage of the special offer which has been advertised in the *Herald*.

*Theme for July: "Building Christian Character."*

JULY 5

"Truthfulness"

Prelude: "True Hearted, Whole Hearted"; or "I Would Be True," new *Hymnal*, 294.

Call to Worship: In the name of Him who said, "I am the way, the truth, and the life," we come today to worship. "Therefore, O come, let us worship and bow down, Let us kneel before the Lord our Maker."

Hymn Prayer: "Heavenly Father, We Adore Thee," verses 1, 2, 4, and 5, *Hymnal*, 30; new *Hymnal*, 65.

Responsive Reading:

Leader: "And the word of the Lord of hosts, came unto me saying,

School: "These are the things ye shall do;

L.: "Speak ye every man, the truth to his neighbor,

S.: "Execute the judgment of truth and peace in your gates;

L.: "And let none of you imagine evil in your hearts against your neighbor.

S.: "Love no false oath.

L.: "For these are the things I hate, saith the Lord.

S.: "Truth is knowledge of things as they are, and as they were, and as they are to come.

L.: "He that keepeth my commandments receiveth truth, and light, until he is glorified in truth.

S.: "My spirit is truth.

L.: "Truth abideth and has no end, and if it be in you, it shall abound."

Hymn: "Look for the Beautiful," *Praises*, 147; new *Hymnal*, 209.

**Theme Talk:** Our theme for the month is "Building Christian Character." A most important, a most fundamental, factor in Christian character is truthfulness. Without it we can not approach unto God, for he is light and truth. God is intelligence, for he knows all things. Human wisdom is but a childlike groping after the wisdom of God who has created all things. Our science is but a human attempt to state the laws of God.

It is God's will that we seek information, and his Spirit gives us inspiration that we may have more light, for he would not have us walk in darkness. He would have us walk in the light of his eternal truth.

A lie is darkness; it is evil and bringeth destruction. Those who lie can not love the truth, can not come near to God, can not partake of his nature, for he is light and truth. The glory of God is intelligence. (See *Doctrine and Covenants* 90: 4, 5, 6.)

Choir: "God Send Us Men Whose Aim 'Twill Be," *New Hymnal for American Youth*, 255.

Story: "An Honest Man," *Story Worship Programs*, 52.

Hymn: "I Would Be True," new *Hymnal*, 294.

Sentence Prayer.

Offering: Quiet Music.

Concluding Thought:

"To thine own self be true,  
And it must follow,  
As night the day,  
Thou can'st not then be false  
To any man."

—Shakespeare.

Hymn: "Jesus, My Savior," *Praises*, 10.

Prayer.

JULY 12

"Faith"

Prelude: "Faith of Our Fathers," new *Hymnal*, 291.

Call to Worship:

"Ever be Thou our guide,  
Our shepherd and our pride,  
Our staff and song;  
Jesus, thou Christ of God,  
By thy perennial word,  
Lead us where thou hast trod,  
Make our faith strong."

Hymn: "Faith of Our Fathers," new *Hymnal*, 291, or "O for a Faith," new *Hymnal*, 240.

Prayer: That we may have such a faith as our fathers, a faith that will stand the test of our modern age.

Reading:

*The Blind Weaver*

A blind boy stood beside the loom,  
And wove a fabric to and fro,  
Beneath his firm and steady touch,  
He made the busy shuttle go.

And oft the teacher passed that way,  
And gave the colors, thread by thread;  
But to the boy the pattern fair  
Was all unseen—its hues were dead.

"How can you weave?" we pitying cried,  
The blind boy smiled, "I do my best,  
I make the fabric firm and strong,  
And one who sees does all the rest."

O happy thought; beside life's loom,  
We blindly strive our best to do,  
And he who marked the pattern out,  
And holds the threads will make it true

—Author Unknown.

Choir: "My God, How Wonderful Thou Art," new *Hymnal*, 135.

Scripture Reading: *Book of Mormon*, Alma, chapter 16, verses 139, 140, 143, 144, 149, 150, and 151.

**Theme Talk:** Our theme for the month is "Building Christian Character." It would be impossible to build character without faith. Without faith we can do nothing; with sufficient faith in God, all things are possible. Faith is a gift of God; his greatest blessing to man, for with it we can be denied none of his other gifts.

May we magnify the wonderful heritage of faith that has come down to us as a church, and whether our call shall be to live, or die for our faith, prove true to our trust.

Story: "My Faith Looks up to Thee," *Story Worship Programs*, or the Bible story of Abraham and Isaac.

Hymn: "My Faith Looks up to Thee," new *Hymnal*, 281.

Sentence Prayer.

Offering: Music of "Faith of Our Fathers."

Concluding Thought: "Faith is the soul's intake, through it God's life comes in. Love is the soul's outlet, through it God's life pours forth.

Hymn: "With a Steadfast Faith," *Praises*, 21.  
Prayer.

JULY 19

"Sympathy"

Picture: "The Good Shepherd." (Order from Herald Publishing House.)

Prelude: Medley of Hymns.

Call to Worship:

"The Lord is in his holy temple,  
Let all the earth keep silence before him."

Prayer: That we may have understanding and sympathy with those around us.

Hymn: "It Was Spoken for the Master," *Praises*, 48.

Theme Talk: Our theme for today is sympathy. Sympathy is another very important factor in the building of Christian character. A sympathetic understanding will bring unity and cooperation to any group. Lack of sympathy produces selfishness, envy, jealousy, hate. One writer has said:

"Ask God to give thee skill in comfort's art,  
That thou mayst consecrated be and set apart,  
Unto a life of sympathy, for heavy  
Is the weight of ill in every heart,  
And comforts are needed much, of Christlike touch."

Scripture Reading: Luke 10: 25-38.

Hymn: "Have a Heart of Kindness," *Praises*, 118.

Story: "The House by the Side of the Road," *Story Worship Programs*, 122; or picture talk, "The Good Shepherd" (See July Vision).

Hymn: "Never Pass Them By," verses 1 and 2, *Praises*, 42.

Sentence Prayer.

Offering: Quiet Music.

Concluding Thought:

"O heart, that beats with every human heart,  
O heart, that weeps with every human tear,  
O heart, that sings with every human song,  
Fill our slow hearts with flood-tides of Thy love,  
That they may beat with every human heart,  
That they may weep with every human tear,  
That they may sing with every human song  
And thus through Thee, unite with all mankind."

—Maurice Rountree, from *Poems of Justice*.

Hymn: "Carry Blessings with You," *Praises*, 25.

Prayer.

JULY 26

"Responsibility"

Prelude: "Holy, Holy, Holy," new *Hymnal*, 39.

Call to Worship:

"In his presence—  
You can not come too often or too near,  
The Son of God is infinite in grace,  
His presence satisfies the longing soul,  
And those who walk with him from day to day,  
Can never have a solitary way."

Hymn: "Am I a Soldier of the Cross?" new *Hymnal*, 202, verses 1, 2, and 4.

Prayer: For ability and willingness to see our duty, and for courage to accept any responsibility that will help advance the cause of Christ and the building up of his kingdom.

Scripture Reading: Isaiah 6: 5-8; John 12: 35.

Hymn: "I'll Go Where You Want Me to Go," new *Hymnal*, 292.

Theme Talk: Our theme for today is "Responsibility." Responsibility is something we instinctively shun. But it is only by accepting it and bringing to our task a true consecration of self that we develop Christian character. There is a grave responsibility resting on our church, the church of Jesus Christ. And a portion of this responsibility belongs to each member. Have you accepted your share, or is some fellow member carrying yours? When the call to serve came to Isaiah, his answer was, "Here am I, send me." What will your answer be?

Choir: "Take My Life and Let It Be," new *Hymnal*, 307.

Story: "The Joy of Duty Well Done," *Story Worship Programs*, page 80, Stowell.

Hymn: "I Need Thee Every Hour," new *Hymnal*, 314, first verse.

Sentence Prayer:

Offering: Quiet Music.

Concluding Thought:

"Father, we bring to thee  
Gifts of our love,  
Wilt thou accept them now,  
As thine above?  
Thou hast so freely given,  
All that we need,  
Our gifts, our hearts and lives,  
Are thine indeed.

Hymn: "Master, Use Me," new *Hymnal*, 214, verses 1, 3, and 4.

Prayer.

## It Can Be Done

A letter received recently in the office of the First Presidency brings a most cheering message from a small rural branch in Missouri. A group of fifty Saints worship in a one-room church. The correspondent writes as follows:

"We have our church school fairly well organized for both Sunday morning and Sunday evening classes, in all divisions. During the week we have women's class work. Monthly social gatherings are held by the adult division, and a similar provision is made by the young people's division. Blue Birds, Orioles, and Temple Builders are organized for active work during the summer months.

"As we have but a one-room church, we have not developed a junior church, but we do have a junior choir, which often furnishes a song for the regular services.

"We have no intermission between the class work and the morning sermon, and we find the method very desirable. A music committee cooperates with the pastor in working out a schedule for the services, often making use of the suggestions offered in the worship programs published in the *Herald*."

These people find it not only possible to change their plans of work in harmony with the recommendation of the last General Conference and the advice given by the church, but they are happy in their work and gaining new strength and vigor as they learn to cooperate and build together most effectively.

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Missionary Work in the South

I feel the urge of this missionary work. He that is warned should warn his neighbor. This is a pleasant task when the Lord so graciously blesses with the Holy Spirit. Recently I was called to meet new faces and make new friends in New Mexico while in the recent debate with Mr. Arceneaux, which has been reported. I feel quite well satisfied with the results. Brother George H. Wixom, of San Antonio, Texas, moderated for me. He is a big-hearted brother, and I am glad to be associated with him in such a wonderful cause.

While in that region of country we were entertained by Mr. Fred Hoelderle and his wife. I was acquainted with Sister Hoelderle and her brother, Steve Cantrell, years ago when they lived in Missouri, and was glad to renew our acquaintance. While there Brother Cantrell was passing through a severe trial on account of his wife's affliction, which made it necessary for her to be in the hospital at that time. I understand that since the debate Brother Wixom has baptized several close to the little town called Perico, a few miles from Sedan, New Mexico.

I came on to Wheeler, Arkansas, and commenced meetings in the union church building. It was a busy time, but the house was filled almost every night, and on Sunday night was packed. However, I did not baptize anyone this time, but hope to do so on my return next fall.

The next point was Eros, Louisiana. The brethren had the appointment well advertised, and for ten nights the old, old story was told. Last Sunday I had the privilege of inducting six souls into the kingdom of God. Nonmembers turned out to hear us. We closed with a full house.

From Eros I came to Dunn, Louisiana, and am here preaching in the Baptist Church. One family of Saints lives here, the family of Brother D. A. Byrd. Prospects look favorable, the house has been well filled each night, and interest is growing.

At the close of this meeting I expect to go to West Monroe, Louisiana, and hold forth for about ten days. In the retrenchment plan, Kentucky and Tennessee have been added to my territory also. Anyone interested in having preaching services, write me at my home address, Thayer, Missouri.

A. M. BAKER.

## Dedication of the Lamar (Nebraska) Church

Saints from far and near gathered at the little town of Lamar, Nebraska, Sunday, June 7, for the dedication of the church building at that place. Ward A. Hougas, now president of Far West but a former pastor at Lamar, came from Saint Joseph, Missouri, to serve as the speaker of the day. The weather was ideal and the roads good. The building was crowded from the first service of the day throughout the entire program of the day's activities. Two hundred people partook of a bounteous basket dinner in the Woodman Hall at noon.

Distance means but little to Latter Day Saints in the prairie country, and Saints came by the carloads from Wray, Yuma, Holyoke, and other Colorado points, as well as from the Nebraska side. Lamar is located near the Colorado-Nebraska line near the northeast corner of Colorado.

"The church of tomorrow must face and solve problems which the church of yesterday ignored, and which the church of today refuses to tackle," declared Brother Hougas in his dedicatory sermon at the afternoon service. The usual presentation of the keys and the deed was made by Leslie Travis, of Imperial, in behalf of the building committee, to

Brother Ralph E. Vincent, of Otis, Colorado. Brother Vincent is bishop's agent for Eastern Colorado District, of which the Lamar group is a part. Brother B. J. Peters, the present pastor, was the last one to receive the keys, and pledged the support of himself and the congregation to the furtherance of the work.

Preceding the dedicatory service, Brother H. E. Winegar had conducted a two weeks' series of meetings which had met with a very fine response from both members and non-members. One man was baptized Sunday afternoon in the Frenchman River.

The work at Lamar commenced about ten years ago, when active labor was begun by Brother Hougas in schoolhouses and the homes of the few scattered Saints. Gradually the work grew, and services were held in halls, schoolhouses, and wherever a place could be found. A branch was organized some five or six years ago. Over a year ago the Methodist Church was purchased at Imperial and moved to Lamar, a distance of twenty-two miles. After being remodeled, re-decorated, and well furnished, it is now one of the nicest little church homes in that section of the country. The main auditorium is about 38 by 42 feet, and is fitted with a corner pulpit and beautiful semicircular pews which make it very attractive.

With the entrance of the former pastor into general church work last year, Brother B. J. Peters was placed in charge of the work, and is producing some very fine results.

## Bemidji, Minnesota

The Saints of this branch are still striving to do their part to carry on the work of the Restoration. We are enjoying the spirit of unity and good fellowship and are very confident the church will continue to accomplish the purposes of our Lord. All our people here find plenty to do. Crops are looking good.

Our annual business meeting was held June 7. Brother Day was reelected pastor; Brother H. Bosshardt, superintendent of the Sunday school. We are going out to Bagley next Sunday to meet with the Saints there.

Our people are planning on a Rally Day July 12, and are expecting a good crowd and a splendid social time. Brother Leslie Wight, of Minneapolis, our district president, and Saints from a number of towns and places will be here.

We shall continue to pray that the Lord may guide his people and that Zion shall in due time be redeemed.

## Bozeman, Montana

Although the Bozeman Branch has not reported for some time, we are putting forth an effort to carry on. Elder A. J. Moore is our pastor. Recently we had a visit from our missionary, Brother George Thorburn and his wife. The latter is the director of religious education in this district. She made clear the importance of adopting the church school plan, and though few in number, we decided to fall in line and do the best we could. Sister A. J. Moore was elected church school director. She has been making use of the talent in the branch to very good advantage.

The men introduced the idea of a series of socials. These were held at the homes of members and were a success in several ways. A free-will offering was received each time, and the proceeds, totaling \$22.50, were used for the buying of new hymn books.

The women's group meets once a month and is one of the dependable groups in helping to finance and support the branch.



## Nauvoo, Illinois

A series of broadcasting programs of historic interest, sponsored by the Nauvoo Unity Club, over W C A Z Carthage, has brought many visitors to Nauvoo. Eight hundred and fifty registered at the Mansion House during the month of May. Twenty different States were represented, and there were two cars of tourists from Hawaii. A number of teachers have brought graduating classes from near-by towns, and members of the Hancock Ministerial Alliance held a picnic at the Tourist Park. Elder J. C. Page and wife were honored guests at the dinner, and in the afternoon Brother Page delivered a lecture on the church property.

A very pretty wedding took place at the Mansion House on May 9 when Mildred Lucile Salisbury and John W. Larson were united in marriage by Elder Page. Mildred is the second daughter of Brother and Sister D. S. Salisbury, of Burnside. The groom is a son of Mrs. Godfrey Larson, who resides east of Carthage, where the couple will make their home for the present.

Another wedding took place in this historic home on February 28 uniting Jennie P. Gunlock to Kenneth M. Cady. The latter was teaching near Muscatine, Iowa, and wished to keep the wedding a secret until school was out. Mrs. Cady is a graduate nurse of the Independence Sanitarium.

Our pastor, Brother Page, preached the baccalaureate sermon for the Nauvoo High School, and many favorable comments were heard. Those of our membership among the graduates were Paul Fusselman, David Lee, and Albert Sanford, jr. Soon after graduation Paul joined the Navy and is now stationed at San Diego, California. David and another classmate started out on a cross-country hike and when last heard from had reached Texas. Albert is working on the new hard road which is under construction between Warsaw and the county line south, and expects to enter Graceland in the fall.

Roberta Lewis and Mary Lee have returned from Graceland. Roberta will continue her studies again in the fall, while Mary is attending normal school in Warrensburg, Missouri, and will teach in Pontoosuc township the coming term. Mildred Sanford is attending normal school at Macomb, Illinois, and will teach third and fourth grades in the town school here.

Irene Layton has returned from Independence and is spending the summer with the home folks. She was chosen teacher of the senior *Book of Mormon* class, which meets every Sunday evening. This class has been very efficiently taught by Irene's mother, but on account of failing health she asked to be released.

On Mother's Day, Sister Layton, being the oldest mother in the branch, was asked to arrange the evening's program. Instead of the usual procedure of eulogizing mother, each mother was asked to contribute something, and a nice program of readings and musical numbers was enjoyed. A Mother's Day sermon was delivered in the morning by our pastor with appropriate musical selections.

Elder James McIntyre, of Fort Madison, spent two Sunday evenings with us recently, showing pictures of the marvelous ruins of Machu Picchu from slides which he had made himself, and which were beautifully colored. Brother McIntyre is the leading photographer of Fort Madison, so is quite an artist along this line.

Mr. Isaac Jemison suffered a stroke of apoplexy on May 4 and passed away a few hours later. He was in his 79th year and had lived in Nauvoo the greater part of his life, making his home in the old Lorenzo H. Snow house, which is one of the best preserved of all the old buildings. Mr. Jemison's parents and grandparents were members of the church during the early organization, his grandparents being at Haun's Mill during the massacre, from which they miraculously escaped. Mr. Jemison, however, was a member of the Catholic Church. His wife united with us a few years ago

and is one of our most faithful members. His sister, Mrs. W. D. Marshall, is also a member.

Children's Day was observed with songs and exercises by the children during the morning hour, and in the evening Roberta Lewis outlined a pleasing program appropriate to the day. Sister A. L. Sanford gave a talk on the children of the *Bible*; Elmer Garrett on the childhood of our great scientist, Thomas A. Edison; Lloyd Buckert on Mendelssohn's childhood, and he played for us Mendelssohn's "*Spring Song*"; Irene Layton told of the childhood of the noted actor, George Arliss, and then played for us "*The Dance of the Dolls*"; Florence Ourth related some very interesting things about the Japanese children.

President Elbert A. Smith has been spending a few days recuperating in old Nauvoo.

## Lincoln, Nebraska

*Twenty-sixth and H Street*

We are certainly in sympathy with the problems of the church and its leaders, caused by the world-wide depression and the hard times everyone is experiencing. Notwithstanding all, Lincoln Branch is gaining in every respect. There seems to be a closer bond of unity and fellowship, and each member is striving harder to do his part. We have no fear as to the outcome.

Our pastor, B. M. Anderson, 837 South Fifteenth Street, is very ably assisted by other members of the priesthood. Brothers Shakespeare and Lenox, although both have been released from their missionary appointments, have not at all ceased their activities in church work, but seem to be redoubling their efforts to make the work in Lincoln a success.

The Sunday school, under the direction of Brother Poague, has launched into a "cross country bus contest," between the various classes, which has created such an interest that the attendance increased from thirty to eighty-five in the last three Sundays. This seems remarkable to us for the summer months, as attendance is usually very low at this time. At present the young adults' class, under the leadership of Francis Schunk, is in the lead. They have taken as their class name "The Gleaners." The older adults, under the leadership of Brother Lenox, are giving them a merry chase. Their name for the contest is "The Pace Makers." The other classes are doing their best, and everyone is feeling assured of a very interesting church school this summer, as the contest will continue through July.

A little son came to bless the home of Brother and Sister L. W. Hale on April 19. He was given the name of Leslie William, jr.

Brother McWilliams is home from the hospital, where he had to undergo an operation which caused him to lose the sight of one eye. He has been very ill, but we are glad to see him progressing to health and strength.

Sister Bertha Tave, of California, is visiting in the homes of her sister, Muriel Zimmer, and her brother, Vernon Andrews. We are happy to meet her again at our church services, as she was a former member of the Lincoln Branch.

At the home of Mrs. Jennie Willar, in Spearfish, South Dakota, Saturday evening, May 16, occurred the marriage of Miss Elsie Hale to George W. Sutterfield, both of Lincoln. The double ring ceremony was read by Elder F. E. Cohrt. Miss Lucy Gilmore, of Valyrang, Nebraska, attended the bride. Dorothy Belle Miner and Patricia Douglas served as ringbearers. Miss Fanchon Cohrt and Miss Hazel Willard sang "*I Love You Truly*," accompanied by Mrs. Bertha Newton. Miss Cohrt also sang "*Because*." A waffle breakfast was served at sunrise Sunday to the bridal party by Miss Willard and Miss Cohrt. After touring the Black Hills and surprising friends at Lincoln, Brother and Sister Sutterfield left June 6 for a short wedding trip by way of Chicago, Niagara Falls, and New York, to Boston, where they will reside.

Brother Sutterfield graduated this year from the Department of Electrical Engineering at the University of Nebraska and will continue his school work at the Boston School of Technology. Sister Sutterfield also plans to continue her school work. We wish them success and a happy married life.

## Union Branch

*Clitherall, Minnesota*

After the winter's nap, church services were resumed here in May, with Sunday school at 1.30 p. m., and prayer meeting and preaching services alternating at 2.30.

The business meeting of the branch was held June 6 with a fair attendance and good interest. Elder Lester Whiting was reelected president; secretary, Alta Kimber; chorister, Malcolm Whiting; organist, Norma Whiting; janitor, Frank Tucker; treasurer, Winifred Richards; publicity agent, Alta Kimber. The following officers were elected for the Sunday school: Superintendent, Sister John Murdock; assistant superintendent, Edward Christiansen; secretary, Winifred Richards; adult teacher, Frank Tucker.

It looks good to see the young people accepting and performing these duties in church work. We have two high school graduates in our branch this spring, Edward Christiansen and Norma Whiting.

We have been greatly encouraged and made to examine ourselves anew by the recent visit of Elder Ray Whiting and family of Council Bluffs, and his parents, Brother and Sister A. W. Whiting, of Independence. Vacationists may feel sometimes that they are the only ones receiving good from their vacation; but if they could realize the benefits in the way of cheer, courage, and renewed hopes and desires which they leave behind them, their joy would be doubled. A vacation, like mercy, is twice blessed.

Our church building has been rekalsomined this spring, woodwork painted, and broken windows repaired. We are starting the season with better crop prospects than for several years.

## New York District Conference

Conference of the New York District held June 13 and 14 was well attended, and started out with a workers' conference Saturday morning. Talks were given by Brother J. E. Vanderwood and Apostle Roy S. Budd. Discussion on best means of obtaining cooperation of the young people in these sessions resulted in a decision to place in their charge the workers' conference which will precede the next district conference.

The outdoor program on Goat Island was a new idea, but met with hearty support, much to the Doctor's delight and also others who were interested. Games were played on schedule, and a sing was enjoyed under the leadership of Sister Catharine Lambert. Stories were told by Brothers Budd, Mesle, and Butler, and Sisters Lloyd and Kennedy, the two latter being members of the teacher training class of Buffalo, who with eight or more others received certificates Sunday during church school for their work thus far.

Supper was served in the church basement, as were all the meals, by the Niagara Falls Department of Recreation and Expression. They did a worth-while task in the interest of the visitors, though they did not realize much financially.

The business in the evening was followed by a varied program. Brother Budd's talk was appreciated by both members and nonmembers. Our Graceland students, just back from college, Sisters Madelyn Weegar and Dorothy Mesle, favored us with a reading and talk, respectively. The musical numbers were also excellent.

At the close of a very good prayer service Sunday morning, Sister Madelyn very feelingly read to us the call for pioneer

courage today, "*It Shall Not Fail*," written by Inez Smith Davis.

Apostle Budd gave us a splendid sermon on "*Sacrifice*," after which the audience responded, under direction of the bishop's agent, in pledges for Sacrifice Week to the amount of over a thousand dollars.

The afternoon sermon by Brother Mesle was followed by a musical program. Four numbers were rendered by the district choir in which Sister Doris Weegar acted as soloist, a group of three songs by Sister Ada L. Davison, and three violin numbers by Ralph Weegar, Burrell Landes at the organ and Bernice Lambert pianist. The district chorister, Sister Lambert, is to be congratulated on the success of the venture.

Elder J. E. Vanderwood spoke in the evening. Brother Vanderwood has done some real work this year by way of teacher training. Brother Weegar will take up active work at head of the district again this year.

There were present at the conference Saints from Toronto, Niagara Falls, Ontario, Rochester, Syracuse, Johnson City, Wellsville, Sherrill, and Buffalo, and possibly other places. We consider it a splendid conference. We hope the day is not far distant when each group, however small, will be doing real work in the way of study and preparation.

## Fifth Generation Baptized by Patriarch

G. T. Griffiths

On June 16 Brother G. T. Griffiths baptized Dorothy Cook, of Cleveland, in the Chagrin River at Kirtland. She is the fifth generation of the Hanna descendants to be baptized by him, he having baptized her great-great-grandmother, Flora Hanna. Her great-grandparents, Samuel and Margaret Hanna, who are both living, hale and hearty, residing in Nelsonville, Ohio, are the second generation to have been baptized by Brother Griffiths; two great aunts, Flo Hanna Nutter and Margaret Wallace, in the third generation; two cousins, Ellen Nutter and Elbert Sheppard, in the fourth generation. Dorothy, eight years of age, is the first of the fifth generation. The children of Brother and Sister William Patterson are also of the fifth generation of that family. Sister Patterson was Miss Ruth Wallace before her marriage.

## Nowata, Oklahoma

May 17 was an outstanding day for members of the Nowata (Oklahoma) Branch because of our rally day services. District President Frank McDonald, of Joplin, Missouri, was our speaker.

The day was begun with a prayer meeting at 8.30, which was followed by Sunday school at 9.45.

The eleven o'clock service was opened with a prelude by Sister Lloyd Harding, of Bartlesville. A solo, "*Come unto Me*," was sung by Sister Harding.

In his morning's discourse Brother McDonald brought us a wonderful message, basing it on the text, "Is it I?" the question asked by the disciples at the institution of the Lord's Supper when Jesus apprised them of the fact that one would betray him. In a forceful manner the speaker impressed the Saints with the necessity of each asking himself the question, "Is it I who is betraying the Christ by the way I conduct my life?"

At the noon hour Saints and friends repaired to the city park, where a basket dinner was enjoyed.

At 2.30 p. m. Brother McDonald led in a very interesting round table discussion, the subject being the necessity of paying tithes, that the missionaries may be continued in the field.

In the evening service we had a half hour's song service, led by the chorister, Brother George Hayworth, followed by opening song and prayer. Sisters Mida and Vida Bly then sang a duet, "*It Pays to Serve Jesus*," after which Brother

McDonald again brought us one of his wonderful messages.

Elder S. W. Simmons, of Shidler, Oklahoma, has also been with us, giving us a week of interesting sermons on the "Signs of the Times." Brother Simmons, by his earnest, straightforward sermons, caused some to see the necessity of accepting the gospel.

Nowata Branch is going forward under the leadership of Branch President Elder Oran A. Duncan and his efficient helpers, Elder A. J. Bly and Priest Lloyd Harding. We are entering upon the sacrifice period with a spirit of consecration and prayer that this, our beloved church, may go forward. It must not fail. It *shall* not fail.

### Decatur, Nebraska

The children of Decatur Branch gave a very impressive Children's Day program at the eleven o'clock hour, after which one of their number was baptized. They entered into the spirit of the occasion in both program and practice.

Ministers from the Omaha Branch come and assist us in our preaching services. Their sermons have been very encouraging to us. Especially do we remember the one at Easter time, given by Brother Carl Self on the resurrection.

Brother and Sister Lewis, our local pastor and wife, are a great inspiration to us by their humble, helpful lives, and by his sermons, which are real spiritual food, so filled are they with wisdom and timely admonition.

The Lord speaks to us from time to time, admonishing us to come up higher. At our last sacrament meeting we were promised that if we were faithful, though our food might be scant, at no time would we hunger or lack for the necessities of life.

We have a large attendance of young people, many of whom have outstanding abilities, and we have great hopes for their future. They meet with the older members each Sunday evening for an hour of song service.

### Madison, Wisconsin

Apostle D. T. Williams stopped here one Sunday morning and preached a very instructive sermon at the 11 o'clock hour. He also visited Brother Amos Berve, who at the time was seriously ill at the hospital with plural pneumonia and heart trouble. He and Brother C. B. Woodstock administered to him. Brother Berve has received great help and blessing through administration and prayers of the Saints in various places where he has labored. Medical skill had said there was no hope for his recovery, but surely the Lord attended while his Saints prayed. We wish for Brother Berve that he may be entirely healed and made strong again, that he may continue his church work.

On June 4 he left for the Sanitarium in Independence. He stood the trip well, and last reports were that he was getting along nicely.

A few days later Sister Berve's son, Arthur, took her to Independence by car. Before she left, the Saints gathered at her home for a farewell party, bringing lunch, and presenting her with a gift of money.

Elder Leonard Houghton was transferred to this district to serve in Brother Berve's place. He has visited Milwaukee and Soldier's Grove, holding services, and when here occupies the pulpit on Sunday evenings.

The young people have activities at the Park Friday evening of each week. Last Friday evening they sponsored a hobo-hike out to Sister Leah Miller's home, where they played games, told stories, and ate chili and crackers for lunch.

The women's group have chosen the name of Gleaners. They are busy rag sewing, giving food sales, and making their name quilt.

On Children's Day a special service was held for the children instead of the usual eleven o'clock sermon.

The new songbooks arrived, and we are very much pleased with them.

## Independence

Kansas City, Missouri, will be celebrating the recent adoption of its ten-year development plan June 25, 26, and 27. Our Messiah Choir has with other choirs been invited to take part in this jubilee celebration, and will meet with them in Convention Hall one evening this week for rehearsal, and on next Sunday morning at 8.30 will take part in the celebration at the Liberty Memorial Shaft in Kansas City.

### Young People's Activities

**Tennis Tournament.** Frank Good, chairman of the tennis committee, appointed by the general council of young people, announces that plans for a tournament are under way. The tournament will be held upon the Campus in July. It is anticipated that the young people from all the branches in Independence will enter this tournament. All those who wish to do so should submit their names to the young people's leader in their branches, and these in turn will send them in to the tennis committee. All entries must be in by July 5. If information is desired, call either Frank Good, telephone 882J, Dean Redfield, telephone 1258, or Ruth Bryant, telephone 1335W. Rules will be published later.

Employees of the Herald Publishing House, with their families and friends, enjoyed a picnic Saturday afternoon. Meeting near the office at two o'clock, they went in cars to Wildwood Lakes, where they found pleasure in such recreations as swimming, boating, shuffle board, miniature golf, and other games. Two teams chosen from the force contested in a baseball game that resulted in almost equal scoring. The children were delighted with the ponies and took some thrilling rides. There was an intermission for a basket dinner, after which everybody returned to the sports until darkness forced them to leave for home.

The wedding of Miss Irene Engstrom and Mr. Paul Shearer was solemnized at the Liberty Street Church Friday evening, June 5, at 8 p. m. The service was read by President Frederick M. Smith in a garden setting of palms, ferns, and rambler roses. Miss Margaret Chapman and Mr. Orrin Fry played a short program of music previous to the ceremony. Mr. Crawford, accompanied by Miss Chapman, sang "I Love You Truly" and "At Dawning." Miss Iva Shearer, a sister of the groom, was maid of honor. The bridesmaids were Mrs. Fred Tellman and Miss Carol Crawford. Mary Morgan acted as flower girl. Joe Morgan was ring bearer. The groom was attended by Mr. W. Sheldon as best man. The ushers were Mr. Paul Gould, Mr. Raymond Fisher, Mr. Spurlock, and Mr. Fred Tellman. A reception followed at the Nurses' Home, 1413 Van Horn Road. On the return from their wedding trip they will be at home in Hutchens Park, Fairmount Station, Kansas City.

The many friends of Sister Editha Louisa Pope, of New Westminster, British Columbia, Canada, were saddened to hear of her death which occurred May 24. Sister Pope was the wife of Elder Samuel Pope. Her two daughters, Mrs. Lewis W. Cross, of Independence, and Mrs. Paul R. Rannie, are well known to Independence Saints. Both daughters were faithful attendants at the bedside of their mother for months during her long illness. Mr. and Mrs. Cross have left Independence to take up their residence with her father at New Westminster. They will be greatly missed by their friends here.

### Stone Church

The juniors of the Stone Church gave an operetta, "Let's Go Traveling," Friday, June 19, at eight o'clock in the dining hall. It was a story of a group of boys and girls who were kept home from a picnic by a sudden rainstorm. Seeking for some means of entertainment, they decided to put on a play, with the aid of costumes from the attic of Mrs. Carstairs. The result was a fast-moving operetta, full of interesting choruses, solos, and speaking parts. It was under the direction of Mrs. J. R. Lentell, the junior music director. Mrs.

Hazel Moler, department superintendent, and Mrs. A. B. Phillips, a junior teacher, was in charge of the costuming, which added much interest to the operetta.

The church service Sunday at the campus was well attended. There was a playlet in one act, "History at Midnight," given by Ross Moore's class of boys, also a story, "Building the Kirtland Temple," given by Mrs. J. R. Lentell.

Assistant Pastor George G. Lewis and wife, Edith, are rejoicing over a small daughter, who arrived June 18. She has been named Alice June after her two grandmothers.

The early morning devotional service at the Stone Church, combining the Independence congregations of Saints, was very well attended on Sunday. Three quarters of an hour before 8 o'clock, several people began to approach the church. At 7.45 a. m. the organ began to play worshipful hymns that found a ready response in the hearts of the people. At 8 o'clock there were nearly five hundred Saints gathered together for worship. When time came to close to enable the assembled Saints to go to their own congregations, many expressed their regrets that the meeting could not have been longer.

The eleven o'clock service was also well attended. The choir rendered two anthems, "Seek Ye the Lord" and "The Lord Brings Back His Own," with Lilly Belle Allen and Albert Brackenbury as soloists. The invocation was offered by Elder J. Stanley Kelley. Pastor John F. Sheehy was the speaker at this service. He reminded his congregation that there have been sacrifices in the past which have been glorious, but there are many people living today who are making sacrifices for the good of this church which are also glorious. It is these sacrificing people who would bring the church through to triumph. The Presidency's epistle was read to the congregation, calling upon the members of the church to fast and pray and sacrifice. King Benjamin's advice from the *Book of Mormon* was given to those who had not—to sincerely admit to themselves that if they had they would willingly give to the cause. There was an excellent spirit of devotion hovering over this service, which service concluded by singing "Let Us Pray for One Another."

At four o'clock, a very pleasing little service of dedication was held on the east lawn of the church. Two "Wayside Ministers" in the form of bulletin boards have been presented to the church by an active group of young people known as the "To-Ko-Lon Class." These will fill a long-felt need for letting passers-by know of the services that are scheduled. Mr. Paul Tandy told of the manner of raising the finances for the project; and Mr. Charles Stover presented the bulletin boards to the church on behalf of his class. Pastor J. F. Sheehy fittingly accepted the gift, after which a few verses of Psalm 43 were read, and the dedicatory prayer was offered by George G. Lewis.

A large audience of some four or five thousand people gave the closest attention to the inspiring sermon delivered by President Floyd M. McDowell at the Campus Sunday evening. His discourse, "The Vital Principle," is published entire in another section of this issue of the *Herald*. The Auditorium Orchestra rendered some very beautiful selections.

#### Enoch Hill

Sister Agnes Hartman was in charge of the church school Sunday. The theme for the morning was "Service." After the class period a clarinet solo was played by Mr. Alfred Waters, accompanied by Miss Delta Nace on the piano. A vocal duet was given by Mrs. Hays and Mrs. Rilla Johnson, "Faith of Our Fathers."

A. K. Dillee was the speaker at eleven o'clock. At two o'clock in the afternoon teachers of the church school met with Brother C. E. Beal and discussed various problems, quite a number of helpful suggestions being made.

This meeting was followed by a special lecture on the *Book of Mormon* by Apostle Frank Curtis.

The junior services of Enoch Hill have been discontinued for the summer months. We think that the rest to the workers as well as the children will be beneficial. Sister Charles

Warren, who is supervisor of all children's work, is in charge, and with Sister Nellie Kramer as assistant, will try to plan and arrange the programs this summer for the services that will start again after the summer is over.

We are very happy when Brother Charles Warren is able to meet with us. He visits home every two or three weeks over the week-ends. We are also delighted to have him back in his old place, leading the music, and trust he can continue to be with us often. We hear he is very active in church work wherever he goes, and so we feel our loss is some one else's gain.

## Holden Stake

### Knobnoster

On May 10 a Mother's Day program, in charge of Sister Florence Ward, took the place of the morning preaching service.

Our annual business meeting was held May 29, with Stake President W. S. Macrae in charge. Department heads as follows: E. E. Petre, Sunday school superintendent; Florence Ward, superintendent of Recreation and Expression; Sister Nellie F. Burgess, primary superintendent; Sister Mellie Petre, supervisor Women's Department; Ralph Ward, secretary; Brother J. T. Nutt, treasurer; Dortha Nutt, pianist.

Sister Fern Burgess, who has been confined to her home for several months, is slowly improving.

Grandpa Peery, who was stricken with paralysis, is in a critical condition.

Brother and Sister E. E. Moorman expect to spend most of their time in Kansas City this summer.

Our young folks have enjoyed two social features recently, one of which was held at Brother E. E. Petre's and one at Brother M. E. Norman's.

The Children's Day program, in charge of Sisters Florence Ward and Dortha Nutt, was rendered June 14 at 11 o'clock. A good program was furnished, the membership well represented.

Brother Macrae preached for us on the evening of June 14.

Our local priesthood has been organized to carry out the program of "Every family visited by June 21."

### Marshall

Stake President W. S. Macrae was with us at our June business meeting. The following officers were elected: Thomas L. McCormick, pastor; Ralph M. Ridge, assistant pastor; Dixie Spohrer, secretary; George A. Thayer, treasurer; Walter E. Smith, Sunday school superintendent; Marion Johnson, assistant; Frankie Thayer, superintendent of music; Dixie Spohrer chorister and leader of Recreation and Expression.

The Recreation and Expression Department put on a fine little play Friday night. Two of our boys graduated with the large class of eighty-eight at the Marshall High School. They were Walter McCormick, who will continue his studies in the State Teachers' College at Warrensburg, and Garland Ticke-meyer, who came from Kansas City to join his class in graduation.

## Utleyville, Colorado

Just a few lines from Utleyville, for we are rejoicing because of our good fortune in baptizing seven worthy souls. The confirming service was a very spiritual one, and we believe these new members will be much help.

Good interest is being manifested in the work here. Our new district president, Brother Glaude Smith, was with us a few weeks ago. We were glad to make his acquaintance and feel that he is well qualified to do much good.

Brother Vincent, bishop's agent, and Brother H. E. Wine-

gar were here recently and preached good sermons. Brother and Sister Winegar are planning to return later and hold a Bible school. We look forward to a profitable time.

### West Haven, Connecticut

The New Haven Mission was visited several days in May by our district president, Elder Patterson. We received much strength and instruction from him. Attendance at meetings is good, a portion of the Holy Spirit being enjoyed.

Sunday, June 7, our group visited the Norwalk Saints and partook of the sacrament with them. God's Spirit was there in abundance. After the service the entire gathering motored to the home of one of the Saints in New Canaan and ate picnic lunch together. The day was one long to be remembered. We are striving to keep the commands of God, and our prayers are for his people.

### First Columbus Branch

Elder Wildermuth, wife, and two children, of Mansfield, Ohio, spent the week-end with the Saints of the First Columbus Branch. Brother Wildermuth gave us a talk on the law of tithing.

Mother's Day was very appropriately observed. The pulpit and choir loft were beautifully decorated with flowers. The program at the eleven o'clock hour consisted of a short play entitled "A Mother's Devotion," and several quartets, duets, and recitations. The Orioles acted as hostesses, giving carnations to all mothers in the audience. Our young sisters, Olive Westfall and Thelma Rison, are to be given credit for this program, which was highly complimented by many.

Our young elder, Charles Ferguson, gave a good sermon in the evening on the subject, "Mother Love."

### On Entering a Chapel

Love built this shrine; these hallowed walls uprose  
To give seclusion from the hurrying throng,  
From tumult of the street, complaint and wrong,  
From rivalry and strife, from taunt of foes—  
If foes thou hast. On silent feet come in,  
Bow low in penitence. Whoe'er thou art  
Thou, too, hast sinned. Uplift in prayer thy heart.  
Thy Father's blessing waiteth. Read within  
This holy place, in pictured light portrayed,  
The characters of worthies who, from years  
Long past, still speak the message here displayed  
In universal language not to fade.

Leave then thy burden, all thy cares and fears;  
Faith, hope, and love are thine, for thou hast prayed.

—John Davidson, in *International Journal of Religious Education*, May, 1931.

### Reunion Calendar

Owen Sound, Port Elgin, July 4-12.  
Eastern Montana, Fairview, July 10-12.  
Florida, Alafloa, July 10-19.  
Oregon, Bandon, July 10-19.  
Southern Saskatchewan, Weyburn, July 17-19.  
Central Texas, Hearne, July 17-25.  
Northern California, Irvington, July 17-26.  
Alabama, McKenzie, July 18-26.  
Kentucky-Tennessee, Puryear, July 18-26.  
Northern Saskatchewan, July 24-26.  
Southern New England, Onset, July 24-August 2.  
North Platte, North Platte, Nebraska, July 24 to August 2.  
Chatham, Erie Beach, July 24-August 2.  
Toronto, Lowbanks, July 26-August 9.  
Alberta, Edmonton, July 31-August 2.  
Seattle-British Columbia, Silver Lake, July 31-August 9.  
Lamoni, Lamoni, July 31-August 9.  
Wyoming and South Dakota, Spearfish, August 2-9.  
Kirtland, Kirtland, August 6-16.  
Western Montana, Race Track, August 7-16.  
Northern and Western Maine, Brooksville, August 8-16.  
Far West, Stewartville, August 13-23.  
Northern Michigan, Boyne City, August 14-23.  
Idaho, Hagerman, August 14-24.  
Western Iowa and Northeastern Nebraska, Woodbine, August 14-24.  
Oklahoma State, August 15-23.  
Eastern Colorado, Colorado Springs, August 21-30.  
Southeastern Illinois, Brush Creek, August 21-30.

## MISCELLANEOUS

### Conference Notices

Conference of the Florida District will convene at the Alafloa church on July 10, at 10 o'clock. Branch secretaries are requested to send statistical reports to the district secretary before that date, for the three months, April, May, and June. The Florida district reunion is announced to begin on July 10 and continue to the 19th.—C. T. West, district secretary.

The Clinton (Missouri) District will meet in conference July 11 and 12 at Rich Hill, Missouri. A good representation from each branch is desired. All officers of the district will be elected at this conference, and the main business of the year will be considered. Apostle Edwards or Apostle Garver will be with us, and there will be at least two sermons each day. Order of meetings: Saturday, 9 a. m., prayer meeting; 10 a. m. business session; 11 a. m. preaching; 2 p. m. business, followed by recreation; 7.30 p. m. song service; 8 p. m. preaching. Sunday, 8 a. m., young people's prayer meeting; 9.30 a. m. church school; 11 a. m. preaching; 2 p. m. music; 2.30 preaching; 3.30 p. m. music; 4 p. m. adjournment. Meals Saturday and the Sunday noon meal will be served at the dining hall at 15 cents a meal. Lodging Saturday night and the Sunday morning meal will be free at the homes of the Saints. Any desiring to bring their lunch will find a nice shady place to eat in the grove at the church, or in either of the two city parks.—Birch Whiting, district president.

Special district conference at two days' meeting at Beaverton, Michigan, July 11, 12. All are urged to come, at the call of the district president.—Hubert Case, 208 North Dean Street, Bay City, Michigan.

### Memorial Service

A special memorial service commemorating the eighty-seventh anniversary of the martyrdom of Joseph and Hyrum Smith will be held in Nauvoo, Illinois, at the graves of these men, on Sunday, June 28, 9.45 a. m. till noon. Dinner in the grove across the street. A welcome is extended to Saints and friends to attend, and bring your baskets.—James C. Page.

### Reunion Notices

The annual Toronto district reunion will be held at Lowbanks, Ontario, July 26 to August 9. The committee invites all members of other districts, who have no reunion, to meet on the sandy shore of Lake Erie this year. Patriarch F. A. Smith and Elders George Mesley and Richard D. Weaver, of the general church, and the local district elders are to be in attendance. Tents per week, \$3. Weekly meal tickets reduced to \$4.50. Order your tents early, from J. V. Clark, 206 Major Street, Toronto.—J. L. Prentice, reunion secretary.

Seattle and British Columbia district reunion begins on Friday, July 31, and continues over the second Sunday, August 9, at Silver Lake, Washington, just off Bothel Highway, six miles south of Everett. Seattle-Everett interurban has a station within a half mile: Take drive leading down through the woods, bearing round to the right on the shore of lake. Or take path leading out from station at the right of the drive. Free straw to fill beds. Springs 50 cents. Meals: Breakfast, 25 cents, dinner 35 cents, supper 35 cents. Children under twelve years, 15 cents, 20 cents, and 20 cents respectively. Tents: 10 by 12, \$4.50; 12 by 14, \$5; 8 by 10, \$3.50. Camp stoves on ground for free use, and a few near-by cabins may be had at reasonable prices—single or double, with beds or cots.—Frederick W. Holman, secretary, 9003 Fourth, Northwest, Seattle, Washington.



### Notice of Silence

*To Whom It May Concern:* Please take notice that Charles H. Foster, of Columbus, Ohio, having signified to the undersigned he has affiliated with another organization, was on March 4 placed under official silence and no longer represents us.—A. E. Anderton, district president.

### Our Departed Ones

**ATKINSON.**—Lester Robert Atkinson was born November 28, 1833, at Riverdale, Gratiot County, Michigan. He married Miss Lorena Amidon December 4, 1904. To them were born two sons and one daughter. He was employed as a locomotive engineer for a number of years. Was baptized a member of the church September 7, 1913, to which faith he was true till death. He was a member of the River Rouge Division of Detroit Branch. Passed away May 9, 1931, at the Henry Ford Hospital after an illness of four weeks. He was loved by all who knew him and his departure is keenly felt. Left to mourn are his wife, an aged mother, Mrs. William Pifer, Vestaburg, Michigan; a daughter, Alice Jahn, Napoleon, Ohio; two sons: Otho, of Lincoln Park, Michigan, and Kenneth, of Chicago, Illinois. A sister preceded him in death in 1918. The funeral service was in charge of Elder Kenneth Green, of Detroit, assisted by Elder R. E. Ulman, at the home in Lincoln Park, Michigan. Interment was in the Vestaburg Cemetery, where Elder Hubert Case was in charge. Masonic rites were held at the grave.

**GARD.**—Mary Edna Dwhigg was born in Omaha, Nebraska, December 8, 1894, the daughter of Mr. and Mrs. John Dwhigg. She married Frank Gard September 7, 1913, at Nebraska City, and they moved to Independence in 1916. One daughter, Velma Ruth, preceded the mother in death February 9, 1929. Three daughters, Bertha, Mary, and Wilma, and her husband feel deeply their bereavement, also three sisters: Mrs. Maggie Lawders, of La Grange, Wyoming; Mrs. Annie Risendorff, and Mrs. Evelyn Thomas, of Omaha, Nebraska. She was reared a member of the Catholic Church, but on hearing the gospel was baptized May 18, 1924, by Elder J. V. Roberts. She passed to rest May 18, 1931, in Independence, Missouri. The funeral was held at the Liberty Street Church, Independence, May 21, the sermon being by Elder J. M. Terry. Interment was in Mound Grove Cemetery.

**STANDAN.**—Christena Standan was born at Ayershire, Scotland, September 21, 1855. Departed from this life May 27, 1931, at Santa Ana, California. She was baptized by J. Charles May June 6, 1918, at Burlington, Kit Carson County, Colorado. Four sisters are left to mourn her departure. Funeral was in charge of A. M. Starkey, the sermon by S. S. Smith. Interment was in the Santa Ana Cemetery.

**GRAYBILL.**—William Sydney Graybill was born in Pottawattamie County, Iowa, November 16, 1867. In 1886 he moved to Kansas, and three years later homesteaded in Eastern Colorado. Later he moved to Sherman County, Kansas, where he resided until his demise. In October, 1886, he was united in marriage to Alda Orsler. To them were born two sons, Ruthford and Ralph, both of whom now reside near Kanorado, Kansas. He became a member of the Reorganized Church of Jesus Christ of Latter Day Saints in 1916, which membership he retained with unflinching faith until his death, and he looked forward with a bright hope to a glorious resurrection in Christ. He was a son of Levi Graybill, who was an elder in the church in the early days. His death occurred May 17, 1931. Funeral services were conducted in the Christian Church in Kanorado May 19 by J. R. Sutton, of Genoa, Colorado.

**TEMPLE.**—Eva Mae Temple, daughter of Cornelius and Callie Newland, was born March 20, 1891, at Redding, Iowa. On November 30, 1902, she was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints by Elder W. H. Garrett, and confirmed the same day by Elders Garrett and C. G. Gould at Independence, Missouri. She was a faithful member until her death, which occurred at Allendale, Missouri, June 9, 1931. Surviving are her son Victor, mother, two sisters, four brothers, and many friends. Funeral service was held June 11, 1931, at the Walnut Park Church, Independence, Missouri, in charge of Elder C. L. Olson; sermon by Evangelist Ammon White. Interment in Mound Grove Cemetery.

**POPE.**—Editha Louisa Pope was born April 17, 1868, at Aurora, York County, Ontario, Canada. She was baptized January 20, 1885, by Elder John H. Lake. In September, 1894, she was united in marriage to Samuel Pope. Her death took place May 24, 1931, at New Westminster, British Columbia, Canada. Left to mourn are her husband, Elder Samuel Pope, and two daughters, Mrs. L. W. Cross, of Independence, Missouri, and Mrs. P. R. Rannie, of Chicago, Illinois. She was very patient in her illness, which lasted over a period of many months. Because of the life she has lived, she leaves behind a host of friends who will miss her, but her memory will be an incentive to them to live for others as she did. She will be greatly missed in the New Westminster Branch, where she has been a member for many years. The funeral sermon was preached by Evangelist Richard Baldwin. Interment was at New Westminster.

**INGRAM.**—Silas W. Ingram was born in Frankfort, Kentucky, July 22, 1850, and died after a brief illness at his home in Ruleton, Kansas, June 6, 1931. When about a year old he moved with his parents to Mercer County, Missouri, where he grew to manhood. On July 20, 1873, he was united in marriage to Mary M. Kesterson, at Princeton, Missouri. To them twelve children were born, four of whom preceded him in death. Besides his wife, he leaves to mourn his passing, eight children: W. T. Ingram, Mrs. J. B. Light, Mrs. Florence Cister, B. A. Ingram, all of Ruleton; J. A. Ingram, of Kanorado, H. W. Ingram, of Goodland, L. D. Ingram, of Ponca City, Oklahoma, and Mrs. Sherman Wilcox, of Phillipsburg, Kansas; also thirty-nine grandchildren and sixteen great-grandchildren, many other relatives, and a host of friends. Mr. Ingram moved with his

family to Sherman County in 1886, where he homesteaded, and except for short intervals has lived at this place ever since. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints November 16, 1921, at Ruleton, by J. D. Curtis, and was active in church work and in the development of his community. Funeral services were conducted in the Christian Church at Goodland by J. D. Curtis, of Colorado Springs.

**BENNETT.**—Albert Herman Bennett was born at Wolfe Island, Thousand Islands, Ontario, November 4, 1874. He was the son of the late William Bennett and Elizabeth Bennett (now Carrier). His death occurred at his home, 1226 Erie Street East, Windsor, Ontario, May 2, 1931. He is survived by his wife, Agnes Selman Bennett; his son, Keith S. Bennett, at home; and a foster daughter, Mrs. Ernest Berger, of Detroit, Michigan. He became a member of the Reorganized Church of Jesus Christ of Latter Day Saints June 13, 1897, and was ordained a priest February 23, 1913. He was one of the group who brought about the founding of the Windsor Church in 1911. An active participant in all activities of the branch and district, his passing is indeed a great loss to the Windsor Branch. Funeral sermon at Windsor by Elders Isaac Andrew and Lawrence D. Campbell. Interment mausoleum Greenlawn Memorial Park, Oldcastle, Ontario.

**PETRIE.**—Marilyn Gayle Petrie was born at Little Fork, Minnesota, March 9, 1931. Died May 13, 1931. She was the daughter of Brother and Sister Thomas Petrie. The funeral service was held in town at the home of Sister Petrie's sister, the sermon being preached by Brother George W. Day.

Reduced to irreducible proportions the Christian faith is expressed in two great affirmations: that love is the ultimate principle of human relationships; and that the high worth of human personality which justifies the principle of love is in turn justified and supported by the character of reality itself. The Christian believes, in other words, that human character, whatever its lowly beginnings and obvious limitations, is potentially capable of moral integrity and on the whole will achieve its highest development by the inspiration of a faith and trust which has its eyes on the potentialities rather than the imperfect realities. The Christian believes, moreover, that this faith in personality is justified by the character of the universe itself, which, whatever its indifference to personal values in the immediate instant, is animated by a concern for the values it has created in human history.—Reinhold Niebuhr.

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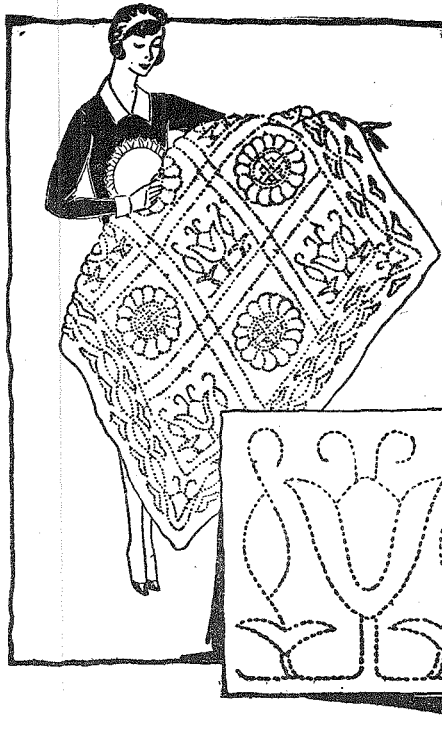
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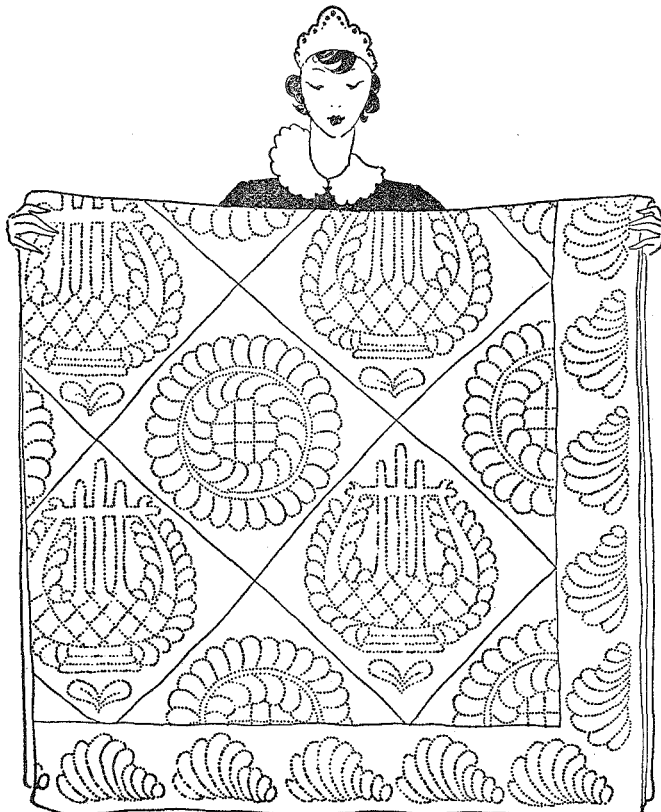
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### Notice

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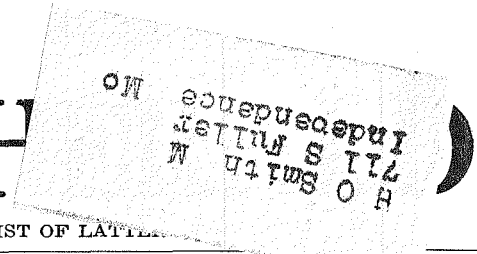
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Volume 78

Independence, Missouri, July 1, 1931

Number 26

## LABOR FOR THE LORD

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—*1 Corinthians 15: 58.*

---

## A MESSAGE FOR THE SECOND CENTURY

William Patterson

## THE WAY THAT SEEMETH RIGHT

Evan A. Fry

## PERSONAL EVANGELISM

O. Salisbury

## Blue Pencil Notes

Occasionally among the newspaper accounts of murders, divorces, and robberies there stands out a news item that is refreshing and wholesome. Recently a young man in Kansas City found a purse containing one hundred and one dollars. He had been without employment for nine months and had a wife and two children and a dependent brother to support. Inside the pocket book was the name and address of the owner. The finder, John Clem, took the money to the owner, a Mr. Samuels, himself a working man, and the owner promptly divided the money and gave the finder fifty dollars. There were two fine and worth while men. The news item very properly found its way into the pages of the *Star*—however, on the second page, whereas it should have been on the front page with display headlines. Why feature iniquity all the time and give virtue the second page?

Twilight melodies: Near at hand a radio is running full blast—it has the new fashioned, deep, bull-frog tone, but another joins in with the old time tin pan effect. Some one plays a piano. Some one is learning the saxophone. Some one practices a solo—so high. Autos roar down the street and dogs rush out to bark at them. Boys shout. An aeroplane goes overhead. Far across the city comes the shriek of a passenger locomotive's whistle at a grade crossing. A motor cycle "cop" goes by with siren wailing. And a little band of Saints sings: "A calm and gentle quiet reigns tonight."

A friend recently questioned me concerning the integrity of a former member of the Presiding Bishopric. I was happy to be able to defend the man under question. It set me to thinking: so far as I know, from the days of Bishop Israel L. Rogers (and including him) there has never been a dishonest man in the Presiding Bishopric as bishop or as counsellor. I think that I have known them all with the exception of Bishop Rogers and his associates, and believe that without exception they have been men of integrity, not one that I could not trust. I do not mean that I could invariably bank on their judgment (judgments differ) but I could always bank on their honesty. That goes for the present Bishops, Brothers Carmichael, Curry, and DeLapp, and no less so for those recently resigned, Brothers Becker and Siegfried. Moreover these men as a rule all down the line, have been men of kindness and liberality, generous to the limit of their means. Now, considering how the first man to carry the bag in the early Christian church went wrong, and the

choice target the Presiding Bishops' office would be for embezzlers, defaulters, and grafters, I think that is a wonderful record for the Reorganized Church to hang up over a period of seventy-one years.

ELBERT A. SMITH.

## Starting Next Week

Two excellent series of articles will make their first appearances in the *Herald* of next week. We take this means of calling them to the attention of our readers in order that the very first numbers may be used to the best advantage.

A "Weekly Health Letter" by our Church Physician, A. W. Teel, M. D., will appear regularly. We have previously suggested that these short articles would make a good basis for study courses for adult classes, particularly of parents or mothers.

A series especially for the priesthood by President Elbert A. Smith will also begin in the same issue. Every member of the priesthood will not only need to read and study these, but will actually want to in order to make the best possible development in his office and calling.

Other good features are in store for *Herald* readers. Coming soon is "Tom King; a Life History" by C. H. Porter, who is well known as the author of "The Battle Ax of Jehovah" and other works.

And here is a hint for those who would like to help the church publications: these coming issues of the *Herald* will be good numbers to show to your friends. If there are any who should be subscribers and are not, you may do them and the church a service by urging them to subscribe.

L. L.

## New Features for "Vision"

The July number of *Vision* will carry a long and attractive assortment of hot weather health beverages made from fruit. Wives and mothers, as well as all who take charge of social entertainments, will find these recipes very useful, providing a good variety of delicious and inexpensive thirst-quenchers that are really good for the health.

The August number will feature meatless dishes of an interesting variety for those who seek to guard the health of their families through furnishing a diet of sensible fare for their families.

Then there are the contests for the coming year. The first of these is the "Word of Wisdom Contest" in which prizes are offered for the best menu of foods and recipes conforming to the Word of Wisdom. Other contests will follow, testing every kind

of ability, domestic, imaginative, and literary. Keep up with these contests.

*Vision* is now a magazine for everybody. Its interests center around the home, the church, and the local social group. It will contain program and activity materials for local work. There will also be good fiction and articles of informative value.

We believe that these new features will recommend the magazine to the reading public, and that *Vision* will occupy an increasingly important place in the homes of the church people.

L. L.

### A Case of Real Sacrifice

We recently heard of a case of sacrifice that was so consistent in its devotion to the church, and so genuine in the spirit of consecration that governed it, that we thought it would be good to let our readers know of it. Accordingly we wrote to Elder R. E. Davey who was acquainted with the family that made the sacrifice requesting a statement. He, in turn, asked the family for a statement to which Brother Simpson wrote the reply printed below. Both letters together give a full explanation, and no further comment is necessary save to give high commendation to this example of Christian sacrifice.

L. L.

Dear Brother Lea:

I received your letter regarding a conversation of mine with Brother Edwards in which I had made mention of the family we have in the district that has sacrificed a meal a day in order to pay more into the church. Before replying I thought it best to get in touch with this family which I did. I am enclosing the letter I received in reply.

I am well enough acquainted with this family to know that he has very modestly stated the efforts they have put forth. You will notice he emphasizes that not only have they been able to pay more into church, but they have been blessed physically, mentally, and spiritually as well. Brother Simpson is very active in his church work and he is president of two branches, Rockford and Belvidere, district treasurer, and counselor to the district president. This is one family that certainly puts their church in first place.

Make whatever use of this you may see fit.

Fraternally,  
R. E. DAVEY.

Dear Brother Davey:

At the time the wife and I were talking of sacrifices, we conceived the idea of doing without a meal a day and giving the equivalent to the church, which enables us to double our offerings locally to our branch treasury and to double our Christmas offerings, and to pay more tithing.

While we gradually felt more freedom of life's forces on the physical, mental, and spiritual planes, we felt better physically, and enjoyed much more our church meetings, so we have continued them now for two years; that is, doing without the noon meal.

The wife's health has been better than it has been for some time, so we continue this with very few exceptions, and find it rather easy to do, and we often talk about how we used to eat three meals every day and thought it was necessary, but we find it is not, and we have been benefited by it so much we shall continue to do so.

The time and energy used to prepare and eat this noon meal is also given over to the church work.

You are privileged to use this as you deem best.

May God bless you in your efforts outside the district.

Hoping to see you at conference, I remain,

Yours in Gospel Bonds,

C. C. SIMPSON.

### Things Which Tell What You Are

Today the world is playing a great game of hide-and-seek. One hears often of masks. Men endeavor to appear as other than what they are. On every side there is pretense and sham. Some compare life to a great drama in which everyone wears a mask, or several of them. A man is supposed to have and use a business mask, a social mask, a mask of sportsmanship, and sometimes even a ministerial mask. Indeed masks are "the thing" in this season of the world's existence, and they cover much—deceits, deficiencies, sentiments, and many other characteristics which are liabilities or assets to human character. Behind these masks men laugh to themselves—they think they are fooling the world in appearing to be what they are not. They have forgotten that there are things which speak for them or against them more resoundingly than the words they utter.

A man can not always live on pretense. Sooner or later he will be found out. Daily he is writing his real self in the things he does, and these contribute toward the building of his character. Character, in turn, finds many avenues through which to cast its reflections. One of these avenues is the face. The other day I ran across this thought put into verse in *Church Chimes*:

You don't have to tell how you live each day,  
You don't have to say if you work or you play;  
A tried, true barometer serves in the place—  
However you live, it will show in your face.

The false, the deceit, that you bear in your heart  
Will not stay inside where it first got the start;  
For sinew and blood are a thin veil of lace—  
What you wear in your heart you wear in your face.

If your life is unselfish, if for others you live,  
For not what you get, but how much you give;  
If you live close to God in his infinite grace—  
You don't have to tell it, it shows in your face.

L. B. M.

Be yourself; think your own thoughts; speak your own words; achieve your own destiny; do not make yourself a mere imitator of somebody else. Some one has said: "There are no two people alike; if there are, one of them is of no account."—*Selected*.



## “Go, and Do Thou Likewise”

A parable of Jesus:

A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

I have a neighbor who is a neighbor in the truest sense of the word. It was he who observed one day, during the performance of a neighborly turn: “Do you know, I believe that this past winter of depression and want has taught the world a big lesson—the lesson of brotherly consideration. It seems to me that more people in the past few months have been concerned as to the state of their neighbor’s larder or coal bin than ever before. Generosity has marked their dealings with each other; if they have had blessings to share, they have shared them.”

There was no doubt in Jesus’ mind when he answered the lawyer’s question: “And who is my neighbor?” The parable is his answer, and I doubt not but that the questioner was considerably subdued by this answer. My neighbor’s observation made me think of this parable of Jesus.

If the world-wide business depression has torn away the top crust of selfishness from our souls, if it has made us go beyond ourselves and our puny needs to the needs of our neighbors, if it has checked our roustabout career of getting and gaining, and taught us the lesson of true happiness—*giving*—then the world has not suffered in vain. With my neighbor I believe that men, at least some of them, have learned this lesson.

Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

L. B. M.

Money that goes into the making of character, the shaping of destinies, money that gives men hope and spells opportunity and lengthens days and wipes away tears does not “pass away.” Money that contributes to the onward sweep of truth is as imperishable as truth itself. Treasure that is spent for the kingdom of God is beyond the reach of moth and rust.—*Jay T. Stocking, Federal Council Bulletin.*

## Fundamentals

Sometimes we grow impatient with the progress of the work. We wonder why people stay so close to the fundamental principles of the gospel; why they can not take these things for granted and heed the admonition of the apostle of old who said, “Let us go on unto perfection.” People seem to remain so close to the beginnings of Christian experience that they never even get started on the road to perfection, without considering a hope of arriving.

But life in general stays pretty close to the fundamentals. I had breakfast this morning. But this one breakfast has not done much to put me on the road to higher things. Tomorrow, I fear, my wife will have to arise and prepare another breakfast. Likewise with the other meals. Food is a fundamental, a very simple fundamental, and I never am able to get very far away from it. And it is my sincere hope that during this earthly existence I shall not come to circumstances in which I can not get it.

The same fact is true of the fundamentals of the gospel. People need to be made to repent, they need conversion, they need faith. Though they have taken steps to achieve these things many times before, they will need them many times again. Let us notice that this is the positive need of the people.

The lesson for the minister, the preacher, and the missionary is obvious. For a large part of his congregation he must stay close to the fundamental needs of the people. One sermon on faith in a year is good, but it may not be enough. These fundamentals of religion are the groundwork. If they are insufficiently strong, all the superstructure of teaching is likely to fail. The higher soaring of philosophy and oratory will be lost, like a house built upon sand, unless the foundation work is provided, abundant and strong.

There is one thing that kills the spiritual value of fundamental teaching. It is the perfunctory, hopeless and indifferent treatment that these subjects so often get. Faith is vital, but a vital faith can not be presented by a spiritless man. Repentance is necessary, but it can not be brought to the people by one who is self-satisfied. If the fundamental principles of the gospel are to be preached in a way that will make them the great character forming events in the lives of the people, they must be preached by men whose souls are on fire with the truth and the spirit of the message.

L. L.

I would like to suggest this: A rosary of *words* instead of beads. . . . I propose a “rosary” of seven key words: Self, others, God, health, truth, beauty, goodness.—*Dilworth Lupton, the Christian Century.*

## Letters to the Editor

"I have usually found that one who can speak well of his neighbors has neighbors who speak well of him."—The Sage of Green Island.

### Suggestions from Our Readers Have You Any Others?

#### YOUNG PEOPLE INTERESTED IN BIOGRAPHY

We read with interest the biography of Brother Leverton. We are isolated and feel that such testimonies from Saints in our day will increase the faith of our children. They looked for the coming of the next issue with as much interest as we did. For this reason we would be glad to read other biographies in the *Herald*.

MRS. R. E. GRAVES.

DECATUR, ALABAMA.

#### ISOLATED MEMBERS WORK FOR THE CHURCH

We are very much pleased with the *Herald* and enjoy seeing what other branches are doing. We are isolated as far as the church is concerned here, but drive about forty miles each Sunday in order to attend meetings. We have to be there at ten o'clock for Sunday school, so you see the effort it costs; but we are so anxious to see the work progress in this part of the country that we are willing to do anything for its good.

MRS. GEORGE A. JORDAN.

PRINCE ALBERT, SASKATCHEWAN.

#### THE PREFERENCES OF OUR READERS

##### *Editors of the Herald:*

Some time ago you asked the readers for an opinion about the autobiography of Elder Arthur Leverton, and others. I want to tell you that here are two who enjoyed that series of stories so much that we could hardly wait from one paper to another, and when the *Herald* came that was the first page we turned to. We could not wait to read it separately, and one of us read it aloud, so neither had to wait.

Second in interest are the personal letters from different Saints. We can not express the joy we had in reading of the experiences of these hardy, godly, early missionaries. I suppose the young missionaries of today are godly and spiritual and full of zeal, too, or they would not be devoting their talents and time to the ministry; but when we read of these early missionaries' experiences and the terrible persecutions they underwent, and the hardships they endured for their church, our hearts are filled with gratitude to them, especially when we read this winter of the missionaries wading miles through snow to their knees to preach the gospel without salary. . . .

We have been reading the *Church History* this winter, and are now on volume 3. What wonderful

blessings of the Holy Spirit were poured out upon the early Latter Day Saints! In one place we read where twenty-two young people (I believe that was the number) were disfellowshipped for taking part in a community dance. Oh, . . . where would our young Saints be today if the church stuck to its rules like that? Maybe that is why the gifts are not more pronounced as a part of the services in the branches today. . . .

Dramatics and poetry take up much more space in all the church papers, but there is not much space given to letters of personal experiences, and biographies of those who have done things, and that is what the isolated Saints enjoy. And I believe the isolated Saints are your best readers, too.

What we enjoy is biographies of elders who have had great trials and greater blessings, whom God has helped through personal manifestations. We like to read of Saints who have been healed through the ministrations of the elders, and of people who have been helped over the hard places and can know that God has helped them; of the miracles that have been performed, and of unusual conversions; of the "signs that follow the believers"; of progress in spite of trials and tribulations, etc. How we enjoyed reading Emma Burton's biography this winter, and the *Church Histories*. Give us more biographies of people who have accomplished something. We can feel that they are true, and to isolated members who have no church privileges—no opportunities to hear the gospel preached—the good gospel sermons and biographies are more than welcome.

We can find poems in the libraries if we want them, and find news in the papers, in the *Literary Digest*, and on the radio. We have heard about Big Bill Thompson in all the newspapers, without taking precious space in the *Herald* for him. In the church papers we want gospel, and lots of it.

Sincerely yours,

MRS. WALTER CALAHAN.

SAWYER, WISCONSIN.

##### *Editors of the Herald:*

In answer to your question in the *Herald* concerning biographies, I will say as pastor of this branch that, as far as I have learned, the account of Elder Arthur Leverton was fine. We wish you would continue to give more such material and believe that it will do the Saints good to read them.

I think the *Herald* is written quite well according to the preferences of myself and others here. Wishing you continued success in your work and believing you are doing the best you know how,

Respectfully,

GEORGE W. DAY.

BEMIDJI, MINNESOTA.

(Continued on page 614.)

# A Message for the Second Century

(A sermon delivered during Centennial Conference. Reported by Mrs. A. Morgan.)

By William Patterson

I am going to read some scattered statements from the first section of *Doctrine and Covenants*, and a statement to be found in the same book, section 83. The full text is omitted for the sake of brevity.

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth, and none shall stay them, for I the Lord have commanded them. Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth. Wherefore fear and tremble, O ye people, for what I the Lord have decreed, in them, shall be fulfilled. . . . Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr., and spake unto him from heaven; and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; that faith might also increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.

And the Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth for ever, with the priesthood which is after the holiest order of God. And this greater priesthood administereth the gospel and holdeth the keys of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father, and live.

Some years ago we came to this place, not because of its geographic situation, but because of deep religious experiences received in the distant land of Australia. Born of these experiences was a love for what we believe to be the land of Zion. Reevaluations have been made since that time, but I may assure you that I still have faith and confidence in God and his people, and the hope of Zion becomes more brilliant with the years.

In Psalm 102 David is inspired to speak to the generation in which we live. He intimates that before Christ comes in his glory he will establish Zion (verse 16). The entire statement is qualified by the 18th verse: "This shall be written for the generation to come . . ." Verse 14 states: "Thy servants take pleasure in her stones and favor the dust thereof"; and it is because of this prejudicial favor that we came to the land of America. Not because

we believed that America had better soil, but because we believed, deep down in our souls, that God had designated this place for the gathering of his people and the building of Zion; and we tonight stand upon this platform crystallizing that faith, and representing the faith of the Australian people.

My subject, "*The Message of the Second Century*," is rather an imposing one, but I assume the task in the spirit of faith, for I have faith in this church and its accomplishment through the message which has come to it.

What shall be the message of the second century of this church? In this age of conflict of opinion and conjecture, it is most difficult for a man to envision the future, and say to this people what its message shall be in the second century; however, I believe I may answer that *the message of the second century of this church shall be the message of the first century*, because the message of the first century was the message of redemption through Jesus Christ. The church of Jesus Christ is brought into existence to carry on the work of the founder, and his whole life's work was predicated on the statement, "I will go and redeem man." The church stands on earth as the redemptive agency for Christ. The Apostle Peter said: "And the Lord added to the church such as should be saved." Redemption is a developmental progressive principle of life which urges men and women on to God. The Jews define their Zionism as "The Jewish State in the becoming." It is a process of life; and to me our Zionism might be defined as the Christian State in the becoming.

## Beacons

I am reminded of an experience I had on a very tortuous river in Australia. One of our men had charge of a boat which conveyed logs to a distant mill. One day he permitted me to take the wheel, at the same time giving directions how to keep in the channel of this winding stream. Said he, "Look back and you will see a beacon on the bank at the curve of the river; now look ahead and you will see another one on the bank at the turn ahead of you. To keep in the main stream you must keep the boat on a line with the beacon before and behind you." Doing as he said I was enabled to keep in the channel of the river.

This is a very fitting analogy of the restored gospel. In order for this church to keep in the channel of its Christian experience, and to reach its Zionism

destiny, it will have to look back constantly to the beacon of 1830—not that we shall live in the past, but that we shall keep our bearings for the future—and look forward to the Zionite beacon ahead. We must never lose sight of the experiences of 1830, nor of our Zionite destiny.

From the philosophy of some men, one would imagine that this is just another church come into existence, and that we are doing the same work done by other churches. If this be the case, then I think we owe an apology to churchdom. If this church has come into the world to duplicate the work of other institutions, we must needs apologize for this unnecessary duplication; and seek to become assimilated by these institutions. But I believe you will agree with me that this church was brought into existence for a definite purpose, a purpose that was not in view in the institutions that were extant in the days of its organization.

#### *Our Ministry and Message*

We have a distinctive ministry. We have a distinctive message, and when that distinctiveness is lost by compromise there will be an assimilation of this body, and we shall no longer be identified as a redemptive movement having in view the preparation of a people for the coming of Jesus Christ.

And what are some of these things that make us distinctive? First, an authoritative message. Today there is a tendency to get away from authoritative religion. We discern it in all church conferences. It is particularly manifest in the denominational disarmament conference meeting in London, England. There is a cleavage between denominations on the question of authoritative religion; and you will notice, those of you who have read the proceedings of the mentioned conference in London, that it is the Episcopalians with their belief in continuity of apostolic teachings and authority, in common with Catholics, who have caused the cleavage and failure of the conference. The unauthoritative Protestant churches are ready and desirous of assimilation; not so the Catholic churches.

Our belief in the *restoration of divine authority* will ever make us distinctive, and make imperative ecclesiastical isolation. Recently I was apprised of a lecture delivered over one of the radio stations of the East, by a representative of the Roman Catholic Church. In the course of his remarks he referred to authoritative religion, and very kindly placed the Reorganized Church of Jesus Christ of Latter Day Saints in the authoritative fold. He felt that here was an affinity. Of course those who know the claims of this church realize that there is no authoritative affinity existing with Catholicism. One believes in the continuity of authority, the other in the restoration of authority.

This church stands out, then, with an authoritative message; and the second century must reemphasize the fact that the men of this ministry are "called of God as was Aaron," and that they are called to officiate for God and his people in those ordinances that make for redemption:

Wherefore, in the ordinances thereof the power of godliness is manifest; and *without the ordinances* thereof, and *the authority of the priesthood*, the power of godliness is not manifest unto man in the flesh.

What shall we do with such a statement? The ministry of this church is charged with the responsibility of *manifesting godliness among men*. Perhaps there are those of the ministry who are not manifesting that life. If so, it is because we have not sanctified our ministry. It is the life that sanctifies priesthood and not the priesthood that sanctifies life. Priesthood gives a man the privilege to act for God and his people; but the power of the priesthood comes only to that man who by a life of righteousness is in touch with God and understands the needs of the people.

Jesus said, "For their sakes I sanctify myself, that they also may be sanctified through the truth." Jesus knew that to be the Savior of the world he must embody the message in himself. The conferring of the authority from heaven after his immersion by John in Jordan did not make him the Savior of the world. He became the Savior by virtue of the life that he lived, which made possible the death that he died. The ministry of the second century must embody the life and teaching of their Lord and Savior, that their very presence shall indicate their divine calling to a divine mission, and men and women will see them as distinctive men with a distinctive message.

#### *The Divine Power*

I recently heard of an experience one of our ministers had with a musician. This young man had reason to go to this musician's home for repair work on an instrument. When he went to get the instrument, after calling there several times, the following conversation took place:

"What do you do for a living?"

"I am a minister."

"I thought so. Do you know the very first time you came into my home you brought an influence with you?"

The influence of this man of the ministry opened up the way for a presentation of the gospel of Jesus Christ.

The greatest factor in the building up of the kingdom of God is the life and influence of its citizens. When we speak of the priesthood of the church, let it refer to that group of the ministry who are the message of the church; who are functioning for the

church, and in whom are the ideals of the church caught up. For the man is the measure of his priesthood, the life of the saint is the measure of the ordinances, and the measure of the message of the church is the sum total of the life of its people.

This gentleman to whom I just referred is leading an orchestra in his city. He said to our brother: "We have a very eloquent man in our church. He delivers some fine addresses. He is a good business man; is a good mixer; is developing the church nicely; but he lacks the vital touch of the Spirit. He is merely developing an institutionalism." There is always a fear for an established church to develop an institutional attitude, and lose the spirit of developmental life. This shall not be so with this church.

The message of the second century shall be embellished and made more effective by scholastic and technical training; but that training shall never supplant the divine power of the priesthood, and the spirit of revelation as it shall find expression through the power of the Holy Ghost, for "the testimony of Jesus is the spirit of prophecy" or of revelation.

I am heartily in favor of the education of our ministry. It is necessary. Jesus saw the necessity for it in that day when he took the Galilean fishermen from their nets and gave them three years of teaching under his superb tuition. Was that sufficient? No, said Jesus. I have taught you the things that God told me to give to you. But wait awhile; you are not prepared yet. "Tarry ye at Jerusalem until ye be endued with power from on high, and ye shall be witnesses of me in Jerusalem, and Judea, and in the regions round about." We can not witness for Jesus Christ unless we are endued with that power from on high which sent the men of the ministry of the New Testament church on their great work of redemption; and this church will never be a witnessing church for Christ unless endued by that power.

Do you think we should tarry at Independence until we are endued with power from on high? I have enjoyed the class work much. I need more education. I realize my deficiencies, but I realize, men and women, brothers and sisters, that we need more than all else the endowment of the power of God that shall send us forth from this conference as men and women with a divine power, enthused and infused anew. The message of the second century must be fraught with spiritual power.

The message of the second century will be the message of the first century made effective in the lives of the people of the church. An unconverted man can not convert a sinner, and an unconverted people can not convert the world. The message of

the second century shall be the message of repentance.

Some time ago a man said to one of our ministers: "How is business?" The reply was made: "You haven't got me correctly, sir. I am not a business man." I think Bruce E. Barton made a very fine observation when he said that the modern minister is not distinctive. When a group of ministers get together, they are just like a group of business men. They wear the same apparel, use the same language, and talk about the same things. When Peter tried to conceal the fact, his very speech betrayed him as a disciple of Jesus. Peter had lived with Jesus only three years, but he could not conceal the fact that he was a disciple. I have heard people say they had been Latter Day Saints for many years, and if they hadn't said so you wouldn't know it. It is very difficult to distinguish some members of the church from those who are not.

### *The Standards*

The second century should bring us a greater appreciation of the rich heritage we have in the three books of the church—they are standard. I don't say that we shall preach exclusively the three books of the church; but the three books of the church which came as a result of this divine message of these days shall be the basis of our message.

In the year 1921 there came to the ministry a message through a man than whom there is no greater in the church. Under the inspiration of the Holy Spirit, President Elbert A. Smith said:

When you go forth to preach to the world, you are not to preach your own speculations or idle imaginings, and you are not to preach the philosophies of men. You are to preach the gospel as it is in the books that I have given unto the church, and you are to cry repentance unto this generation. And when you stand to teach the Saints you shall say to them as Moses said of old, that they shall go forward.

In this statement we have the mind of the Lord to the ministry. We must teach those things that have come to us as a church which makes for our distinctiveness. We are to cry repentance unto the world. But to the Saints that "they shall go forward." This does not imply a dual message, but a developmental message suited to the needs of all people. To the world a message of repentance; to the Saints a message of development. Paul had this in mind when he wrote, "Not laying again the foundation of repentance," etc., but, "Let us go on unto perfection." On unto that state of perfection—Zion the beautiful!

I have mentioned the ministry much, because we are called to lead and direct the people, and to bring salvation to them as conveyors of the message of Jesus Christ. We must assume the responsibility for the development and enrichment of the church and its people. In connection with this responsibil-

ity, permit me to quote the closing paragraph of the above prophecy:

If you are to be called leading men, you must become leaders of men—leaders and exemplars in all good works and Christian graces, showing forth all the fruits of the Spirit, that the Saints may observe you and be strengthened and comforted.

What a challenge to the ministry of this church! What a ministry this would be if we accepted the challenge! The ministry are to lead the way and bring fortitude and faith to the people.

There is a text which we Latter Day Saint ministers use very frequently. It is one of the most familiar texts of the *Bible* to us. Permit me to quote it:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: *teaching them to observe all things whatsoever I have commanded you:* and, lo, I am with you alway, even unto the end of the world.

I am afraid we have too frequently seen baptism only in that text, and not that statement which says after their baptism they should be "taught to observe all things." He is not a good teacher who merely imparts knowledge, but who can also inspire the student to make this knowledge a part of his life. This is where Jesus excelled as a teacher. He taught others to observe by the observation of his own life. And that is exactly what the Lord has told us in the closing of the first century; if we will teach others to observe all things, we must first observe all things ourselves. Quite a task for the ministry of the second century! But I feel confident when I think of some of the men of this church that we shall approximate the ideal.

Sometime ago I baptized a lady into the church who was very favorably impressed when she learned that the Latter Day Saints did not look with favor on the use of tea, tobacco, and coffee. One day she asked a minister of the church what he would have to drink, and he said, "Coffee." You may imagine the feelings of this woman, who had just been baptized. Now, I don't wish you to think I am a crank on tea and coffee; but I will say that a man who can not forsake his coffee or tea for the sake of example is a weak minister.

I am merely saying tonight that the message of the second century shall be a message of example above precept; a message of doing above saying; a message which shall cause others to exclaim as they did of our Lord, "He speaketh as one having authority, and not as the scribes and Pharisees"; the message of the Master of Men becoming "flesh and dwelling among us."

## Personal Evangelism

By O. Salisbury

This subject of personal evangelism is considered in the light of winning souls to the church, from every standpoint except preaching in a public way.

For some months I have been inquiring of members of the church, all the way from recent converts to men of the priesthood, some of whom are members of the leading quorums. With one possible exception I have found no one who has become a member except through home teaching, the Sunday school, the church papers, the college, the cottage meeting, the radio, or personal teaching and influence of some member or minister.

### *We Have Overlooked Many Opportunities*

So far as our investigation has gone, we are forced to the conclusion that as a whole we have been overlooking some of the greatest channels through which individuals may be reached and won to the church.

The success of individual or small group teaching is due first to the personal touch, which is increased when the listener has opportunity to ask questions and to discuss the question under consideration.

When we become interested in a certain person, family, or group, and show that interest in each person, that individual's attention is centered on our teaching.

The general public is not satisfied. They seek something. They want the pearl of great price; they seek it in the halls of pleasure; they have tried for it, possibly, in some church connection. Yet they have not found what the soul is longing for, although many are holding on to old associations, but have almost or altogether given up hope. It is not the few who are in this dilemma. They can be found in the millions.

The souls of men are crying out for what we have; and when we sympathetically touch them with the Angel Message, they listen; they eat and they drink to their soul's content.

### *Belief Comes with Acquaintance*

It is a natural law of the human mind to disbelieve what it does not understand. It is, therefore, the natural thing for people to disbelieve the Angel Message when they have never had an opportunity to know its value.

To illustrate: As a salesman I call on Mr. B—; and as soon as he finds I am selling an article, Mr. B—, like ninety-five per cent of the prospective purchasers, tells me he is not interested. Why does he? He is following nature's instinct of self-



preservation, and the natural law of his mind. Should I stop when he says he is not interested? If I do, I am a failure as a salesman.

My task is to approach my proposition from Mr. B——'s standpoint. Place myself in his shoes, leading him from the thing he is interested in to the objective I am seeking to reach. It behooves me to know my proposition so thoroughly and be able to enthusiastically present it in such a clear and comprehensive way that Mr. B——'s interest is not only aroused, but he is convinced that what I have to offer is worth while.

#### *Developing Desire for What We Offer*

When I have him convinced, he is still a long way from the point of acting, or purchasing. Yes, Mr. B—— finally says, "It looks all right," but he would not care to purchase. What is my trouble? I have not yet developed a desire in his mind to own, or to obey if I am teaching the gospel. I must make the next step by showing him the value that my article would be to him. Logic and reason must here be applied.

Finally Mr. B—— sees it would be a benefit; but he says, "I would like to have your article, but it is out of the question." As a sale is made in the mind and not in the pocketbook, it is necessary to lead Mr. B—— by the law of persuasion and develop a determination to own. This point is finally reached, but Mr. B—— follows a common law of human action and answers me as Felix said to Paul, "Wait for a more convenient season."

Here is the losing point for many a salesman.

Hundreds of times we have heard the old trite statement, "We had him interested but could not close." Did you ever hear a minister say, "I can interest the people, but I can not baptize." If you have, did it ever occur to you that in many cases it is the minister's fault? The facts are, he is weak on his closing argument. He has led his people to see, to feel, but fails to get them to act.

#### *Deferred Decisions*

We have been successful in getting Mr. B——'s attention, arousing his interest, convincing him of the value, creating a desire to own, and finally resolving to buy. But he says, "You see me next time."

I have heard that terrible phrase as a salesman so many times that it has been indelibly impressed on my mind. But should I quit there? Certainly not. I just have my second wind. If I am a real salesman I am offering Mr. B—— that which will be to his interest to purchase. If he as the

buyer and I as the seller are to be mutually benefited, should I not gather for his benefit as well as for ours, all the mental force and persuasive power at my command?

If we were teaching, or selling, the gospel, should not we rally our best illustrations, use our finest arguments, to show how the gospel has benefited us? This should be done through personal testimony; and we should point out others who have been made happy when they have obeyed the gospel.

Special scripture texts may be sought to show the value of membership in the kingdom of heaven as represented by membership in the kingdom of God on earth. In business nothing equals the personal touch, the private or small group conference.

It is, therefore, apparent that our greatest success will be found by personal evangelism in the cottage preaching, in the home visit, the Sunday school, on the street, or wherever we come in personal contact with people; and if we set out with a determination to win and convert, say a Catholic, we must love, not hate a Catholic; not because of his particular church affiliation, but because he is our brother.

### The Way That Seemeth Right

*By Evan A. Fry*

As a scripture reading this morning, I desire to give you some scattered verses from the book of Proverbs. Although they have been selected from several different chapters, I trust that you will not find the thought so disconnected that we can not find some basis in them for a little five-minute sermon this morning.

Pride goeth before destruction, and a haughty spirit before a fall. A wise man feareth, and departeth from evil, but the fool rageth and is confident. Every way of a man is right in his own eyes, but the Lord pondereth the hearts. All the ways of a man are clean in his own eyes, but the Lord weigheth the spirits. There is a way which seemeth right unto a man, but the ends thereof are the ways of death.

The writer of Proverbs probably never heard of the modern science of psychology, but he certainly had a wealth of knowledge about human nature, and after all, that is about what psychology amounts to. There is a way which *seemeth* right unto a man; every way of a man is right in his own eyes—how often have we seen that principle proved for us in our own lives and in the lives of our fellow man! Don't be too sure you have never been guilty yourself, for the art of excusing oneself in sin is as old as Adam and Eve. You will remember that according to the story, Eve had the alibi that the serpent had told her it would do no harm to eat of the forbidden fruit; and Adam had the alibi that Eve had

offered it to him. The forbidden way seemed right to them, or at least they had kidded themselves (if I may use so common a term) into believing that the way they knew to be wrong was right. They were proud that they were so intellectual that they might partake of this fruit with impunity, even though God had forbidden them to touch it. Pride goeth before destruction, said the wise man of old, but in spite of the object lessons before our eyes every day, men still dabble in sin, then cast about for an alibi, and excuse themselves for their wrongdoing. Instead of being heartily ashamed of their sin, they swell with haughtiness and pride, and refuse to be corrected or to admit their sin until destruction brings them low, or punishment makes them remorseful and repentant.

You and I have excused ourselves in wrongdoing many times, and probably shall continue to do so many times more. When we lose our temper and fly all to pieces in our rage, with disastrous results to family and friends, we look about for some real or imaginary cause for our provocation, and excuse ourselves with the thought that even a saint could not have stood any more. All embezzlers take their ill-gotten money with the idea that they will some day put it back, and if their consciences remind them that it is wrong even to borrow the money, their proud and haughty spirit squelches conscience and proceeds in the path that *seemeth* right. The murderer who plots the death of a fellow man invariably excuses himself on the grounds of some real or fancied insult which he thinks gives him sufficient cause for taking the offender's life. The man or woman who spreads false stories about his neighbor excuses himself by saying that the story must be true because so and so told it to *me*, but never takes the trouble to check up on the original story with the man who is the subject for the story.

In short, it is a natural and a psychologically normal thing for a man to hunt for an alibi or excuse for every action he may perform, even though he may know that action is wrong. Every man is by nature—by inborn disposition—more than a little proud and stubborn. To admit that he is wrong even in a slight particular means humbling himself and making himself an object of ridicule, or at least of amused contempt, to most of his fellow men. Therefore, most men in their pride will defend an action even when they know it is wrong, and to prove that it doesn't bother their conscience any, they will make haste to repeat that action. The pleas of friends, the teachings of religion, and the promptings of conscience, all fall on deaf ears. They go on in the way which they have made to seem

right unto themselves, but the end of the way leads to death.

One of the surest ways of overcoming evil is to face the evil in your life, if there be any, squarely and frankly, admitting that it is evil, and that it ought to be eradicated. If you can admit to yourself that it is evil, it may help you to admit to others of your acquaintance that you have decided to weed out this evil from your life. You may even confess your fault before the whole congregation of your church, and if the church be as loving and forgiving as the God they serve, they will help you with their faith and strength and prayers that the evil might be overcome. Yet how many of us lack the humbleness of spirit today that would enable us to do anything so humiliating? Instead of that, we continue in our foolish belief that our way of sin is right, merely because it is our way, and because to admit it was wrong would be to admit ourselves in error.

God help us to face our faults, large or small, in humility and contriteness of spirit as well as in frankness and impartial self-examination, that evil may always be promptly removed from our lives, and that we may be presented at the last day a perfect man, of the fullness of the measure of the stature of Christ.

## “Vision” for Everybody

### *The Magazine to Reach More Readers*

Under a new editorial policy, *Vision* is to expand to reach new circles of readers as well as the former clientele of young people. *Vision* is to be a magazine for everybody, from the 'teen age on up.

In its interests it will center particularly around the home, social activities for the people, and church work; in other words, it is to be a magazine for the church and home.

One of the first of the new features of the magazine will be some articles on the Word of Wisdom. There will be a “Word of Wisdom Contest” in which prizes will be offered for the best week's menu of diet based on the principles of the Word of Wisdom in *Doctrine and Covenants* 86. See the advertisement in the back of this issue stating the rules of the contest and the prizes.

There has been a need for a general magazine for everybody—for all readers of adult interests—between the ages of sixteen and sixty, centering around those two important institutions, the church and the home. But young people will continue to have an important share in it, and it will continue to present material that is of interest to them.

There will be stories—clean and lively tales of a wide variety. There will be articles on food, diet and

# CHURCH WORK AND SERVICES

## Worship Suggestions for Use in the Children's Division for July

### A SUGGESTED TYPE OF SERVICE

Quiet Music.  
Call to Worship.  
Hymns.  
Prayer.

With bowed heads, all repeat:

"Before my words of prayer are said,  
I close my eyes and bow my head;  
I'll try to think to whom I pray,  
And try to mean the words I say."

Allow a moment or two for quiet meditation, and follow by a spoken prayer by the leader.

Offering Service:

Leader: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.—2 Corinthians 9: 7.

Music: "Fairest Lord Jesus," new *Saints' Hymnal*, 23, may be played softly while the offering is given.

Response: "We Give Thee but Thine Own," new *Saints' Hymnal*, 347, may be sung by the group as it stands with bowed heads; after which the leader or a junior may offer a prayer.

Prayer.  
Sermon.

Flag Salute: (Flags should be held by Juniors.)

American Flag: (Use on the 5th of July.) "I pledge allegiance to my flag, and to the Republic for which it stands; one nation indivisible, with liberty and justice for all."

Christian Flag: (Use on the 26th of July.) "I pledge allegiance to the Christian flag, and to the Savior for whose kingdom it stands; one brotherhood uniting all mankind in service, and love."

Song.  
Story.  
Closing Song.  
Benediction.

### SUGGESTIVE MATERIALS

Instrumental Music:  
"Pastorale," by Schaecker.  
"Cavatina," by Beethoven.

health, hygiene, house decoration, and other subjects concerning the home. There will be the programs and articles for the local church work.

We expect to continue the contest idea, provided it proves beneficial, and when the "Word of Wisdom Contest" is over, there will be other things to take its place.

New subscribers have only a limited time to get *Vision* for a year for the greatly reduced price of \$1.35. This offer closes promptly on July 1. After that, the regular price of \$1.75 will be in force.

"Andante Religioso," by Thome.

"Serenade," by Schubert.

Calls to Worship:

Psalm 95: 6, 7 (ending with word "hand"). Response,  
Psalm 51: 15.

Psalm 19: 14.

Psalm 9: 1, 2.

Scripture Readings:

Matthew 28: 18-20.

John 15: 13-15.

Daniel 6: 1-24.

Songs for the Month:

"Father, Lead Me Day by Day," new *Saints' Hymnal*, 262.

"Savior, Like a Shepherd Lead Us," new *Saints' Hymnal*, 263.

"Consecration," new *Saints' Hymnal*, 293.

"I Would Be True," new *Saints' Hymnal*, 294.

"Savior, Teach Me Day by Day," new *Saints' Hymnal*, 338.

"O Beautiful for Spacious Skies," new *Saints' Hymnal*, 418.

"My Country, 'Tis of Thee," new *Saints' Hymnal*, 423;  
*Zion's Praises*, 183.

"Onward, Christian Soldiers," new *Saints' Hymnal*, 212;  
*Zion's Praises*, 141.

"Stand up, Stand up for Jesus," new *Saints' Hymnal*, 218;  
*Zion's Praises*, 71.

"Loyalty unto Christ," *Zion's Praises*, 200.

Stories for the Month:

"Jim, the Drummer Boy," *Seventy-five Worship Stories*,  
by Eggleston.

"Damon and Pythias," *Stories for the Junior*, by Dem-  
erest.

"The Lucky Girl," *Seventy-five Worship Stories*, by  
Eggleston.

### THEME TOPICS FOR SERMONS

Theme for the Month: "Loyalty"

First Sunday: "Loyalty."

This being Sacrament Sunday, we suggest that the juniors meet with the adults. If desired, "Loyalty" could be the theme of your service.

Second Sunday, "Loyalty to Duty."

Text: "Watch ye, stand fast in the faith, quit you like men, be strong."—1 Corinthians 16: 13.

Our day demands faith, courage, strength. We are always forced to choose, and everything depends upon our choice and the manner in which we carry out our purposes.

One's duty is his obligation to render a service, or some form of conduct which his conscience tells him is right. It may also be one's duty to refrain from doing what one knows or feels to be wrong. Loyalty requires a prompt and hearty response in doing what is suggested by our sense of right, even when the task is not easy or pleasant.

Being loyal to one's duty means that you will see your task through to the finish, though it may require some sacrifice on your part. You may have to forego a picnic or a ball game. You may have to work out in the hot sun or stand the bitter cold, but such resolution and courage build character.

We recall the loyalty of Joseph to his sense of right in Potiphar's house. We remember the boy who saved Holland by stopping the leak in the dyke. And only last winter we had the splendid example of Bryan Untiedt, who courageously helped save his schoolmates from death in the blizzard in Colorado.

Third Sunday: "Loyalty to Friends."

Text: "Greater love hath no man than this, that a man lay down his life for his friends."—John 15: 13.

The story of David and Jonathan beautifully illustrates this loyalty. (See 1 Samuel 18: 1-9; 19: 1-7; 20: 1-42.)

Even though we would be loyal to our friends, we may not

always be able to shield them from the consequences of wrongdoing. It is our first duty to be loyal to the right. Would a real friend shield us in doing wrong, or would he try to discourage our act? Let the Juniors discuss the situation. "A real friend is one who loves the truth and you, but tells the truth in spite of you."

Our list of friends should include all of God's children. Tell the story of men who have counted mankind everywhere as their friends and have actually laid down their lives for them. Sir Donald Ross, of the Indian Medical Service, risked his life to discover the cause of malarial fever. Two soldiers actually gave their lives that the doctors might experiment upon them and thus learn how to save the lives of hundreds of others.

Discover ways in which Juniors may be truly loyal to their friends.

Fourth Sunday: "Loyalty to Home and High Ideals."

Text: "Honor thy father and thy mother."—*Deuteronomy* 5:16. "He was faithful, neither was there any error or fault found in him."—*Daniel* 6:4.

Expand the texts. Give reasons for statements.

There is beautiful suggestion in the song, "I Would Be True." Perhaps the verses may be read in unison and later sung. One plays fairly, is honest and true, is careful of his language and habits because he loves his parents and his home and the ideals for which the home stands. To do otherwise would grieve loved ones, offend God, and bring disgrace to his home.

There is inspiration in Van Dyke's poem:

"I turned an ancient poet's book,  
And found upon a page:  
'Stone walls do not a prison make,  
Nor iron bars a cage.'  
Yes, that is true, and something more;  
You'll find where'er you roam,  
That marble floors and gilded walls  
Can never make a home.  
But every home where love abides  
And friendship is a guest,  
Is surely home, and home, sweet home,  
For there the heart can rest."

## Christmas Offering Plans

By C. B. W.

A unique plan to stimulate interest in raising Christmas offering funds is reported as highly successful at Port Huron, Michigan. A "White Elephant" chart 24x39 inches is ruled off in 104 equal squares. With it is furnished 104 gummed squares, which when patched on to the sheet, change the elephant to a colored one. Each patch is numbered, and may be given out to an individual. Whenever a donor contributes his or her share of the required amount, a patch is placed on the elephant in the square marked for the patch. Patches may be issued for any uniform amount, depending on amount of money to be raised. Instruction and record book accompany chart.

This chart may be obtained from David C. Cook Publishing Company, Elgin, Illinois, for \$1 postpaid.

At Port Huron the patches have been taken by

individuals, classes, departments, and by the school as a whole, and on June 1 there were but eighteen patches left. Local interest was added by permitting the names of donors to be written upon the patches. Over \$250 had been placed in the Christmas offering.

## Organized Girls' Work

(The following question and reply which passed through our correspondence recently presents a church-wide problem. The suggestions may be helpful to others.—C. B. W.)

A district director of religious education writes:

"We wish to encourage organized work among our girls, similar to the Girl Scout plan, but we are anxious for our effort to be as closely centered in the church as possible. What provision is the general church making?"

Reply: Those who are responsible for the work of the young people's division are recommending as follows:

Where it is possible to carry out our own program of Blue Birds and Orioles, entirely under the direction of the church, this should be given first consideration. The *Blue Bird Manual* (25 cents) and *Our Girls* (\$1.50) provide an abundance of activities and directions for organization of Junior age and older girls. The books may be had from the Herald Publishing House. Further help will be given local leaders on request.

In case Girl Scouts, Camp Fire Girls, or Girl Reserves are already well established in a community, under good leadership, and those in charge consider it more desirable for our girls to participate with other girls of the community in these established organizations, it is recommended that affiliation be sought which shall make the outside program of activities available to groups of our girls. In most cases local church groups may be formed of Latter Day Saint girls and their friends, with leaders of our own choosing, working as units of these organizations.

Such affiliation should be effected and the work carried on under the direction of a supervising committee of whom the pastor, the director of the church school, and the young people's division leader at least should be members.

The programs of any of the above three organizations are commendable and have been elaborately prepared over many years and at great expense, by the best trained leaders of the country. They are maintained as nation-wide organizations with experienced executives, with well-developed literature and an extensive training program.

However, very much depends upon the local group leadership, and the ideals maintained by the organization in the community. Wherever adopted by our church, our people should insist upon the securing of group leaders whose local standing and ideals are worthy of the confidence and following of our church girls.

In localities where it seems impracticable for a local group to be organized under the direction and control of the local church, the above committee should carefully canvass the situation and advise girls and their parents as to the wisdom or danger in our girls joining with groups of girls in activities wholly outside of our church influence.

The above recommendations are given after serious consideration by those responsible for the girls' program in the church. Local church officials are responsible for the manner in which this advice is received and carried out. Our girls deserve the richest and most helpful program of activities which this community may afford. They also deserve wise counsel, wholesome associations, and the consecrated leadership of one whose example and precept is worthy.

### A New Study Course

#### "THE TEACHING OF RELIGION"

The Department of Religious Education is happy to announce the preparation of a new study course well adapted to the need of teachers and leaders in the church school.

In the main, human nature responds to the teaching of religion just as it responds to any other type of teaching. The human product of religious teaching in Christian character and worthy conduct is the result of wise guidance and nurture in Christian ways of living.

For a number of years *How to Teach Religion*, by Doctor G. H. Betts, has been a standard text in the pedagogy of religious education, used by all denominations. We are fortunate in being able to use this book as the basis for a new subject in our training program.

To accompany the text as an aid to the student in appreciating the laws of the teaching and learning processes, especially as applied in our own church school program, a pamphlet, *The Teaching of Religion*, has been prepared in the office of the general department. This has been written in twelve lessons to accompany the twelve chapters in the text by Betts, introducing our own materials, stressing our own objectives, and making a definite appeal to our own church school leaders.

*How to Teach Religion* and *The Teaching of Religion* will be used as companion texts in Section II of

the correspondence courses, taking the place of Gregory's *Seven Laws of Teaching*. The course will carry twenty-four points of certification credit.

*The Teaching of Religion* is a neatly arranged pamphlet of some sixty pages, containing in itself a most vital analysis of the principles underlying the teaching work of our church school program. It should be in the hands of every teacher in the church.

Order from the Herald Publishing House: *How to Teach Religion*, by G. H. Betts, \$1.25; *The Teaching of Religion*, by C. B. Woodstock, 25 cents.

For enrollment in correspondence courses address, The Department of Religious Education, The Auditorium, Independence, Missouri.

### Worship

Worship is like a breathing spell in a long and arduous foot race, or the hour of roll call in a prolonged and hard-fought battle. . . . It is altogether indispensable to sane and wholesome living—it is important enough in life to warrant the erection of classical temples and Gothic cathedrals. It is indeed so important that one finds oneself sometimes wondering how many of us can afford to do anything but educate ourselves in this art.—G. A. Tawney, in *International Journal of Religious Education*, May, 1931.

### LETTERS TO THE EDITORS

(Continued from page 605.)

"I like a man who can say something good in a few words. But let him stick to his subject, and harm no other man."—*The Sage of Green Island*.

Brother Lea:

Surely I for one was well pleased with the biography of Brother Leverton. I think it will do *Herald* readers a lot of good. I hope and pray that Editors of the *Herald* will have more and more good things to publish, and I surely believe they will.

C. J. SPURLOCK.

HOLDEN, MISSOURI.

### SEES INSTRUCTIVE VALUE IN BIOGRAPHY

*Editors of the Herald:*

I am one who greatly enjoyed the biography of Brother Leverton. It is my opinion that as far as possible the *Herald* should present a continual series of biographies and autobiographies of the men of our faith. To my mind it adds concreteness to the abstract message. It illustrates how our message works out in the lives of our sincere men and women. And I believe I am one of many who get out of the true story that something that is lacking in fiction, enjoyable and profitable as the latter is.

Fraternally yours,

LEONARD S. RHODES.

DOWNEY, CALIFORNIA.

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Joplin (Missouri) Branch

The Joplin Branch inaugurated Sacrifice Week with very appropriate services. Our people came together in fasting and prayer. The day was bright and beautiful.

At 8 a. m. a goodly number of young people met in a special prayer service. The Lord touched their hearts with his Spirit, and many and beautiful were the words spoken by them as they pledged their lives to Jesus.

The church school was well attended, and the attendance at the morning preaching service was the largest in many months. The Lord blessed the pastor abundantly as he discussed the needs of the church.

Immediately following this service, about twelve carloads of Saints drove to Fillmore's bridge to witness a baptismal ceremony. Eight new members were added to the kingdom of God: one entire family, consisting of the father, mother, and daughter, a very fine young lady who has been attending our services for some months, and four children. We are glad to welcome these new members. A basket dinner was held in Cunningham Park, after which we went to the church for a confirmation and prayer service. Although the day was hot, many were in attendance, and a beautiful spirit prevailed. A large crowd greeted the pastor at the evening service. While we have not reported to the *Herald* very much during the past year, the work in Joplin is moving ever onward and upward, and we look for some very beneficial and substantial results to follow this day of fasting and prayer.

## Omaha, Nebraska

In these times of depression and discouragement we really can find much to stimulate us to push on, if we but direct our minds along the proper channels and strive to cultivate the spirit of cheerfulness. We are reminded of the words of the song: "Count your many blessings, name them one by one."

On Wednesday evening, May 6, a "fellowship dinner" was held at the Central Branch for the members of Greater Omaha. Apostle and Sister E. J. Gleazer were our guests. Immediately following the dinner a special business meeting was held in regard to securing pledges for the completion of another unit of our church home. With Brother Gleazer's encouragement and the application of his apportionment of the required amount to be raised, our task ought not be a difficult one. However, we do hope to have an adequate structure ere the year 1932 draws to a close. The reason for the delay is that, in harmony with the general church policy, we do not wish to incur any debts.

Elder W. T. Wellman was the speaker on the evening of May 31 and gave us a very splendid Memorial Day sermon. He brought to our remembrance those who died for their country's sake, those who died for Christianity's sake, and of our own heroes, Joseph and Hyrum Smith. "Today, as never before, our church needs good soldiers."

On Monday, June 1, our pastor and his wife, Brother and Sister Melvin Russell, became the proud parents of a baby daughter, whom they have named Rita.

We enjoyed a musical treat on Friday, June 5, when Nelle Atkinson Kelley, Anne Self, and William Hill, jr., presented a concert for the benefit of the choir fund.

The sacrament service for June was very well attended, and we were permitted to enjoy a degree of the Spirit. In the evening the choir, under the direction of Harry Greenway, gave its closing recital, and will have a vacation until Sep-

tember. Pastor Russell has been giving us a series of Sunday evening sermons under the general theme, "*Essentials of Worship*." He has pointed out that worship is essentially of the heart and can not consist of mere outward forms and ceremonies. His sermon of this Sunday evening was, "*Music in the Worship Service*."

The theme for our family worship period for the month of June has been, "*The Assurances of God*," and the subject for Children's Day was, "*Of Such is the Kingdom of Heaven*." The church was very beautifully decorated with garden flowers, and the pulpit hour was given over to the children for their songs and recitations. Brother E. W. Hull, our district missionary, directed his remarks to the children, but we could all very well profit by them. The National Flag Day was also recognized at this service, when the congregation was led in the flag salute by Billy Wren. Five baptisms were taken care of at the South Side Church in the afternoon, and the confirmation service was held at Central Church in the evening.

June 20 was the date for the annual branch picnic. A good ball game was in process of being played, when lo! there came darkening skies, dust storm, wind, and a deluge of rain. We were fortunate in securing shelter in the park pavilion, and as far as plenty of lunch and ice cream were concerned, the affair could be deemed a success.

The advent of summer on June 21 brought also the church-wide week of sacrifice. In this local we hope to do our part in helping to alleviate the burden of the church, and feel to say with the poet:

"Be strong!

We are not here to play, to dream, to drift;  
We have hard work to do, and loads to lift;  
Shun not the struggle, face it; 'tis God's gift."

## Skiatook, Oklahoma

The Skiatook Saints are keeping the work going, with preaching service each Sunday evening at 8 p. m. Pastor T. P. Greenwood has secured as speaker for the fourth Sunday Brother Harry Robison, of Tulsa, and one of the priesthood from Sperry for the second Sunday. Brother Ellis Rathbun was with us last month. Brother T. G. Williams, the teacher of the branch, and Brother Greenwood fill the other appointments.

Elder S. W. Simmons and wife, from Shidler, Oklahoma, have been with us recently. He preached four sermons, visited in some of the homes, and encouraged and comforted the Saints, all of which was greatly appreciated by them. Brother Simmons is a wonderful man, one who strengthens the faith of the Saints in the gospel, and who admonishes them to stand by our prophet and leaders of the church.

We are preparing to work under the church school plan, and at our last business meeting voted to take up the duplex envelope system, electing the following committee to put it into effect: Brother Ralph Vickery, Brother Loyd Carter, and Sister Mozell Elliott. Brother Loyd Carter, our Sunday school supervisor, is endeavoring to make it a success in his work with the teachers and pupils. We have special day programs and others in the school. There are nonmember children taking part, which brings their parents out to the services. A picnic is being planned for the Fourth of July.

The membership of the Skiatook Branch consists chiefly of farmers and day laborers. The women members of the branch are planning on canning vegetables at the church



basement for each other. They have four or five pressure cookers to help those who have none. They will exchange vegetables to help supply for the expected hard winter.

We are working to pay off our church debt, which is now about three hundred dollars. We hope to make another payment soon.

Sister Leona Wheeler has been a good worker in the branch, and we are sorry to lose her. She works in Tulsa now.

## Southern Wisconsin Conference

The Southern Wisconsin conference convened at Beloit June 20 and 21. Business meeting was held at seven o'clock Saturday evening in charge of Apostle D. T. Williams. Only a small amount of business was transacted at this time. A summarized report of Bishop C. J. Hunt was read, stating the quota assigned this district for the year was \$2,300, of which \$665.23 has been raised during the first five months. Time and place of the next district conference was left to the district presidency.

After the business session Brother C. J. Hunt talked to the Saints along financial lines of the church.

Prayer service, in charge of Apostle Williams, Henry Woodstock, and C. J. Hunt, was held Sunday morning at 8.45. Church school at 10.45 under the supervision of Harry Wasson and Leda Colbert. At 11 a. m. and 2.30 p. m. Apostle D. T. Williams was the speaker, after which he left for Madison to preach there on Sunday night. At 1.30 Brother Leonard Houghton led five into the waters of baptism, all of whom were Beloit people. The Beloit and Janesville Saints served a bounteous basket lunch at the noon hour. Branches represented at the conference were, Madison, Janesville, Evansville, and Milwaukee.

An all-day meeting was announced for the 28th of June, to be held at the home of Sister Charles Hoague.

## Successful Meetings at Jefferson City, Missouri

Many will undoubtedly be interested to hear of the recent missionary meetings conducted by Elder J. Charles May at Jefferson City. This series began May 23 and closed with the Children's Day program on June 14. There was a baptismal service the evening of June 13 by Elder May, and one on Sunday afternoon by Elder Wintermeyer, six in all uniting with the church.

We have a fine little band of faithful Saints in Jefferson City, whose hospitality and loyalty to the church is to be commended. Several families of Saints have moved here recently, and fourteen people have been baptized since last General Conference. Others are interested in the gospel to the extent that we feel the outlook for future missionary effort at this place is good.

Not many years ago three lone families of Saints met together in their homes in various parts of the city for Sunday school. The record attendance that was attained June 14, both at Sunday school and the evening meeting at the tabernacle, was a great encouragement to these faithful ones, who rejoice in the growth that has been made.

Pastor A. H. Wintermeyer and Brother Roscoe Moorman, his assistant, are faithful Saints. Brother and Sister John Dawson are the oldest members in the branch and, though between seventy-five and eighty years of age, attend all services. Being always there and on time, they are a real inspiration to the young people.

For some time our people here have been using the Jewish Tabernacle on South Monroe Street, which is one half block south of the courthouse, between High Street and Highway Number 50. Any of the missionaries passing through at any time will be made welcome.

Our capital city, on the banks of the Missouri River, in the very heart of the State, is a thriving one of about twenty-six thousand population. By many it is called the "City of Hills." It is also a city of fine schools, churches, and hotels, and has a street railway service. It has not suffered so much from the financial depression as many other places, owing to the fact that so many residents are Government employees.

The majestic capitol building stands on the river bluff, a mile or two from the east and west bends of the river. From the capitol tower a most wonderful view of the city may be seen. The surrounding country, with its fertile valleys and wooded hills on both sides of the winding river, presents a lovely picture.

## Two-Day Meeting at Oslo, Norway

By V. D. Ruch

Our annual two-day Whitsuntide meeting was for the first time held this year in Oslo. We opened up the work in that city several months ago, have baptized a few, and have developed an interest among the people. It was fitting that our annual meeting be held there this year to help build upon the interest that had been aroused.

Saints from several different places were in attendance, among them being a sister who came all the way from Denmark to meet the Norwegian Saints and enjoy those two days with them. A very spiritual and uplifting time was had. This was our eighth annual meeting, and each year God has endowed us with an unusual degree of his Spirit, which has been very encouraging and strengthening to the Saints.

This year we had with us Brother P. T. Andersen, our missionary to Denmark, who has spent the winter laboring in Norway. His many contributions to the success of our meetings were very much appreciated and enjoyed.

Seven sessions were held during the two days. Sunday morning at 10.30 our sacrament service was held, at which a very beautiful Spirit was present. Many fine testimonies were heard. An elderly brother, who has been a member of the church for several years, was ordained to the office of elder. He is a kind, fatherly man, who is especially needed just now to advise and minister to the little, growing flock of Saints in Oslo. He is also a good speaker and will be a big help along that line.

At four o'clock in the afternoon it fell to my lot to preach the opening sermon of the two days. I felt blessed in presenting the subject, "*When God Touches the Heart.*" In the evening, Brother P. T. Andersen brought us a powerful sermon, presenting the message of Pentecost.

Monday morning at 9 o'clock the priesthood met in a special service, to which all of the brothers who desired to attend were invited. Brother Andersen was the main speaker on this occasion, the writer occupying some time at the close. The Spirit was present in power, and we believe that the priesthood received much benefit from the instruction given, and will function better than ever before. This service alone should repay us for the effort and expense of holding this two-day meeting.

At 10.30, Brother Blom, who had been ordained the day before, preached a good sermon for us, which demonstrated the wisdom and divinity of his call to the priesthood.

The afternoon service was devoted to the interests of the Women's Department. Sister Ruch was the speaker, using as her subject, "*Women's Heritage and Responsibility.*" She was blessed in the presentation of her subject, and many favorable comments were heard.

In the evening, Brother N. O. Nilsen of Kragerø, was the speaker and did exceptionally well.

Sister Ruch contributed much to the attractiveness of the meetings with her music and singing. Other Saints also assisted with some vocal numbers.

The two days passed altogether too rapidly, and when Monday evening came the Saints and friends were loath to

part. Many expressed themselves as wishing they had several more such days to spend together under the influence of the Spirit. A fine attendance was had at all of the services, especially those in the evening. All were pleased that the meetings had been a success in every way. The members were confirmed in the faith, and friends were won to the cause. We have recently received two or three names for baptism, which will be attended to soon. We hope to be able to report some new members at Oslo in the near future.

We, the representatives of the church in Scandinavia, ask an interest in the prayers of the Saints in all the world, that we may continue to enjoy the blessing and direction of God in our work, that we may be able to win many souls for his cause.

## Kansas City Stake

### Central Church

Sunday was the last day of Sacrifice Week, and the Saints of Central Church observed it by contributing their gifts of money and service to the church.

The morning sermon was by Elder Leonard Lea, of Independence, and the choir, under the leadership of Evan A. Fry, sang "Turn Thy Face from My Sins," by Atwood. Pastor C. E. Wight offered the prayers.

Elder Amos Allen was the speaker at the evening service on the church lawn, and the musical part of the program was in charge of Eugene Christy.

Next Sunday evening the pastor will open a series of special open-air services for July and August.

Sister Florence Short presented her piano pupils in a program at Fourth Church Sunday evening from 7 to 7.45. A number of the children of this branch participated.

### Quindaro Church

Sunday, June 14, was a busy Children's Day. Six children and one adult made a covenant with the Lord to serve him in the ordinance of baptism. At 9.30 in the morning a program was presented by the junior department in charge of Sister Higgins, superintendent. The eleven o'clock address of Brother Higgins was followed by the confirmation of those baptized. Then the members, one hundred and twelve in number, gathered on the lawn where a picture was taken by Brother Higgins.

In the evening Bishop C. A. Skinner used for the basis of his sermon *Doctrine and Covenants* 83. The Saints are always happy to have Brother Skinner talk and instruct, for his message encourages.

Officers appointed for the coming year, beginning July 1, are: Pastor, Elder H. A. Higgins; associate, Elder E. N. Palmer; director of Religious Education, Sister H. A. Higgins; senior supervisor, Sister Charles Scrivener; young people's supervisor, Sister Dora Halverson; children's supervisor, Sister Higgins; music director, Otis Swart. A busy year is anticipated under the direction of these leaders. One of the present undertakings of the sisters is canning fruit for the Harvest Home Festival.

Sisters Delpha Morrison and Thelma Fababy are convalescing in the Evangelical Lutheran Hospital from serious operations. Brother Leonard Hawkins is still in a critical condition.

The prize winning play, "The Valiant," chosen in the stake dramatic contest, was presented at Quindaro June 19. Much credit goes to the young people of Mount Washington who participated in its production.

Elder D. R. Hughes, of Atherton, Missouri, was the morning speaker June 21. His discussion dealt with the workings of the stewardship plan according to *Doctrine and Covenants* 128.

### Armourdale Church

Elder Thomas Newton was the evening speaker the first Sunday of the month, and Elder George Mesley was here

June 14. The latter date was Children's Day and one of the Sunday school children was baptized.

The following week Stake President C. E. Wight spoke morning and evening.

### Argentine Church

Four were received into the church through the waters of baptism on Children's Day. Elder John Davis, of Independence, Missouri, occupied the sacred desk morning and evening June 21.

The week which ended Sunday night closed the special sacrifice period in Argentine as well as in the fourteen other churches in the stake. The morning speaker was Pastor Roy E. Browne who gave a resumé of the effort and read excerpts from the church papers.

Bishop C. A. Skinner, the evening speaker, compared the sacrifices of the early church with those of the church today, the inference being that we hardly measure up as a whole to "the Saints of yore" in that quality of service. He seemed pleased, however, at the sacrifice offering tendered by the congregation, and gave it his blessing.

### North Kansas City

Elder W. S. Brown preached on a recent Sunday evening, his theme being on Sacrifice Week and Father's Day. Elder E. P. Sanders began a series of services last Sunday night.

## Kirtland District Institute

The Kirtland district accredited institute was held at Cleveland, Ohio, Branch Saturday and Sunday, June 20 and 21. Nineteen students enrolled for certification credit, and a number of others attended the several sessions. This was the first of two or three institutes which are being held in different parts of the district.

The institute opened at 3.30 Saturday afternoon with a prayer for the institute offered by Patriarch J. A. Gunsolley. Then Brother Gunsolley gave a splendid lecture on the subject, "Who and How to Teach." At 7.30 Brother Jerome E. Andes was an enthusiastic teacher on a subject essential to our well-being, "Factors Relating to Health."

Early Sunday morning a spiritual prayer meeting was held, which was followed by the unified plan of worship. The devotional period consisted of prelude, scripture reading, hymns, invocation, and the reading, by Brother Gunsolley, of an epistle to the Saints from the First Presidency. The class study period which followed found all of the young people and adults associated with those enrolled for institute credit, listening to Brother Gunsolley's excellent lecture on "When and What to Teach." The next feature was the presentation of gold seal certificates in religious education to District President James E. Bishop and Patriarch J. A. Gunsolley by the district superintendent of church schools. Appropriate responses were made by both of the men. The district list of certificate holders is now increased to four holding the gold seal certificate and one holding the first grade certificate.

In the sermon period an anthem, "I Was Glad," by McPhail, was sung by the Cleveland Choir, under the direction of Sister J. A. Gunsolley, and a soprano solo, "My Prayer," by Hathaway, was sung by Sister J. E. Andes. Brother Bishop then preached a short but convincing sermon on the subject, "The Sure Foundation."

At noon the congregation partook of a delicious dinner prepared by Cleveland Saints. Supper on both Saturday and Sunday evenings was also prepared by this group of devoted sisters.

The afternoon sessions opened with a song, and a prayer offered by Brother John Curry. The congregation then listened to two excellent lessons, the first "Social Implications of Slogans and Maxims," by Brother Bishop, and the second "Chemistry in Medicine," by Brother Andes. Brother Andes'

lectures reveal his diligent study of matters pertaining to health and harmonizing closely with the Word of Wisdom. We feel that this series of lectures has been of value in helping us prepare for the consecrated leadership toward which the officers of the church are urging us.

Credit for arranging the musical numbers of the institute goes to Sister F. T. Haynes, of Lakewood Branch.

The Saints of the Kirtland District particularly appreciate the work of the three instructors. Brother Bishop's success as an institute instructor is already known to our people. Patriarch and Sister Gunsolley are indeed welcome additions to our district institute program. Brother Gunsolley's background of experience as a minister in the church makes his counsel of great value.

A word or two concerning Brother and Sister Jerome E. Andes should be of interest to all. Brother Andes is an instructor in the Biochemistry Department at the Western Reserve University Medical School. He has a degree of Master of Science in Biophysical Chemistry at Iowa State College, at Ames, Iowa. He is working on his PhD in Biochemistry at Western Reserve University. Brother and Sister Andes expect to be away for about a month visiting western points, spending a considerable part of their time at Bozeman, Montana. Sister Andes is a master of science in nutrition, and is a technician in the Blood Chemistry Laboratory of the Maternity Hospital at Western Reserve University. Brother and Sister Andes are loyal, consecrated Latter Day Saints.

## Far West Stake Young People's Convention

The annual young people's convention at Cameron, Missouri, June 20 and 21, was a tremendous success, both in attendance and in the quality of the services. A large number of young people from all parts of the stake spent Saturday night and Sunday in Cameron. The Cameron Saints very graciously entertained the visitors Saturday night.

The convention opened Saturday night with an illustrated lecture on the *Passion Play* by President Floyd M. McDowell. The slides were very interesting, and Brother McDowell's lecture was inspiring to all.

Sunday was an extremely hot day. Nevertheless the church was well-filled for the morning lecture by Brother McDowell. The church gives us a heritage in common with other churches and a further heritage peculiar to ourselves. It gives us great convictions about God, about our fellowmen, and about ourselves. It offers us adventure and a great challenge. It gives us the fellowship of some of our best friends, and it gives us great promises. Brother McDowell set out some of the sacrifices in the past, and said that we are not all required to sacrifice in those ways, but we are all required to sacrifice for the church we love.

At 10.50 a very impressive communion service was conducted, with about three hundred people participating. This service moved smoothly along with the theme of sacrifice and its rewards. The more that is at stake, the greater sacrifice is required. Everything is at stake now, and everything is required.

At noon everyone partook of a bounteous basket dinner which was served by the women of Cameron Branch.

The largest crowd of the convention gathered Sunday afternoon to listen again to President McDowell. In a frank and straightforward manner, Brother McDowell set out what the church expects of us today. He said the big question which we must all ask ourselves is, "Do I believe in this church?" If answered affirmatively, it means that we will do all that is necessary for the church. The church needs people with faith; not a faith of forty years ago, but faith which includes vision and valor: vision to see into the future, and courage to start out even if we can not see the end. The person the church needs today must have repentance. Not a repentance of years ago, but a repentance *now*. We should look into our own lives and find those habits and things

which obscure the kingdom of God from our vision, and set forth to remove them from our lives. There must come a complete rebirth in our lives, and finally a complete consecration of our powers.

Throughout his lectures Brother McDowell emphasized the beginning of Sacrifice Week, giving examples of the price which had already been paid by men and women in the past, and urging that we make our choice. If we believe in the church, then that includes the living of its commandments. Christ told his disciples to follow him, and Peter answered, "Anywhere, Lord, but not to Jerusalem." The Master said, "I go where my Father calls; if thou wouldst stay here, do so." If we answer Christ when he asks us to follow him, "I'll do anything but pay tithing," Christ will give us a similar answer. We must decide for ourselves.

The convention ended with an interesting program of stake talent in the evening following a basket lunch. The program consisted of musical numbers from the various branches throughout the stake and a brief sermon by Stake President Ward A. Hougas. The willingness and ability of the young people who rendered their splendid contributions through music throughout the day greatly helped to make the convention a successful one. The evening program was one of unusual merit.

## Waterloo, Iowa

Recently Elder E. R. Davis called on this branch. Elder F. C. Bevan worshiped here June 21, and held services each night the following week. His able sermons did much to lift up the hearts of the members here.

Everyone is enjoying our tastefully renovated church building.

Children's Day was observed with a program and picnic dinner in Cedar River Park after which the following children were baptized: June, William, and Gilbert Michaelsen, Robert Meyer, John Alma Talley, jr., and Alma and Jennie Bender. Confirmation was had in the evening. Saints were present from Gladbrook.

The young people cleaned up the church yard one night not long ago, after which they went to the stone quarry for a wiener roast.

A meeting for outdoor sports was held on a recent Friday night at the home of Sister Lola Meyer. Kenneth Wood had the misfortune at this time to fall while at play and severely cut his leg. He is improving nicely.

H. M. Michels and family recently moved to Independence, Missouri. The branch here regrets to lose such consistently Christian people, but wishes them well in their move.

## Moline, Illinois

Since the last report of this branch to the *Herald*, the Saints have been greatly helped in a spiritual way by the special services that were held, first in Rock Island for a period of four weeks and then two weeks in Moline. The new district missionary, F. C. Bevan, presented the gospel with such whole-hearted enthusiasm and power of the spirit that all were filled with a new testimony of the truthfulness of the gospel. We hope that the same spirit will accompany Brother Bevan to other parts of the district.

District conference was held in the Moline church the second week of June, with a good attendance especially on Sunday. It was a joy to feel the same spirit we enjoyed during the missionary services. We were glad to have Brother John Garver with us. Seeing these men who have so much of the burden of the church to bear, going forward and pledging their services anew to the Master, regardless of the discouragements they face, we see the spirit of the pioneers of the church. Brother F. C. Bevan and District President E. R. Davis were also present. Let us as members of the church

do our part to make the burdens of these men lighter.

The church building at Moline has been re-decorated and with its abundance of flowers and plants presented a cheerful appearance during the conference.

Sister Eloise Cady and Herman Sutton were united in marriage in an impressive wedding ceremony at the church May 31. Elder F. C. Bevan officiated. Sister Nola Epperly was at the piano.

## Independence

A special sacrifice service for the Saints of Independence was arranged for 2.30 p. m. Sunday at the Auditorium. Over fifteen hundred people gathered at that time to make their sacrifice offering. The Auditorium Orchestra contributed musical selections and accompanied the congregation in singing such hymns as "Take Time to Be Holy," "There's No Love to Me Like the Love of Jesus," "Pass Me Not, O Gentle Savior." Seated on the platform were Bishops J. A. Becker and G. L. DeLapp, Presidents Elbert A. Smith and F. M. McDowell, Elder J. F. Sheehy, and Guinn Bronson.

President Elbert A. Smith in his address brought out the fact that in many instances darkness and trouble are the forerunners of great events. When Christ was crucified, the disciples separated. Peter felt at a loss and said, "I'm going fishing." But the resurrection was about to burst upon them. After Pentecost, came the persecutions. Doubtless many left the church feeling that the end had come. When the Saints were driven out of Independence, doubtless the worst thing that had happened to the church in latter days, the following era was one of greater blessings—Kirtland. The death of the Martyrs was followed by the Reorganization. The world is under trial today, partly because of world conditions but mostly because of our own mistakes. If we rally, there is no reason why history should not repeat itself—an era of blessing follow the trials. Jesus said, "I have called you to be my friends." What kind of a friend are you?

Guinn Bronson, in a masterly manner, delivered an oration, "It Shall Not Fail," by Inez Smith Davis, and this was followed by the hymn, "Faith of Our Fathers." Bishop DeLapp received the contributions of the Saints and offered the prayer of blessing and thanks. "Guide Us, O Thou Great Jehovah," concluded the service.

The Independence Messiah Choir accepted the invitation to take part in the jubilee celebration in Kansas City June 25, 26, and 27, and sang with other choirs of the city at the 8.30 Sunday morning service at the Liberty Memorial shaft.

Tennis players fifteen years of age and older now have the opportunity of entering the tennis tournament, to open at the Campus July 13. Entries will close July 12. The entrance fees are fifty cents for singles and fifty cents for a team of doubles. Young people in the several branches of Independence should see their leaders concerning this event. For information call Frank Good at Independence 882J, or Dean Redfield at Independence 1258.

### Stone Church

At the eight o'clock prayer service on Sunday morning President F. M. McDowell presented as the theme "Faith for the Tasks of Today." Goodly response was made by those present, each expressing his determination to do his part and praying for faith to carry on.

The Sunday school hour presented as its theme for the worship service "Sacrificing Today." The sacrifices of the past were reviewed, but we can not live in the past alone. Evidences of sacrifice on the part of young and old today were given, making the congregation realize that "this is a day of sacrifice and tithing of the Lord's people."

The choir contributed two anthems, "Incline Thine Ear" and "Holy Father, Great Jehovah," at the eleven o'clock service, and Mrs. Israel A. Smith sang a solo, "Repent Ye." Miss Lorena Kueffer played the organ voluntary. Bishop J. A.

Becker offered the invocation, and Bishop G. L. DeLapp preached the morning sermon to a good-sized congregation.

About thirty young people from the Stone Church congregation gathered at 6.30 to go to Grandview, Missouri, on a missionary expedition. At the same time three other groups from churches in Independence went to branches in Holden Stake to assist with the singing and service. The young people enjoyed the opportunity to serve.

The Wahdemna Choral Society, under the direction of Paul N. Craig, furnished a half hour of special music for the evening service at the Campus. A number of excellent selections were rendered by them, and a trombone and cornet duet was given by Fred Mollison and E. E. Moorman.

President Floyd M. McDowell's theme for the evening discourse was "Without Faith It is Impossible." Faith, he said, is one of the divine imperatives. Life is at its richest and fullest and best when men are found achieving, creating, and building. Certain qualities are always present in such lives—qualities of confidence and trust, buoyancy, and hopefulness; courage in the face of difficulties. These qualities really define faith.

Faith involves two things, insight and courage. On the side of insight is the appreciation of the deeper things of life, the ability to see the unseen. The other side involves the program of action, of going forward. Faith is not only *looking* forward, it is *going* forward.

Faith is necessary in every walk of life. Without faith it is impossible to do anything. Life without faith is impossible.

Religious faith believes great things about God and man, it expects great things of God and man, it dares great things for God and man. But some kinds of faith will not save man. Faith in unbelief will not save man. Faith in less than the best will not save man. Faith that is mere assent or temporary faith will not save man. A faith that must live on thrills will not save man.

We need to get an insight into the problems of the world and have the courage to live by our convictions in such problems of peace and industrial righteousness. What right have we today to be of little faith in the light of the commandments of God, in the light of the authority of experience? In the light of God's message to us? In the light of the claims we have made? In the light of the task that has been assigned to us? In the light of the needs of mankind today? In the light of the call for spiritual leadership within and without the church? What right have we to be of little faith?

About one hundred members of the Independence Sanitarium Patroness Society and their friends met at the Campus June 19, and enjoyed a good social time. At noon a covered-dish luncheon was served and then there were speaking and singing. President Elbert A. Smith, President F. M. McDowell, Pastor John F. Sheehy, Elder Leonard Lea, Miss Gertrude Copeland, and Mrs. Loosemore were speakers.

During the summer the society is taking a vacation from its quilting routine, but many pieces of fancywork are in the hands of members and will be turned in to the president when work is resumed in the fall. Since the 1930 General Conference thirty-eight quilts have been finished for the new hospital, and many beautiful tray cloths, dresser scarfs, tray table covers, and towels are ready for use. Several boxes of linens have also been received from units of the society in other States. The president, Mrs. Loosemore, works untiringly in the interests of the Patroness Society, and her associates, Mrs. Weston Grimes and Mrs. Edgerton, also give much time to advance the hospital work among the women of the church. It is the hope and dream of these officers that a unit will be organized in each branch. They invite the officers and priesthood to give consideration to such organizations in their local groups.

The Patroness motto is, "Service to God through service to humanity."

Jennie Lou Budd, small daughter of Mr. and Mrs. Charles S. Budd, died at her home in Independence of acute pneu-

monia June 22. Surviving are her parents, four grandparents: Mr. and Mrs. J. C. Budd, of Independence, and Mr. and Mrs. L. W. Smith, of Butler, Missouri, and other relatives. The funeral was conducted June 24.

#### *Liberty Street*

A fine talk by Brother Cecil Walker was the principal feature of the 9.40 devotional service Sunday morning. "Sacrifice" was his subject and also the day's theme.

A special service was arranged for the eleven o'clock hour by the pastor. Prayers were offered by members of the priesthood in behalf of the needs of the church. They were followed by a sermon by Pastor J. R. Lentell in which he compared periods of depression of the past to the present. With power and clarity he made plain what our present duties are.

Early in the afternoon Liberty Street people gathered at the font in the Stone Church for a baptismal service, Brother Lentell in charge. Five young girls at this hour made the great decision to serve Christ in newness of life. They are Dorothy Hardacre and Georgia Hardacre, of Paola, Kansas; Viola Quillen, Mary DeLange, and Kathleen Baldus, of Independence. The confirmation followed the ordinance of baptism, Brothers J. R. Lentell, Ed. Fender, W. B. Paul, and W. A. Stevenson officiating. During the baptismal ceremony "The Old, Old Path" was played on the piano by Sister Lentell.

At 3.30 in the afternoon four cars of young people motored to Lees Summit, Missouri, in Holden Stake. They stopped at the Unity School of Christianity Farm and inspected the grounds and equipment. A picnic supper in the park, including a large can of ice-cold lemonade, made everyone ready for the evening service at the church in Lees Summit. A good sermon was delivered by Raymond Wrigley, of Liberty Street, and several musical numbers were contributed by our young people. They received a hearty welcome from the Lees Summit pastor and congregation.

#### *Enoch Hill*

The Enoch Hill Blues have reached the halfway mark of the season's volley ball schedule with a clean slate—fifteen games won and none lost. Each Tuesday night league volley ball games are played on the Enoch Hill court, and witnessed by large crowds of volley ball fans. Teams composing the league are the Liberty Street, Gudgeon Park, Walnut Park, Stone Church, Enoch Hill Reds, and Enoch Hill Blues.

The refreshment stand, operated by the young people on each Tuesday night, has gone far in furnishing money to wire the entire church grounds.

But ball is not the only activity which interests the young people on Enoch Hill. "Have you seen our garden?" is a question they invariably ask others. The garden, planted six weeks ago, and cared for by the Erodophians, is thriving, and promises to produce a good crop of vegetables for the benefit of the Harvest Home Festival. Enthusiasm over the project runs high, and meanwhile the garden grows.

Brother Joseph V. Merchant, seventy-six years of age, died at his home June 23. He was a retired farmer who had lived in Independence eleven years. There survive him his wife, Mrs. Maggie Merchant, of the home; one son, Doctor H. A. Merchant, of Omaha, Nebraska; two daughters, Mrs. A. G. Johnson, Los Angeles, California, and Mrs. R. E. Whitsitt, Independence; three brothers: A. L. Merchant and Milton Merchant, of Logan, Iowa, and C. D. Merchant, of Lone Mount, Colorado; one sister, Mrs. Mary Hardy, Logan, Iowa; five grandchildren. The funeral was conducted at the Enoch Hill Church, Elder W. J. Brewer preaching the sermon.

Elder Calvin H. Rich was the Sunday morning speaker.

## Gospel Is Preached to Isolated Nebraska Saints

Through the efforts of earnest and generous church members the Saints in and near Paxton, Nebraska, are now having church services twice a month. On May 31 they enjoyed a prayer and testimony meeting followed by a sermon by Brother Kanndson, of Thune, Nebraska, a man who holds the Aaronic priesthood. Several members from North Platte attended. Sister Lillie M. Richards who is past her seventy-first birthday and frail in body, bore a testimony of great faith and hope. Her words went far in encouraging those who had long hungered for the testimonies of the faithful.

A number of members gathered at the home of Brother Ray Newberry on June 21, at two o'clock in the afternoon, where they enjoyed a prayer meeting. The sermon was by Brother Kanndson who is willing to travel a distance of fifty miles twice each month to help the members in this community organize themselves in the service of the Master. He is always present and on time.

"For some time," writes Sister Lillie M. Reneau, of North Platte who sends us the news of activities about Paxton, "I have had a desire to see the gospel taken to these isolated Saints. I am happy that they are now being remembered by our workers. I want to do all I can to carry the gospel to others and to serve my Master well."

## Enfield, England

### *New Church, Lancaster Road*

Church work in Enfield has continued to make steady progress, good spiritual meetings being enjoyed by all who have attended. Apostle Paul M. Hanson has been a frequent visitor as far as his time has permitted, and his discourses and advice have been greatly appreciated. He has endeared himself to the Saints.

The departments are functioning well under their respective heads: Church School, Sister E. Judd; Religio, Brother F. Judd; Women's Department, Sister E. Judd. In addition there are the choir led by Brother W. Butler, the orchestra, Brother D. A. Judd, Orioles, Sister M. Maloney, Blue Birds, Sister O. Cracknell, dramatic society, Brother F. Harmsworth, and health and strength junior and senior classes under Elder J. A. Judd. All these are well attended and financially sound. Several concerts and social evenings are given throughout the year to assist the building fund to clear the existing debt.

The Saints were saddened by the death of Brother David Albert Judd which occurred May 23 after a week's illness. He was the fourth son of Elder and Sister John A. Judd, and held the office of deacon in Enfield Branch. The funeral service was held on Friday, May 29, at New Church, in charge of Apostle Paul M. Hanson, assisted by Elders J. W. Worth and H. Hailstone. Interment took place at Enfield Cemetery. The memorial service was held on Sunday, May 31, in charge of W. T. Goullee assisted by Elder R. Goullee. Elder J. W. Worth delivered the address.

The Saints send greetings to all *Herald* readers.

## Fairland (Oklahoma) Home-coming

The Fairland, Oklahoma, home-coming on May 10 was a great occasion for Fairland and her guests. Saints and friends from every direction appeared upon the scene for this annual gathering and feast. Guests were present from Tulsa, Nowata, Bartlesville, Claremore, Miami, Cardin, Joplin, Pittsburg, and many other places in Missouri, Oklahoma, and Kansas.

Elder J. Charles May had commenced a short series of meetings on the Thursday evening previous. The commodious church building was taxed to its capacity at the Sunday services, all the seats being occupied and several standing

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## MISCELLANEOUS

### Appointment of Bishop's Agent

Having received the resignation of Lee White as bishop's agent of the Rock Island District, we hereby appoint as his successor, John C. Stiegel, same having been approved by the district conference held June 13.

Brother White has given splendid cooperation while acting as our agent, and we wish to take this opportunity of expressing appreciation for the services rendered.

Brother Stiegel comes to us well recommended and is worthy of the support of the membership in this church work.

The solicitors are requested to send their reports for the month of June and all subsequent reports to Brother John C. Stiegel, 2325 Twenty-third Avenue, Moline, Illinois.

THE PRESIDING BISHOPRIC,  
By G. L. DELAPP.

Approved by the First Presidency, by F. M. McDowell.

### Conference Notices

The Western Colorado district conference will be held in Delta, Colorado, July 11 and 12. Priesthood kindly send reports to secretary.—*Jewell Harshman, secretary.*

The Northern Saskatchewan district conference will be held at Saskatoon, Saskatchewan, July 23, 24, 25, and 26. Apostle J. A. Gillen is expected to be present as well as local elders.—*Grace Beckman, district secretary.*

### Reunion Canceled

Because of pressing economic conditions, it has been decided to cancel the Erie Beach reunion for this year. This decision was made after considering the question with Apostle C. F. Ellis, the reunion committee, and the district presidency. We look forward to better conditions and a successful reunion next year.—*D. J. Williams, for the committee, Chatham, Ontario, 20 McKeough Avenue.*

### No Reunion in Des Moines District

Des Moines district Saints will please take notice that their reunion committee has decided not to have a reunion in 1931.—*Reunion Committee, by C. E. McDonald.*

### New Addresses

J. E. Vanderwood, 172 Ladner Avenue, Buffalo, New York.

### Our Departed Ones

LYTEL.—Frances Elizabeth Lytel was born November 26, 1849, at Council Bluffs, Iowa. She was married to Omer G. Lytel in 1863, and to them were born six children, three daughters and three sons—Eva, William, Ira, Hattie, Wilburt, and Bertha. She became a member of the Reorganized Church of Jesus Christ in 1857 at the

during the morning sermon and the afternoon program.

At the early morning prayer meeting the home-coming spirit of good fellowship was felt throughout, and many splendid testimonies were heard from those who had accepted the gospel at Fairland. The Spirit of God was felt all through the meeting. Of the visiting priesthood were, Brothers Duncan, Harding, Hayworth, Sheppard, Smith, Simmons, May, Connor, and others.

The home-coming sermon was preached by Elder May at 11 o'clock. It was followed by a basket dinner on the shady church lawn. The program of the afternoon was rendered by the local members, assisted by Saints and friends from other places. The decorations were lovely and appropriate.

After the program addresses were made by several of the brethren, and at the close of this splendid home-coming day, the Fairland folks and their many guests reluctantly bade each other good-by, hoping that another year would find them all able to meet together again to enjoy the hospitality of this friendly band of Saints on another occasion of this kind.

age of eight years, and continued a faithful member of the church for seventy-four years. She passed from this life June 10, 1931, at Santa Barbara, California. Was preceded in death by her husband, Omer G. Lytel, daughter Eva, and two sons, William and Ira. She leaves to mourn her departure, two daughters, Mrs. Roy E. Newkirk and Mrs. G. Herbert Stuart and family, of Santa Barbara, California, and one son, Wilburt Lytel, of Sacramento; also fourteen grandchildren, twenty-four great-grandchildren, and innumerable friends.

FUNDERBURK.—Lula Marie Gryder was born near Eros, Louisiana, October 12, 1913. She was baptized October 17, 1926, by J. T. Riley. On May 4, 1929, she was married to Mr. R. W. Funderburk. To them one child was born, Gladie Elease. Sister Lula was a good church worker. Her death occurred November 25, 1930. She leaves to mourn her departure, husband and daughter; also her mother, Mrs. Julia Belle Gryder, three brothers, William, David, and Worth Gryder, two sisters, Sybil and Hazel Gryder, and a host of other relatives and friends. Funeral sermon by Elder A. M. Baker.

KEMMISH.—Daniel Kemmish was born at Portsmouth, England, July 15, 1848. He resided in Council Bluffs or near there since 1853, and died at his home in that city May 27, 1931. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints October 16, 1892, at Logan, Iowa, by Elder T. W. Chatburn. He leaves five children, one son, L. W. Kemmish, of Sioux City, Iowa; four daughters, Mrs. Kate Shaden and Mrs. Blanche Brookhouser, of Council Bluffs, Iowa; Mrs. Minnie Harrison, of Omaha, Nebraska; and Mrs. J. Grayham, of Persia, Iowa; also thirty-three grandchildren and thirty-four great-grandchildren. A funeral service was held at his home, Avenue D, Council Bluffs, and also at Persia, Iowa, in charge of Elder W. A. Smith. Interment in Valley View Cemetery by the side of his companion.

TILLMAN.—David N. Tillman was born at Mansfield, Ohio, February 13, 1862. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints by Elder Henry Sparling at Springfield, Missouri, July 11, 1896. Was ordained a priest October 4, 1896. Died June 16, 1931. He leaves a wife and two sons, one grandchild, and six granddaughters. Funeral sermon was preached by Elder Henry Sparling. Services at the cemetery were in charge of the Masonic Order. Interment at Maple Park Cemetery, Springfield, Missouri.

BYRNE.—Harriet Byrne was born March 29, 1853, at Byrneville, Indiana. She was united in marriage October 4, 1872, to Emzley Byrne, who preceded her in death twenty years ago. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints by Elder George Jenkins December 29, 1897, at Byrneville, and was a faithful member of the church for thirty-four years. Died June 20, 1931, at the home of her daughter, Mrs. Frank Martin, of Byrneville. She leaves six children, twenty grandchildren, and nineteen great-grandchildren. Funeral services were conducted at the church by C. N. Maymon. Interment in Byrneville Cemetery.

JUDD.—David Albert Judd was born November 18, 1910, at Enfield, Middlesex, England. When ten years of age he was baptized into the church, and in 1928 was ordained to the office of deacon in Enfield Branch. His death occurred May 23 after an illness of about five days. Left to mourn are his parents, Elder and Sister John A. Judd, and his four brothers: Dover, John, Frank, and William, besides a host of other relatives and friends. The funeral was conducted by Elder Paul M. Hanson from the Saints' church at Enfield. Interment was in the Enfield Chase Cemetery.

RICHTER.—Mary Richter was born in Berlin, Germany, January 15, 1856. She married Carl F. Richter in Germany, and with him came to America. Was baptized a member of the Reorganized Church April 1, 1917, at Seattle, Washington, and devotedly served her Master. She passed away very suddenly in Independence, Missouri, as the result of a heart attack, June 4, 1931. The funeral service was held at the Liberty Street Church, where she attended services a number of years, in charge of Elders F. A. Cool and J. R. Lentell. J. M. Terry preached the sermon. Interment was in Mound Grove Cemetery. There survive her husband and many friends.

BUDD.—Jennie Lou Budd, three-year-old daughter of Mr. and Mrs. Charles S. Budd, of Independence, Missouri, passed away at her home June 21, 1931, of acute pneumonia. She leaves besides her parents four grandparents: Mr. and Mrs. L. W. Smith and Mr. and Mrs. J. C. Budd; a sister, Virginia Rose, and many other relatives and friends. The funeral was conducted by Elder J. M. Terry, and the sermon was by Elder Lloyd, of Kansas City. Interment was in Mound Grove Cemetery, Independence, Missouri.

BLAIR.—Charles E. Blair died Sunday, June 21, 1931, at Independence, Missouri. Born March 10, 1851, at Amboy, Illinois, and was baptized July 22, 1862, at Little Sioux, Iowa, by his father, W. W. Blair. He was confirmed by Elders Blair, Condit, and Gamet. He was ordained a deacon February 6, 1898, at Lamoni, Iowa, by E. L. Kelley and A. H. Smith. He was the last known surviving member of the Reorganization who was present at that important conference at Amboy, Illinois, to which "Young Joseph" and his mother, Emma, came, when the former, the son of the founder of the church, accepted the responsibility of the place prophetically indicated for him. Brother Blair was a man, and a church member, widely known and loved for his qualities of character and personality, and for his cheerful and kindly disposition. It has not been long since he was about his business duties in Independence, and he was nearly always to be seen at his office or on the streets up to the time of his last illness. Due to his advanced age his passing was not a great surprise, but his death was nevertheless a shock, and his familiar figure and friendly smile will be missed. His immediate death was due to the infirmities of age. The funeral was held at Lamoni, Iowa, and the sermon was preached by Elder Blair Jensen. Elder G. N. Briggs was in charge. His body rests in Rose Hill Cemetery.



# Word of Wisdom CONTEST

## VISION OFFERS

### Cash Prizes and Other Prizes

FOR

THE BEST WEEK'S MENU BASED ON THE  
WORD OF WISDOM

#### RULES

1. Manuscripts must present menus for twenty-one consecutive meals.
2. Simple dishes need no recipes. Complicated dishes, or unusual ways of cooking common dishes should be described in concise recipes.
3. Variety, economy, attractiveness; and satisfactory balance of elements for physical health requirements will be counted.
4. Typewriting is desirable (double-spaced) but clear handwriting is acceptable. Where other qualities are equal, superior neatness and organization will be counted.
5. The contest closes September 1, 1931. Manuscripts must be in this office on or before that date.

First Prize—\$10.00 in cash

Second Prize—\$ 5.00 in cash

Third Prize—Any book published by the Herald Publishing House

Three Fourth Prizes—Any book up to the value of \$1.00 published by the Herald Publishing House.

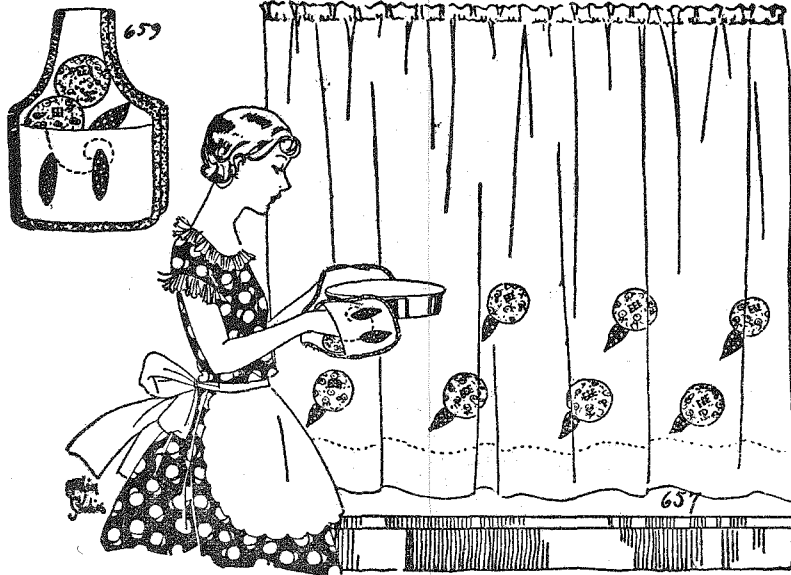
*Judges to Be Announced Later*

#### ADDRESS

Contest Editor, Vision

Box 237, Independence, Missouri

KITCHEN CURTAINS AND A CLEVER PAIR OF HOLDERS



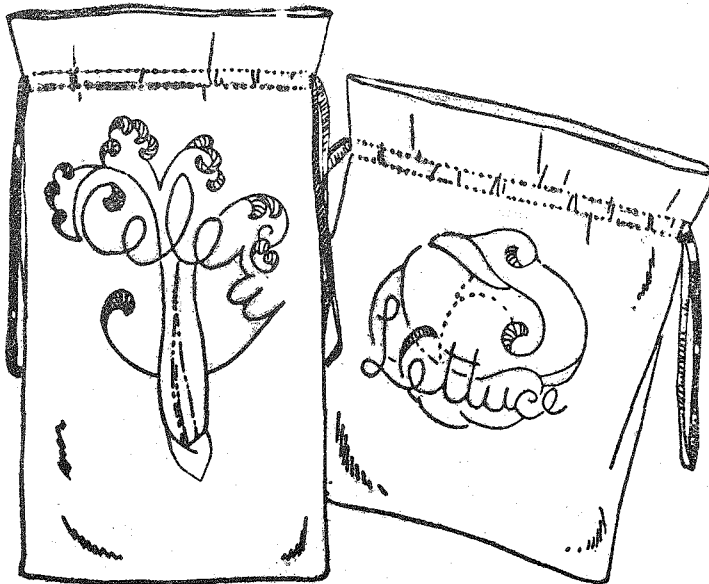
THESE prim marquisette curtains, while especially offered for the kitchen, would be strictly in keeping in bedrooms, the breakfast nook, or a small dining-room.

Chintz-print calico flowers (or are they fruits?) in yellow, red and green are stitched with black on cream marquisette curtains in either full or sash length. The marquisette is 48 inches wide, which means a single width makes a glass curtain for the ordinary window, or if you prefer a pair, the marquisette may be split and the edges bound with bias fold.

The order number for a single curtain length and materials for completing the finished curtain is No. 657A, and includes 1 yard of 48-inch French marquisette, 16 calico motifs, black boil-proof thread for applying them, and chart and instruction sheet. To secure 48-inch French marquisette for a full-length single curtain which is 2 yards 6 inches long and may be split if you like into a pair of curtains 24 inches wide, choose No. 657B. This number includes the same assortment of materials that are sent out with the sash curtain, and the difference between the two order numbers is in the curtain lengths.

Then we have designed a lifter, in that two-handed style so justly popular which has flowers identical with those on the curtain, blossoming from pots of green. These pots are really where your hands slip in, to lift a hot pie, drain boiling water from vegetables, or to move the pressure cooker about. This is number 659 which includes stamped muslin top, 20 inches long, green stamped pockets, all calico appliques and 1 2-3 yards of the yellow print calico cut on a true bias for binding all around. This is everything needed except a lining or padding for the ends.

EVEN VEGETABLES LIKE STYLE



AT THE best—or worst—an ice box will accumulate a considerable variety of foods. Even electric refrigeration does not guarantee order.

However, the celery and lettuce, being present almost 365 days these years, can be snugly stored to themselves and they will come out on demand as crisp and fresh as when bought. Muslin bags are the thing for keeping them and we are offering the two bags al-

ready cut and stamped with designs and letters so that they can be made and embroidered with very little effort.

The celery bag is cut to finish 6x14 and the one for lettuce 10x10. The two colors of embroidery thread and green material to face back the tops included with stamped muslin in order No. 618 at 25 cents for the two.

618 Stamped Bags, per pair ..... 25 cents

657A Marquisette Curtain 48 inches wide, one yard long, with 16 calico appliques and thread .....\$ .60

657B Same Curtain as above only 2 yards 6 inches long ..... 1.00

659 Mitten Lifters—all material for making one set .25

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 Independence, Missouri  
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## THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
Leonard J. Lea, Managing Editor.  
Leta B. Moriarty, Assistant Editor.

Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Subscription price: By the year, \$2.

HERALD PUBLISHING HOUSE  
INDEPENDENCE, MISSOURI

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### Notice

The Independence Sanitarium and Hospital offers a three-year course in nurses' training to young women who are high school graduates.

For further information write to superintendent, G. E. Copeland, R. N.

We bought several

## VICTOR ADDING MACHINES

and have sold all of them except one. The wholesale price was \$75. We will prepay this machine to the first person sending in order with \$30.

HERALD PUBLISHING HOUSE

Independence

Missouri.

**YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE**

### Reunion Calendar

Owen Sound, Port Elgin, July 4-12.  
Eastern Montana, Fairview, July 10-12.  
Florida, Alafara, July 10-19.  
Oregon, Bandon, July 10-19.  
Southern Saskatchewan, Weyburn, July 17-19.  
Central Texas, Hearne, July 17-25.  
Northern California, Irvington, July 17-26.  
Alabama, McKenzie, July 18-26.  
Kentucky-Tennessee, Puryear, July 18-26.  
Northern Saskatchewan, July 24-26.  
Southern New England, Onset, July 24-August 2.  
North Platte, North Platte, Nebraska, July 24 to August 2.  
Toronto, Lowbanks, July 26-August 9.  
Alberta, Edmonton, July 31-August 2.  
Seattle-British Columbia, Silver Lake, July 31-August 9.  
Lamoni, Lamoni, July 31-August 9.  
Wyoming and South Dakota, Spearfish, August 2-9.  
Kirtland, Kirtland, August 6-16.  
Western Montana, Race Track, August 7-16.  
Northern and Western Maine, Brooksville, August 8-16.  
Far West, Stewartville, August 13-23.  
Northern Michigan, Boyne City, August 14-23.  
Idaho, Hagerman, August 14-24.  
Western Iowa and Northeastern Nebraska, Woodbine, August 14-24.  
Eastern Colorado, Colorado Springs, August 21-30.  
Southeastern Illinois, Brush Creek, August 21-30.

## LAMONI, IOWA

(Home of Graceland College)

Farm land and town property for sale.

G. W. BLAIR REAL ESTATE AGENCY.

### Notice

J. T. Curtis has a new tract just out, entitled, "An Instrument in My Hand." Scripture proofs relating to Joseph the Martyr, the late Joseph, F. M. Smith, the *Book of Mormon*, and the eleventh hour of time.

By mail, price, 10 cents, three for 25 cents.

J. T. CURTIS

602 West South Avenue

Independence, Missouri.

**W**OULD you replace the insurance policy covering your property, at expiration with another policy in a leading Company at the rate you are now paying if such action would be of financial benefit to the church?

Write us for particulars.

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# THE SAINTS' H

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST C

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879, at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 78

Independence, Missouri, July 8, 1931

Number 27

## THE MINISTRY OF THE WORD

But we will give ourselves continually to prayer, and to the ministry of the word. . . . And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of priests were obedient to the faith.—*Acts 6: 4, 7.*

---

## DIGNITY AND BEAUTY IN MINISTRY

*Elbert A. Smith*

## THE DIVINE LAW OF GROWTH

*A. B. Phillips*

## WEEKLY HEALTH LETTER

*A. W. Teel, M. D.*

## TOM KING: A LIFE HISTORY

*C. H. Porter*

## The Faith to Proceed

Not long ago it was my pleasure to undertake a trip to a distant city to help with some church work there. Working to the last at the office to complete some necessary tasks, I was not able to start until very early on the day that my services were needed. At one-thirty that morning we were on the road, under a heavily clouded sky. At two o'clock it was raining, and there was the light but treacherous slime of water and mud that makes even the best of slabs hazardous. At two-fifteen the rain, driven by a high wind, was falling in torrents, bending the trees, flooding the highway, and sweeping the windshield with a blinding spray. In a situation like that anyone who drives knows that the person at the wheel can see very little, and that he has to proceed by a combination of faith and hope, together with a sight of the ghostly appearing shadows that emerge out of the darkness. The smallest suggestions of light become extremely important. One must understand, when he sees a faint reflection of light, that he is heading for a rock, and veer away from it; he must accept the dimmest of lines as the edge of his road, beyond which it is dangerous to slip a single inch. For the time he is in a world of little shadows and half lights, which he must interpret correctly for the actual objects that are there, an endless source of peril. Sweeping round a curve come the blinding lights of another car; and then it is the wise driver's tasks not to look at the other driver's lights at all, but to watch the edge of the slab and keep on his own side of the road. He must proceed by faith: faith in the road, faith in the slight signs that he receives, and faith in the other driver.

On this road, at that ghastly hour of morning, there were the wrecks of cars whose drivers had been unable to interpret correctly the signs of the way. In a ditch, turned over on its back, with its headlights slanting weirdly upward across the road, lay a powerful car. Its owner was out signalling for help. He had been blinded by the headlights of another car; and he had not known how to watch and keep on his own side of the road. In the accident he had several ribs broken. A few miles beyond where he had been delivered for treatment, two more cars were found across the road, both of them with front wheels and radiators smashed, and with bumpers twisted like tin foil. The women were crying, and the men—well, they were not religious men, and you may judge what they were saying. Each driver had been caught in his attempt, on this bad road, to outwit the other. They did not know what would happen when they tried their usual tricks.

One needs faith to proceed, but one needs wisdom

to guide him in what he does. If one had not that faith, he would never get anywhere; and if he lacks wisdom, he is likely to reach a hospital instead of his intended destination.

The difference between false lights and true lights, between the shadows that mean something and those that mean nothing, is not, in difficult times, very great. It is hard to distinguish right from wrong; the chances for mistakes are many, and the penalties of any mistake is likely to be very severe.

It occurred to me among the thoughts that were running through my mind as dawn broke through the clouds in the east that the circumstances of those early hours in the darkness afforded a parallel to the circumstances of the world, and the circumstances in the church. Our government sees other governments of the world go tumbling to ruin. The political wrecks are everywhere in evidence. It takes faith in such times to proceed, a country's faith in itself, faith in the road it is traveling, and the ability to interpret in the dark times the slight but exceedingly important signs along the way. But the future depends very much upon the fact that we have the faith to proceed. Some governments have failed because they did not have it.

The church, too, is traveling a difficult road in a dark time. It takes faith to proceed, and it takes a shrewd ability to recognize by even the most obscure indications the course of the right road and the dangers that lie at its side. It is imperative that we proceed. To stop would be fatal to all our hopes and aims. We need the faith and wisdom to proceed.

L. L.

## A Quarterly Correction

Students and teachers of the "Gospel Quarterly," Adult Grade, may be surprised to find an incorrect statement on page twenty-nine at the end of the paragraph under the heading, "Introductory statement," as follows: "Sprinkling and pouring are better substitutes for the ritual of immersion."

What the author, John Blackmore, actually wrote, as checked by his manuscript, was the following: "Sprinkling and pouring are *later* substitutes for the ritual of immersion."

The error is bad enough, but is made worse by its heretical appearance.

It is hoped that all who see this notice will make it a point to see that pencil corrections are made in the quarterlies in use in their branches. As this quarterly has a large circulation, the task of reaching all who have it will be difficult.

L. L.

## On Looking Up

There is a story of a woman and a child who were walking in the woods.

"There's a pretty violet," said the woman.

"Where, Oh where is the violet, auntie?"

"Close under the shadow of that log," replied the woman smiling at the child's eagerness.

The woods were clothed in summer's loveliest dress of green and gold, and the two, each in her own way, were enjoying the walk. Overhead the green boughs interlaced, leaving only alluring patches of blue sky peeping through.

"Blue, blue! Just like angel eyes!" cried the child in ecstasy, almost tipping over as she gazed upward.

"There's another flower."

"Oh, auntie, you see so many! I wish I could find as many violets as you do."

"You would see more of them if you would watch for them, but you scarcely look at the ground. Violets grow on the ground, dear, not in the sky."

"Yes, I know, auntie," regretfully murmured the little girl. "I do watch the ground sometimes, but I can't look at them both at the same time, and I just can't watch the ground for looking up!"

True we do see beauty if we look at the things about our feet, but if we confine our attention solely to that, how much beauty we miss! People, like flowers, must look up and lift themselves into the air and sunshine of higher things.

Deep within every human heart is the desire to grow, to climb, to commune with the stars, and the test of a man is: how far he grows and what obstacles he overcomes to reach his goal. Fortunate are we that the soul seeks its own realm—God.

L. B. M.

## The Deed—Reflector of the Thought

"Be ye diligent." This is a divine command given us in latter days. The *Bible* tells its readers that "the labor of the righteous tendeth to life." In fact, the wisdom of the ages teaches men that diligence is the mark of him who serves his fellows; that the diligent man is the happy man and that the idle man is one of the most to be pitied specimens of humankind. These truths assume greater significance when we consider that diligence and idleness in deed are the reflection of diligence or idleness in thought.

Idleness bears its own darksome fruits—discontent, disharmony, hurtful criticism, rudeness, jealously, gossip, and a hundred others. Among the most to be feared marks of idleness is an idle tongue, the tongue which does no good but deals constantly with trivial nothingnesses which by repe-

tion grow into rumors to the wounding of those about whom they are concerned.

On one occasion the Savior told a group of Pharisees: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."

It is a wise thing for every one of us to mark the extent of his idleness and to guard well his tongue. Millions of people today are suffering because an idle remark about them gained the attention and belief of the credulous masses eager to hear and repeat.

Gossip is society's garbage can. It spares no one. The rich, the poor, the influential, the obscure, the educated, the ignorant, the living, the dead—all are tarnished by gossip, the child of idle tongues. It is a two-edged blade, keen and piercing. It cuts those who spread it and those in whose affairs it deals. It is altogether abominable. It reflects idleness in thought—or worse.

To be diligent in deed we must be diligent in thought. It will, therefore, help us to remember Paul's admonition to the Philippian Saints: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any parise, think on these things."

Happy is the man who diligently continues his course to Christ, not heeding the rumors which float about him.

L. B. M.

## Just Wants and Needs

A single sentence in an editorial in the *Kansas City Times* of July 7 arrested our attention. It was a quotation that we had often heard used by our bishops in their talks about the possibility of building an industrial Zion. The quotation follows:

*"From each according to his ability, to each according to his need."*

The writer of the editorial is evidently in sympathy with our present economic system in spite of its inequalities and in spite of all the suffering and misery that it begets; he is probably sympathetic because he has seen no better system in operation.

But we had better let the editorial speak for itself:

The whole Russian experiment is based on the classic Communistic idea, "From each according to his ability, to each according to his need." It has been assumed that men would work hard on altruistic grounds, simply for the joy of service, content to receive a mere living as the result of their labors.

But Stalin, the Soviet dictator, is discovering that this beautiful theory fails to produce the desired results. At the



outset wages were left to the individual industries to be fixed in accordance with the needs of the workers. That was Simon-pure Communism. This proved unsatisfactory in getting production. The energetic worker, who found himself getting no more pay than the indolent man, naturally loafed on the job. So piecework was introduced into the wage system. The man who produced more, received more pay. The theory of Communism broke down before the actual realities.

Now Stalin has announced a third stage in fixing wages. There was much discontent and shifting about because every type of labor in industry was regarded as on the same basis in the wage scale. The shoveler was supposed to be as valuable as the machinist. So the dictator says: "We must destroy such equal wages. It is unbearable to see the locomotive driver receiving the same wages as the bookkeeper."

This recognition of the difference between various grades of labor marks a violent break in the Communist theory. If the process goes on the rewards will go increasingly to the men with the rarer types of ability. So the dead level of compensation will be broken up, and conditions will become increasingly like those in the western nations.

In time the Soviet rulers may learn that the system of private property is not arbitrary; it is founded on needs of human nature that persist in spite of all efforts to change them.

The writer's theory is that men will work only for rewards, and principally for financial rewards. It is true that the great masses of humanity, unregenerated by anything in the form of religious conversion or idealism, value nothing more than money and the things it will buy; although there are many known examples of unselfishness and sacrifice on the part of people who have given their lives for others, and doubtless innumerable unknown examples of the same thing.

To pay the unskilled worker the same wage as the trained technician is to put a premium on incompetence. To pay the slothful worker the same amount as the energetic worker is to put a premium on indolence. And to encourage these two is to build a weak foundation under whatever form of society fosters them. It is an old aphorism that every society will have as many parasites as it will consent to support. These are dangers that the practical establishment of a Zionitic order will have to avoid.

However, these are difficulties in the way of the establishment of the ideal, not arguments against it. The writer of the above editorial is mistaken in saying that "private property is not arbitrary; it is founded on needs of human nature that persist in spite of all efforts to change them." Private property is arbitrary in that it works on a competitive basis, and takes little account of human need.

No time more than the present has served to illustrate the failures of an economic system in a more glaring light. The system claims the best energies of men when it needs them, and when hard times come it turns them out to starve.

Perhaps the rewards of labor must always be measured according to quality of services. That is

simply justice. But justice in society is not enough. We have also a tremendous need of mercy.

The world has not yet seen what an enlightened and regenerated society can do in the way of cooperation. It remains yet to be seen whether the discipline of religion and the conscience can be made to stimulate every man to the best possible achievement and service of which he is capable. We believe that it can be done. When men realize that individual welfare is utterly dependent upon group welfare, they will work together, and they will work for the group.

All ideals must of course be conditioned by human nature and human needs. But because conditions oppose the establishment of an ideal, we should not abandon the ideal.

The quoted statement is a high ideal. It is not impossible of accomplishment in the course of human progress toward a better state of society. We believe that men can be inspired to work for more than pecuniary reward, unselfishly, and at their best productive capacities. It is not yet known what men can be led to do under ideal social conditions.

"From each according to his ability, to each according to his need." We believe that it is not only possible, but a necessary principle of economic relations.

L. L.

### A Church-wide Organization Doing Great Good

Last week's *Herald* news columns carried the account of the work of the Independence Sanitarium Patroness Society. It is our purpose here not alone to call attention to the noble efforts of these devoted women in their church-wide organization, but to call attention to both the need and the opportunity for others who are not yet affiliated with the organization to give a helping hand in a noble work.

The Society has members all over the church, some of them working in branches as organized units undertaking such tasks as the complete furnishing of rooms in the new hospital buildings, and others who are isolated members working on linens and other articles that will be very useful and very much needed when the new building is opened for use.

Many lonely women have joined with the work of the Society, and have found happiness in helping, and in the correspondence that has grown out of the common goal and the common tasks. All who have not yet joined and who would like to do so would be welcomed, for helpers are needed.

L. L.

## Dignity and Beauty in Ministry

By Elbert A. Smith

### I. DIGNITY OF THE PRIESTLY INVESTMENT

(Note: This series of articles was written over a year ago. An abbreviation, or synopsis, of the series has been prepared by Leonard Lea and will be published in a manual or handbook for the ministry, together with articles by other writers that will be helpful to the priesthood.)

The ordained man is commanded to magnify his office and calling. That does not mean that he is to magnify his own importance. It does mean that he is to seek for and retain a larger vision of the importance and significance and possibilities of his calling and work. In years gone by a prominent man in the councils of the church who had been involved too often in petty quarrels was admonished by President Frederick M. Smith to remember who he was and the nature of his office and calling. Shortly afterward he took an extended tour of the Pacific coast, during which he again fell into disgraceful squabbles, growing largely out of his own airs and assumptions of importance and authority. He returned to the Presidency's office and strutted about, saying, "President Smith, I remembered what you told me. I allowed no one to step on *my* coat tails." He had quite missed the spirit of the admonition.

#### *As Representatives of Christ*

If Christ were to appear to you today in person, my dear brother, and put his own hands upon you and command you to go in his spirit and as his representative to bear his word to the children of men, with what humility and reverence, yet with what dignity, would you go forth. In spirit, that is what has really happened to you. Through his church and by his spirit he has selected you and ordained you to go forth as his ambassador. And his conditional promise is, "Lo, I am with you alway." "Without me," he reminds us, "ye can do nothing."

It is necessary that every member of the priesthood should sense keenly and always the fact that he has thus been selected and set apart. Only from this inborn and everborne realization of the sacredness of his calling can there develop from within the soul of man a real dignity and beauty to adorn and characterize his person and his every ministrations.

No thoughtful minister would take a bottle of oil that had been blessed and consecrated for the healing of the sick and use it for ignoble purposes. How much more should the man himself, having been consecrated once for all time as a minister for Christ, hold himself above all that is unworthy of

such a calling. The consciousness of "Christ in us the hope of glory" must abide with the ministry.

#### *As Representatives of the Church*

We are assured that Christ purchased the church with his own blood. How dearly then must he value it. Indeed he has said that if a man shall offend even one of the little ones in the kingdom it were better for him to have a millstone tied about his neck and be cast into the sea. This church so dearly bought and so highly prized sends forth the ministry as its representatives. Not only do you represent Christ; you also represent his church. Thousands of men, women, and children trust you. "I would be true, for there are those who trust me."

These men, women, and children can not themselves go abroad in the field to preach the gospel; neither can they stand at the altars of the home church to represent God. You are their representatives in such works, and they trust you to keep clean the honor of the church and hold high her banners. Many of them pray for you. You must not be recreant to such trust or unmindful of such prayers. As I finished a sermon one Sunday and came from the pulpit, a good brother said to me, "Brother Smith, every night in the year you are remembered in prayer at our family altar." I felt under renewed bonds and obligations to keep the faith. If there was only one family that trusted me and prayed for me, I could not afford to betray that trust.

Then there are those gone on before who, while living, gave all they had to give of money, service, and self to this cause. They died firm in the conviction that the men coming after them would in like manner carry on the work. Their investment of blood and spirit and material means must be preserved. They, too, trusted us.

All these considerations prompt the ordained man to refrain from that which would tarnish his calling and bring shame upon his church; more than that they prompt him to serve diligently and constructively with dignity and ability in his calling.

#### *As Preachers of the Word*

The minister is a preacher of the word of life. The Lord's words are "quick and powerful"; his words are "life and light." The gospel is literally the "power of God unto salvation." It brings to men and women a new way to live. It changes men's characters and makes them newborn men.

It is the only true basis of individual and social life. It is at once the true philosophy of life for the individual and community. To carry such a message is a calling as yet beyond our powers fully to evaluate. But it is a challenge to magnify our office and

calling, or rather to magnify and enlarge our vision and understanding of that high and holy investment.

*As Ministers of the Ordinances and Sacraments*

Members of the priesthood handle heavenly things. They witness and administer the most sacred covenants: baptism, confirmation, the communion of the Lord's Supper, the marriage vows. These they are to administer according to both the letter and the spirit. They are to be administered in such dignity and beauty and vitality that they shall live always in the lives and memories of those involved in such covenants.

*At the Crises of Life*

The minister touches the lives of his people at every time of crisis, whether sad or joyful. He leads men and women into the waters of baptism and brings them forth to a new manner of life. He has his part in bringing them into the "new freedom under the law," through confirmation under his hands. He stands at the altar when men and women who have found the greatest joy of life in clean love come to that altar to have their union consecrated in marriage. The children of this union are brought to him as the most precious heritage Providence has given, that they may be blessed as Christ blessed little children. At the time of death he speaks the words of consolation and commits to earth the beloved form of the dead. Over that open grave he voices the prayer that contains the only hope left in life—the hope of the resurrection. To be worthy of such a calling must stir the best ambitions of every thoughtful man who has accepted ordination. "Men of God, arise."

*A Message to the Ministry*

During the General Conference of 1920, on the 4th day of April, the ministry of the church met in the Stone Church in Independence, for communion service. At that time a Pentecostal experience was had, and the following message was given to them under the spirit of prophecy:

"This is the message of your Lord and Master: I greet you as I did my disciples of old; and though I am your Lord and your Master, yet do I call you my friends and my brethren.

"During the year you have administered to others, and have carried the consolation of God to the people in far-distant places. But now it is your blessed privilege to be administered to and to receive consolation from me. And I say unto you, Open your hearts that you may receive the Holy Ghost.

"Is there one among you who has aught of com-

plaint to make concerning his ministry or the blessings that he has received? Is there one among you who has been homeless, that he could say, 'I have not where to lay my head?' Is there one who has been without food, or naked? Is there one who has been scourged or spit upon or crucified? Happily you have escaped many of these things, though in part you have tasted of the cup that I drank from and have been baptized with the baptism that I was baptized with. But the days will come when you will be required to walk in the midst of perils. And you will knock at many doors that will not be opened to you until they are opened by the power and demonstration of my Spirit. I have witnesses of my love for you, for I have the evidences in my hands and in my feet and in my side—for did I not give the very blood out of my heart for you? What evidences are you prepared to give in years to come that you love me?

"I am not here to judge you or to condemn you. But I am here to warn you. You have been told in the past that in your public and private ministrations you should avoid sowing the seeds of distrust and division. That which a man sows he shall also reap. If any man shall sow discontent, he shall reap discontent and be unhappy. If any man shall sow doubt, he shall reap doubt in his own heart, and shall be fortunate if he shall not eventually deny the faith. But he who sows the seeds of faith shall reap faith, and it shall cause his soul to enlarge and expand. He who gives forth love—love shall come back to him. And he who is tender and merciful, to him will I be very tender and merciful. But if any man shall betray my cause, him will I judge. And he who puts the trust of my people in jeopardy for a little thing, he himself shall be in jeopardy.

"When you go forth to preach to the world, you are not to preach your own speculations or idle imaginings, and you are not to preach the philosophies of men. You are to preach the gospel, as it is in the books that have been given to the church, and you are to cry repentance to this generation. And when you stand to teach the Saints, you shall say to them as Moses did of old, that they shall go forward. If you are to be called leading men, you must become leaders of men—leaders and exemplars in all good works and Christian graces, and in showing forth all the fruits of the Spirit—that the Saints may observe you and be strengthened and comforted. If you will do this, and seek to work together in patience and love, and to obtain a common understanding of my law, I will be with you to bless and direct."

(To be continued.)

**YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE**

# The Divine Law of Growth

By A. B. Phillips

We are so familiar with the physical manifestations of growth as seen in animal and vegetable life, abounding in unnumbered forms, that we usually pay little attention to them except for some extraordinary development which happens to hold our interest. But careful examination will reveal the fact that the law of nature, and not chance, controls the changes incidental to growth, and this law governs all the manifestations of the material world in this respect. They hold much that is quite mysterious to us, for we do not always understand the purposes concealed within them, though we observe their manifestations in a million forms. None of them is purposeless, which seems to be suggested in the sober lines of Thomas Gray:

Full many a gem of purest ray serene  
The dark unfathomed caves of ocean bear:  
Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air.

But life is constantly being renewed before our eyes. Objects that seemed dead and of no interest begin to unfold in symmetry of form and marvelous beauty. The unnoted seed expands, and glorifies itself before our amazed vision with an exquisite design that challenges our admiration. The seasons come and go, as the sun and wind and rain perform their mysterious work, and changing forms of life are created under the shaping hand of destiny.

And though there be mystery in these developments of nature, in them all is the working of an omnipotent Power producing instruments of usefulness and beauty for our benefit. The flower that blushes unseen today gives of its fertility to the desert that tomorrow shall blossom as the rose and rejoice the world with its fragrance. All over the pages of nature's book is written beneficent purpose in letters of glowing life. We do not now comprehend the divine plan, but our understanding of its wisdom grows with each passing age, and some day God will trust us with the secret—the secret of omniscience and immortality.

## *Nature Teaches Obedience to Law*

In this way we learn from the marvelous laws of nature one of the greatest lessons of life. It is God's way of impressing eternal principles upon us for our guidance in life. We know not how these miracles are wrought, but they are performed in obedience to law. We know that obedience to the laws of health is essential to our proper physical growth and maturity. We know that the farmer who uses poor seed and neglects the cultivation of

his soil must reap a scanty harvest for his carelessness. We have learned to our sorrow and loss that children who grow up under the influence of evil associates and bad examples find it doubly hard to follow lives of uprightness. How, then, can we afford to be careless of the laws which shape our endless destiny?

So far as our observations are permitted to extend, we have reason to believe that the laws of life are eternal, and that their effects not only are expressed today, but will be manifest through the ages in ever increasing degree. The Scriptures tell us that God made man in his own image and after his likeness, but until man becomes what his divine creator had in mind when he created him, the completion of that image is not apparent to us. Much of that likeness is designed to appear as a result of growth. Our potential powers are much greater than those we now use. What we may become is infinitely more important than the incidental accomplishments which mark our development. The right use of the powers within us are designed to manifest more and more the image of the Creator.

But when adverse forces have been permitted to rule the life and oppose the divine will, the image of the Creator becomes distorted, perverted, and finally almost obliterated. It is clearly as necessary for the soul to grow according to the moral laws of God as it is for the body to accord with the laws of physical life. Both laws are divine, and both are essential to our welfare.

## *Conformity to Type*

Experience shows that we become like<sup>e</sup> our thoughts, which are the germs of moral and spiritual growth. This also is in accord with what we observe in physical development. The characteristics of the parents are transmitted more or less to their offspring, yet with capacity to modify the tendencies which affect the growth of character. So God has impressed of himself upon human beings made after his likeness, but has left them capable of modifying or developing this divine impress.

In this process of growth quality is without question of more importance than quantity. Bulk is of minor importance when the question of value is at stake. We have seen gourds which grew to enormous size and looked much like excellent pumpkins, but when opened they were found to be both bitter and empty. A friend once bought what he supposed was a delicious watermelon. In outward appearance no difference could be detected, but when

it was opened it proved to be a citron. We have purchased apples that were a delight to the eye and gave pleasurable anticipations, but which were found to be coarse, dry, and of poor flavor.

An object's real value can not always be seen with the eye. Even a cherished picture is of worth because of something it represents or recalls to treasured memories. When you analyze these memories you learn why you prize the object that recalls them. We have learned to look more deeply than the eye can penetrate for the qualities that we most highly prize. This lesson was learned by the prophet Samuel when choosing a king for ancient Israel. We are told of that event:

The Lord said unto Samuel, Look not on his countenance, or on the height of his stature; . . . for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.—*1 Samuel 16: 7.*

Our real selves may not be measured in inches or weighed in pounds. To grow into an eternal being who shall express the finished workmanship of God, this is our great privilege and the purpose of our existence here. It was for this reason that God made man in his own image and likeness, and gave him dominion over the things of this life.

#### *Growing by the Pattern*

In order to accomplish this growth it is necessary that we choose the divine ideals for our aims in life. But what our ideals shall be depends upon our own choice. The ideals manifested in Christ do not appeal to the outward or sensual nature, for they represent the beauty of the divine creation and the divine purpose. It was not the physical stature or form of Christ that has challenged the devotion of humanity. No one knows whether it was small or imposing, or what lines of expression were on his face, yet his greatness towers above all others in the world today, and grows constantly with each passing age. His glorious nature beams over all mankind as the great light which reveals the nature of God.

Jesus has become the pattern of the ages for those who respond to the inspiration of his great example. We all grow by some pattern, but our pattern is within, and it is that which flows out from us which reveals what we really are. This is shown in physical as well as in spiritual things, for the unnumbered forms of life development all around us are but expressions of that which is within and which molds them. Every species of the animal and vegetable worlds must grow according to the pattern within, which, though it is both silent and unseen, quickens, shapes, and directs with marvelous precision. Paul has given us his unrivaled expression of the power of the pattern within, for he tells us:

God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.—*Colossians 1: 27.*

This clearly proves that our hope of the glory which comes from spiritual growth may be realized only if Christ is in us. An outward acceptance of his divinity will not shape us according to his pattern. The reality of spiritual growth is dependent upon his Spirit within, and for this reason the sacred word informs us: "If any man have not the Spirit of Christ, he is none of his."

#### *The Law of the Spirit*

We are daily becoming more and more acquainted with the marvelous laws of our being. In the physical realm we can visualize and feel many of their great influences. We know that every tree, plant, and blade of grass must grow in conformity with the germ life within, and that every species of living thing remains in its own sphere of development, and in harmony with its own kind. This great secret may not be fully understood, but we do know that the same wonderful law applies to human beings. Thousands of years ago the truth was made known to Job that "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." God has provided that the spirit within us may be inspired by the divine Spirit, and if we heed this inspiration we shall grow according to the pattern of Christ.

This is the law of spiritual growth, the means by which our spirits are attuned to the divine Spirit, and by which we make divine things our great objective in life. The potency of this law is demonstrated by the very lives of those who heed its requirements. It is just as true in spiritual as in temporal things that compliance with law is the only means of obtaining its benefits, and we must either live by the higher or spiritual law of God, or we shall find ourselves subject to the laws of a lower order. If we love our neighbor we shall not be placed under the criminal penalty of imprisonment for its violation. By complying with the law of the Spirit Paul was enabled to say:

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.—*Romans 8: 2.*

Those who do not grow spiritually have not obeyed the law of the Spirit of life. The cause of such failure must be sought in the character of the individual, and not in the failure of the law within his service, but which he would not apply. Failure to grow is failure to become free from the law of sin and death, and he who neglects or fails of this duty trifles with the future of his own soul.

#### *The Tragedy of Failure*

When I was about seven years of age a neighbor

# Weekly Health Letter

## High Blood Pressure

By A. W. Teel, M. D., Church Physician

During the last general conference, I was frequently asked to deliver a lecture on blood pressure and hardening of the arteries, but unfortunately, I was unable to comply with the numerous requests, but promised, if the lecture was not delivered, that I would write a short article for the *Herald*.

Blood pressure is principally a strain on two tissues, the blood vessel wall and the heart muscle. It is one of the early symptoms of approaching old age and premonitory symptoms of Bright's disease. Everyone who reaches the age of forty years should have his blood pressure taken at least once a year.

The insurance companies pay out most of their money for wear and tear diseases of this kind. When old age begins, the blood pressure rises because of the narrowing of the smaller arteries, the burden being placed upon the heart on account of resistance. It must not be forgotten that the man is "as old as his arteries." Therefore, high blood pressure means old arteries, whether the individual is forty or eighty. The standard for normal blood pressure is always found in a healthy person twenty or thirty years of age, which varies from 100 to 120. It is

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gave me a little pig. Soon it learned to come running when I whistled, and would follow me about much like a dog. But as it became older it failed to grow, and I was told that it could not grow because it was hidebound. One day it disappeared, and I never saw it again. It was the tragedy of the hidebound pig. Since then I have found that, in a spiritual sense, the greater tragedy of this disease may invade the human species—the tragedy of the hidebound soul.

In all the world there is nothing so pathetic as the soul that never grows. It is quite opposed to the laws of nature that a child should fail of his normal functions, or that he should cease to grow. He who does not continue his proper functions is doomed to die, and this is just as inevitably true of the human soul. He thus violates the highest law of life, and must suffer the grim penalty that demands its compensation for broken law.

Jesus Christ is the only pattern that has stood the test of the ages. It is the only pattern that reveals our every need, and it has the cherished property of engendering growth in us according to the law of perfect and unending life, until our souls are purified and his glorious image is reflected there.

an abnormal condition whether the person is thirty or eighty years of age. If one has healthy arteries, the blood pressure should be the same as that of a person of twenty or thirty years of age. Blood pressure wears out the heart, causing it to dilate, and finally it gives out from the enormous amount of additional work placed upon it. If the blood pressure is 200, the heart is compelled to double the work required at 100.

When an uncontrolled, persistent high blood pressure continues long, there is a breaking down, at the same time, of the blood vessels and the kidneys. Such a condition is very grave and requires prompt and persistent treatment. When all these complications occur as a result of persistent high blood pressure, it is often spoken of as cardiovascular—renal disease. If this unfortunate condition is discovered in the early stages, much can be done by changing the habits of the patient. Those who have a persistent blood pressure with a kidney complication, are usually suffering from the result of constipation, meat diet, and the use of tea, coffee, alcohol, and tobacco. Early hardening of the arteries is found by the use of the ophthalmoscope. Hardening of the large vessels near the heart and parts of the arterial system may be detected by the X-ray. If much lime is present, the arteries may sometimes be felt at the wrist, the arm, the temple, and at other parts of the body. Auto-intoxication and syphilis are the most common causes of this unfortunate condition.

When the blood pressure is high, without any other complications, it is usually the result of bad dietary habits, the indulgence in alcoholics, tea, coffee, and tobacco. Some drugs have been found to give, at least, temporary relief. These should be prescribed only by a physician, but the best treatment is the removal of the cause. It is always an indication of poisons having gained entrance to the system. The systematic use of warm baths, rest, and moderate exercise has been found to be of much benefit in lowering the pressure. The bowels of these patients should move at least three or four times a day to prevent the absorption of poisons from the colon, together with the discontinuance of condiments, alcohol, meats, tea, coffee, and tobacco.

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In the late war a young French soldier, very white and weak, lay on a hospital cot. The surgeon who had just amputated his arm looked at his drawn face and said, "I am very sorry you had to lose your arm." Then the soldier's eyes opened, and with an accent of protest, he said, "I did not lose it; I gave it." He was wise enough to see that his whole attitude toward the necessity that confronted him depended on what word he used.—*Harry E. Fosdick*.



## Tom King: A Life History

By C. H. Porter

### *His Early Life*

Tom King was born in one of the Midland Counties of England, about the middle of the nineteenth century—to be more exact, in the year 1851.

There was nothing unusual about his childhood. At an early age he was taken to the church and was christened by the Reverend Richard Young, his godfathers and godmothers promising for him to “renounce the devil and all his works, to believe in God, and to serve him.” This was an established custom in the community in which his parents lived.

The promises made for him were observed to the extent of teaching him to read the Bible, Pilgrim's Progress, and a few other good books, to attend Sunday school and church, and to conduct himself properly at all times, but especially on Sundays.

He was sent to the National School at an early age, and evinced a desire to excel in his studies. He stood well in his classes in both National and Sunday school, and absorbed more readily than some others the lessons taught. He became interested in books, and spent more time with them than at play.

His father was a gardener, and Tom was taught to be useful in many ways at this interesting occupation. His grandfather was a freeholder, and Tom was invited to visit at his home when his father would go there on special occasions, such as potato planting, harvesting, or fruit gathering. This was always a treat, especially for the fruit gathering.

He was, however, somewhat afraid of the old gentleman who was not only old, but different in many respects from his father. The grandfather was large, florid complexioned, with sandy hair, minus teeth, and wore glasses, while Tom's father was of medium size, dark complexioned, and did not wear glasses.

Tom asked one day why his father and grandfather were so unlike, and was told that his father resembled his mother who was a small, dark complexioned woman.

### *Tom Goes to Work*

Tom's parents were poor and found it necessary to put their children to work as soon as they were able to earn wages. Soon after he reached the age of nine years an opportunity was offered by which he was enabled to secure work. His parents could not afford to neglect the opportunity and he was sent, in company with fourteen other boys, to work under the supervision of James Perkins on the estate of Lord St. John.

Tom was a quiet boy, and had not associated as

freely as many others with boys of his own age, so he had many things to learn. The hours of work were from six o'clock in the morning to six o'clock in the evening, with thirty minutes for lunch from nine to half past nine, and with one hour for dinner.

The first morning at nine o'clock the man in charge left the boys together while he went on an errand to the mansion house.

The boys ate their lunch and then started a frolic. They had a lively time knocking off hats, etc. Finally one of the boys started a fight with Tom by resenting what he considered to be a cuff on the head rather than a knocking off of the hat. This caused some excitement for the boys and a lecture from their leader who returned in time to prevent any serious result. This was the only time the boys were left alone.

The wages Tom received were one shilling and nine pence (forty-three and three fourths cents) per week. The wages were small, but they were needed for the maintenance of the family of which he was a member.

Still later he worked on a farm for Henry Simpson. This was nearer home, and the wages were a little higher. While working there he had a fight with a boy about his own age, but of larger build. This was brought about by others. Neither Tom nor the other boy desired it, but an older boy brought it about by persuading Tom's companion that it ought to be decided who was the better man of the two, and he said, “You are larger than Tom, and I can just see you putting it all over him. Why don't you pitch into him and make him fight? He's afraid of you. You can beat him all right.”

A man working with them also rather encouraged the fight. Finally the other boy made a pass at Tom, who resented it by returning blow for blow while the larger boy cheered for Tom's opponent. The man also seemed to side with him. Tom was not so easily vanquished, however, and at last, with all the verbal aid given him, the other boy refused longer to fight. The result was not as expected, but Tom was satisfied so far as his work-fellow was concerned. He said little and thought much. The blame seemed to him not to rest with the boy with whom he had fought, but with the older ones who had brought it about.

Mr. Simpson soon heard of the fight, and came out to the field and sent Tom to a different part of the farm to work.

### *An Unexpected Encounter*

One evening while on his way home from work, Tom found some cricketers had placed their wickets on the foot path in a field through which he had to go, and had just commenced to play. He had either

to make a wide detour to avoid the players or go through the field by the foot path, thus passing close by the wickets. He knew that he had a right to use the path, as it was for public use. He unwisely stood upon his right and passed by the path as usual. All went well until he came to the farther wickets when he was roughly pushed aside by a boy two or three years older than he, who commanded him angrily to keep off the ground. Tom resented this by striking the boy over the head with his lunch basket.

This immediately attracted the attention of all the players who at once left their places, shouting, "A fight! A fight! Form a ring!" This was done at once, leaving Tom and his assailant in the center.

The cricketers stood by their own man, and Tom learned to his cost that it does not always pay to insist on standing upon your rights, especially when common sentiment is against you.

Tom was not an athlete, nor of robust build, but he did not flinch from the conflict, notwithstanding the difference in age, weight, and possibly other disabilities.

The battle was waged fiercely, considering the youth of the combatants, and attracted attention from the villagers a short distance away who gave vent to their feelings by calling to the boys to stop the fight.

The battle was fairly fought. No blow was struck while a fighter was down, but Tom found that his antagonist was more than a match for him. The contest was too unequal. He was tired from his day's work. His opponent was older and stronger than he, and he also had the encouragement of his companions, whereas Tom was alone. One big boy declared the fight was "a shame," and, though the fight went against him, Tom always remembered that at least one was not to blame for the defeat he suffered. His strength was not sufficient to win for him the fight, but he refused to say, "Enough," which would have ended the conflict at any time.

The fight continued until Tom, being completely exhausted, fell down and was unable to arise. This decided the contest in favor of the larger boy, who in the first place was the aggressor. The larger boy never in Tom's hearing, if at all, boasted of his victory.

It is possible that the cricketers later, all of them, felt that the older boy who called the fight "a shame" was right about it.

Tom was not much more than twelve years of age. He had done nothing wrong. He had a perfect right to use the foot path. If any trespassing was done it was by the cricketers. The cricketer

was the aggressor. He had no right, and there was no reason why he should have pushed Tom roughly aside, or ordered him off the field. On the other hand, Tom could have avoided trouble by yielding the question of right and making the detour around the portion of the field used by the cricketers.

Tom often, for several years, looked his opponent over and thought he ought to even matters with him, but prudence taught him wisdom, and knowing that he was still the heavier and stronger of the two, the matter was never at any time mentioned between them.

A few years later Tom was in company with a party of boys when a controversy arose between the one with whom he had previously fought and another whom he knew well. The boys were about the same age. Tom's former antagonist was somewhat short of stature, but strongly built and strong of fiber as hickory is said to be. The other boy was taller, but their weight was about equal. They said little, but the fury of battle was brewing. They both realized that a fight meant heavy blows and severe punishment. They kept apart for awhile, but their faces showed that the conflict was seething within. Tom watched his chance and said to the other boy, "Go to it, Fred. You can beat him." He made no reply, but they gradually drew nearer together. When within striking distance one made a pass at the other. The conflict in all its fury was then on. No word was spoken by the combatants, but each fought with all the energy of which he was capable until Tom's former antagonist said, "Enough."

Tom congratulated the victor and felt sorry for the vanquished. The old sore ceased to trouble him, for he felt that what had been meted to him had in due time come home to the one who had administered it.

His early life was thus filled with work and with occasions on which he had to take care of himself. Being a boy in those times was a serious matter for him.

(To be continued.)

We can not have a world-conquering Christianity, so long as the Christian mind is divided against itself, and men try to keep their belief in God in a compartment of their mind, while with the rest of their nature they share in the activities of a society based on assumptions that leave no place for Him. If the church is to fulfill its world mission, it is necessary to meet far more boldly than is now being done the challenge of secular civilization.—*J. H. Oldham.*

# CHURCH WORK AND SERVICES

## Guiding the Nursery Child

STUDY HELPS FOR PARENTS AND WORKERS IN THE NURSERY DEPARTMENT OF THE CHURCH SCHOOL

By Mrs. Bertha Stevens, 806 North Seventh Street, Phoenix, Arizona

The text, *Guiding the Nursery Child*, by Mesley and Stevens, may be ordered from the Herald Publishing House. Price, \$1.25.

### LESSON SEVEN

#### How Children Learn (Part I)

A chubby four-year-old was heard to cry lustily. Investigation revealed that he had been trying to start a fire in a pile of shavings in one corner of the yard. He had thoroughly enjoyed trying to strike fire from the matches with some small success. Unceremoniously a stern parental hand had spoiled his fun and throttled with no uncertain emphasis his blossoming curiosity and love of adventure.

As his vociferous objections subsided the mother tried to justify herself in the eyes of her scandalized but secretly sympathetic neighbors: "He just will not let matches alone! I've whipped him and whipped him but it doesn't seem to do any good! But I'm certainly going to get it out of him or know the reason why!"

Poor little bewildered, disappointed lad! Poor harassed mother! What a problem it is in which we see such strong instinctive tendencies and impulses blindly battling for supremacy. How may these powerful factors be reconciled, diverted or sublimated into a constructive character-building force?

As our text indicates, all habit formation, all mental and moral development, indeed, all situations in which learning is involved proceed in an orderly way in harmony with well-established fundamental laws.

Many studies and investigations have occupied the thought and attention of scientists in the realm of psychology in their efforts to discover and make clear just what these laws are and how they operate.

In lessons seven and eight we shall consider the guidance of the little child in relation to these laws of learning.

It may be possible for many study groups to have the assistance, for these two lessons, of a specialist in this field, a person trained in the study and practice of psychological activities.

In lesson seven we shall discover something of the nature of the learning apparatus.

There are very many excellent books, any one or more of which will prove a helpful addition to the text:

*Guiding the Nursery Child*—pages 46-55, 90-92, 104-105, 111-116.

*Psychology*—Woodworth.

*Psychology*—Carr.

*Psychology (Educational)*—Gates.

*Psychology of Childhood*—Norsworthy and Whitely.

Any good standard psychology.

The following outline may serve as a guide to our study:

I. The equipment for learning:

1. Sense organs (Woodworth and Carr are both good here. See chapters on Sensation).
2. Brain, spinal cord, nerves.
3. Muscles and glands.

II. Other factors in learning:

1. Instinctive tendencies.
2. Emotions (See Watson *Psychology* from standpoint of a behaviorist).
3. Learning situations—environment.

## Vacation Time

By Mrs. Tessie Smith, Independence, Missouri

Perhaps there is no combination of words which brings more joy to the heart and the imagination of small children than this, "Let us get ready to go to ..... somewhere."

The anticipation brings great pleasure, especially when the suitcases are brought out and the necessary dresses, shirts, hose, handkerchiefs, and suits are laid out in piles for each member of the family.

The realization brings greater joys and thrills as the trip is made to the station to take the train. The baggage is checked and each minute brings suspense until the clock in the station tells them the appointed hour has come and they hasten out to board the train.

Perhaps the trip is by auto instead of by train. Is there any less pleasure, and are there any fewer thrills attached to packing the car ready for departure? What then? To the surprise and sometimes disappointment of the child he finds that he must sit still, and sit still longer and longer, until his physical self rebels. Of course, in either case, whether he be on the train or in the auto, he can look out of the window and see all there is to see as he passes along. However that gives him nothing to do. It provides him with no activity unless mother suggests that they count the bridges, tunnels, white horses, red barns or prairie dogs, as they pass along.

If the child is too small to count, he might enjoy something like this. Before leaving home one mother filled a small box (perhaps a pint icecream box) with very small, smooth, clean pebbles. These helped to pass many an hour. A pebble was placed in a sack every time a white horse was seen. A pebble went into another sack for each bridge crossed. Very small children will enjoy simply picking pebbles out of one box and placing them into another and back and forth, over and over.

We hope that you have anticipated these inactive hours which your child will experience and have provided him with a little traveling case all his own, the contents of which you need not supervise. Let him put into it some of the simple inexpensive equipment which he enjoys all the time at home. A pair of scissors, a box of crayons, a tablet, some string, some sticks, a magnet, and some small nails, some marbles and whatever he may select.

If a long trip is to be made by train and there is more than one child to keep happy and contented it is well to put into your traveling bag a few more things. *Puzzles.* Cut up postcards into about a dozen pieces. Place each puzzle in a separate envelope in order to keep it ready to use at any time. *Flower puzzles.* Take from your seed catalogue the colored pictures. Cut the flower from the stem or plant and let the children place the correct flower on each stem or plant. *Paper dolls* or small *penny dolls.* Provide with many changes. These are especially interesting when mother has brought a box of ribbon and lace scraps which can be cut and sewed up. *Very small automobiles.* Secure these at most any variety store for five and ten cents. These cars run nicely on car seats and window ledges and provide the small boy much entertainment. It also adds a great deal to this play if a small piece of plasticine is brought to make head lights, spare tires, jacks, and tools.

When the child finds himself in situations where he can not satisfy his desire for activity by moving around, the most natural thing for him to want to do is to eat. This habit of eating continuously is bad enough when handled thoughtfully, and can easily cause a complete physical upset if the mother is not careful of the food eaten. At least one good warm meal a day should be eaten by every member of the family, and especially by the children. Avoid the fried foods which are so often indulged in when traveling by auto. Use fresh green foods such as fruit, lettuce, celery as much as possible instead of the canned sandwich spreads. Children will enjoy having a small box filled with puffed wheat and raisins, to which they can help themselves and eat as they please.

It is hard to believe that parents who profess to love their children will start from home either by auto or by train for an extended trip unprepared to meet the needs for activity and self-expression of their children. We have seen them scolded and slapped because they would not sit still and keep quiet when they were tired and fretful and nothing was done to divert them. Children are just as human when away from home as at home and can only be happy in their experiences when they feel comfortable and natural.

These suggestions of things to provide for the children's entertainment are of secondary importance in comparison with the real value they should receive from a vacation trip. In addition to the *material things* you should equip yourself with that which is far more significant, the ability to make the trip fundamentally educational as well as entertaining.

## Happiness

By George W. Robley

Happy is he that hath the God of Jacob for his help; whose hope is in the Lord his God.—*Psalms 146: 5.*

In our desire for the elusive state called happiness, we very often pass by and overlook the chances for happiness that are around us. Happiness must of course be a state of mind, a state of tranquillity, a something that after all is rather hard to define.

However, there must be some fundamental principle that underlies all of our feelings and that goes deeper than mere physical well-being and freedom from pain. The imagination plays quite a part in all our pleasures, and it is said that we take more pleasure in anticipation than we do in realization. All of this of course relates to the ordinary feelings one experiences.

It must be plain to all of us that no degree of happiness can come to us or remain with us unless our minds are in a hopeful or tranquil state. It is even possible to rise above bodily discomfort when the mind is in contemplation of the things of a divine character, and sometimes when the incentive is of an earthly character.

Happiness, then, must be based on law, and there must be a way to understand that law. Did God intend man to be happy in this life? According to our text it would seem that he did.

Happiness could not be complete in this life or there would be no incentive for one to strive for another and higher state. The human mind could hardly contemplate a state of development where there would be nothing to work for and nothing to expect. We learn by contrasts and experiences, and we enjoy the sweet things of life because we some-

times run against those things which are not pleasant.

It is evident that we have been placed in this world to become educated by our experiences. But the difficulty with most of us seems to be that we think life is too short to learn all of the lessons we would like to learn. The body and the mind are so closely associated that it is a difficult thing to separate them, so we will not try. It has been said by some that, "Man should have a sound mind in a sound body."

But who is to determine the soundness of one's mind? The atheist would say that a sound mind could not believe in a personal God, and the Christian would say that a sound mind could not help believing in a divine creation. So the soundness or unsoundness of one's mind would be, after all, an individual opinion.

There seem to be two rules to happiness that are used by the people, and one must judge for himself as to which rule is the true one: whether we shall go along the lines of least resistance to find happiness, or follow a law that calls for the sacrifice of some seeming pleasure of the present in order to gain some true and lasting pleasure in the not necessarily distant future.

After all the true law of happiness must rest with God. He is the creator of all intelligent beings, and he placed the spirit of man in the body and gave that spirit the chance for development. In order for the spirit of man to have true joy, the man somehow would have to understand God, and what the design of God was when he created him. It is quite evident this knowledge could not come to man without some kind of education, and the best of all education that could come to man was the experiences, the difficulties, and the trials of this earthly existence.

It is not God's fault if we do not take advantage of the opportunities that come to us here for our development. It is the same daisy of the field that some pass by without notice in which others see the beauty and power of an Eternal Mind. The potential power of two minds may be the same, but one may reach out to the great God for help and receive it, while the other, feeling self-sufficient, will not ask, and of course receives nothing. Happiness must be intelligent. That is, a man must know why he is happy, and how he got that way, in order to know how this most desirable state of mind can be continued.

Jesus Christ is the only direct representative of heaven, or at least the best representative of heaven that ever came to the earth, and he told the people just what they were to do to have a successful life here and a joyful life in the next existence. No

doubt it seemed the height of folly to the people for the Savior to teach them that by sacrificing the doubtful pleasures of this life they would gain the only true pleasure that could come to them, and yet this was the truth. There are men and women everywhere that are suffering torments, both physical and mental, because they thought pleasure could be had outside of Christ and his work.

"Man shall not live by bread alone" has a far-reaching and wonderful meaning to the spiritually inclined. They realize that after all there must be something more in this life than a purely physical existence; that the spirit in man is capable of the greatest development and the most exquisite joy, provided the right law is applied to obtain it. Jesus, as we said before, came to earth to teach men that law; and it is just as potent today as it was when the blessed Master taught it. It can not change, and there can be no better way devised. It has been tried a million times, and a million times it has proved true.

The difference between the Christian religion and perhaps all others, is that a Christian may be happy in tribulation. Happiness is comparative in its character, and one need not look for or expect a continuation of exalted joy with no reaction. A continuation of anything without change would be negative in character after a while. The joy in spiritual things comes to one in spite of adverse circumstances, because that joy is within and can not be affected very much by surrounding conditions. Paul and Silas were happy in prison and sang praises to God. A man might have all that this world affords and be miserable, while another, having nothing, would be happy if he had God.

There is no use to look for the fountain of perpetual youth outside of oneself, for if ever found it will be found there in one's own spirit. Happiness is the power and ability to appreciate the really fine things in life that are all around us. As I look out of my window across the next roof, I see on an adjoining trellis a beautiful rosebush in full bloom, the dull drab of the roof is made beautiful by the contrast of the riot of red and green more startling than the brush of any artist other than nature herself. But what I see may not bring to others the same feeling. I feel that the flowers are alive, that they are a part of the wonderful creation of God. They have been caressed by his great love, and their beauty is a reflection of his divine mind.

An appreciation of what we have is happiness. I knew a good brother in Boston years ago who seemed always to be happy. I asked him one day the secret of his joy, and he said: "I am always happy, because I am always thankful for whatever

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Fargo, North Dakota

*Bungalow Church, 1423 First Avenue, South*

In the Red River Valley where crops look fine and there has been plenty of rain the North Dakota district conference was held June 27 and 28. It was attended by Saints from North Dakota and Minnesota.

An institute of religious education and development of the church school was held Saturday morning. Papers were presented by Lauriel McElwain on "Music," by Irene Rotzien on "Textual Matter," and by Pearl McElwain on "Pictures." Discussion followed the reading of these papers.

The business session opened at 2.30 p. m. Elder C. J. Smith was re-elected district president. It was voted that the new plan of religious education be adopted by the district, and Elder Warren McElwain was elected district director of church school. Lester Anderson was elected district auditor. In the evening a program consisting of musical numbers and an entertaining talk by Apostle J. F. Garver was enjoyed.

Three preaching services were held Sunday and the theme for the day was "Sacrifice." Among the many good thoughts given expression on that day one by Apostle Garver stands out: "The church is first to feel depression and last to receive relief," and he asserted that he would be willing to sacrifice all his possessions to see the church relieved. "The more you give, the more you will have to give," declared Missionary C. J. Smith; "get ye up and give a living sacrifice, holy and pure. Faith is stimulated in the lives of Saints as a result of sacrifice."

These men revived the faith and courage of the members in Fargo, and impressed upon them anew their responsibility in the present situation.

Two babies were blessed, Charmine Phyllis Naomi Wilson, daughter of Mr. and Mrs. Julius Wilson, and Shirley Louise Ratcliff, daughter of Pastor and Sister H. E. Ratcliff, born June 1.

A community dinner was served at noon and a fine and happy spirit prevailed in spite of sweltering heat.

Children's Day was observed with a junior worship program at the eleven o'clock hour. The exercises were provided by the children with the open prayer by one of the juniors. A chorus sang, "Open the Door for the Children," and a solo, "I Would Be True," was sung by Willis Freeman. There were readings and a group of children sang "Happy Birds" and "Honey Bees." A story, "The Wheatfield," was told, and Elder Ratcliff gave a sermon on "Helpfulness." Since this

blessings I receive. If it rains, I thank God for the rain. If it is cold, I thank God it is cold. If the sun shines, I thank the Lord for the sunshine." To enter into the scheme of things, to be a part of the great whole, to feel that after all man is the crowning point of all earthly things, and that God is our father, and has all necessary wisdom and power to perpetuate life under the most favorable circumstances, ought to be, and is, a joy in itself. Jesus came to make us acquainted with God; to take away from us the thing that would hurt us, and give us the power that would help us. Shall we accept the gift?

was also Flag Day, the flag was saluted and patriotic songs were sung.

The young people's class has finished the course on "The Pioneers of the Church" and anticipates studying church history more extensively.

Elder C. J. Smith used as a lesson on May 29, "Let Your Light so shine before men that they may see your good works, and glorify your father in heaven."

Priesthood visits are being made by the pastor and deacon. These encourage and help the saints to better understand the financial law.

The midweek prayer service was held during Sacrifice Week. Pastor H. Ratcliff and Elder C. J. Smith were in charge. This was a profitable hour.

## Coldwater and Hibbard Branches

The workers in Coldwater Branch staged some spirited services preparatory to the Week of Sacrifice. As the Jewish prophet said: "They spake often one to another, and the Lord hearkened." Appended is the city's paper report and estimate of the last service previous to June 21:

"A program consisting of essays, papers and readings, interspersed with anthems by the choir and songs by the congregation was rendered at the Saints' church last Sunday evening.

"A diversity of thought, educational and sacred, kept the mind on the watchtower, as to 'What Next?' It was the coordinating principle in religion and the pastor's prefatory remark gave the keynote, which was 'Religion can only be taught secondarily, because it must be taken in and absorbed firstly.' 'A bitter fountain can not send forth sweet water.' Some of those participating in the very interesting program were: Miss Grace Peer, who presided at the keyboard; Miss Dorothea Scott, in charge of the program; Elder S. W. L. Scott, who directed the choral numbers; Elder Starr Corless, Mrs. Alta Stroh, Mrs. Gladys Hawkins, Mrs. Martha Fish, Mrs. S. W. L. Scott, Mrs. Ethel Gallagher, Elder E. Peer, Louis Fiske, Mrs. Collins, Mrs. H. Corless, Mrs. Will Murphy, and others. Each number clustered around Zionie ideals of the kingdom of God."

The heat wave in this region was broken a few days ago by a severe storm which brought loss of life and destruction of property to this community.

Hibbard Saints held their annual all-day services June 21, and S. W. L. Scott and J. W. McKnight conducted four services in the new church there, assisting Brother Bennett, branch president.

This branch has in the past fifteen months passed through trial. The church and the community have given six persons to the grim reaper, yet those who are left move on with increased faith and courage. They sacrificed their trip to Lansing to attend the district conference, and gave as a sacrifice offering the price of gas and other expenses. And far away from the conference, they met together to worship, and were blessed.

June 13 Doctor Yergin, of Butler, Indiana, Temple Salatorium, and Miss Callie Lee Radfield, Saint Louis, Missouri, secretary of the Temple Salatorium, were united in marriage by S. W. L. Scott, in this city. Doctor W. Chandler Yergin is a member of the church, also chief of the Therapeutic Institute.

Brother Judson Corless, of Coldwater and Three Rivers, and Miss Nettie Allan, of Battle Creek, Michigan, were pronounced husband and wife June 21, the wedding occurring at



the home of the bridegroom's mother, Mrs. Maude Corless. Elder Starr Corless, uncle of the bridegroom, officiated.

Not only Coldwater Branch but the entire community was saddened June 24 at the death of Sister Eleanor Fay Johnson, wife of Brother Melvin Johnson. Her death followed a year of illness. She was held in high esteem here. S. W. L. Scott paid tribute to her character and life work in the funeral address.

These torrid days are calling many residents to their cottages at lake sides where they hope to rest in cool breezes. The season of vacation also is here and church and Sunday school attendance is falling off.

## Monthly District Meetings for Notheastern Kansas

Numbers of the nonresident groups deem themselves very fortunate in being able to attend the monthly meetings held at various points in this district.

The first of these meetings was held in the church at Netawaka the first of May. The sacrament service in the forenoon was in charge of Patriarch Samuel Twombly, District Missionary W. A. Smith, and Elder B. F. Jackson. Those present enjoyed the opportunity to partake of the emblems. A basket dinner was eaten and a splendid spirit of fellowship prevailed throughout the day. The afternoon sermon was by Brother Twombly.

This order of service was again carried out at Centralia the first of June. The I. O. O. F. Hall was donated and a spirit of peace was present. The members of the priesthood mentioned above had charge of the sacrament service and were assisted by T. J. Christensen. Patriarch Twombly spoke in the afternoon, his sermon preceding a short talk by L. M. Pitsenberger, district superintendent of Recreation and Expression.

The next gathering will be at the home of Doctor and Sister Piper, at Seneca, Kansas, July 12. Missionary W. A. Smith will be the afternoon speaker. All Saints of the district, and especially the isolated members, are invited to attend and avail themselves of the opportunity to replenish their spiritual bodies.

## Indianapolis, Indiana

*Pratt Street and Chester Avenue*

This Sunday school has observed all outstanding days of the year, Easter, Mother's Day, Children's Day, and Father's Day, and the children have shown marked improvement in willingness to serve and the quality of service. Two children, Joseph Nolan and Mary Jean McClellan, were baptized on Children's Day.

District Missionary Jasper O. Dutton has been preaching at Centerton where he baptized two young girls and an adult. Sister Mary A. Lehr has been an invalid for years, has used crutches for more than four years, but she believed the gospel, came into the kingdom through the waters of baptism, and is now rejoicing in the truth.

The Centerton group is presided over by Priest Arthur Bennett and is a part of the Indianapolis Branch. There are also a number of Saints at Greenwood, Indiana, who are cared for by Indianapolis Branch.

Recently Brother Dutton was here, but left to make a new opening at Anderson, Indiana.

Sister Rebecca Nolan, assistant chorister, is wielding a new baton, a gift from her father, Elder F. M. Weld, of Lamoni, Iowa. The baton was made by him from a piece of wood salvaged from one of the doors of the Brick Church. Sister Rebecca was reared in Lamoni, and has many happy memories of the Brick Church. She prizes her father's gift.

Apostle Clyde F. Ellis was here June 21, Father's Day, and the beginning of Sacrifice Week. He preached a splen-

did sermon that evening. He is invited to drop in again on the Crossroads of America," where he will receive a real Hoosier welcome.

Patriarch Frederick A. Smith visited this branch during Sacrifice Week and gave timely advice. He helped the Saints honor Father's Day and in other ways strengthened the members here.

## Plano, Illinois

A three-week series of special services was lately enjoyed by this congregation, speakers being Elders R. E. Davey and Cecil Schmidt. The sermons were fine and instructive, and interest on the part of the people was good. Saints from DeKalb, Wedron, Mission, Aurora, Sandwich, and other points attended as often as they could. The Plano Woman's Club Chorus gave a half hour of music one night, and the branch choir sang anthems. Special numbers were by Irene Johnson, and Burdette Heun assisted with his violin, guitar, and musical saw.

Special programs were presented on Mother's Day and Children's Day. On the latter date Brother Cecil Schmidt, of Chicago, addressed the congregation.

Elder Oliver A. McDowell and wife were here one Sunday, and he delivered a splendid sermon.

Sister Irene Johnson, home from Graceland College, proudly wears her gold seal. Her parents motored to Lamoni to see her graduate and bring her home. She will teach in New Providence, Iowa, next fall.

Apostle John F. Garver was here one morning on his way to the Mission conference. Several from Plano attended the conference which was held June 20 and 21.

A basement has been dug under the church building, and workers hope to complete the undertaking in the near future.

Sacrifice Week was thankfully observed in Plano.

Older Saints rejoice to work with the active young people of the branch.

## Writes of Progress at Alafloa Church

Sister Laura Jerningan, of Brewton, Alabama, writes the *Herald* a letter of the activities in her home branch, and her story reflects her deep appreciation of the work of others. Hers is a letter of optimism. We quote it in full:

"I can not begin to tell you how much I appreciate reading the *Herald*. It should be read by every Saint, for it does much to keep them informed of the progress of the church.

"The new system of conducting the church school seems to me to be splendid, and the envelope system of accumulating finances is effective. It gives opportunity for those who have only a little, to give it without embarrassment.

"The gospel work at Alafloa Church is making progress. Sister Bessie McCall is teacher of the adult women's class, and is the right worker in the right place. Each time she comes to class with her face beaming with joy, and the students enjoy the lesson period.

"Brother Burt, district president, was here not long ago and held a series of meetings. And B. L. Jerningan, pastor, preached a good sermon last Sunday evening to an attentive congregation. Each Sunday we have Sunday school at ten o'clock, and preaching at eleven, except on the first Sunday of the month when sacrament is had. Prayer meeting is conducted on Wednesday evening.

"The district reunion opening July 10 is looked forward to by the Saints. We hope that we shall have ourselves prepared for a spiritual feast and that all which will be done will be guided by the Holy Spirit.

"We enjoy the adult quarterlies which give us much information. It is our ambition to take advantage of the opportunities we have to improve our minds and spirits, and we pray that every one of us will serve faithfully at his post of duty."

## Independence

The Campus program for the Fourth, sponsored by the city and the church, opened auspiciously. Plans included a children's patriotic demonstration, ball games, picnics, a band concert, and in the evening the movie, "*City Lights*," featuring Charlie Chaplin. M. T. Williams, who has charge of the Campus, was the general manager of the day. The first half of the program went well; the children's celebration was pretty and well done. A good ball game was played in the morning between the Independence Merchants and Blue Springs. Large numbers registered for the races at one o'clock in the afternoon, and the awards donated by Independence business men were appreciated by everyone. The Auditorium Band gave a concert at 2.30 in the afternoon, then opened a game between the Harbin Brothers team, of Independence, and the Viking Refrigerator team, of Kansas City. Rain threatened but the game went well until the fifth inning, when the storm broke and dispersed the gathering picnickers as well as the crowd in the grandstand. Though the day ended damply at the Campus and for hundreds of others observing the Fourth in the out of doors, people welcomed the rain which lowered the temperature more than ten degrees.

### Stone Church

It was fitting that the theme of the first sacrament service following Sacrifice Week should be "*Zion the Beautiful Beckons Us on*," and that President Elbert A. Smith should speak words of encouragement and cheer to the large congregation of Saints.

The scripture lesson for the morning was *Doctrine and Covenants* 57: 1, the revelation given to Joseph Smith in the land of Zion at the time of his first trip to Missouri, one hundred years ago. Upon the occasion for and purpose of this visit President Smith touched in his talk. "The purpose for which Joseph Smith came to Missouri," he said, "was to locate Zion, to set about preparing the people for the second coming of Christ. His quest is still our quest—Zion. We must not be overcome by trials, but must with courage go on seeking Zion. Zion, the beautiful, beckons us on."

Following a period of meditation, Patriarch F. A. Smith offered a prayer for the congregations in Zion and the church in general. G. L. DeLapp, of the Presiding Bishopric, used as the basis for his remarks concerning the use of the oblation *Doctrine and Covenants* 42 and 59.

Those in charge of the service were President E. A. Smith, Patriarch F. A. Smith, Bishops G. L. DeLapp, Stanley Kelley, and R. T. Cooper, and Elders J. F. Sheehy, G. G. Lewis, and H. G. Barto. Organ music was by Hazel Scott Withee.

Elder C. B. Woodstock made the opening talk of the sacrament meeting at the Campus Sunday morning, explaining to the junior congregation the place of the sacrament in helping us to be true to our covenant with Christ. The morning's theme was "*Truthfulness*." Pastor Will Bolinger was in charge of the service, assisted by Elder C. I. Carpenter and others. The singing of such hymns as "*Dare to Be Brave*," "*Fairest Lord Jesus*," and "*Just as I Am Thine Own to Be*," impressed the young worshipers with the solemnity of the service.

"Repentance is the law of growth of body, mind, and soul; it is the plan of God which assures to men salvation," asserted President F. M. McDowell in his sermon Sunday night at the Campus. "It is the means of getting in touch with God's plan of living." The theme of this fifth discourse of Brother McDowell's summer series to the congregations in Independence was "*Except Ye Repent*."

The evening's half hour of special music was provided by the Auditorium Orchestra, directed by Orlando Nace, and congregational singing was led by Pastor J. F. Sheehy who was in charge of the service, assisted by Elder G. G. Lewis.

Defining repentance, according to Paul, as a ceasing to do evil and a learning to do well, the speaker presented two

aspects of the principle: (1) The turning away from one way of living; (2) the definite acceptance of a higher and better way of living; or (1) the transference of interest and loyalty from one plane of activity to another, and (2) the sanctification of that activity.

When Christ was on earth, he taught men the fundamental principles of living happily and peaceably together. His message was affirmative: *This do . . . and live*. The gospel is the life-plan he left for men, a plan which has been tested in all ages under all conditions. By adopting this plan of living, we make it possible to measure our lives by the Christ-pattern, but the adoption or incorporation of this plan in our lives demands the continuous application of the principle of repentance. If we would climb Godward, if we would live at peace with each other, if we would make Zion a reality, we must do that which is consistent with God's design and our own needs—we must repent.

## Kansas City Stake

### Central Church

After fourteen days of mid-summer weather with the thermometer hovering past the hundred degree mark, Kansas City and vicinity obtained relief from the excessive heat wave on Wednesday afternoon of last week. During this period a number of heat prostrations were reported with seventeen deaths.

One hundred and seventy-five people gathered at the church on Wednesday evening for the "jubilee dinner" sponsored by the Woman's Club of Central Church. This dinner was to celebrate the club's accomplishments since early last fall. The meal, consisting of fried chicken and pan gravy, green beans, hash, brown potatoes, lettuce and tomato salad, parkerhouse rolls and butter, with a delicious desert of pineapple ice and wafers, was very much enjoyed. Following the dinner, community singing was led by Clayton Wolfe and short addresses were made by the officers of the club: Sister Mary Moats, President; Sister Vida E. Hull and Sister Estelle Moore, the Treasurer. Sister Moore made the shortest but sweetest speech of the evening when she presented Bishop Skinner a check for \$1,660.29, to apply on the mortgage of Central Church, payment of which was due on July first. Every one rejoiced when the amount was announced and the gentleman gave three cheers for the ladies.

One of the interesting features of the dinner was the telling by the women of the club as to how they had increased their talent money. Sister Moats, the president, turned in \$35.50, having made a coat, given aluminum dinners, etc. Sister Criley turned in \$25.50, having made hers by washing curtains, baking bread and rolls, and Marion Young earned hers by washing and polishing motor cars. A marked degree of humility and love was found in the humble things that were done in order to increase their talent money. Members of this club sold various articles such as towels, washcloths, salted peanuts, furniture polish, etc., to help increase the treasury. One \$300 profit was realized from the advertising in the stake directory after all expense of printing, etc., had been paid. The directory was placed in the home of each member of the stake, and will be of aid in locating members of the priesthood for ministration, etc. The women have enjoyed their work these past months, and the good fellowship of Saints has lived among them; they have worked together with the ultimate goal of making a substantial payment on the indebtedness of Central Church. Already they are laying plans for their work in 1932.

Sunday was a delightful day and a goodly number was present at the eleven o'clock hour for the sacrament service. Following the serving of the emblems, the spirit of testimony pervaded and a good service was enjoyed. At this service, Joseph Elwin, son of Brother and Sister Roy Thrutchley, was blessed by Elder C. E. Wight and Bishop F. B. Blair.

At 7.45 due to the moderation of the weather, the services were held in doors, and though a number of members were out of town over the Fourth, there was a splendid attendance. "The Conflict," a serial of eight reels, portraying the life of the early Christians was shown, after which Brother Cyril E. Wight gave a short and inspiring address. "The Conflict" was very interesting and will continue throughout the month of July, and plans have been made by the officers for the showing of other high class pictures in connection with the sermons.

Evelyn Curtis, daughter of Brother and Sister Samuel J. Curtis, passed away Saturday evening at the Evangelical Hospital. Funeral services were conducted by Elder C. E. Wight at the Blackman's Funeral Home on Tuesday morning, burial being in Mount Washington Cemetery. The sympathy of Central is extended to Brother and Sister Curtis at this sad hour. Evelyn was the only child.

## Mobile, Alabama

Mobile has been busy the past few months observing various special days and occasions. The Mother's Day service was appropriately conducted. On Children's Day the morning service was devoted to a program for the children. It was presented by the children in the main auditorium of the church. In the afternoon seven children were baptized, and since then one other child has entered the kingdom, making eight in the month of June.

The theme of each service during Sacrifice Week was "Sacrifice." The total offering received from the members of this branch amounted to two hundred dollars. Ten dollars and thirty-seven cents of this was given by the children of the church school.

Special music for the summer is provided by individuals and groups of musicians, the choir having discontinued its work during the summer. The members are trying to obtain enough new *Hymnals* to start the new church school year with all new books. Two of the Sunday school classes have had entertainments and the proceeds have gone to the purchase of *Hymnals*. Other classes hope to follow their example.

A midget wedding was given June 23 by the children, directed by the women of the church. The money received from the entertainment amounted to fifty-two dollars and was donated to the building fund.

The reunion season in the South has begun again. This year there is to be no reunion in Mobile, but several members are planning to attend other reunions in Alabama. Pastor George E. Burt and wife will be missed the few weeks they are away doing reunion work.

## Columbus, Ohio

### Second Branch, Elnhard and Twenty-second Streets

On the opening Sunday of Sacrifice Week, we had two splendid sermons from Edgar R. Kimball and J. E. Matthews. The priesthood visited the different homes during the week, and it is the hope of the branch to see a splendid response made in sacrifice to the call of the church.

Sacrament hour on June 7 was a period of rejoicing. The Saints returned home renewed spiritually and with a determination to go forward. At 6.30 in the evening Annabell Traub was baptized by R. E. Madden, and confirmed at the evening service by R. E. Madden and G. H. Kirkendall. Brother Kirkendall's evening theme was "Sacrifice."

"The Need of the Church Today" was the topic of a special sermon preached by Apostle J. A. Gillen June 9.

Twenty-two members were counted at the meeting of the Women's Department the middle of June. In the program Sister Ethel Kirkendall gave a sketch of the life of John

Greenleaf Whittier and read part of his poem, "Snowbound," and "Trailing Arbutis." A paper, "Living with a Purpose," was read by Mrs. Caslow. The women in their spring rummage sale netted more than fifty-five dollars.

The Children's Day program was appreciated by the congregation. In the evening Apostle Clyde F. Ellis preached on the text: "And the Lord added to the church daily such as should be saved."

Bishop H. E. French and C. W. Clark, pastor of First Branch, have been recent speakers, giving helpful discourses.

## Beautiful Service of Baptism

### Tacoma, Washington

The Saints met by pre-arrangement on the banks of a pretty stream where a small dam had made a pool which was surrounded by ferns and mammoth fir and cedar trees. The hour was eight o'clock on the quiet morn of Children's Day. Pastor J. B. Snyder led the candidates, one boy and three girls, through a flower-covered arch into the water. It was his first service of baptism and he carried it out with ease and grace.

The confirmation service was held during the church school service at ten o'clock. Brother Snyder was assisted by Brother P. P. Reed, of Puyallup. A wonderful degree of God's Holy Spirit was present throughout the day, and all were uplifted by it.

"Reading in the *Herald* of the many beautiful services of baptism on Children's Day," writes Sister Joseph T. McGuire, the Tacoma reporter, "has given me a desire to tell *Herald* readers the above. It was a service that we of Tacoma will long remember."

## Denver, Colorado

Activities of the Denver Branch have been going on much the same as usual. With the coming of fine weather, the attendance has dropped off somewhat, the lure of the mountains being very strong in the summer.

The members of the Drama Club presented their play, "Granny," in the preliminary contest of the State Inter-church Tournament of Religious Drama on May 26. Although they did not receive the decision, they gave a very creditable performance. We were pleased to have the judges announce the part of Granny, played by Sister Bertha Black, as the outstanding character portrayal of the evening.

On the evening of May 26, Miss Virginia Jones and Mr. Ray Lucas were married at the church by the pastor, in the presence of close relatives and a few intimate friends. They will make their home in Denver.

Another very pretty wedding took place Sunday afternoon, June 7, at the home of Mr. and Mrs. Lee Williams in Denver, when their niece, Miss Audrey Fern McCaslin, was united in marriage to Mr. John Compton. The service was read by Elder E. J. Williams, uncle of the bride, in the presence of relatives. Fern is the daughter of Mrs. Phoebe McCaslin and the late Thomas O. McCaslin. These young people will live in Denver.

Mrs. Mae Manchester passed away May 25, at her home in Denver, after a long illness. She was the daughter of Sister Elizabeth Beardsmore, and had lived in Denver since 1887. She leaves, besides her mother, her husband, Louis Manchester, one sister, three brothers, and many friends.

The Young People's Group took their lunch to Washington Park after the service Sunday morning, held their regular monthly meeting, and spent a very enjoyable afternoon under the trees. About thirty young folks were present. They plan to hold their next meeting in the hills.

June 14 we had our Children's Day program at the church, which was enjoyed by all. There were several exercises and songs by the beginner and primary departments. Two babies were blessed—Dolores Alice, daughter of Mr. and

Mrs. Walter Ament, and Margaret Viola, infant daughter of Mr. and Mrs. David Burrell. One child was baptized—the little grandson of Brother Freeman Bullard, who officiated.

Sunday, June 21, was a day full of good things. At 8:30 o'clock in the morning a prayer meeting was held as the opening service of Sacrifice Week in which much spiritual strength was gained. Indeed, at all services of the day a great degree of the Holy Spirit was evident. During the church school hour the pastor spoke to the young people with great earnestness and power. We had the privilege of listening to Bishop G. L. DeLapp, of Independence, at the 11 o'clock service, who gave us words of encouragement as well as of warning. The day closed with a splendid sermon by Apostle E. J. Gleazer. There was a good attendance at all services.

### Hagerman, Idaho

Rally Day for this branch was held May 31 and marked by good attendance. All branches in the district, with the exception of Boise, were represented.

The purpose of this day was to make arrangements for the coming reunion, to be held at Hagerman, August 14 to 24.

Services of the day were: Prayer meeting at 9.30 a. m.; church school; sermon by Brother W. A. Connel, of Rupert at the 11.30 service; basket dinner at noon on the church lawn which was enjoyed by more than one hundred people. The afternoon was spent in round table and business meetings.

It was unanimously voted to have the reunion. Conference for the election of district officers will be held the last Saturday and Sunday of the reunion.

On Sunday evening District Missionary O. W. Okerlind was the speaker.

### Toronto, Canada

The convention of the young people is over and the sermons by Elder R. D. Weaver are completed for a time, but we must go forward to other things. They say that stagnant water breeds malaria, so we must not stand still.

The baseball teams and tennis club representing the church are keeping the young people together. We have three baseball teams in the Toronto Interchurch League and they wear uniforms with the name of the church across the front. This gives us publicity that we would otherwise never have. It is a pleasure to pick up our daily papers and see reports of our coming leaders representing us in the field of good clean sport.

The Department of Women at its March quarterly business meeting turned over five hundred dollars for interest, on the church mortgage and at its quarterly business meeting June 25, the women again turned in over five hundred dollars for the same purpose. This is in addition to the many other things that they are engaged in, friendly visiting, catering for church conventions and conferences, and arranging lectures along educational lines. Mrs. James A. Wilson, the superintendent, with the other officers of the department, is ably assisting the branch.

The class on church history, conducted each Monday night by Pastor J. L. Prentice, held its last session for the season last Monday. There was a good interest shown by the attendance during the season, and they voted their desire to continue in the fall.

The officers of the branch tried to emphasize the importance of Sacrifice Week and on the closing Sunday, June 28, at the morning prayer service collected over seven hundred dollars for the general church. These collections made by the branch and departments are cash turned in at the time and not pledges. It is encouraging to see that, although

there is a depression in the world today, the Toronto Saints are giving their hearty support.

The Toronto district reunion will be held from July 26 to August 9, and we are looking forward to it, when we expect to see Patriarch F. A. Smith, Elder George Mesley, and the others.

On Children's Day a special service was held by the junior department at which they had charge of the whole program. There were eight baptisms during the day, which makes ten baptisms for the month of June. The superintendent of this department is Mrs. Charles Marshall.

### Pleasant Valley Branch

*Lucasville, Ohio*

June 7 was a day long anticipated by Saints living in the vicinity of Portsmouth and Lucasville, Ohio, and for it they had made very adequate preparations. On that day Saints of McDermott, Portsmouth West Side Mission, and Pleasant Valley Branches were to meet for union services at the Pleasant Valley Church. Wishing to give the meeting the best kind of a setting, men and women of Pleasant Valley Branch went to work renovating and cleaning the church edifice. The men painted the house inside and out. The women scrubbed the floor, cleaned the woodwork, bought a hall runner to reach from the door to the rostrum, and papered the lower window panes with pretty paper. Flowers in abundance were brought in for the rally day.

District President A. E. Anderton, of Columbus, arrived June 6 and preached a splendid discourse to a large congregation. Sunday morning at eight o'clock nearly all the priesthood from the three branches mentioned were present for a worship and sacrament meeting.

The Sunday school was called to order at 9.30 by William Altman, the assistant superintendent, and after preliminaries Brothers Anderton and O. A. Rexroad, of the missionary force, were called upon to speak.

The sacrament hour opened at ten o'clock, and all the elders of the congregation were on the platform. About seventy partook of the emblems, and a wonderful spirit prevailed. At noon lunch was eaten on the church lawn.

The day's services had been planned to include a sermon by Bishop H. E. French, of Columbus, and almost two hundred people were gathered to hear him. But Brother French was unable to be present and his place was taken by Brother Anderton who spoke on prophecy; then Brother Rexroad talked on baptism. It was four o'clock when this service concluded, and the members dispersed.

The spirit of this day still lives in the hearts of the people who were present at the services and causes them to hope for another day of reunion and meetings. This they will have in the home-coming day.

It is the hope of the members in this part of Ohio that the Saints in all the branches are enjoying the Spirit of the Master, and that they are striving to serve him.

### Fort Sumner, New Mexico

Elder G. H. Wixom, on his way home to California from his Texas mission field, stopped in Fort Sumner and conducted a series of meetings. He began June 6.

The people of the Christian Church generously loaned the Saints their church except for the Sunday's services. More nonmembers attended the meetings than ever before, and every sermon was thoroughly enjoyed.

One girl, the daughter of church members, was baptized. Two little children whose parents are nonmembers were blessed by Brother Wixom.

The sacrament service June 7 was especially enjoyed, as it is not often the Saints can commune in this service of the church. Brother Wixom is the only elder who ever visits Fort Sumner.

## New Philadelphia, Ohio

Father's Day was carried out with a well-arranged program. Glen Cramer gave a short talk on a young man's viewpoint of a father, Charlene Hensel gave a talk on a young woman's views of a father, and Sister Hazel Noble discussed the wife's viewpoint. Brother Charles Cramer preached a short sermon on "Father," and Brother Richard Watkins and daughter, Anna, sang the duet, "Beautiful Hands." A mixed quartet sang, "Faith of Our Fathers."

The Women's Department held a successful meeting June 18. Sister Nettie Bigler, who is in charge of the social activities, arranged a program, the theme being "The Church." A reading, "I Am the Church," was given by Sister Edna Howells; Sisters Dorothy Briggs and Ruby Angus sang, "Glorious Things Are Sung of Zion"; Sister Bigler gave a reading, on the eighty-seventh anniversary of the death of Joseph and Hyrum Smith. The meeting was closed by singing "Consecration." Members of the department plan to make articles for the Kirtland reunion. The church has been recently renovated with a coat of paint, and the Women's Department purchased a new carpet.

One new member has been added to our number, Brother George Vestal, who was baptized and confirmed some weeks ago by Elder John Carlisle. Brother Vestal, seventy-four years old, is a resident of Uhrichsville.

In honor of the perfect attendance for the first six months of Brother Charles Cramer's adult class, a special affair was arranged by the officers of the Sunday school. A short program included remarks by Elder William Goudy and Brother Cramer, and a dialogue by Edith and Joanne Rees. Then refreshments were served the guests.

## Tucson, Arizona

Elder W. A. Brooner, pastor of this branch, is a splendid and considerate man. "I have known him for more than thirty-five years," writes W. P. Bootman, "and he is the same good brother he was when I first knew him back in the days when I did not belong to the church."

Sister Brooner is the Sunday school chorister and a true Saint in all her undertakings.

There are two other elders here, Brother McDole and Brother John Lamb, a priest, Brother Taylor, and a good group of members. The meeting place is a hall in the Consolidated Bank Building, fourth floor. Preaching is had at 11 o'clock on Sunday morning and 8 o'clock in the evening; Sunday school at 9.45. Sister McDole is superintendent of the Sunday school and branch chorister. The Saints are faithful in attending services.

"Two weeks ago," continues Brother Bootman, "I baptized five, a father and mother and two of their children and one boy of another family. Brother Brooner and I confirmed them and blessed three children. We had a nice day. Brother Cramer made a baptismal font at his home. It is of cement five feet wide, eight feet long, three and one half feet deep and has built-in steps. It is as nice and well finished as any I have seen in church buildings. We hope to use it many times."

The Saints in Tucson observed Sacrifice Week.

The Saints of Clinton, Missouri, hold Sunday school every Sunday afternoon at the home of Sister Roy Payne, 301 South Orchard Avenue. When all are present there are thirty in this little band. They seek the prayers of the church that they shall prove faithful and by their works bring others into the kingdom of God. Sister Ermina Perkins Kearney is their superintendent.

## Pasadena, California

There are a few wide awake Saints living in Pasadena who meet, under the leadership of Jesse R. Johnson, on Tuesday nights at 96 South El Molino Avenue, the home of Brother and Sister T. E. Masters, for preaching services.

Such speakers are heard as Elder Eli Bronson, Apostle Myron A. McConley, Elder E. D. Chase, Elder Jesse Johnson, and occasionally Elder George Wixom when he comes to visit his daughter, Sister Green. He recently gave us a fine gospel sermon based on "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17: 26.) Doctor A. W. Teel gave a fine lecture on the Word of Wisdom a short time ago.

On Sunday evenings an alert group has been studying the *Doctrine and Covenants* at the home of Gertrude Lentz Kirkpatrick, S. C. Elliott and Elder Johnson instructors. Having finished the outline by Apostle Edwards, we are starting the study of the *Book of Mormon*.

Monthly prayer meetings are spiritual and uplifting.

The women are beginning to make things move by organizing a club to be known as the Pasadena La Da Sa Club. Its purpose is to study, visit the Saints, sew and raise funds in various ways to help carry on the work, under the leadership of Edith Wixom Green and Ednah M. Strong.

The school year having closed and vacation time having arrived, summer months are calling to different ones to go here and there to find a change and rest or on business. Brother and Sister Masters have left for their ranch in Wyoming, where they will spend the summer. They were kind enough to leave their home open and in charge of Brother and Sister Strong, for the use of the Saints in their absence. This is much appreciated.

Brother and Sister Wiseman have moved to Long Beach. We shall miss them, for our association has been very pleasant.

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# Word of Wisdom CONTEST

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WORD OF WISDOM

#### RULES

1. Manuscripts must present menus for twenty-one consecutive meals.
2. Simple dishes need no recipes. Complicated dishes, or unusual ways of cooking common dishes should be described in concise recipes.
3. Variety, economy, attractiveness; and satisfactory balance of elements for physical health requirements will be counted.
4. Typewriting is desirable (double-spaced) but clear handwriting is acceptable. Where other qualities are equal, superior neatness and organization will be counted.
5. The contest closes September 1, 1931. Manuscripts must be in this office on or before that date.

First Prize—\$10.00 in cash

Second Prize—\$ 5.00 in cash

Third Prize—Any book published by the Herald Publishing House

Three Fourth Prizes—Any book up to the value of \$1.00 published by the Herald Publishing House.

*Judges to Be Announced Later*

#### ADDRESS

Contest Editor, Vision

Box 237, Independence, Missouri



## MISCELLANEOUS

### Attention, Members of Detroit District

Because our district will not be holding a reunion this year with the Southern Michigan and Northern Indiana District at Indian Lake, we urge all members who can attend a reunion this year to attend the Park of the Pines reunion August 14 to 23, Boyne City, Michigan. This reunion is in the heart of Michigan's summer resort. No mosquitoes. Cool nights. Best of bathing. Two weeks of fellowship with a hearty welcome to all. For Detroit District Presidency, *A. Carlisle Whitehead*.

### District Institute

Kirtland District will hold an accredited institute July 18 and 19 at Youngstown, Ohio. Five lectures will be presented by the following leaders: Patriarch J. A. Gunsolley, Sister J. A. Gunsolley, Sister P. L. Glassford, Sister Amy Glassford, and Brother James E. Bishop. A welcome is extended to all the district, particularly to Barberton, Akron, Sharon, New Hamburg, and New Castle. This will be a fine opportunity for fellowship in the idealism of the church and also for the increase of one's credits toward a certificate. First meeting 7.30 p. m. Saturday. The church is located at 17 East Earl Avenue.—*James E. Bishop, district president; William F. Webbe, superintendent district church schools.*

### Notice of Silence

Notice is hereby given that J. C. Stone, who held the office of priest, has been placed under silence for cause.—*R. E. Dawey, acting district president, Northeastern Illinois District.*

### Conference Notices

Annual conference of Southern Indiana District will convene at Byrneville August 15 and 16. Branch secretaries are requested to send statistical reports to the secretary August 1 for the year. A good representation from each branch is desired. All officers of the district will be elected at this conference, delegates to the 1932 Conference, and the business of the year will be considered. Apostle C. F. Ellis will be in attendance, and we hope all will be able to meet him there. There will be at least two sermons each day. Order of meetings: Saturday 9 a. m., prayer meeting; 10, business meeting; 11, preaching; 2.30 p. m., business, followed by recreation; 7.30, song service; 8, preaching. Sunday: 8 a. m., prayer, sacrament, and testimony meeting; 10.30 a. m., preaching; 2 p. m., music; 2.30 p. m., preaching; 7.30, preaching. Adjournment. All who can are requested to bring their lunch baskets. Lodging and meals will be free at the homes of the Saints and friends. Each branch is requested to bring *Saints' Hymnals* and *Praises* so there will be plenty of song books.—*Jasper O. Dutton, district president, 1141 West Thirty-third Street, Indianapolis, Indiana; Nita R. Ferguson, district secretary, 4619 Cliff Avenue, Louisville, Kentucky.*

Alberta district conference will be held July 31 to August 2 at Edmonton, Alberta. All visiting Saints will be cared for by branch members. Sleeping accommodations and breakfast will be free, and dinner and supper may be obtained at a nearby cafe. Those desiring to bring tents will find accommodations. Everybody come.—*Joseph Bates, district president pro tem.*

### Reunion Notices

The twenty-eighth annual reunion of Lamoni Stake will be held at Lamoni, July 31 to August 9. This year the reunion will be held at the church park, the site of the Old Brick Church. Such an arrangement will materially reduce the general and individual expense and meet the desire for

convenience and historic association. F. M. McDowell, of the First Presidency, J. F. Garver of the Twelve, and G. L. DeLapp of the Presiding Bishopric, will be present throughout the reunion for instruction and preaching. Elder Ray Whiting, of Council Bluffs, will preach a series of missionary sermons at the evening services. A large corps of local workers will also be engaged in the program. Vacation school work featuring church history, manual arts, camp circles, etc., will be conducted for the children. Housing arrangements will be available at reasonable rates in homes adjacent to the church park. There will also be facilities for camping. The reunion opens with a prayer service Friday, July 31, at nine o'clock. An important business session will follow. For further information write to Blair Jensen, president of the Lamoni Stake, at Lamoni, Iowa.

The reunion of Alabama District will convene at Pleasant Hill Church, two and one half miles west of McKenzie, Alabama, from July 18 to 27. Activities will be provided for all groups. General Conference appointees to be present are: G. T. Richards, George E. Burt, Glenn L. Davis.—*W. H. Drake, secretary.*

Northern Michigan reunion, August 14 to 23, at the Park of the Pines, five miles from Boyne City on good paved road. Prices for tents: 7x7, \$3.75; 7x9, \$4.25; 9x9, \$4.75; 10x12, \$5.50; 12x14, \$6.50; 12x16, \$7. Cots, single, \$1; three quarters, \$1.25. Orders must be in by August 1. Meals at dining hall, 20 cents. Rooms at Boyne City for two in room, \$5.—*Ada Alldread, Boyne City, Michigan.*

### Two-Day Meetings at Nauvoo

Since there will be no reunion at Nauvoo this year, the district presidency has arranged for special meetings at Nauvoo on Saturday and Sunday, July 25 and 26, and August 1 and 2. The arrangements are as follows: July 25 and 26, Saturday, 8 p. m., preaching by R. S. Salyards. Sunday, 9 to 10.30 a. m., devotional and church school; 10.45 a. m., R. S. Salyards speaker; 2.30 p. m., F. T. Mussell, speaker; 8 p. m., F. C. Bevan, speaker. August 1 and 2, Saturday 8 p. m., Charles Fry speaker. Sunday, 9 to 10.30 a. m., devotional and church school service; 10.45 a. m., F. T. Mussell, speaker; 2.30 p. m., Charles Fry, speaker; 8 p. m., R. S. Salyards, speaker. Saints of the district and of more distant parts are invited to visit Nauvoo at the time of these services. Visitors coming for a day should so far as possible bring their basket dinners. Those staying longer should be prepared to care for themselves, though the following accommodations may be had: Cots set up in the Nauvoo House may be used for a slight rental; private rooms may be had at moderate rates. Light refreshments will be handy and meals may be had at the restaurants up town. The nearby tourist park offers camping facilities with good water. Meetings will be held under the trees on the bank of the Mississippi River, in the Old Homestead Park, near the tomb of the martyrs. Nauvoo can be reached by paved road from Hamilton opposite Keokuk, also by ferry from Montrose. Meetings will be held each evening during the week under the auspices of Nauvoo Branch.—*F. T. Mussell, President Nauvoo District.*

### Our Departed Ones

MYERS.—Andrew Jackson Myers was born in Illinois, December 13, 1850. He married Mary Ella Payne October 2, 1875, and to them were born eleven children, seven of whom survive him: Mrs. Nora Page, of Fairbury, Nebraska; Viola Barkdall, Glendo, Wyoming; Mrs. Ethel Keller, Long Beach, California; Mrs. Grace E. Kepp, Independence, Missouri; Lavilla Henry, Gering, Nebraska; Mrs. J. Heild, Green Bay, Wisconsin; J. L. Myers, Kansas City, Missouri. He was baptized while living at Fairbury, Nebraska, on September 29, 1888, and was ordained to the eldership in 1892. Was placed in charge of the branch there and served nobly in this capacity for some time. The last seven years he spent in Nebraska and Wyoming. Many were the deeds of his good life. He passed away June 23, 1931, at the home of his daughter in Independence, Missouri. The funeral was conducted at the home June 24, the sermon being by Elder J. M. Terry. Interment was in Mound Grove Cemetery.



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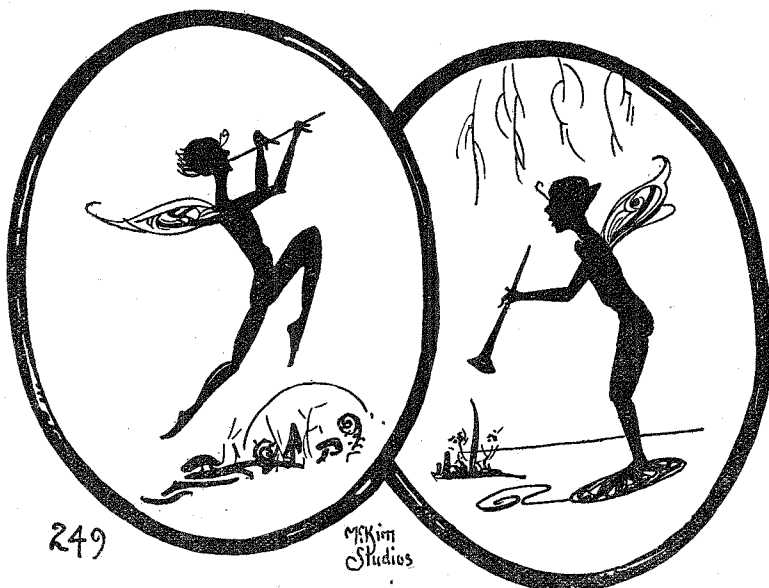
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### Notice

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#### Reunion Calendar

Eastern Montana, Fairview, July 10-12.  
 Florida, Alafura, July 10-19.  
 Oregon, Bandon, July 10-19.  
 Southern Saskatchewan, Weyburn, July 17-19.  
 Central Texas, Hearne, July 17-25.  
 Northern California, Irvington, July 17-26.  
 Alabama, McKenzie, July 18-26.  
 Kentucky-Tennessee, Puryear, July 18-26.  
 Northern Saskatchewan, July 24-26.  
 Southern New England, Onset, July 24-August 2.  
 North Platte, North Platte, Nebraska, July 24 to August 2.  
 Toronto, Lowbanks, July 26-August 9.  
 Alberta, Edmonton, July 31-August 2.  
 Seattle-British Columbia, Silver Lake, July 31-August 9.  
 Lamoni, Lamoni, July 31-August 9.  
 Wyoming and South Dakota, Spearfish, August 2-9.  
 Kirtland, Kirtland, August 6-16.  
 Western Montana, Race Track, August 7-16.  
 Northern and Western Maine, Brooksville, August 8-16.  
 Far West, Stewartville, August 13-23.  
 Northern Michigan, Boyne City, August 14-23.  
 Idaho, Hagerman, August 14-24.  
 Western Iowa and Northeastern Nebraska, Woodbine, August 14-24.  
 Eastern Colorado, Colorado Springs, August 21-30.  
 Southeastern Illinois, Brush Creek, August 21-30.

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Volume 78

Independence, Missouri, July 15, 1931

Number 28

## THE GOOD SHEPHERD

I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.—*Saint John 10: 14-16.*

---

## “I WILL CALL YOU FRIENDS”

*By President Elbert A. Smith*

## ANNIVERSARY LETTER FROM PATRIARCH GOMER T. GRIFFITHS

*He Looks Back on His Sixty-sixth Active Year in Church Work*

## THE GOSPEL FORUM

*Presents an Article by L. W. Newcombe*

# Don't Let Your Religion Take a Vacation

## "I Will Call You Friends"

CAN A MAN BE A FRIEND TO CHRIST AND NOT BE A FRIEND TO HIS CHURCH?

*An address by President Elbert A. Smith, to the Saints of Zion, delivered in the Auditorium, Sunday afternoon, June 28, 1931.*

When the disciples stood on the Mount of Transfiguration where all was peace and joy they were filled with enthusiasm and said, "It is good for us to be here." But when they were storm tossed and in trouble on the sea of Galilee they seemed to lose, not only faith and hope, but even charity. They rebuked the Lord himself and said, "Is it nothing to thee that we perish?"

I suppose it is human nature that all of us should be blue some of the time and some of us seem to be blue all of the time. Most of us come occasionally to the Mount of Transfiguration but no one of us is permitted to abide there—not yet. It seems to be human nature that we should think of the present difficulty in the church, the present trouble in the church as the worst ever experienced and that it will never end.

### IN OLD JERUSALEM

It is to be observed by the record that after Christ had been crucified the disciples lost all hope. Peter threw up his hands and said, "It is all over, and as for me I am going fishing." That was simply his defense against despair. He was not a man of thought. He was a man of action. He had to do something. And yet even in that dark hour the news of the resurrection was just about to break on their ears. Pentecost was only a few days down the calendar.

Later when the early Christians were driven and scattered from Jerusalem no doubt they thought it was a time of very great trouble, and it is almost certain, human nature being as it is, that some of them lost faith and departed from the church. As a matter of fact those who were faithful "went everywhere preaching the word" and the church entered on a great era of missionary and pastoral activity, building churches everywhere.

### IN MISSOURI

When the Saints were driven from Independence, and later from Missouri under the edict of the governor that they should leave the state or be exterminated, no doubt they felt that was the greatest trouble that had ever come upon the people of God. Many of them turned away from the cause. And yet only a few years later the church entered upon the greatest period of development (under the endowment received at Kirtland) that it has ever known.

### IN NAUVOO AND LATER

Eighty-seven years ago when Joseph and Hyrum lay slaughtered, eighty-seven years ago yesterday, it was a dark day. When I was in Nauvoo recently I heard of a man who lived in Keokuk at the time who received a letter inviting him to come to the vicinity of Nauvoo and play his fiddle for a dance in celebration of the murder of Joseph Smith. We can realize the feeling that surrounded the Saints in that day of their sorrow; and can imagine the feelings of despair of the people later in the "dark and cloudy day," but in a few years they entered upon the era of the Reorganization. It was a restoration and reorganization morally as well as physically and was made possible because there were those who endured the trials and did not lose their courage; and hence for nearly eighty years the Reorganization has gone forward with honor and with blessing.

### UNDER THE ROD TODAY

Now, today, the church is under some difficulty. We must remember that when a child is disciplined and learns the lessons of obedience and turns to the father for help there is a reunion and a blessing and a fellowship that is worth the discipline. The church is under trial today, largely because of world conditions, partly because of our own mistakes. But if we will learn the lesson, make the sacrifice, draw near to our heavenly Father, there is no reason why history should not repeat itself and we enter upon a period of revival and blessings beyond our present realization.

But if we do this we must stand fast under this present situation. I remember how in 1915 when President Joseph Smith lay dead and President Frederick M. Smith was very ill with pneumonia in the East, not able to take his place, I was required to preside at the conference and there developed a great difficulty in that conference over conditions in the Bishop's office. (Some people think trouble just began yesterday or today, but as a matter of fact trouble is a very old citizen.) In the midst of our controversy a prominent elder stood up in the congregation and said, if thus and so is not done I will quit. That aroused me and I said, "I do not know what may happen to me before I die. I do not want to boast, because any man may fall away, but if I continue to feel as I feel now, when I *voluntarily* quit there will not be one plank left to stand on." That is the way I feel today. I do not know what may happen in the future, but that is the way I feel now, stronger for the church than I ever did before. I notice that other man long ago quit, because it was in his mind to quit; but the resolution that I made on that day has helped me in many a dark hour. I

hope I will be able to keep it because I am sure there will never come a time when there will not be something solid to stand on: "On this *rock* I will build my church and the gates of hell shall not prevail against it."

#### WHAT SORT OF "FRIENDS" ARE WE?

Jesus said to his disciples, "I will call you my friends." We are to be the friends of Christ. What kind of a friend do you appreciate? *Do you think a man can be a friend to Christ and not be a friend to his church?* I doubt it. What kind of a friend do you appreciate? The one who stands by you when all is fair and your pocket is full of money and then when you are in trouble turns his back on you and says, "It is all your own fault anyway, I am through." No, you appreciate the friend who stands by you in darkness and in storm as well as in the period of prosperity and blessing, "A friend in *need* is a friend indeed." He may know that you have made mistakes and he will tell you about them at the proper time, but he helps you in the hour of need. Are we friends to the church in foul weather as well as in fair weather? If we are, there comes to us a certain admonition from the past. "Stand fast, quit yourselves like men."

I believe that the church has many friends and we receive today the evidence of their friendship and trust that God will receive and bless them and you. Because in the dark days of the past there were those who stood fast, today we can sing, "Faith of our fathers, living still in spite of dungeon, fire and sword." We think of the martyrs at Nauvoo: "In spite of dungeon, fire and sword," was more than poetry—it has been in the past and may be in the future. If our grandchildren sing that song it will be because we, today, in the midst of world confusion and conflict and in a time when the church is torn, stand fast, true friends to Christ and his church.

#### Encouraging Statistics

Indications of progress are always encouraging, and no report of progress is more satisfactory to a missionary church than news of the fact that additional members have been brought into the ranks.

The report of the Department of Statistics for the month of June, given in this issue, makes particularly good reading. Brother Olson's comment makes the month's achievement particularly clear: "It is better than the month of June last year and has been exceeded only twice in the past twelve years, in 1929 and 1921."

L. L.

#### The Results of "Sacrifice Week"

There are two elements to be considered in measuring the results of any sacrifice. One of these elements is material, the other spiritual. The one measures returns in terms of actual money received; the other sets up as a standard the spiritual development of those who sacrifice.

It is perhaps unfortunate that in the present financial stress both in the church and in the world, we are compelled to place an undue emphasis upon the material side. As everyone knows, the work of the church lags because of the lack of funds. It is therefore not surprising that every loyal Saint is anxious for first-hand information as to the cash receipts resulting from the recent intensive period of sacrifice.

In the official column of this issue, our readers will find a statement over the signature of the Presiding Bishopric which gives us the assurance that as soon as possible, and that in the very near future, such detailed information will be furnished. Since we happen to know that the Bishop's office is doing everything within its power to hasten this work, and that it is their determined policy to keep the church membership informed, not only in regard to the results of the sacrifice period but in all other matters bearing on the financial condition of the church, we would urge that our readers wait patiently. A detailed statement of the actual facts is well worth waiting for.

In the meantime, what are the returns of Sacrifice Week in spiritual values? Such results are of course difficult to measure. Scores of letters reach the desk of the First Presidency each week. They come from all quarters of the church. They express the sincere convictions of both members and ministry. If we may judge from these, the "spiritual returns" of Sacrifice Week have been outstanding. Many branches and districts report a spiritual revival. Letters received indicate that men, women, and children have found within their hearts a greatly increased attachment for the church and a greater determination to give their all if need be that it shall triumph.

One of the general appointees reports that in eight or ten of the large branches which he visited during Sacrifice Week he heard not one word of criticism of the appeal that had gone out from headquarters for fasting, prayer, and sacrifice. Another reports that in his territory a greater percentage of the total church membership had contributed to the support of the church than ever before.

A number of personal testimonies of devotion and sacrifice—sacrifice that really costs—have reached this office. There is every evidence that hundreds of



our people have gone without not only luxuries and comforts but sometimes those things they might legitimately feel were necessities, for the sake of the church. This list includes the wives of missionaries under appointment, widows of former missionaries, young men and women in college, some of whom are under the necessity of working for their expenses and need every penny they can get in order to pull through; children who unknown to their parents have caught the spirit of sacrifice and have willingly denied themselves some "thing" or pleasure that meant much to them, and older folks, too, who gave choice keepsakes which they had cherished for years.

The details of most of these stories will never be known except to the giver and to God. Our conviction that the "spiritual returns" of Sacrifice Week have justified its cost rests upon the assurance that self-denial for a cause such as this church represents, which is none other than the cause of Christ on earth, is bound to bring spiritual development. This assurance rests in the promises of Jesus himself. In Matthew we read: "Everyone that hath forsaken houses or brethren or sisters or father or mother or wife or children or lands for my name's sake shall receive an hundredfold and shall inherit everlasting life."

While waiting for a report of the "cash returns," let us not underestimate the "spiritual returns" which have come to each of us because we have found it within our hearts to yield something of our very selves that the cause which we love dearer than life itself shall yet triumph. May the "hundredfold" returns promised by Jesus be the blessing of all those who have thus shared, and may these spiritual values appear so beautiful and meaningful that those who have not sensed their worth or been willing to pay the price necessary to obtain them shall no longer be content to live within themselves and for themselves, having learned that he who "loses his life for my sake shall find it."

F. M. McDOWELL.

## OFFICIAL

Most of the Saints are anxiously waiting for word giving the result of the sacrifice period. We had hoped to be in a position to make a report in this issue of the *Herald*, but find that some bishops and agents' reports for June have not been received.

The bishops and agents have given splendid cooperation, however, and we feel sure that the remaining reports will be received in the next few days, and as soon as received, information relative to the sacrifice results will be published. It is also

hoped that additional figures bearing upon church finances will then be available.

The reports received thus far appear somewhat encouraging, and we are sure the Saints have responded in most instances according to their ability.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

## How One Group of Women Helped

What a women's club did to help their local church in a situation of financial difficulty may furnish both example and inspiration to others.

Last Wednesday night this editor was invited to attend a banquet at Central Church in Kansas City given by the women's club in what they called their "jubilee" for presenting to the local bishop, C. A. Skinner, the total proceeds of their activities.

The ingenuity displayed in finding ways to make money was truly astonishing. Some of the ladies made as much as thirty dollars apiece by furnishing "jitney service" to other members who attended church. These other members, instead of riding the street cars, rode to church with neighbors who had automobiles, paying the usual fare to the drivers, who turned the money into the fund. Some baked cakes, cinnamon rolls, and a fine quality of whole wheat bread. Others made dresses for neighbors and friends, and one sister even made coats. It was inspiring to sit and hear the frankness and humility with which the sisters related how they had raised their money. Some laughingly admitted washing clothes for sick neighbors, or for bachelor young men. And one enterprising woman made a director of the church members in the stake, selling advertising and making a profit of about three hundred and fifty dollars. Many other means of making money were employed.

At the close of the banquet a check for more than sixteen hundred dollars was presented to the bishop. This was from about half a year's work.

L. L.

## July "Vision" in the Mails

*Vision*, with its new cover for the July issue, is now in the mails. With its new appeal to a larger circle of readers, it carries the subtitle which indicates the character of the contents: "A magazine for all ages devoted to the needs and desires of the individual, the program of the church, and the activities of the social group."

The items in this issue combine interesting and useful features. There are three good short stories. There is the appealing sketch drawn from life, "A Missionary Turns to the Soil." Recipes for use at

## Letters to the Editor

### Patriarch Gomer T. Griffiths Sees Sixty-sixth Year in Church Work

On the occasion of the sixty-sixth anniversary of his entry into the church work, Patriarch Gomer T. Griffiths wrote the following letter which we take pleasure in presenting to the readers of the *Herald*. Brother Griffiths, known everywhere and held in high esteem by the church people, looks back over a career that has been filled with activity in important positions in the organization. His faith, his strong testimony, and the strength that have all helped carry him through life are expressed in this letter:

UNIOPOLIS, OHIO, June 5, 1931.

*Editors Saints' Herald,*

*Dear Brethren:*

Sixty-six years ago today I was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints at Saint David, Fulton County, Illinois, by Brother Jeremiah Jeremiah. Brother Jeremiah was a Seventy and one of the first to represent the Reorganization in South Wales. At the time of my baptism he was president of the Saint David Branch; he was a very capable minister and greatly loved by all, old and young.

A few days previous to my baptism the late Joseph Smith paid a visit to our branch and it was through his influence and the preaching he did that I was moved upon to ask for baptism. A short time before this quite a number of young people had been baptized but at this time I did not feel so inclined. Soon after the visit of Joseph Smith, however, I met Brother Jeremiah on the street at which time I asked him to baptize him. I was ten years, one month and three days old when I united with the

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home. A dramatic stunt for the young people. Programs and activities for use at church. Travels and other articles.

With the purpose of arousing interest in the rules of health according to the "Word of Wisdom," we are promoting a prize contest which we hope will be productive of good results in menus and recipes that will be of benefit to the people.

*Vision* continues its tradition of service. With the incorporation of new features it is hoped that the magazine will increase the scope of its usefulness and recommend itself to a large number of the readers of the church.

L. L.

church. At that time the Reorganization numbered only a few hundred in all the world.

The Saints at Saint David had erected a small chapel which also served as a schoolhouse for a time; I presume this building was one of the first owned by the church. Very many of the leading ministers visited Saint David in those early days, among whom were W. W. Blair, who was one of the first Twelve; he was called the silver orator; David H. Smith, who was known as the sweet singer of Israel; I remember him very distinctly; he went to school or college at Canton, five miles from Saint David; he was a good musician and a lovely singer, and in my opinion, a poet and artist; Mark H. Forscutt, one of the greatest orators the church has ever had.

I surely had great respect and love in my heart for those men of God in the days of my youth and I truly thank God that I also had parents who inculcated in my heart reverence for God and his gospel.

At the time of the visit of the President of the Church to Saint David little did I realize that within ten years I would be traveling with him in the ministry and later associated with him in the high councils of the church. I surely did love him and can certify that he was truly a man of God, one who had the confidence of the ministry. I often think of him and the wise advice he gave me as a young man and inexperienced in the things of this world and the church.

Parents and the ministry should be very much concerned in the young people and take an interest in them, even go out of their way at times to gain their confidence as one never knows into what they may develop in their day and generation. One can not take it for granted that because some of them are seemingly indifferent that their future is a blank. I have seen very many such children develop to be bright lights in the world and in the church. There is an old saying, "One can never tell how far a toad can jump until he makes the leap." I often wonder when talking with small boys what use the Lord will have for them when they grow to manhood. Who would have thought that I would some day be a Seventy, High Priest, Apostle, Patriarch in the church? If Joseph Smith, at the time of his visit, had delivered a prophecy to the Saints in the Saint David Branch to the effect that I, a poor Welch coal miner's boy, would some day occupy in these offices, they would then and there have branded him a false prophet. We often sing, "God moves in a mysterious way His wonders to perform."

Nearly fifty years ago I visited the home of Brother Richard Baldwin; he was then quite a boy

(Continued on page 670.)

## Dignity and Beauty in Ministry

By Elbert A. Smith

### II. MINISTERIAL DEPARTMENT

The people expect and demand more of the minister than of any other man in public life. Many people seem to go on the theory that a lawyer may be a very "good lawyer" and not necessarily be a very good man. A physician may be regarded as a very "good doctor" though his habits may not be considered so good as his pills. But people are generally agreed in their contempt for a minister who is a "good preacher" but not a good man. Here is one instance where practice must not be divorced from precept.

#### *The Word Becomes Flesh*

It is a part of the business of the ordained man to live his religion. In Christ, we are told, "the word became flesh and dwelt among us, full of grace and truth." Christ said, "As the Father hath sent me into the world so send I you." People demand, and rightly so, that in the minister the word shall become flesh and that it shall be full of grace and truth.

Both in the pulpit and out of it the minister should be a gentleman—and more than that term ordinarily implies. He should be a Christian gentleman, which means a gentleman plus. The cross of Christ is always the sign of addition.

Dignity is not stiffness, or rather stiffness is not necessarily dignity. Sam Jones used to say that there will be time enough for the minister to be stiff after he is dead. A minister may be affable, genial, a "good mixer," and yet retain his dignity. Dignity is consistent with humility; it is not consistent with arrogance or superior airs of any sort.

Time was when in the public mind the minister occupied a position exalted in some ways above that of all other public men. The minister, the lawyer, the doctor, the dominie, the magistrate—the minister had first place. That time is past. In the Protestant churches divisions and schisms, wranglings and disputations have helped to undermine that prestige. And the general decline of reverence for things religious has helped to change the situation.

#### *Ours a Unique Position*

Our ministry has occupied a unique position. At the first we had no share in the respect given to the clergy. We were looked upon with contempt and hostility. To a degree that situation has changed. While the stock of others has fallen in the opinion of the world, ours has risen. In some places it is higher than that of others of the clergy. An editor in one of our Western towns stated that he habit-

ually gave preference to our ministers in his columns. In some places this is due to a feeling that we have had less of form and cant and more of real, old-time religion.

Among our own people, too, the position of our ministry has been unique. Our belief regarding the restoration of the gospel and priesthood authority has put our ordained men in an unusual position. A renewed commission brings the sense of divine authority nearer to our day and comprehension.

Our ministers should so deport themselves as to preserve the confidence and respect of our own people and win an ever increasing degree of confidence from observing and worth-while men and women of the world. It can be done. It must be done. Through the late President Joseph Smith the Lord promised us "grace and favor in the eyes of the people," contingent upon wise and righteous living. We have seen a gratifying fulfillment of the promise, but its full meaning yet awaits development.

#### *What Place Has Humor?*

The question of humor arises. It seems strange that there is no place found for humor in the Scriptures—that is, in the text of the Scriptures, unless it be, as some allege, that when Christ stooped to write in the sand on that occasion, he chuckled to himself as he thought how neatly he was to spring the trap (harmlessly to himself) that had been set for him when he should arise to tell the Pharisees: "Let him among you that is without sin cast the first stone." Irony and sarcasm we find, as when Elijah told the priests of Baal to shout louder—their god was probably asleep.

Yet it is difficult to believe that the apostles of old did not at times enliven their relations with humor. To do so is only human. Today humor is so much a part of our habit of life that it must be reckoned with by the minister; its advantages retained and its dangers avoided. It is "excess of laughter" against which we are warned (*Doctrine and Covenants* 85: 19). There may even be a place for humor in the pulpit—if there is not, then some of us are great sinners. Humor may serve betimes as a safety valve. We have seen very tense and dangerous moments in our General Conferences relieved and the feeling changed by a shaft of wit that like a ray of sunshine through a dark cloud reminded all that the sun yet shone.

But the minister should be sure that his humor is never of the kind that wounds. A joke that hurts some one is no joke. He should see to it that his jokes are not smutty. His stories should not be of the "smoky" variety, to quote Bishop Ellis Short. There is plenty of clean humor, the other kind is not needed; like a flake of soot on a fair cheek, it leaves

its mark on the minister, no matter how lightly he may laugh it off. To change the figure: Sometimes memory is like a sheep's tail—it will gather up and carry the cockleburs from a field and leave all the wheat. A shady story may stick in the mind long after we have forgotten the rest of the sermon. I wish no one to remember me by such cockleburs of speech.

In the pulpit the minister who uses humor should be certain that it very aptly illustrates his line of thought; it must exactly fit the case and "point" the argument. In that way he may conserve the advantages of humor as a means of holding attention and firmly fixing an argument in the minds of his hearers. A story that is obviously just dragged in by the neck because it is funny, though it may have no proper relation to its setting, is an offense. The minister is not called upon to be a clown or an "end man" either in or out of the pulpit. The "king's fools" in the kingdom of heaven are a different sort of fool. Paul said he was willing to be "called a fool" for the gospel's sake; but he was not thinking of clown's tricks.

#### *Personal Relations*

The minister comes into very close relations with his people; but he must reserve a line over which he will not go in familiarity with men and women. This is particularly true of his relations with women. He is peculiarly exposed to dangers and temptations in that regard. A prominent figure in the public eye, often gifted in speech and in person, he wins admiration and interest and sometimes women flock around him like bees around a honey pot. Foolish ones may fairly throw themselves at his head.

He is often a guest in private homes on very intimate terms with the family. In the midst of all these relations he must determine to keep sacred the trust reposed in him by the church and the people and by his Master. He should never betray the trust of a home at whose altar he has worshiped and at whose table he has eaten. He should never betray the trust of man, woman, or child.

There are two dangers which threaten his ministry in this connection. First, he is always watched with a critical eye. Even though his intentions are entirely innocent, any undue familiarity with women not of his own household is at once noted and commented upon. A flame of scandal may be lighted by a very small spark and burn up his usefulness almost over night. The man who is warned of such a danger should not resent the warning, as some do, but should profit by it. Better to entirely forego the pleasures of an innocent friendship than to jeopardize one's whole ministry. To avoid "the very appearance of evil" was the advice given of old

time; and it is still timely. The second danger is even more real: that the minister may actually yield to a temptation with which he has played in thoughtless moments.

#### *A Timely Warning*

The general priesthood were gathered together for communion service at the General Conference of 1926. At that time, under the spirit of prophecy, the following warning was given:

"You have done well, saith your Lord, to come unto me at this time and in this manner. You have come in obedience to your calling and your choosing, for you have not chosen me but I have chosen you and I have ordained you and sent you forth that you might bear fruit and that your fruit might remain.

"When my Son was upon the earth, he said to his disciples, 'Henceforth I call you not servants; but I have called you friends.' Have you within your hearts this morning the realization of what it must mean to be the friend of Jesus Christ?

"You have received of the emblems of his broken body and his shed blood; and some of you have borne the vessels that have contained those emblems. I would remind you that before time I have said unto you, 'Be ye clean that bear the vessels of the Lord.' You must be clean in body. You must be clean in your thought. You must be clean in speech and conduct. I give this one word of warning to you at this time, *that you should beware of the spirit of adultery that is coming into the world.* You should beware even of allowing it to lead you into conduct that is frivolous or unministerial and unseemly. Some have failed in this matter and they have gone down into great tribulation and sorrow.

"You are admonished to keep yourselves clean and to resist and flee from temptation, that not even in your conduct shall you give the Saints cause to suspect you or to lose confidence in you. When you go into homes where you are trusted, and the women of the church impose every confidence in you, and the men of the church trust you with all that is near and dear to them, I admonish you to be on your guard and worthy of such trust that you may return to the house of the Lord pure in body and in mind."

#### *Citadels of Rectitude and Reason*

Not long ago one of the apostles said that when that word was given he thought the one speaking was somewhat over-exercised in his own mind; but events had convinced him that the warning was from the Lord and that it was needed. Sad tragedies have occurred. Men have yielded to the spirit of adultery which assailed them in subtle and alluring forms, and they have fallen, bringing shame and

sorrow that can not be measured upon themselves, their families, and the church. Brilliant, capable men have been lost to us in that way. Let the minister be warned. The Devil is a powerful adversary. One who plays his game will be beaten—and then exposed.

The sexual appeal is the most powerful appeal that may seek to overthrow the citadels of rectitude and reason. Or rather it seeks to draw one from the safety of those citadels. One prominent physician says that there seems to be "a zone of sexual imbecility." One drawn into that zone loses his sense of values. All things worth while to him in life are thrown away for a moment of pleasure—afterward a lifetime of regret. Men who have set in judgment upon others and have ordered their expulsion for this very sin have themselves yielded at a later moment. There seem to be times, then, when it is the part of courage, or at least of wisdom, to "flee from temptation," to withdraw from its presence and into the citadels of rectitude and reason.

(To be continued.)

## Report of the Department of Statistics for June

*By Carroll L. Olson, Statistician*

During the month of June the following numbers of the various types of reports were received, resulting in the indicated changes in the total net enrollment of the church:

Total enrollment of the Church June 1, 1931.....	108,875
June baptisms .....	531
Gains from Unknown .....	15
Gains by Correction .....	3
<b>Total Gain .....</b>	<b>549</b>
Deaths .....	88
Expulsions .....	21
Loss by Correction .....	1
<b>Total Loss .....</b>	<b>110</b>
<b>NET GAIN during the month .....</b>	<b>439</b>
Total enrollment of the Church July 1, 1931.....	109,314

The following miscellaneous reports were also received:

Transfers .....	501
Blessings .....	167
Marriages .....	111
Ordinations .....	20
Divorces .....	8
Silences .....	3
Branches Disorganized .....	2

The total of 531 baptisms for June presents a very favorable showing. It is better than the month of June last year and has been exceeded only twice in the past twelve years, in 1929 and 1921. This year was well above the average for this period, exceeding the same by almost a hundred.

The total of 531 baptisms was distributed as follows:

Zion and the Stakes .....	146
United States and Canada outside Stakes.....	356
Society Islands Mission .....	27
Holland Mission .....	2
<b>Total .....</b>	<b>531</b>

Independence and the Stakes lined up as follows:

Independence .....	96
Far West Stake .....	19
Holden Stake .....	14
Kansas City Stake .....	10
Lamoni Stake .....	7
<b>Total .....</b>	<b>146</b>

Among the districts outside the stakes the outstanding one this month was the Spring River District with a total of 28 baptisms, credited to six different branches. Joplin, Missouri, had 8 baptisms; Pittsburg, Kansas, 7 baptisms; Nowata, Oklahoma, 5 baptisms; Carthage, Missouri, 4 baptisms; Webb City, Missouri, 3 baptisms, and Fairland, Oklahoma, 1 baptism.

The Northern Saskatchewan District also did well, with a total of 19 baptisms. Ten of these were performed at Grand Plains, Saskatchewan, and 9 at Saskatoon.

The branches and district non-resident groups outside the stakes which reported five baptisms or more were the following:

Grand Rapids, Michigan .....	13
Toronto, Ontario .....	12
Grand Plains, Saskatchewan .....	10
Detroit, Michigan .....	9
Saskatoon, Saskatchewan .....	9
Taylorville, Illinois .....	9
Eros, Louisiana .....	8
Joplin, Missouri .....	8
Oklahoma City, Oklahoma .....	8
Pleasant Hill, Alabama .....	8
Saginaw, Michigan .....	8
Mobile, Alabama .....	7
Onaway, Michigan .....	7
Pittsburg, Kansas .....	7
Poplar Creek, Illinois .....	7
Uteyville, Colorado .....	7
Dayton, Ohio .....	6
Durango, Colorado .....	6
Idaho District N. R. ....	6
Persia, Iowa .....	6
Puyallup, Washington .....	6
Bay City, Michigan .....	5
Beloit, Wisconsin .....	5
Dallas, Texas .....	5
Freedom, Oklahoma .....	5
Lincoln, Nebraska .....	5
Nowata, Oklahoma .....	5
Oakland, California .....	5
Sylvania, Ohio .....	5
Tucson, Arizona .....	5
Wabash, Ontario .....	5

From the above list it will be seen that the baptisms were performed in a wide range of places in the United States and Canada, and indicating that the missionary spirit is widely diffused throughout the country.

## Weekly Health Letter

### 2.—Hardening of the Arteries

By A. W. Teel, M. D., Church Physician

Hardening arteries or arteriosclerosis is a very serious condition, and deaths from it are rapidly becoming more frequent in this country. Poisons circulating in the blood are the cause of this disease, and the most active of the poisons are lead, syphilis, alcohol, tea, coffee, and meat. It is always an indication of premature old age. The most prominent symptom is a high blood pressure, which is seldom noticeable, and causes very little inconvenience in the beginning. Outdoor life is essential together with moderate exercise, warm baths—not hot, and every possible means to suppress the development and absorption of the poisons. It is a progressive disease and those suffering from it must fight with great thoroughness and persistence. The final result is apoplexy, Bright's disease, heart disease, or a combination of all three. It is a life-long struggle which must be kept up if the individual wishes to live for any considerable length of time. The complications are cirrhosis of the liver, Bright's disease, and apoplexy.

The diet is of the utmost importance. All red meats should be absolutely forbidden, and much better and quicker results will be obtained if meats are eliminated altogether. Vegetables and dairy foods form a good substitute. Fruits are important in the dietary, and in most cases should only be eaten between meals without sugar or cream.

Whatever diet may be prescribed for any particular case must be carefully watched. Buttermilk, sour milk, cultured milk may be taken for variety, in place of fruit. Starchy or sweet foods should be taken very sparingly. Fresh vegetables, such as lettuce, celery, tomatoes, parsnips, corn, etc., should predominate. Water is very important and should be pure and one should drink as much as the system requires. It is beneficial to drink the juice of lemon, orange, baked apple, berries or fruit of any kind in water a half-hour before breakfast. Use as little salt and seasoning as possible. The food should be chewed well and not eaten unless the individual is really hungry, leaving the table a little hungry.

My advice is for you to keep your mind off your ailment, and discuss it with no one but your doctor; to shun irritating environments; not to brood, but smile; and to learn to relax both physically and mentally.

## The Advantages of a Small Church College

By Mabel Carlile

Just as I sat down to write this article the postman brought a letter from one of our last year's students who lives in a large University city. She says:

"It seems good to be home again but I surely miss Graceland. My parents are very pleased with the progress I have made and I am so glad I went to Graceland this year instead of the University."

Why is this particular student sure, at the end of one year, that she has made a wise choice? What has Graceland to offer that a large university does not? Surely not buildings, laboratory equipment and many degrees. A great university has more of these than most small church colleges will ever have. But do these things really constitute an educational institution? Buildings and degrees have never educated anyone and they never will. William James says the greatest factor in education is personality. The only thing that educates men and women are men and women themselves.

We would not have you think that Graceland lacks good buildings, necessary equipment or even faculty members with degrees. It is a fully accredited three-year institution and the American Association of Colleges and Universities sees to it that their members maintain the same high standards of learning as the great universities. After all, a boy or girl who goes to college can listen to only one teacher at a time, can read only one book at a time, and can learn only so many facts in a day. Our students at Graceland perform the same laboratory experiments, study the same books, analyze the same chord structures and become acquainted with the same great names of history and literature as the university student does. Has Graceland, then, anything to offer that our boys and girls will not find in every school, especially the large university?

No one could be present at our recent Commencement, either as a graduate about to receive his diploma or as an "old grad" recalling his struggles with the curriculum and exams, without being impressed with the fact that Graceland consists after all of its fine spirit, its devoted faculty and its earnest students and not of its external equipment. These students who have just left our college may think that their education has consisted of the facts they have learned. They will know it is not so twenty years from now. Long after every fact is forgotten the memories and influences of certain personalities will still be bright.

The intimacy of personal contact between instructor and student is largely lost in the great univer-

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sity. We are expanding these institutions until they are becoming of mammoth size. It may even be necessary soon to install microphones in the classrooms in order to reach outlying students. Dr. Wiley, in an editorial in *Good Housekeeping*, concludes that, "The real specific benefit of the small college lies in the fact that its students are individuals. They know their professors. They are not simply a number in a huge herd without recognition or individuality. The whole benefit of personal contact with the professor, the advantage of his personal and sympathetic attention and his interest in each individual character as it is unfolded before him during the years of association are all lacking in this mass instruction. One dollar expended at Hanover, a small college in Indiana, gives as much culture as five at Harvard. As a graduate of both institutions, I can truly make this statement."

An educated person should be the kindest person, the finest person, the most honorable and the most considerate person in the world. If our college experience has not softened our hearts and made our spirits more refined, then we have gained nothing of culture. Where can we gain this priceless pearl better than in the small church college where faculty members teach, not for salary, ambition, or fame, but for sacrifice and love of the ideals they represent? In the small church college our young are guided by men and women who believe that the knowledge and light which will never die arose in Galilee. This, after all, is the supreme service and opportunity of our college.

### What Is Sacrifice?

By C. L. M.

What is sacrifice? Is it giving something we don't need or have no use for? No, that is not sacrifice. Well then, what is sacrifice? As I understand sacrifice, it is giving something we value or need or want.

I am trying to think of something I can give up as a sacrifice. I don't go to picture shows or care to go, so if I give the price of a ticket to a show it would be no sacrifice. I don't drink soda pop and have no use for it for two reasons. It is spending money for that which contains no value, and it is harmful to the stomach; therefore, invites sickness, so to give the price of a dozen bottles of soda pop would be no sacrifice. I am puzzled to know what to give up as a sacrifice. I don't use tobacco in any form, nor do I drink tea or coffee. The only thing I can think of now is to go on two meals a day and give the cost of the other meal as a sacrifice. Which meal should I sacrifice, the one that costs the least?

No, that would be selfish. I will give up the most expensive one, which is the noon day meal.

One meal per day .20  
Seven meals \$1.40

My wife has solved the problem. She wanted a new summer hat, but she has decided to wear her last year's hat and give the money as a sacrifice. That reminds me, I need a light hat for summer, but I can wear my winter hat or go bare-headed. That would be sacrificing.

Come Saints, let us agree to deny ourselves, and take up the cross and make sacrifice week a bumper offering.

### Tom King: A Life History

#### PART TWO

By C. H. Porter

(Continued from the *Herald* of July 8, page 635.)

#### *A Serious Illness*

When about thirteen years of age Tom fell ill. He was cared for at home for several weeks but his disability continuing, it was decided to take him to a hospital for treatment. He was kept there seven weeks and then sent home. He was still weak and the doctors gave but slight encouragement of ultimate recovery.

For many months he was totally unfit for farm labor or for active exercise. During this time it became apparent that Tom was a studious boy and a great lover of books. He read the *Bible* diligently, especially the stories and historical portions. He also learned to love many of the Psalms and was interested in the writings of Solomon.

Books were not so plentiful then as now, but the neighbors and others brought him what they could of their store, many of them thinking he had but a short span of life, hoping thereby to cheer him in his loneliness, he not being fit to associate with others in the activities of life.

In due course of time he became stronger and the doctor advised his parents that if work could be obtained that would not overtax his strength it would be better for him than too much study and not enough exercise. A position was found for him in which he had the oversight of fields of grain to protect them from destruction of crops by the birds.

This he was able to do. A gun was furnished him and he walked from field to field and wherever he found the birds working it was his duty to discharge the gun and scatter them. This gave him plenty of exercise in the open air and he gained strength so that when he was no longer needed there he was able to do other work.

After awhile he again felt his illness returning. He was determined, if possible, not to give up nor to yield to it, but one evening, long to be remembered, he could scarcely walk home. He reported himself ill, retired to his room, and for weeks was unable to leave his bed.

For months it was impossible for him to work and finally it was decided that he was not strong enough for farm labor. This decision was a matter of grave concern. His parents needed his help in the maintenance of the family. Tom was a reader and student but far from robust. He must, if possible, do something toward the family support. The question was, "What can we fit him for that will be suitable for him and profitable for the family?"

#### *Tom Learns a Trade*

It was decided that Tom must learn a trade. The question then arose of what trade and of whom. This was not easily answered. Tom was consulted, being now fifteen or sixteen years of age. It was finally decided that he should be apprenticed to George Tabron to learn to make shoes. Perhaps this was not a wise choice, but Tom's parents were anxious to keep him at home. Mr. Tabron was a neighbor and it seemed to be the best they could do.

Tom worked with a will. He tried to understand and to apply the knowledge acquired. He learned rapidly and became an expert workman in some portions of the trade, but after working with Mr. Tabron a considerable length of time it seemed that he was being held back from finishing his apprenticeship.

No definite time had been agreed upon, but Mr. Tabron was to advance him as rapidly as his ability would justify, and was to pay him wages according to what he was worth.

Tom felt that he was being held back from completing his apprenticeship so far as finishing work was concerned.

He was recognized as an expert in the work he did. Finally a competing neighbor asked him what wages he was getting. Upon being told he said, "You are not getting enough. You tell Tabron you want a raise. If he don't want to pay it you can come in the shop with me any day. I will pay you more to start with and will raise your wages in proportion to what you earn."

Tom had a talk with Mr. Tabron. He refused to discuss the matter or to give him any satisfaction, so he took his tools and moved to the shop of Charles Johnson.

He worked with him to the complete satisfaction of both for a year or two, then a new thought came to him which in time changed the entire order of things in his life.

As before stated Tom was a great reader. His work in the shops had also brought him in touch with men of freer thought than those with whom he had associated in his earlier years. The conditions of labor and opportunities in foreign lands were often discussed. Political news was read and comments made which took great and deep root in his mind, and finally he told his friends that he thought seriously of emigrating to the United States.

His parents and the family were surprised and tried to prevail upon him to change his purpose. They told him he was not strong and therefore ought not to leave home. They said he was doing well and ought to be satisfied.

Charles Johnson and others thought he ought not to run the risk of making his way among strangers, especially when he was doing well at home.

The arguments were good but seed had been sown on ground that was sure to produce a harvest; and in due course of time it was definitely settled that Tom's stay in Old England was to be of short duration.

#### *Tom Leaves Home*

In the early days of July, 1871, Tom bade his friends adieu and started on the great adventure.

His travel to Liverpool was devoid of special interest, except that the towns and cities, as also the counties through which he passed, were all new to him. He arrived safely at Liverpool on a Sunday evening and secured accommodations at a house for the entertainment of strangers. The landlord gave him some good advice and instruction in reference to travel, and the following day assisted him in the necessary preparation for his trip across the ocean. He also took him to the public library, museum, and other places of interest. Tom found many things to claim his attention in the city, and spent the entire day in sight seeing and preparation for embarkation on the morrow.

The second day after his arrival he boarded the vessel that was to take him to the land of promise. The ship was soon under steam, and as the shores of England slowly receded from sight Tom wondered if he would ever again see the land of his birth and the friends he had left behind. These thoughts he sought to push into the background and sought bravely to face the future.

On the vessel were emigrants from many countries and among them a goodly number of fine appearing young Germans who were returning to America after having taken an active part in the French and German War of 1870-1871. He soon became acquainted and on friendly terms with the latter and this made the voyage more enjoyable to him.

On Sunday he attended religious service in the forenoon. In the afternoon he noticed the deck being cleared, and asking for what purpose, was told that games were to be played.

He said, "Why this is Sunday." He was told that did not make any difference. He soon found there were plenty present who were willing to play.

This was something new in his experience. By training and observation he had been taught to "remember the Sabbath Day, to keep it holy," and it came to him as a shock to see people doing the opposite.

He learned later that the village in which he was raised was but a small part of the universe, but in all the years of a long life Tom could never enjoy seeing games played nor unnecessary work done on the day set apart for religious worship and for rest.

A few people were ill on board ship. One young man and one woman in particular. One morning the lady was so ill that Tom and some others could not comprehend why the doctor was not more interested in her case. She was on deck and apparently in a desperate condition. They concluded that something ought to be done so one of the men went for the doctor and insisted that the woman be given proper treatment.

The doctor came with the spokesman and surprised the men by making a speech, but doing nothing for the patient.

He said, "You people think this woman is going to die. You don't know anything about it. She couldn't die if she wanted to." He then went away and left her to the care of her friends.

The men were indignant. They wondered what the doctor was paid to do, but I presume he was right in saying, "You don't know anything about it." They thought an experienced doctor ought to know even though they did not. He did nothing except to make his little speech.

The young man was ill all the way across. The last Tom saw of him, the young man said, "America is all right for you boys, but I am going there to die."

They were then in sight of land. They tried to cheer him by telling him he would be all right as soon as he left the ship. They were hopeful but he was despondent.

Castle Garden was in sight and the Metropolis of the New World was spread before them.

Tom wondered what the future held in store for him. He did not possess second sight nor the spirit of prophecy so he could only hope for the good of which he had dreamed.

(To be continued.)

## THE GOSPEL FORUM

Under this heading we shall be glad to receive and publish articles and letters of interest to our readers on the doctrine and work of the church. Writers are responsible for their own views. Other views on subjects discussed here will be received if of sufficient interest.

### The Nature of Man Versus Progress

By L. W. Newcombe

The mystery surrounding the origin and nature of life, the birth of consciousness and mind, is but a part of the greater mystery attending the origin and nature of the marvelous powers which are admittedly resident in man.

We can not believe that the potentialities in humanity are solely the natural product of physical evolution. We must couple with nature a world of sensations and mind, somewhere existent, which by contact with matter has produced these tremendous powers, which manifest themselves in man. Further, we are adrift on the vastness of eternity without anchor, and there is but little hope unless we can vision one Supreme Mind in charge over all.

#### *Man a Machine and Tool*

Doctor C. Judson Herrick, of the University of Chicago, in his book, *Man the Thinking Machine*, explains how the organs of consciousness have arisen and that thought and emotions by a mechanistic process, are a product of such physical organs as the brain, certain muscles, glands, and nerves. He concludes:

We have not destroyed or impaired any of our finer spiritual values and appreciations by finding out how we do these supremely important and satisfying things, any more than a landscape painter impairs his esthetic appreciations by learning the rules of perspective and the chemical laws of the composition of pigments. These are tools of his spiritual life, so are his brains and his ductless glands.

We can agree with Doctor Herrick that the physical organism is the tool of the spiritual life, but Doctor Herrick has not explained who or what is the occupant of the machine which directs the manufacture of the spiritual life, thought, or character. He may successfully tell how we take outside materials and manufacture them into thought and emotions but he still leaves us ignorant of the real "we," who we are, whence we came, and whither we go. "Whithersoever the spirit was to go, they went, . . . for the spirit of the living creature was in the wheels."—*Ezekiel 1: 20*.

#### *Nature Alone Not Enough*

Doctor Charles A. Ellwood believes that humanity has within itself the powers of conservation and reconstruction. He says, "Nature has given man the

material with which to build a new world, and equipped him even with the incentives and the intelligence to build it."—*Man's Social Destiny*.

The undoubted powers of man, both active and potential, can not be ascribed to nature alone unless we dignify "nature" to include the "larger Reality" which permeates and impresses itself on organic nature. In a previous article I touched on the existence and nature of this greater Reality and tried to prove that in this only, could be found the source of man's real powers.

The author of the article "*Evolution*" in the *Encyclopedia Britannica*, volume 8, edition IX, speaking of "idealism and evolution," writes:

It may seem staggering to be told that evolution postulates vast periods of time in which there existed no mind to experience the sensations into which the world is, on the idealistic hypothesis, resolved. Yet this difficulty is only apparent, since past physical evolution stands for a projection, so to speak, of now existing minds, and for an order of sensations conceived as possible under other and imaginable circumstances." (A note at bottom adds): It may be added that the hypothesis of the uniform correlation of the physical and the mental enables us to assign an element of actuality (mental life) to the remote periods here spoken of.

There are wonderful possibilities here suggested: What a world of mind and sensation, of limitless powers!

Mr. John Cowper Powys, one of the ablest philosophers of the day, gives us a splendid definition of this unseen Reality, now admitted by scientists. He says:

Reality is a thousand times more subtle and complicated, more labyrinthine in its retreats and evasions than the dreamland of the recondite idealist. . . . It is both these, because it is the Protean offspring of the psychic embraces of every sensibility that exists with the original plastic life-stuff.—*The Meaning of Culture*, by Powys.

It would seem that another lesson could be drawn from the above quotations than that so eagerly absorbed by our materialistic generation. We can, I think, accept a world of sensation, mind, and intelligence as the basis of the present powers and attainments of men, as well as find therein the hope of the realization of the new world mentioned by Doctor Ellwood and others.

#### *Basis of Spiritual Life and Immortality*

Man is revealed by revelation as composed of two parts, body and spirit. And it is upon such a basis alone that we can hope for the completion of our hopes for an individual continued existence after the death of the body. If our individual spiritual life is but an acquirement or outgrowth of the physical organism arising in the early conception of childhood, its development contingent and dependent on physical organs, what possible assurance could we have that it will not pass out along with the body and

leave its impress on posterity only. To rescue such a spiritual life from oblivion will require a miraculous manifestation of God's power at each death, which is inconceivable.

It is equally impossible to conceive that God miraculously creates a spirit entity every time a child is born into the world. The decline in belief in the doctrine of immortality can be, I think, attributed, at least partly, to the difficulties seen here. And the wisdom of God, is strikingly revealed in latter-day revelation, by showing the actual nature of man and the real basis for our belief in immortality.

#### *The Spirit World*

That there is an unseen world anteceding our present state is reasonable to believe, and that it is a very real and potent influence in the nature and affairs of men is full attested by divine revelation. A brief summary of the spiritual references relating to the nature of that spirit world and its activities will help us in our understanding of human nature and the purposes of God. I am using the *Inspired Translation* and for the sake of brevity, in many cases, giving references only.

#### *Made in the Image of God*

From Genesis 2: 6, *Doctrine and Covenants* 90: 4, 5, we learn that God created the spirits of all men before there was flesh of any kind on the earth. That these spirits were created in the image of God we learn from Genesis 1: 29 and also from Ether 1: 80-82. This vision of Jared's is remarkably clear:

Yea, even all men were created in the beginning after mine own image. Behold this body which ye now behold is the body of my spirit: and man have I created after the body of my spirit, and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh.

The spiritual body and the physical body are then both made in the image of God. These spirits of men were intelligent and innocent in the beginning (*Doctrine and Covenants* 90: 6), but had their agency (*Genesis* 3: 4; *Doctrine and Covenants* 28: 10).

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence.—*Doctrine and Covenants* 90: 5.

#### *Variation and Division Arise*

Where an agency is effective there must be opposition (*2 Nephi* 1: 100), and with such a vast course of intelligent beings variation in standing and development arise. One third of the hosts of heaven chose to follow Satan in his rebellion and were cast out of heaven, being reserved "under chains of darkness until the judgment of the great day." (*Doctrine and Covenants* 76: 3; *Jude* 6.)

### *Spirits Desire Bodies*

The rebellious spirits were not equally wicked we learn from Matthew 12: 39, and were not permitted to occupy bodies, which was likely one of their worst punishments, as notice the disconsolate picture Jesus draws of the bodiless spirit: "When the unclean spirit is gone out of a man he walketh through dry places, seeking rest and finding none."—*Matthew 12: 37.*

It is from among the remaining two thirds of heaven that are found the spirits which will be permitted to have the joy of occupying bodies on the earth. That it will mean joy is proved by *Doctrine and Covenants 90: 5*:

The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy; and when separated man can not receive a fullness of joy.

### *Among the Spirits*

The first twelve verses of the twelfth chapter of Revelation picture conditions among the spirits in heaven and the struggle occasioned by the rebellion of Satan, while the thirteenth to seventeenth verses show the duplication of those conditions on the earth. Verses 1, 4, 6, 8, 11 definitely state that these events, as recorded, occurred in heaven, but as verse three shows that the man child was caught up to God and his throne, we are justified in believing that the story belongs not to the highest heaven but likely to the third heaven, or the telestial. These are definitely stated as occupying heaven at this time, first: the church of God which was likened to a woman, compare verse 1 with verse 7; second: the great red dragon, also designated as the Devil or Satan in verses 3 and 8, and his angels; third: the man child of the woman, which child was called the "Kingdom of God and his Christ" in verse 7. The natural product of the church organization is to bring forth a perfected people "till we all come unto a perfect man unto the measure of the stature of the fullness of Christ." *Ephesians 4: 11-13.* Or, as is called here, the true "kingdom of God and his Christ." In the struggle to destroy the child, this product of the church was caught up to God and his throne and Satan being overcome, was cast out to the earth.

### *Struggle Duplicated on Earth*

The battle now carried on on the earth is in almost exact duplication of that in the spirit world. The same struggle between good and evil continues with the same participants under somewhat changed conditions of life and contacts. Satan, although not sensibly visible, being the leader of the forces of evil (verse 13). Michael, the leader of the forces of righteousness in heaven, is represented by Adam

on the earth. Compare Revelation 12: 7 with *Doctrine and Covenants 104: 28; 26: 2.* And the woman and the child of the spirit world have opportunity of proving themselves under the new conditions on earth and completing the purpose of God, designed "before the foundation of the world."

### *The Man Child Duplicated on Earth*

The faithful, obedient and loyal spirits in the church of the earlier world naturally take a leading place in the church on earth. Christ in his prayer recorded in John 17 says in verses 6, 12: "I have manifested thy name unto the man which thou gavest me out of the world. *Thine they were and thou gavest them me, and they have kept thy word.*" "Those thou gavest me I have kept and none of them is lost but the son of perdition that the scripture might be fulfilled." Can this passage be explained in any other way than that *God assigned to certain bodies, spirits of proven worth and integrity, and intrusted them to the care of Jesus* for the opening work of that gospel period. Paul, writing to Timothy, says, "Who hath saved us and called us with a holy calling not according to our own works but according to his own purpose and *grace which was given us in Christ Jesus before the world began.*"—*2 Timothy 1: 9.* (See also *Titus 1: 2.*) Does not this passage clearly state that *Paul and Timothy labored under a calling which was based on grace given them before the world began.* Again, note the conclusive statement of Paul to the Ephesians in which he enlarges the bounds of the "called" to include "all the faithful in Christ Jesus." "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, *having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will.*"—*Ephesians 1: 4, 5.* Of John the Baptist it is written: "There was a man *sent from God* whose name was John," the same *came into the world for a witness, to bear witness of the light.*" (*John 1: 6, 7.*) Peter speaks of the "elect according to the foreknowledge of God." (*1 Peter 1: 2.*)

The above passages do not teach the old doctrine of predestination, which arbitrarily decided the number to be saved and that without regard to works, but simply states that the righteousness, integrity, and faithfulness of the pre-existent spirit is projected into the new life.

(To be continued.)

YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Council Bluffs, Iowa

307 West Pierce

We are glad to report activity, increase in spirituality, and growth generally.

In the period since the last letter from Council Bluffs missionary meetings have been held each week in various homes and most of these have been conducted by the members of the local priesthood. As a result of these efforts, twenty-four have been baptized, ten being children who were baptized on Children's Day. Cottage meetings are still being held in three or four homes each week.

The Department of Religious Education has been forging ahead, and the new plan of continuous church service is being carried out in each department with a large degree of success. We hope later to give a more detailed write-up of this department. The Orioles and Temple Builders are organized under the supervision of Sister Grace Kerns. This sister also has a church school class of twenty-two boys and girls of high school age which has just finished a course in church history and is now beginning a study of the *Book of Mormon*. We would be happy to report group activity among the boys, but we are still praying that God will work upon the heart of some consecrated young man, or older, who will be vitally concerned about our boys, and give them a chance to grow and develop as are the girls.

The morning service on Children's Day was in charge of the children's division, and an enjoyable program was presented by the three departments. At the close of the program, all went to the basement where ten children were baptized into the church.

The outstanding musical event was the Easter cantata, "Victory," put on by the choir with Sister Dorothy Stoff, of Omaha, as leader. It was a fitting climax to a day of activities which commemorated the one hundred and first anniversary of the church. The summer's work has in view a radio program, to be given July 19 over K F N F, Shenandoah, at 3 p. m.

## Manchester Sunday School Anniversary

Mother's Day was the occasion for the Saints in Manchester, England, to celebrate the thirty-eighth anniversary of their Sunday school. Brother Robert Schofield sends the *Herald* the account printed in the *Ashton Reporter*. Following we re-print portions of the news story:

"The Reorganized Church of Jesus Christ of Latter Day Saints, Bradford, held its thirty-eighth school anniversary on Saturday and Sunday, commencing with a garden party on the Saturday afternoon, and continuing on the Sunday with a series of bright and intellectual services.

"The garden party was opened by Mr. G. W. Leggott, church pastor. The grounds of Park House, the home of Mr. and Mrs. James Schofield, in North road, had been loaned. A canvas tent had been erected by Mr. J. Pesagno, and it was gaily decorated with bunting and streamers. The tennis court had been laid out with all kinds of games, including treasure trove, hidden word competition, penny on the plate, clock golf, croquet, and ball frame.

"A concert was held in the tent and the following artists gave a splendid rendering of vocal and instrumental music: Mr. Harold Dewsnup, Miss Veda Bocking, Miss Edith Bocking, and Mr. Henshall.

"On Sunday the services were under the auspices of the church school, Mr. Harold Barrington being in charge. The

lesson was read by a young scholar, Ronald Whittam, and the speaker was Mr. Abel Hall, director of the adult division of the church school, who spoke on "The Development of the Mind."

"The afternoon session was something novel in the way of teaching the message of life. It consisted of a dramatization of the story of Tolstoy, "Where Love Is, God Is." The scenery and effects were all built up by the scholars of the school themselves, and through the artistic abilities of Mr. James Waugh, junior, who painted an outside scene and also made a splendid window effect, the scene was most realistic.

"The artists were Mr. Harold Dewsnup (as the cobbler), H. Barrington (street sweeper), Mr. J. Waugh, junior (gentleman friend), Miss Ruth Schofield (an impoverished widow), Miss Leah Schofield (the apple woman), John Schofield (street urchin), G. Wilson ("the Voice"), and Baby Bryan Barrington (the child of the widow). The play was arranged under Mr. Dewsnup's direction. Miss Betty Schofield played suitable organ interludes.

"In the evening the newly-born daughter of Mr. and Mrs. Sloane was taken in the arms of Mr. Leggott and Mr. Schofield, and blessed before the assembly. All the scholars of the junior and the intermediate classes were seated on the platform, and under the direction of Mr. Curtis Leggott rendered a musical service entitled 'Rainbow Tints.' Choruses, solos, and quartets were given, interspersed with recitals from the scholars."

## Kirtland, Ohio

An impressive Children's Day service and program were had June 14. The Saints gathered at the Temple at 8.45 a. m. where prayer was offered. They then drove to the Chagrin River to witness the induction of seventeen children into the kingdom of God. Elder T. E. Thomas baptized the following: Virginia Thomas, Edith May Thomas, Elsie Ann Thomas, Frances Collin, Helen L. Cox, Margaret Parsons, Raymond Clough, Myron Lewis, John Collin, and Edward Thomas. Patriarch G. T. Griffiths baptized Dorothy Cook, Elbert Sheppard, Wilma Malkie, Rudolph Bertleff, Leonard Wilcox, Russell Thomas, and Francis Malkie.

The congregation returned to the Temple where the confirmations were given under the hands of seven elders. Donald Ray, infant son of Brother and Sister William Davidson, was blessed. Pastor John L. Cooper gave a brief talk on the importance of accepting the gospel in childhood, touching upon the responsibility which rests on the home and the church. Music was rendered by the young people's choir, under the direction of Sister Agnes Martin, and by the junior choir in charge of Sister Adelina Clough.

Brother Griffiths had the unique experience of baptizing Elbert Sheppard and Dorothy Cook, who are respectively the fourth and fifth generations of the descendants of Sister Flora Hanna who was baptized by him many years ago. In his evening sermon he related several early experiences for the children. Sister Marjorie Stiffler sang a pleasing solo.

A lovely wedding was solemnized at the home of Pastor John L. Cooper, June 24, at eight o'clock when Miss Delena Brunson, of Willoughby, Ohio, and Mr. Herbert Ebeling, second son of Brother and Sister Fred Ebeling, of Kirtland, took their vows under an arch of climbing roses. The ceremony was read by Pastor John L. Cooper. Sister Josephine Ebeling sang "The Sweetest Story Ever Told," and Brother Paul Ebeling sang "I Love You Truly."

A spiritual sacrament meeting was enjoyed the first Sunday of June, and in the evening the guest speaker was Elder



C. A. Silvers, of Wheeling District, who brought a helpful sermon.

Doctor Parke S. Cadman, radio pastor of the Federal Council of Churches of America, was a recent visitor to the Temple. He seemed delighted with what he saw but was concerned about the great fire risk we are taking with the present heating system.

The Kirtland reunion committee anticipates a successful reunion to open at Kirtland, August 6, and continue ten days.

Improvements on the Temple Auditorium grounds include a hedge of Norway spruce.

Sister Wiggins who has recently been with her daughter in Wichita, Kansas, is very ill at the home of her daughter, Mrs. Merle Wilcox, of Kirtland.

Henry Vincent, son of Mr. and Mrs. Russell Knight, of Detroit, Michigan, was blessed Sunday morning, June 28, by Elders Ernest A. Webbe and Joseph Biggs. Sister Knight is a daughter of Brother and Sister Vincent Schaar, of Orion, Michigan.

## Lowbanks, Ontario

Nearly all the young people who attend the Sunday school classes are nonmembers, but they enjoy the study and the association, and the Saints welcome their support and attendance.

Visitors and district officers made church services for May 31 most attractive. Elder and Sister J. Wilson, District President Sam Clarke, and Bishop and Sister McLean were here. Brother McLean's sermon was deeply enjoyed, and the afternoon talk by Brother Clarke was very entertaining. The members lunched together in the basement.

A splendid sermon was delivered by Apostle Budd from this pulpit June 10. This day was the twenty-third anniversary of the marriage of Brother and Sister C. MacDonald, and the congregation surprised them with refreshments of cake and ice cream served in the church's basement. Elder D. Clatworthy presented Brother MacDonald with a *Book of Mormon* as a token of appreciation for his services in the branch.

Brother Clatworthy is here nearly every Sunday, and his wise counsel and willing assistance are much appreciated.

June 21 was a special day for this branch, the program commemorating the work of father. Good attendance marked the morning meetings and lunch was served in the basement. In the evening the program of Children's Day was presented to a large crowd. The children, supervised by Sister Bessie MacDonald, gave their drills and marches and recitations very well. Brother Clatworthy was the program chairman.

## Atchison, Kansas

*Ninth and Santa Fe Streets*

Annual home-coming for this branch was June 21, a day long to be appreciated and remembered by Kansas Saints. Services opened at eleven o'clock in the morning with Pastor Gilbert F. Hedrick and Frank G. Hedrick, of the committee, in charge. Isabel Gildehaus played a piano voluntary, and Mrs. H. A. Higgins led the congregation in "*Blest Be the Tie That Binds*." The pastor welcomed the visiting congregation. William F. Bollinger called the roll of the departed members of the branch, then asked the congregation to bow with him in silent prayer. There were tears in the eyes of the Saints as they recalled those taken from this congregation by death.

Atchison Branch was organized by Davis H. Bays and David Williams August 26, 1868. After twenty years of organization, it was disorganized. In November, 1889, it was reorganized by E. C. Brand. At the 1931 service there occurred the presentation by the chairman, of the charter members of the branch of 1889. Only three remain, Sister Betty Twombly, of Fanning; Sister Sarah Thatcher, of Independ-

ence; Sister Ida Banks, of Netawaka. Sister Twombly was the only one of the trio present.

Delphe Gildehaus gave a flute selection accompanied by Merle Gildehaus. Kathalea Sprague, of Independence, read.

Twenty years ago Mrs. Flo McNichols organized and trained a choir at Atchison. Ten or twelve members of the choir were present and as a program number sang "*My Savior Is Praying for Me*," a favorite song of the departed director. "*Reminiscences*" was the theme assigned Patriarch Samuel Twombly. After singing "*God Be with You Till We Meet Again*," the congregation was dismissed by Elder H. A. Higgins.

Members of the committee, Frank G. Hedrick, Mrs. H. B. Sprague, and Mrs. H. A. Higgins, in charge of the arrangements for the meeting, were re-elected for next year's homecoming.

The church was beautifully decorated with flowers. Mrs. Lentz presented two large baskets of flowers, one in memory of the departed members, and one for the living charter members. At one o'clock the congregation drove to Jackson Park and ate a basket dinner. Deacons H. B. Sprague and Everett Bowser did their part in providing for the needs and comforts of the congregation.

Elder W. A. Smith held services during a recent week and on Sunday afternoon baptized Mrs. Robertson. She was confirmed in the evening by Frank G. Hedrick, W. A. Smith, and Gilbert F. Hedrick.

A welcome addition to this congregation is Brother Raines, manager of the Atlantic and Pacific Store in this city.

Brother Moroni Stewart and Brother Clark, of Omaha, worshiped with the Atchison Saints June 21. These brothers and their families will probably locate in this branch in a few weeks.

## Dallas, Texas

*Dallas Street and Third Avenue*

July 1.—Dallas Branch has experienced a remarkable spiritual growth this year, due greatly to the efforts of our missionary, J. W. A. Bailey, who has been here much of the time for the past several months. Brother Bailey has held meetings in the church building and on the lawn and cottage meetings at the homes of Sister Everett and Brother and Sister Cooper, and with his enlightening gospel sermons has created enthusiastic interest among friends and neighbors. He baptized two members while here. He also held a series of meetings at Fort Worth, Texas, where he aroused much interest and baptized three children of Brother and Sister Wyninger.

We are pleased to say that Dallas went "over the top" in the Sacrifice Week drive for funds for general church expense.

A Mother's Day program was given Sunday, May 10, by the young people of Dallas. After the program, a picnic was held at Reverchon Park in honor of the Dallas Branch mothers.

The children have been working hard this year, especially the older ones, to learn facts concerning the *Bible*, and four of their number have received gold pins as a reward for their achievements.

A splendid Children's Day program was presented by the children, Sunday, June 14. The decorations were flags in commemoration of Flag Day. One child was baptized in the afternoon, with special confirmation services before the evening preaching service.

The Triangle Society, a young people's organization of the branch, has done very good work in creating interesting programs and social gatherings for the young people. The society meets every Sunday evening, with the exception of the first Sunday of each month, at which time the members assemble with the regular branch council meeting. The members of the society are planning to take up immediately the full year's *Bible* study course offered by the educational de-

partment of the church. Brother Herbert C. Bleil is in charge of the young people's activity at Dallas.

Sister Amy Wells, who has been director of religious education and director of music, and also for several years Sunday school superintendent, is leaving Dallas. We greatly feel the loss of her guidance, sympathy, and advice. Monday evening, June 29, a farewell party was held at the home of Sister Chattie Everett in honor of Sister Wells. Pastor W. R. Standifer presented Sister Wells with a gift from the branch members as a token of our love for her. The Saints' prayers and best wishes go with her.

## Portland, Oregon

July 9.—On his way south from British Columbia, Bishop Albert Carmichael stopped in Portland for a two-day visit and occupied the pulpit both evenings. He brought to the attention of the Saints phases of the gospel which are near his heart, telling of the things which we must observe to be obedient Saints. He also emphasized the dire need of funds of the church at the present time, and impressed upon the members the duty of each one in filing financial statements and paying tithing. If we do these things, we put ourselves in a position to enjoy, in a measure, the blessings the Father has promised.

Close upon the departure of Brother Carmichael, came Brother and Sister Richard Baldwin, returning to Portland District. Brother Baldwin spoke one evening here before continuing his way to Bandon, Oregon, to attend a ten-day reunion held there. They plan to return to Portland.

About the middle of June a baptismal service was conducted at the church. Ten children, ranging in age from eight to twelve years, entered the kingdom.

Brother and Sister Albert Livingston have returned from Philadelphia, Pennsylvania, where they visited with Brother and Sister H. L. Livingston. Sister Albert Livingston is director of the Portland Choir, and during her absence, Sister Fay Buchanan directed. Until the vacation period is over, regular choir work will be supplanted by solos and other musical contributions.

## Oelwein, Iowa

The work of the church continues to grow at Oelwein, though the strides are not always greatly perceptible.

Children's Day was observed the second Sunday in June with a splendid program. In the afternoon three children, Aeric and Seeward Sims and Alberta Westendorf, were baptized by Brother George McFarlane. Confirmation took place the following Sunday.

During the first week in June, Mr. Charles Sims, husband of Sister Nellie Sims, became seriously ill and asked for administration. The doctors had given up hope for his life, and he placed it in the hands of the Lord. Wonderful results came from the administration, and though Mr. Sims is not yet up, he feels that he owes much to the Lord and has expressed a desire to become a member of the church. At present he is taking treatment at the State Hospital at Iowa City.

Sister Louisa Peck, of Lamont, passed away June 27. She was seventy-nine years old, and though she had been a member just two years, she was faithful and true to her convictions. She had been an invalid for two or more years, and during that time was cared for by her brother, Elder W. B. Weston. A tribute to Brother Weston would here be timely. He is seventy-seven years old and has been a member of the church for forty-five years. He has served as president of Oelwein Branch, though his home is in Lamont. He has endured many trials but at all times has been cheerful and faithful to his calling. Though his earthly possessions have not been great, he always has found it possible to pay his

tithes and to give generous offerings to the church. For several years he had the care of his blind wife. When one sister approached him, telling of her joy in hearing so splendid a report of him, he said in a modest tone: "Let those things stop right where they are," showing that the good he has done was not done for the eyes of the world.

Sister Marie Shippy, of Anderson, Indiana, has been spending her vacation here much to the joy of her home town. On a recent Sunday morning, she performed in her former office, that of musical director.

Sister Ruth Smith, who taught in the public schools here last winter and plans to teach here again this winter, was recently in Oelwein and played the piano at the Sunday morning services.

The home of Sister Laura May Rasmussen and Carl, her husband, has been brightened by the arrival of a little daughter, born July 6. Her name is Margie.

Oelwein Saints take great pleasure in singing from the new *Saints' Hymnal*. These books are a source of inspiration for all services. The members realize the splendid effort exerted in compiling these hymnbooks, and are sorry for those branches which are not yet using them.

Sacrifice Week was observed with appropriate talks regarding the meaning of sacrifice. On the opening Sunday a prayer meeting took the place of the usual preaching service, and a splendid feeling was generated. A fair amount of money was turned to the bishop's agent.

## The Beginning of the Early Sunday Morning Young People's Prayer Meeting

*Herald* readers will undoubtedly be interested in learning the beginning of the early morning prayer services of the young people in Independence, Missouri, which has spread throughout the church until the young people in many of the branches are enjoying the privileges offered them in the early morning worship hours. This account is written by one of the originators, Elder J. Charles May:

"The early morning prayers services had a very meager beginning. In the year 1904 a few of the young men of Independence, under the leadership of Brother Harry Hatty, would fast each Sunday morning and meet at the church at an early hour. From there we would go to some secluded spot in the woods for a season of prayer. Many times we enjoyed a great outpouring of the Spirit of God, which remained with us throughout the services of the day.

"In a short time this group began to meet in the southeast tower room of the Stone Church. These meetings increased in attendance until we were compelled to use the north room of the basement, where as many as fifty attended. Prayer services were often held in the homes of afflicted Saints and nonmembers who were not able to go to church. Many wonderful blessings were received and spiritual feasts enjoyed in our endeavor to comfort the afflicted. The gifts and the blessings of the gospel were with us.

"It finally became necessary to move the morning prayer service into the main auditorium room of the basement. At this time Brothers Hatty, Frank Criley, sr., James L. Gray, and others took the leadership of these meetings, and the influence for good received from them is still manifested in the lives of many of those who attended the services and whose hearts were stirred with a desire to go where the Lord would have them go, and to do what he desired at their hands; whose faith, humility, and consecration were indeed recognized of God.

"Brother Frank Criley, sr., long since passed to his reward, was a power for good as a leader, and as a father to the young people. His words of admonition and his influence for good still live in the lives of those who had the privilege of being associated with him in the early hours of prayer. One time Brother Criley had a vision in which he saw a large number of the young men, twelve to eighteen, called to the

ministry, many of them eventually taking up the active ministry, serving the church in both missionary and pastoral work. This vision has been fulfilled.

"These meetings have continued from the time of the prayer meetings in the woods up to the present, and during this twenty-seven years, thousands of the young and old people of the church have been made to rejoice. Their souls have been inspired to greater activity and more faithful service as a result of these early morning prayer services.

"Sunday morning, July 26, has been set apart as a day to commemorate the beginning of the early Sunday morning prayer meetings, and several of those first associated in these services will have charge of the eight o'clock prayer service at the Stone Church."

## Alexander, Kansas

July 3.—This branch, though its number is few, gave to the church in Sacrifice Week a sum of ninety-five dollars. This was certainly a sacrifice, for times are hard for the farmers of Kansas. A fine wheat crop brings only thirty-two cents a bushel. Members of the church here, however, are optimistic of the future. We remember that God works in mysterious ways his wonders to perform.

Since our last letter to the *Herald*, eight candidates have been baptized into the church. Brother O. L. D'Arcy baptized "Grandma" Boese, Mrs. Alma Schadel, Inez Schadel, and Ilene Boese in the month of April, and on June 21 Brother Teeters baptized Mrs. Ola Schlegel, Viola Schlegel, Richard, her brother, and Mrs. Walter Boese. Two family circles are complete except for one boy who soon will be baptized.

The children presented a program June 21. Sister Emma Schaben gave a picnic dinner to her class and invited the junior class and teacher, Sister Versa Stephens, also the young people's class and their teacher, Sister Teeters, to eat with them. The children appreciate their teachers.

Wednesday night prayer meetings have been discontinued during the harvest season, but regular Sunday morning meetings continue.

Apostle E. J. Gleazer and Elder O. L. D'Arcy were here June 12. The former preached a good sermon, then hastened on to Goodland, Kansas. Always Brother Gleazer's stays are short; we wish he could remain longer.

After the harvest is over, the Saints hope to see Sunday school attendance increase. It is the prayer of this group that God will bless all who are allied with his work.

## Savanna, Illinois

July 9.—Savanna Saints made a contribution of one hundred and fifty dollars to the sacrifice fund of the church, eleven families contributing. They feel that all Saints should curtail expenses as much as possible and save to give to the church, that it might be freed of debt. All should pray the Lord's help in directing their financial affairs and that avenues may be opened to make it possible for the church to accomplish its work in a manner pleasing to the Master.

"We feel," writes Sister A. R. Batcheller, correspondent, "that a greater effort should have been made to acquaint the membership with the mounting indebtedness of the church before the economic depression swept the country and we became so deeply involved. Now many Saints, like the church, spent ahead of income, are confronted with personal problems which seriously handicap their assistance in helping the church. This is a source of sorrow to us all.

"We know that we need to repent of many sins of omission, and learn to keep the financial law as well as the spiritual laws of the kingdom. If we want the Lord's help, we must do the things he requires of us, for then he is bound. Otherwise we have no claim upon him.

"We are glad that the church has adopted the policy of

spending according to its income. Let us work together, and the Lord will bless our efforts and help us in time of great need. This sentiment was expressed at our sacrifice prayer service, and we hope to see the dawn of a brighter day when the burden of debt will be lifted."

Savanna Branch anxiously awaits reports on the results of the observance of Sacrifice Week throughout the church.

## Holden Stake

### Marshall

A peaceful sacrament service was enjoyed by the Saints the first Sunday of this month. The theme given for testimony meeting, "*Sacrifice*," brought out some good thoughts.

Sister Zella Stewart has the sympathy of this group in her bereavement. Her husband, Gerald Stewart, was drowned in the lake at Sweet Springs, June 28, being attacked by cramps while in swimming. All was done that could be done to resuscitate him, a pulmotor being used, but to no avail. He was twenty-two years old, and was employed by the airplane factory here. The body was sent to his parents near Newman's Grove, Nebraska. A party consisting of Pastor T. L. McCormick, R. M. Ridge, Joseph James, father of Sister Stewart, and her sister, Mrs. Walter E. Smith, accompanied the bereaved one by auto to Mr. Stewart's parents' home. The funeral took place from the home, and then at the Methodist Church at Newman's Grove. Elder McCormick assisted the local pastor. Parents, brothers, and sisters are left to mourn his untimely death. He was the youngest of the family. Sister Stewart will remain with her husband's parents for a time.

The ice cream social on the church lawn Friday evening, June 26, netted the Recreation Department a nice little sum which was applied to the sacrifice list. Our sacrifice offering has gone beyond our expectations.

A discussion of the first chapter of the *Book of Mormon* will occur Friday night, as the study of that sacred book is again taken up. A program will follow each session.

### Blue Springs

Blue Springs Branch is growing. The business meeting was held the latter part of May. Brother Amos Allen, of Independence, and F. A. McWethy and W. S. Macrae, from Holden, were here. Elder O. W. Sarratt was elected pastor. By standing vote, thanks were extended Brother Harold W. Hatty, retiring pastor, who is pastor at Bates City. Brother Sarratt comes from Enoch Hill, where he served as pastor. Brother Harrison Curtis was elected assistant pastor and home supervisor; Brother Alma Campbell, church school director. He in turn nominated Brother John Stowell as adult supervisor; Brother C. A. Joice, young people's supervisor; Sister Roy Martin, supervisor of children's division. All were approved. Sister P. L. Tomlison is the director of music; Brother R. J. Stark, clerk, solicitor, and branch treasurer.

On the first Sunday in June we met for sacrament. We had a wonderful outpouring of the Spirit. In our midst was Mrs. Joe Underwood, of Los Angeles, not a member. After the service she testified that she felt God's Spirit was with us. She, her husband, and son heard Brother J. W. Davis, who is conducting a missionary series on Sunday evenings. The sermons of Brother Davis are very much appreciated.

June 28 nine precious souls were ushered into the fold by baptism. The three Armstrong brothers, nonmembers, were anxious to witness the baptism at their home, but a suitable place was not found. We went to Brother Harrison Curtis's place where a lovely pool was found. We felt peace and calm, and the assurance that God was indeed near us that day, granting protection and safety.

Only now and then we see nonmembers in our midst, but we rejoice to have them come. Many times we get discouraged as we seek to do missionary work for the Master, because so few heed, and the work seems to move so slowly; nevertheless we take courage and go forward with hope and patience.

## Independence

The activities of the young people in Independence are being cared for by a young people's general council composed of representatives from Independence churches. Representation on the council is determined by the number of young people in each church. The council took as its first problem that of planning adequate recreation for the young people with the purpose of establishing friendly relations between the various church groups. A volley ball contest for boys has been in progress for a number of weeks, and there seems to be a very good spirit manifested by them in their good times. It was planned to organize the girls for recreation, but this has not been successful. Several committees were formed by the general council to sponsor various activities. One committee has the responsibility of planning historical trips. Already the young people have had a trip to Holden. Over ninety people went and gave a program to the old people in the Home. Another trip is planned for July 19, when the young people will go to Far West and other points of interest. In August the young people plan a good-will trip to Lamoni. This committee has also arranged for the young people to carry out some missionary projects on Sunday evening. Seven places have been visited, the young people providing the programs, and in some instances the speaker is a young man. Over one hundred young people have taken part in these activities. Another committee has charge of a tennis tournament which is now under way; still another sponsored a swimming party last week, which proved successful for one hundred young people and their friends. The council is planning other activities to carry through the fall and winter.

During the month of June and the early part of July, a summer school was in operation at the Campus. The school started with an attendance of one hundred and thirty, but the extremely hot weather affected the attendance near the close of the session. Supervised recreation, drills, and handwork constituted the main program for two mornings a week. Many of the children regretted the close of the term. An excellent staff of teachers made this work possible. Miss May Snead was in charge of the primary group of children, and she was assisted during the whole or part of the term by Esther Brockway, Kathleen Snead, Gladys Cato, Ethel Thomas, and Margery Sheehy. Mrs. Jalmer Nelson supervised the juniors, and she had the assistance of Mrs. H. G. Barto, Miss Lena Mortimore, and Mr. Almer Sheehy. The intermediates were cared for by Mrs. J. R. Lentell, assisted by Miss Veneta Cooce. The school was under the direction of the Department of Religious Education of Independence.

Beginning last week, the girls of the several Scout troops in Independence are joyfully attending the Kansas City Scout Day Camp, which is conducted each Tuesday and Thursday.

### Stone Church

A new Sunday school class composed of college students on vacation was organized Sunday morning. There has been need for such a class. Over thirty people responded to the invitation to meet. Doctors G. L. Harrington and Charles F. Grabske are to lecture to this group.

At the eleven o'clock Sunday morning service a male quartet composed of Robert Crawford, Edward Cronenbold, Duane Swalley, and Roderick May sang "*Ere You Left Your Room This Morning*." The congregation sang "*Redeemer of Israel*," and Apostle E. J. Gleazer offered prayer. The organ offertory was by Robert Miller.

"*Responsibility*" was the theme of an excellent sermon preached by Bishop A. B. Phillips, and his text was "Occupy till I come," a command of Jesus. It was his endeavor to show what our responsibility is in obeying the command. Responsibility has two aspects, that of accountability and that of trustworthiness. Accountability involves the question of condemnation or commendation, depending on the attitude of the person towards his responsibility. There are

some who assume responsibilities and endeavor to discharge them. There are other individuals who attempt to avoid the assumption of responsibilities. Some shirk them and try to pass them to others. But such people have forgotten that everyone must give an account to God. Bishop Phillips maintained that this church needs today a good old-fashioned "dose" of repentance and conversion. We must look down into the deep recesses of our souls and then try to solve our difficulties.

The junior church service at the Campus was well attended. Mrs. J. R. Lentell told the story, "*The Dedication of Kirtland Temple*." Songs by the congregation were "*Jesus, My Friend*," and "*There Is a Green Hill Far Away*." Helen Mader played a piano number, and Pastor W. L. Bolinger was in charge.

Rain on Sunday evening made it necessary for the large Campus congregation to assemble in the Stone Church auditorium. There President F. M. McDowell continued his summer series, giving attention to the theme of the evening, "*Baptism*."

Music was furnished by the Auditorium Orchestra, conducted by Orlando Nace, and the congregation sang favorite hymns, "*Sovereign and Transforming Grace*," "*Ye Must Be Born Again*," and "*He Leadeth Me*."

Warm weather sees no cessation of work in the Auditorium offices, and the present time, after the general rearrangement of offices and office forces, finds all phases of church activity being carried forward with efficiency. It will no doubt interest *Herald* readers to know the whereabouts of some of the officials whose headquarters are the Auditorium.

We are not surprised to learn that President Frederick M. Smith is "busy" in his summer's haven of rest, Hall's Island on the Maine coast not far from Jonesport. With an old friend, Brother Leon Crowley, he is industriously trying to make an "old sault" of himself.

President Elbert A. Smith spends a considerable part of his summer days in Independence writing for the church papers. President F. M. McDowell occupies the desk of the First Presidency at the Auditorium.

In the Quorum of Twelve office there is a hum of activity. In fact, the apostles are so occupied that they do not have time to keep the office well posted as to their whereabouts and work. At present Brother James A. Gillen is in the Northwest, Brother Paul M. Hanson is in Europe, Brother Budd in Canada attending reunions and special meetings. Brother M. A. McConley has his schedule arranged to attend the Northern California reunion the middle of this month and then the Seattle and British Columbia reunion.

Since early June Bishop Albert Carmichael has been on the western coast. He spent last week-end in southern California at the dedication of the San Bernardino church. His plans are to return to the Irvington reunion which opens July 17. Meanwhile Bishop G. Leslie DeLapp is at the desk of the Presiding Bishopric in Independence. Bishop L. F. P. Curry is expected from the East toward the latter part of the month.

### Second Church

On July 5 the Saints assembled to partake of the sacrament, with Pastor A. K. Dillee in charge. A message came to the pastor summoning him to the Sanitarium to the bedside of his daughter, Sister Ford, who was seriously ill. Sister Ford is still at the Sanitarium, and the Saints are praying for her recovery.

Splendid sermons have been heard of late from this pulpit. Among the speakers were Elders C. Ed. Miller and A. K. Dillee. Brother D. A. Whiting gave the juniors a helpful talk on "*Sacrifice*."

We regret that his work makes it necessary for Brother Roy Conyers, junior pastor, to be out of town some of the time. His direction of the children is much appreciated by the little people and their parents.

*Enoch Hill*

An exceedingly well-planned and well-executed church school service began a good day last Sunday for the Saints of Enoch Hill. "The Bible" was the theme, and the program numbers were under the direction of Sister Nellie Kramer. Talks were presented bringing out the many useful phases of the Bible, and the classes were asked to read aloud certain passages. Musical numbers interspersed the readings and increased the appreciation of the members for the entire program.

Elder H. O. Smith, whose knowledge concerning the *Book of Mormon* is vast, talked to the boys and girls of the intermediate department during the class period. He discussed with them "The Three Nephites."

Elder John R. Lentell, pastor of Liberty Street, spoke to the congregation at the eleven o'clock hour.

During the month of July, union prayer services of the various groups are held at the church each Wednesday night. Attendance is good.

*Liberty Street*

Elder O. A. McDowell, brother of President McDowell, preached at the eleven o'clock hour Sunday, July 12. Every Saint in Zion should have heard him emphasize the great need of men and women actually living and demonstrating the Christ way of life.

About thirty young people, including the pastor and his family, motored to Grandview, Missouri, Sunday afternoon, had a picnic supper in the basement of the church there, and attended the evening preaching service. Several musical numbers were rendered by members of the party, and the sermon was by Brother J. R. Lentell. "Sanctification and Our Individual Religion" was the theme of his discourse, and, judging from the attention of the congregation, it was enjoyed by everyone. The Saints of Grandview gave the visiting group a gracious welcome and invited them to return again soon.

Group work of the women of this congregation has been discontinued until the first Thursday in September. The women are now devoting their individual time to fruit canning and other work for the Harvest Home Festival.

Sister Anna Blakesley was presented a wheelchair by groups 13 and 30, and this will enable her to attend Sunday services. Formerly an efficient worker in this branch, she has for some years been an invalid. Her wide circle of friends will be happy to once more see her at services.

*Sugar Creek*

Though progress in this small new branch sometimes seems slow, the hope of the Saints is strong.

About the middle of June the young people with their teachers took a truck ride to Lawrence, Kansas. With them they took lunch. They ate in the park, and in the afternoon visited the museum. This outing was an event long to be remembered.

Three candidates were led into the waters of baptism July 1, Wednesday evening. The ordinance was administered at the Spring Branch font.

They were confirmed on the following Sunday, and at that time three persons received administration. This was a spiritually profitable occasion, the gifts of the gospel being bestowed on the faithful. Everyone was encouraged to go forward, and do more in the future than has been done in the past.

Evening services regularly held are Religio at 6.30 and preaching at 8.

**North Platte, Nebraska**

Elder and Sister O. L. D'Arcy were here five days in June. The Saints greatly needed the help of some one like Brother D'Arcy, and his sermons were delivered with power and conviction. He preached at the home of Sister Richards four evenings and at the Advent Church on Sunday. With others

he drove to Paxton Saturday evening and preached there.

The D'Arcys are expected to attend the reunion here, beginning July 24, helping Brother Arthur Oakman in the preaching and teaching. A new tent has been ordered for the reunion, and there will be more reunion facilities than ever before.

Sister Jessie Morant is conducting a Bible school at her home. There are thirty-four enrolled. Sisters Richards and Lillie M. Reneau are assisting in this school.

**Kansas City Stake***Central Church*

The Sunday night series of sermons by Pastor C. E. Wight is being heard by a large congregation of members and friends. Each evening two reels of a high grade movie, "The Conflict," are shown.

Elder Stanley Kelley, of Independence, gave the Sunday morning sermon, and the choir, directed by George Anway, furnished the music.

Three rounds of the stake O. B. K. volley ball tournament have been played. The boys have won two matches and lost one. The girls' team has won one and lost one.

Every month hundreds of people visit the Auditorium at Independence. They are shown through the structure by Elder H. A. Koehler. As many of these visitors come from Kansas City, an attractive folder inviting them to Central Church services has been prepared. Brother Koehler will see that each Kansas Citian gets one of these invitations.

Central young people have organized to participate in the stake O. B. K. activities. To have charge of church-centered activities at Central, they have chosen the following officers: Councilor, Glen Falter; vice councilor, Ruth Arthur; secretary, Eleanor Sandy; treasurer, Ruth Sandy. Howland Koehler will represent the senior boys, and Doctor E. P. Nelson will serve as church school advisor.

The primary room has been redecorated and improved. The large partitions have been moved to the west wall, where they can be conveniently folded back when the room is used for dinners and socials.

*Fourth Church*

During the last month Saints of this branch have been favored with talks from some of the younger members of the priesthood, Marion Sneed, Julian Gough, Curtis Vernon, Norman Carter, Clyde Graham. At the young people's services excellent programs have been rendered. Other good sermons have been heard from Elders Carroll Olson, C. E. Wight, Ammon White, and J. A. Becker.

On June 11 Mr. H. L. Drake read a play by Makaye. This followed a program of music and song given by talent from other churches in the stake.

Sister Florence Wolfe Short's pupils presented a piano recital June 28.

The sacrament service for July was the best meeting of this kind for some time. Many were strengthened in their determination to be faithful and helpful.

**Assurance**

I go to prove my soul,  
I see my way as birds their trackless way,  
I shall arrive! What time, what circuit first,  
I ask not. But unless God send his hail,  
Or blinding fireballs, sleet or stifling snow,  
In some time, his good time, I shall arrive!  
He guides me and the bird.

—Browning.

# MISCELLANEOUS

## Reunion Notices

The Wyoming and South Dakota reunion will be held at Spearfish, South Dakota, August 2 to 9. Apostle F. Henry Edwards and Elder Arthur Oakman are speakers assigned to this territory by the general church. Spearfish is a fine town on Highway No. 16, in the Black Hills, close to many places of interest. It has a fine park, plenty of cabins and camp grounds close to the church. Those desiring cabins or camp sites should write Mrs. Ella Fetch, Market Store, Spearfish. Saints planning trips to the Black Hills, National Park, and Devil's Tower, will do well to plan to attend our reunion. We hope to see many of the members in Wyoming and Chadron, Nebraska, make a special effort to come. The opening service will be a sacrament meeting at 10 a. m. The Saints are asked to come fasting and praying for God's blessings on this gathering.—*Fred Cousins, Moorcroft, Wyoming.*

## New Address

William Osler (mission address), 1001 Burdette Street, Mishawaka, Indiana.

## Conference Minutes

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—Annual district conference was held at Lansing, Michigan, June 20 and 21. District President William Osler presiding. The following officers were elected for the ensuing year: District President, William Osler; first counselor, Walter Ryder; second counselor, Alva Dexter; treasurer, Elmer Evans; secretary, Myrtle Perry; chorister, Louise Evans; publicity agent, Myra Garnett; auditing committee, Walter Ryder and Blanche Cavanaugh; bishop's agent, Elmer Evans. It was voted not to hold a reunion at Indian Lake this year, this action being taken because of the financial condition of the district. Speakers during the conference were Elders O. J. Hawn, James Pycok, and William Osler. Though the conference crowd was not so large as in previous years, a fine spirit prevailed at all the meetings. Visitors were hospitably entertained in the home of Lansing members. No delegates were elected to the next General Conference, as this district plans to hold a special conference for that purpose prior to General Conference. Time and place of the next conference were left in the hands of the district presidency.

## Our Departed Ones

DREYER.—Fredericka Henryetta Dreyer was born in Germany, August 31, 1843. She died at her home in Appleton, Wisconsin, June 27, 1931, the sermon being preached on the 30th by Elder Leonard Houghton. Interment was in Riverside Cemetery beside her husband, Joseph J. Dreyer, who passed away about fourteen years ago. She came to America when a young woman, sixty-six years ago. Was baptized into the church many years ago, and lived a faithful Saint until death claimed her.

COFFMAN.—William L. Coffman was born November 12, 1870, at Mondamin, Iowa. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints October 14, 1888, at Missouri Valley, Iowa, by R. M. Elvin. Died June 16, 1931, at Missouri Valley. His home was in Wagner, South Dakota. Surviving are his widow, three sons: John and Alma, of Wagner, and Roy, of Magnolia, Iowa; two brothers, Don, of Independence, Missouri, and Elmer, of Orson, Iowa. The funeral was held from the Magnolia church June 28; Alma M. Fyrando preaching the sermon.

TEEL.—Mrs. Lucinda A. Teel died June 22, 1931, at the home of her daughter, Mrs. J. R. Wedel, in Keokuk, Iowa. Until the last week of her illness, Mrs. Teel had resided with her daughter, Mrs. R. A. Bowen, for the past two years, during which time she had been failing in health. Mrs. Teel, the daughter of Doctor and Mrs. John G. Mallet, was born in Cincinnati, Ohio, January 12, 1854. She married John A. Teel, who died October 11, 1895. The surviving children are: Doctor A. W. Teel, of Los Angeles, California; Mrs. J. R. Wedel, of Keokuk, Iowa; John A. Teel, of Fort Madison, Iowa; Mrs. R. A. Bowen, of Galesburg, Illinois. There are also thirteen grandchildren and four great-grandchildren who survive. She was baptized a member of the church December 6, 1925, at Los Angeles, California. The funeral was held from the home of Mrs. J. R. Wedel, Keokuk, and pallbearers were: Victor Teel Wedel, of Keokuk; Robert Teel Bowen, of Galesburg; David C. Teel, jr., of Hinsdale; Walter Lane, of Fort Madison; Norman Mably, of Fort Madison; John Cruze, jr., Hinsdale. Funeral services were conducted by Elder James McKiernan, of Little York, old friend of the family, and Elder Miller, of Montrose, Iowa. Interment was in Meeks Cemetery, at Vincennes, Iowa.

WHITNEY.—Neil C. Whitney was born July 3, 1859, at Columbus, Saint Clair County, Michigan. At Harbor Beach he was united in marriage to Miss Emma E. Monan. To this union were born five children. Three daughters are residents of Hamilton, Montana; one daughter lives in California, one son in Nevada. He was baptized at White Rock, Huron County, Michigan, June 9, 1884, by J. J.

Cornish. Moved to Montana in 1895. Died at the hospital in Hamilton, May 11, 1931. The funeral services were conducted from the Christian Church by D. L. Allen.

BOYD.—Newton W. Boyd was born December 12, 1867, at Oblong, Illinois. On January 15, 1893, he married Admedia Newlin, and to them were born twelve children. Two daughters, Velma and Connie, and one son, Victual, preceded him in death. Left to mourn, besides his wife, are five daughters: Mrs. George Street, Independence, Missouri; Mrs. Vernon Jordan, Sibley, Missouri; Mrs. Kenneth Thompson, Chicago, Illinois; Beulah and Violet, of the home at Lees Summit, Missouri; four sons: Orville Boyd, Independence; Cecil Boyd, Springfield; Virval and Andrew Wesley, of the home; also eight grandchildren and his mother, Mrs. Andrew Boyd, Yale, Illinois; four sisters, Mrs. Mariah Tuel, Oblong; Mrs. Susan Watt, Yale; Mrs. Lillie Mouser, Willow Hill, Illinois; Mrs. Mary E. Curtis, Independence, Missouri; three brothers, James W. and Thomas J., of Yale; George, of Gary, Indiana. He united with the church at Kibbie, Illinois, February 9, 1892. March 5, 1907, he moved with his family from Illinois to Lees Summit, Missouri. Was ordained a deacon May 27, 1917, and labored as bishop's agent of Holden Stake for many years. He was a faithful member of the church. Died June 29, 1931, leaving besides his family a large circle of friends.

## After Calvary

### PILATE

"Jesus of Nazareth, King of the Jews"—

The crown of thorns I had them plat.

Mockery may uncover truth—

What is truth? . . . I asked him that.

His kingdom was not of this world, he said.

Funny—I half believed him, too.

There was something regal in his look.

He was a curious growth—that Jew.

Now that he's dead I hardly know

Whether his death was gain or loss.

I somehow feel that that look of his

Was royally throned upon a cross.

### CAIAPHAS

I tell no secret when I say

That I despise the Roman worm,

But I did like to see the way

The people made him twist and squirm!

Then finally the sentence passed—

But passed with far too ill a grace.

And he must weasel at the last

And wash his hands—to save his face!

The Roman worm! . . . But still he gave

The sentence . . . as he should have done.

That other one, though, he was brave.

Aye . . . he was brave . . . that other one.

### ISCARIOT

We dipped our hands in the dish together.

I kissed the face I had loved so well.

And here is a halter that will tether

Another ass in the fields of hell.

### JOHN

Not when Moses and Elias talked with him upon the mountain,

Not at Patmos nor Golgotha was the time when first I heard  
The apocalyptic whispers, learned the lesson of his teaching,  
Knew the alpha and omega of the love that was his word.

In the shadow of his shoulders, in the breast whereon I rested,  
Was the lectern where the Word made Flesh was spread for  
me to see.

Full of grace and truth I saw it, saw the Word and saw its  
glory,

For he gave the keys to Peter . . . but he gave his heart  
to me.

—James L. Duff, in "Poetry."



## LETTERS TO THE EDITOR

## Patriarch Gomer T. Griffiths Sees Sixty-sixth Year in Church Work

(Continued from page 653.)

and one of the most bashful boys I have ever met; merely to look at him would cause him to run away. He had an older brother John who was just the reverse in his make-up. John would talk and seemed right at home when the ministry were around. But it was the bashful boy that developed into the active minister. I baptized his father and mother and they were very proud of their son Richard. Therefore, let us not pass by those children whose appearance, from our viewpoint, does not indicate a great future for them in or out of the church. Those boys who seem only to be concerned in baseball and the "movies" may surprise us some of these days. I have heard parents say in the presence of their children, "Oh, that boy has no spirituality; all he thinks about is good things to eat and to play." I have seen many parents who have so talked live to see that they were failures in reading human character. It is a good thing for some of our young people that the heavenly Father does not judge from outer appearances but from the heart.

I have always felt grateful that such good and noble men as the late Joseph Smith, W. W. Blair, Alexander Smith, Charles Derry, W. H. Kelley, E. L. Kelley, W. T. Bozarth, Uncle William B. Smith, and many other men in the church took an interest in me when I started out in the ministry ignorant and unlearned. We older folks should ever keep in mind that the boys and girls of today are the men and women of tomorrow upon whom will fall the burden which we one by one have to unload. I have tried my best to follow the example of these noble men referred to in my attitude toward the young and by the grace of God and through his divine help I shall ever be glad to give them the glad hand.

Conditions in the church are perhaps not as we would all like to see and doubtless many are somewhat discouraged and by reason thereof are resting on their oars, so to speak, and waiting for some other person or persons to bring about brighter and more prosperous conditions. God loves the individual who clings to the iron rod when called upon to pass through unfavorable conditions. Let us not forget that "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." (Nahum 1:7.) The suffering and the shedding of the precious blood of Jesus Christ by which he purchased the church shall not have been in vain; hence, the church will triumph in the end. Blessed

are those who remain true to Christ and His Church and woe to those who allow themselves to become castaways.

We think that the words of the poet as given below are applicable to the members of the church at this time:

Storms and darkness can not last,  
Soon all the clouds are overpast,  
And the longest nights done,  
And nature seems calmer after her tears,  
And brighter the face of day appears  
In the smile of the sun.

O tearful one in sorrow's night—  
Await in patience the morn's glad light  
And cease to blindly grope.  
Thou wilt be stronger for thy pain,  
And thy pathway clearer, when again  
In thy heart uprises Hope.

As Hope and Life together go—  
White sisters twain of peace, so  
Despair and Death are kin;  
But when sweet Patience lends her power  
Then over Grief's darkest, bitterest hour,  
Hope and Life always win.

Your brother in gospel bonds,  
GOMER T. GRIFFITHS.

## Money Making for the Local Church

New and interesting methods of making money for the church budget constantly reveal the enterprise, imagination, and ingenuity of the people responsible for finances. The Latter Day Saints in Dow City, Iowa, found so unusual a method that the story was given space in the *Council Bluffs Nonpareil*. The story follows:

Gooseberries have added \$40.70 to the treasury of the Re-organized Church of Latter Day Saints at Dow City.

Men, women, and children of the congregation turned out in truck loads during the last week and gathered the mouth-puckering berries. In the evenings groups took possession of the band stand in the city park and picked over the harvest.

The results were 622 quarts of gooseberries sold and \$40.70 added to the church treasury.

"The road to the Golden Age runs through the schoolhouse. There is no reform however far-reaching, no establishment of justice however revolutionary, that might not better be accomplished by patience through the instruction of the children than through the schemes of politics or the violence of war."—*Frank Crane*.

Our life depends on our distinctiveness. So long as we bear witness for a church united on gospel grounds, we will thrive and grow.—*S. S. Lappin*.

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### Notice

The Independence Sanitarium and Hospital offers a three-year course in nurses' training to young women who are high school graduates.

For further information write to superintendent, G. E. Copeland, R. N.

We bought several

### VICTOR ADDING MACHINES

and have sold all of them except one. The wholesale price was \$75. We will prepay this machine to the first person sending in order with \$30.

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### Reunion Calendar

Florida, Alafloa, July 10-19.  
 Oregon, Bandon, July 10-19.  
 Southern Saskatchewan, Weyburn, July 17-19.  
 Central Texas, Hearne, July 17-25.  
 Northern California, Irvington, July 17-26.  
 Alabama, McKenzie, July 18-26.  
 Kentucky-Tennessee, Puryear, July 18-26.  
 Northern Saskatchewan, July 24-26.  
 Southern New England, Onset, July 24-August 2.  
 North Platte, North Platte, Nebraska, July 24 to August 2.  
 Toronto, Lowbanks, July 26-August 9.  
 Alberta, Edmonton, July 31-August 2.  
 Seattle-British Columbia, Silver Lake, July 31-August 9.  
 Lamoni, Lamoni, July 31-August 9.  
 Wyoming and South Dakota, Spearfish, August 2-9.  
 Kirtland, Kirtland, August 6-16.  
 Western Montana, Race Track, August 7-16.  
 Northern and Western Maine, Brooksville, August 8-16.  
 Far West, Stewartsville, August 13-23.  
 Northern Michigan, Boyne City, August 14-23.  
 Idaho, Hagerman, August 14-24.  
 Western Iowa and Northeastern Nebraska, Woodbine, August 14-24.  
 Eastern Colorado, Colorado Springs, August 21-30.  
 Southeastern Illinois, Brush Creek, August 21-30.

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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST

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Volume 78

Independence, Missouri, July 22, 1931

Number 29

## Graceland College Number



THE ADMINISTRATION BUILDING  
*The Pioneer of the Graceland Campus*

## Facing the Facts

We are happy to bring to our readers this week a statement furnished by the Presiding Bishopric which sets forth the results of Sacrifice Week in dollars and cents and discusses frankly the relation of such to the general financial condition of the church.

This statement deserves a most careful study. The sharing of facts means the sharing of responsibilities. Each member of the church is, under the present policy, furnished the opportunity of knowing the facts. It becomes his duty to fully inform himself as to the nature and significance of those facts, and then if he sincerely believes he must assume his full share of the responsibility of meeting the situation which those facts portray. Severe is the condemnation which rests upon those who *know* but are not willing to *do*.

The facts presented are both encouraging and challenging. The general economic condition throughout the world is undoubtedly far worse than it was a year ago, and yet the Saints have excelled their splendid record of June, 1930. Surely the spirit of sacrifice still lives. Our people have risen to meet a great need and have acquitted themselves as true Saints of God.

But the present situation is not one to be met with a single effort. Sustained devotion, loyalty, and sacrifice will be required. We are not yet out of the woods. We must catch up with ourselves, and the work of the church must go on. The degree of sacrifice manifested in June, 1931, together with the increased number of Saints who have found themselves willing to sacrifice, assures us that we shall emerge from our present difficulties and that the goals of the church shall yet be realized.

The present conditions of the world are both enlightening and challenging to every devotee of the restored gospel. The message of Christ must be preached throughout the world. Its light and truth must be made to permeate the heart and mind of the people of the world. Zion must be redeemed. Our example must demonstrate conclusively the utter folly of the endeavor to establish an enduring social order based upon the principles of paganism. This demonstration will be made only as this church shall furnish to the world an example of a society founded upon the eternal principles of the gospel of Christ.

This situation is so critical, the call of God to this church so urgent, that our sacrifices to date after all appear trivial. If we shall be called upon to pay an even greater price, let us remember that great things are at stake. Nothing that we possess, not even life itself, is too great a price to pay for victory. It is

doubtful if ever before in the history of our church our people have been confronted with a more significant challenge than now. There can be but one answer to this challenge by those who sincerely believe this church to be the church of God.

F. M. McD.

## Graceland Gives Opportunity

"Graceland College gave me my first chance." This statement has been made by many who have gone out into the commercial and professional world, better equipped to win a place in the competition for positions and employment. And many others who may not have uttered these particular words may well have done so. Graceland has always given young people an opportunity in life, and continues to do so today.

When this editor went to Graceland, there were many others like himself who would have been lost at the ordinary college or large university: who might, indeed, never have got inside the college doors.

No matter what happens, no matter what changes may come, this group will always be grateful for one thing: that when other doors were closed to them, and other opportunities denied to them, Graceland gave them a chance. And that chance was worth all of life to them. It opened the doors to a new world of development, of beauty, and happiness. They will never forget it; they can never forget it. They feel a debt of deep gratitude.

This fall the doors of Graceland will swing open once more. It is a new Graceland, with a splendid campus equipped with fine modern buildings, and a staff of instructors well qualified to give to increasing numbers of young people the first real opportunity in life. The Graceland faculty is there, ready to welcome them.

Will your son or daughter—perhaps a niece or nephew, or grandchild—be there? Is there anything that they lack in help or encouragement to take them there? Could you supply that little extra need that would open to them this opportunity? Perhaps you ought to do something about it, *today*.

L. L.

## A Rule

Do all the good you can  
By all the means you can,  
In all the ways you can,  
In all the places you can,  
At all the times you can,  
To all the people you can,  
As long as ever you can.

—Selected.

# OFFICIAL

## The Sacrifice Week and General Church Finances

Information is now sufficiently complete to enable us to report, and we are sure the Saints will be glad to learn first of all that the total contributions for the month of June this year were in excess of those received during June, 1930. The total contributions for June were \$66,057.10 as compared to \$57,256.83 of a year ago. (Both figures are exclusive of gifts to elders by Saints and friends.) When we consider that general economic conditions are much less favorable than in 1930, we think the Saints have reason to feel encouraged. The figure of \$66,057.10 is subject to some additional increase because of two or three reports not yet received. For example, the amount of \$845 referred to in the statement below represents a part of such increase.

Brother Curry called attention to the financial need of the church in the *Herald* of May 20, and inasmuch as there was presented at that time the amount needed over a three months' period, it is well that we should consider the result for June in the light of the objective then set forth, which was that of \$200,000 for the months of May, June, and July.

This may be clearly set forth as follows:

The amount needed for		
May, June, July .....	\$	\$200,000.00
Less received—month of May .....	20,179.05	
month of June .....	66,057.10	86,236.15
<hr/>		
Amount needed during July, if		
we are to attain our objective .....		\$113,763.85

In connection with this, it is perhaps well that we point out one factor in particular which is causing us considerable concern and which has a bearing not only on the present situation, but will have to be dealt with in the future. It is that of the "carry over" of last year's obligations. It is quite evident that on the basis of our current income we shall not be relieved of this "carry over" from last year.

We would suggest a rereading of Brother Curry's article in the May 20 *Herald*, which clearly sets forth a number of points to which the Saints should give consideration. In harmony with the promise made at that time, we herewith submit a report of income and disbursements for the two months:

### Cash Income

May (excluding \$3,500 paid to elders by Saints and friends) .....	\$	20,179.05
June (Cash received with reports) .....	66,057.10	
(Cash received, report not in) .....	845.00	66,902.10
<hr/>		
		\$87,081.15

### Distribution of Income

	Already Distributed	To be Distributed	Total
Interest .....	\$18,880.43	\$ 7,856.92	\$25,737.35
Family allowances .....	13,261.16	25,925.22	39,186.38
Elders' expenses .....	3,576.08	800.00	4,376.08
Administrative expenses .....	3,226.26	2,123.00	5,349.26
Consecration Contracts .....	1,622.23	495.00	2,117.23
Aid .....	847.82	429.50	1,277.32
Church Institutions .....	1,350.00	750.00	2,100.00
Bishops and Agents' Exp.....	163.67		163.67
Real estate expense .....	784.42	319.68	1,104.10
Stake expenses .....	1,056.46		1,056.46
Principal payments .....		1,900.00	1,900.00
Chapel .....	800.00		800.00
Miscellaneous .....	182.10		182.10
	<hr/>	<hr/>	<hr/>
	\$45,750.63	\$40,599.32	\$86,349.95
			<hr/>
Balance available for distribution .....			\$ 731.20

You will note that the disbursements have been divided into two classes—those which have actually been made and those which are in the process of being made at the time of this writing.

The allowance checks for \$25,925.22, which make up the bulk of the \$40,599.32, will probably be in the mail before the *Herald* reaches you. It will be necessary to disburse the balance of the \$40,599.32 before the month is over. We wish to point out, however, that included in the total paid and to be paid allowances, which you will note from the statement is \$39,186.38, there is \$15,043.03 of 1930 allowances. This again illustrates the "carry over" from last year.

We have been fortunate during May and June in refinancing either through renewals or from new loans, the bulk of the principal items listed as payable during those months. However, any expense carried over from last year become principal items to be paid this year. This holds true with the allowances carried over from 1930. It has been necessary during the first half of this year to use over \$50,000 of current income to meet obligations of such a nature.

We are presenting this phase of our situation so that the Saints may know just where we stand, financially, and act accordingly.

Further reduction in our budget seems imperative unless our income can be increased sufficiently to meet our present budget and also take care of last year's "carry over."

As already set forth, the amount needed now to effectively relieve the situation is \$113,763.85. We appreciate the fact that the contributions for June came as a result of real sacrifice on the part of many. We do not feel that we can urge these to sacrifice further, but we do appeal to all who have not contributed to the utmost of their ability to do so now, that God's work may carry on.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.



## Dignity and Beauty in Ministry

By *Elbert A. Smith*

### III. DRESS

We may begin at the outside and work toward the heart of the man, reaching the more important part of the man as a climax. Dress may be superficial, yet it is that which first strikes the eye of the beholder and may be the factor in shaping first judgments. As a people we have enough prejudices to break down without creating unnecessary ones. Dress may be superficial, yet in a way it becomes a part of the man: it expresses his taste and individuality. So the observer may have some grounds for his judgments on that score: "The apparel oft proclaims the man."—*Shakespeare*.

#### *Develop Good Taste*

It is a part of the work of a minister to develop good taste and good judgment in all things, including his dress. For his dress is a factor to be considered in his ministry if he would be respected and heard and permitted to serve. A ragged and dirty book cover in no way vitiates the noble sentiments that may be within on the printed pages of the book; but most people will never read such a book; for them it might as well never have existed. Given a clean and decent binding, its message may reach those same people. One has suggested that had Cicero himself pronounced one of his remarkable orations with a blanket about his shoulders, more people would have laughed at his dress than admired his address.

Our ministers never did uniformly adopt the old custom of a distinctive dress for clergymen. Some of them habitually wore black, that is, the old-time ministerial black suit with long coat. Many of them wore such garb only on formal occasions. The number who habitually wear a distinctive garb has decreased until the vanishing point is about reached. Many of them never wear black excepting at funerals or weddings (why the two occasions should fall into the same class in this matter may be explained by custom, not by logic).

#### *What Color?*

The minister of today dresses quite like a business man, even in the pulpit. Many prefer a dark suit in the pulpit as being more dignified and appropriate; some choose gray; and in hot weather some of our men clad in white present a pleasing appearance. Elder X— dressed himself in white from head to foot of a hot Sunday morning and attended church. That evening he suddenly decided to drive to a near-by branch to attend service. The pastor of

that branch had remarked to his wife that day that he presumed he must prepare to preach in the evening, as no outside help seemed forthcoming. She replied, No, that in a dream she had seen an elder come to occupy the pulpit that evening, and though she did not recognize him, he was dressed all in white. When Elder X— came into the meeting that night, she identified him as the man, and he occupied the pulpit.

Certainly, though we may not have a uniform garb, we should be uniform in one respect: the minister should present himself for service, whether in the pulpit or in other lines of service in the church building, with clean clothing that is well pressed and brushed, and with clean linen and decently polished shoes, with his hair properly brushed (if he still have hair to brush), and his whole person clean and presentable. To go into the stand, even in an informal atmosphere, as at a reunion, in disorderly attire, or into a country pulpit clad in dirty overalls, is a mistake.

#### *Extreme Styles to Be Avoided*

Some of our men, even those under appointment, have quite seriously injured their ministry by careless or slovenly dress. It is true, of course, that others have injured their ministry by foppishness. The minister should dress decently and well—and then forget his dress. The people should be able to take a just pride in his fine and dignified appearing and manner; but at the same time they certainly abhor a "dude" or a "sissy" in the pulpit. A sense of balance and good taste is invaluable. Clothing need not be expensive to be presentable. A freak or an eccentric in dress is often eccentric along other lines, and people mistrust an eccentric as one being in some way "off balance." The loud colors and extreme lines of the latest collegiate styles are out of place on the minister; so also is clothing, rusty, out of date, and outworn. John Wesley advised: "Never be first in fashion or last out of it." The middle ground in dress as in so many other things is likely to be safe ground. We are advised to be temperate in all things.

(To be continued.)

#### **Publicity Agents, Attention**

Publicity agents are requested hereafter to send all reports, for publications and other matters, to the Herald Publishing House, Independence, Missouri.

The general office of the Publicity Department has been discontinued, and its functions are now distributed among other offices of the church, until further notice.

## Faculty and Courses at Graceland

*By President G. N. Briggs*

It has recently been said that "the rise of the American College is one of the most distinctive chapters in national history, a living record of the American passion for education. There is much in this story to inspire."

In speaking of the small college, an educational leader has written: "The most thrilling chapter of American higher education is that which tells the story of the intellectual leadership of the graduates of these small colleges."

Graceland is one of the most cosmopolitan small colleges in the United States. During the past year students came from thirty States and five foreign countries, thus bringing together the inspiration, culture, and ambition represented by very widely distributed centers.

If the student body is cosmopolitan, the faculty is equally so. The instructional force comes from the following educational institutions: ten state universities—Iowa, Minnesota, California, Washington, Kansas, Nebraska, Missouri, Colorado, Wisconsin, Illinois; five endowed universities—Chicago, Northwestern, Western

Reserve, Drake, Des Moines; five conservatories of music—American, New England, Northwestern, Chicago Musical College, Nebraska University School of Music; four state teachers colleges—Iowa, Colorado, Kansas, Idaho; two state agricultural colleges—Iowa, Colorado, and one foreign university, Edinburg.

It will thus be seen that the leading universities and colleges in the country are represented on the Graceland faculty, thus bringing to the students the best practices in the best universities of the United States.

To those interested in the selection of a college where the best opportunities are available, the scholastic attainments of the teachers are of importance. The Graceland faculty represents Bachelors' Degrees in Arts, Philosophy, Science, Divinity, Music, Didactics and Education, while Masters' Degrees have been attained in Arts, Sciences, and Education, with Doctors' Degrees in Philosophy and Law. These attainments represent practically every field of human learning, thus enabling the student by a wise choice

of courses and electives to prepare for some definite professional or vocational career.

This possibility is very evident from the fact that twelve different definite courses covering one, two, or three years' study are provided. These are Liberal Arts, Teacher Training, Public School Music, Business Administration, Home Economics, Nursing, Engineering, Pre-Law, Pre-Dental, Pre-Medical, Secretarial, and Religion.

In order to make possible these twelve different courses, over one hundred thirty subjects representing nearly three hundred semester college credit hours are offered. Thus by a wise choice of electives one is fully able to secure those subjects which will best equip him in preparation for his life work.

Because of Graceland's accredited standing in the State, Regional, and National Standardizing and Accrediting Associations, graduates are able to transfer Graceland credits for advanced standing in the leading universities of the United States.

Within the past few years our graduates have entered the following universities for advanced work, thus evidencing our standing: University of Iowa, Kansas, Missouri, Maine, Northwestern, Miami, Ohio, Chicago, California, Illinois, Minnesota, Harvard, Iowa State, Kansas State.

From the standpoint of faculty, courses, library,



*President G. N. Briggs*

## Drama at Graceland

By Florence L. Thompson

### NOTICE

To all those who are interested in becoming College Players. Try-outs for Apprentice Players will be held next Monday and Tuesday in Room 111, Briggs Hall, from 4:00 to 5:30 and 6:30 to 8:00 P. M. Play books on reserve in the Library. Everyone invited.

This notice, followed by more complete instructions as to methods of try-outs, will appear on the bulletin board in the Administration Building the second week of school in September. It will not be an unusual thing if half the student body respond to this notice. Many come to try out and remain to listen to the others.

These try-outs are of vital import to the director of the College Players and to the old members whose ranks are to be repleted. What a joy it is to find unexpected talent which will insure the success of the plays for the coming year. One thing is sure, talent will be found. Perhaps no one will appear to take the place of some favorite actor who has just been graduated, but some new candidate will show promise of winning for himself an equally important place on the Coliseum stage.

The Apprentice Players who are chosen from these first try-outs will later have to prove their worth to the group by actual play work of merit or back stage work before they are initiated as Graceland College Players.

These players really work, perhaps not so seriously in the first play or two in which they participate as do the "old-timers" who have learned the joy of earnest teamwork.

When the play is cast, the actors make practice a regular part of their study schedule—a duty which is really missed when the play is over. After the drilling hours of memorization, come the fascinating hours of fine interpretation of character and critical timing of the movement of the play. Room 111, with its blackboards fantastically decorated with drawings of windows and doors, mirrors, rising suns, etc., with its classroom chairs serving for set-

laboratories, and accredited standing, Graceland has all that can be desired. From the viewpoint of other desirable qualities, student activities, good environment, social and religious opportunities, forensic, musical and athletic activities, Graceland has all that any educational institution can offer or that any student can hope to have.

tees, tables, beds, wheeled chairs, and what not, finally becomes inadequate, and rehearsals are taken to the Coliseum. At last, when the actors have almost completed their work on the play, the stage crew appears on the scenes with such a pounding and sawing and painting and scurrying about town for props that the actors fade into insignificance for a short time. The final result of all this activity, if all goes well, is a quiet, orderly back stage, with actors costumed, painted, and powdered, stage hands guarding their particular properties, all waiting in various degrees of excitement for the crowd to assemble so that the front curtain may ascend; and all of them, even the director, taking furtive peeks through two little holes in the curtain bored just



Winners of the Iowa State One-act Play Contest

eye level by some curious and daring actor of past days. A final peek through the curtain, a signal to the orchestra leader, a scurrying off stage, and the play is on.

Weeks of preparation—two hours of entertainment for the audience. Has it been worth it? Ask the players. These weeks of preparation have for them been weeks of voice and body training, weeks of making social contacts, weeks of fun as well as work. Their reward—a richer life, an added self-confidence, a deeper appreciation and understanding of the folks living in this world with us.

### Influence

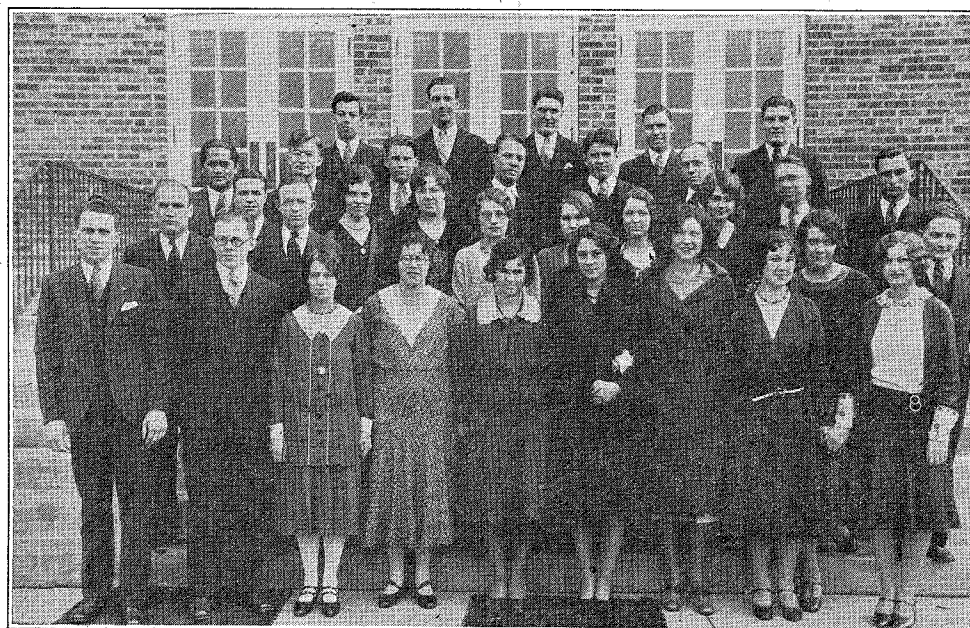
Let the weakest, let the humblest remember that in his daily course he can, if he will, shed around him almost a heaven! Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, moment to moment, we are supported, blessed, by small kindnesses.—*F. W. Robertson.*

## Graceland—A Cosmopolitan College

By A. R. Gilbert

Just one short week after Charles Cromway left his home in Washington on a morning early in September, he was a full-fledged student at Graceland College.

At first everything seemed a little strange, but after the rush of the first days was over, he settled down to find himself one of a congenial and friendly group that seemed to come from all corners of the United States. The daily practice of the football squad had just ended. That afternoon Cromway had discovered he was catching punts kicked by a boy from Illinois who had received the ball from an Ohio



*Representatives from Thirty-three States and Foreign Countries*

center. Four players representing the States of Utah, Iowa, California, and Missouri, ran down the field to tackle him. He tossed the ball to a candidate from Nebraska, and took his place behind a player from New York. The Graceland Yellow Jackets were just beginning to whip into a unified team, and well they might, for the game with Iowa Wesleyan College was to be played in just two weeks. In another week or so, Cromway discovered that the thirty-two boys comprising the squad had come from fourteen different States and foreign countries.

At the end of the third week, Cromway received an invitation to join the A Cappella Chorus. He accepted immediately, since membership in this organization was considered a very great honor. The chorus was made up of selected musicians from the college, and a glorious good time was anticipated. The group was one of the jolliest in school, and the twenty-five members came from ten different States.

The first two thirds of the year was spent in a routine of practice, drill, and rehearsal that resembled the grueling football season, but the last third was such a delight the compensation was complete. The chorus was constantly called upon for entertainment, and everyone seemed to enjoy it. A number of trips were made, among them a concert on the Iowa Artists' program at Des Moines, Iowa, an evening's appearance at the Bedford County Musical Festival, and an entertainment for the Rotarians at Saint Joseph, Missouri, and Kansas City. The Rotarians seemed especially appreciative, extending invitations to return next year.

Of course school life would not be complete without social contacts. Cromway joined one of the social clubs and came to know intimately a group of fine fellows. There were sixteen in the club, and they came from nine different States.

These brief glimpses into the school life of Charles Cromway indicate one of the unique characteristics of Graceland as a small college—its cosmopolitan nature. The 1930-31 student body represents thirty-three States and foreign countries. Thus Graceland offers its young people a distinct opportunity to develop in a cosmopolitan group representing personalities, viewpoints, and breadths of experience that can hardly be duplicated.

The outstanding and extraordinary feature of this college group gathered from so many different States and countries, however, is not its diversity but its unity. A visitor to the campus remarked:

"The thing that strikes me is the simplicity of your college life and the friendliness, pleasantness, and happiness that your students radiate. Why, everyone seems to be happy."

The explanation is simple. Gathered from different places, the students, nevertheless, come with common ideals and common purposes. The matter of blending into a unified, happy group is therefore simple. And when Graceland days are over, a little army of students marches out from the "Hill" toward colleges, universities, and vocational tasks throughout the length and breadth of our United States—going again into different places but carrying with them common purposes, common goals, and a common faith.



## The Lambda Delta Sigma Society as a Goal for Graceland Students

By G. A. Platz

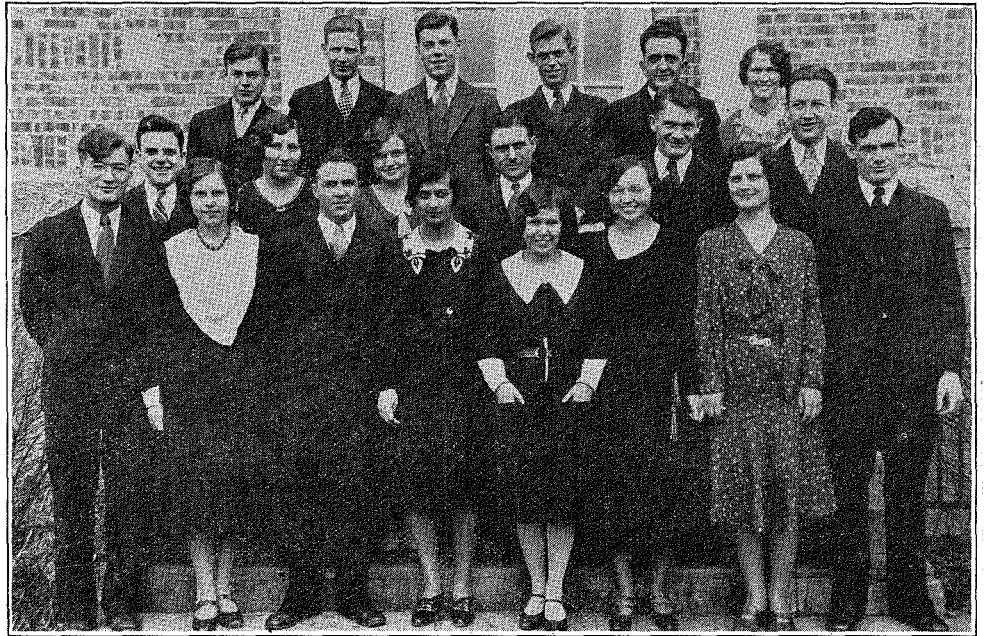
Ten years ago this last spring, a friend of Graceland and the church, who has devoted his entire life to the furtherance of education and the development of scholarship in young people, conceived the idea of founding the Lambda Delta Sigma Society. He saw in it an opportunity to encourage education and culture among Latter Day Saints. This ideal became the constitutional purpose of the society, and through the study and discussion of problems pertinent to the welfare of mankind, truth is being disseminated.

The society began with the establishment of the Alpha Chapter at Graceland, December 3, 1921. It was composed of twenty-four charter members selected from the faculty and those students of the 1921-22 sophomore class who had ranked especially high in their scholastic attainments during the freshman year. To this membership, seven more faculty members were added, March 7, 1922, and eighteen more students became members June 6, 1922, on the basis of their high scholastic achievements during the year. Such was the beginning of the Alpha Chapter, and at the close of each school year since then, students have been elected as new members in the society according to their merits. Some are selected from the freshman class as associate members on probation during their sophomore year, and these, if they have made good during their period of probation, together with others of equal merit, are elected to regular membership at the close of their sophomore year.

Who are these students, selected each year from the entire student body of Graceland to constitute the new membership of a society whose purpose is to encourage education and culture among Latter Day Saints? Possibly we can best answer this question by reviewing the lives of some of those who have become members during the past ten years. One of the charter members of the Alpha Chapter holds office in the First Presidency of the Church,

ever interested and active in the education of the youth. Another is a patriarch, placing his blessing together with God's on the heads of many of our children. Five are at present members of the faculty at Graceland, and four are members of the faculties of other colleges and universities. One is in editorial charge of some of the church publications, and another is making a success of a large business enterprise, operated on the stewardship basis. One of the young women of the group is the wife of a successful missionary, himself a member of the society, and one the wife of a successful farmer and the mother of two happy children.

At random, now, as I recall their faces and what they did on the campus, I wish to select the careers of some of the students who became members of the



*Presidents of Student Organizations, Editors and Business Managers of Student Publications*

society more recently. Here is a young man who came from a mining district of central Iowa. He developed into one of our ablest college debaters on social problems and is now in the upper ranks of the faculty of sociology in our State University. Another boy came to Graceland from a farm near Lamoni. He was one of our most successful bookstore managers and is at present on the faculty of economics in the university of a neighboring State. At the head of the band and orchestral work in one of the high schools of Ohio is a young man who was always found capable and willing to help in the musical part of Graceland programs. Another young man who promises to become of national repute as a baritone singer, first saw his vision during his persistent efforts to train his voice while at Graceland.

Then, too, there are the electrical engineers at work in a large electrical-supplies house and the chemical engineer doing research work in an eastern varnish manufacturing plant. Their assignments in mathematics, chemistry, and physics were never too difficult to master when they were students on the "Hill."

And so, in whatever field of human endeavor we find them, members of Lambda Delta Sigma, by the very lives they live, are demonstrating the values of worth-while education. They are, by the success they are making in their respective careers, fulfilling the purpose of the society—encouraging education and culture among Latter Day Saints. Who, then, are the students elected to membership in Lambda Delta Sigma? They are those who become scholars in the broadest sense of the term; who develop wholesome habits of industry; who, with Abou Ben Adam, may be recorded as those who love their fellow men.

When you come to college next fall, what will be your goal? When you register in the Liberal Arts, Home Economics, or Engineering Course, are you planning on more than "getting by" in the subjects of your course? Possibly you are planning to have an industrial assignment and work your way through college, at least in part. Will you do your work each day with a sense of responsibility to your task? You will, no doubt, engage in some of the extra-curricular activities of the school. Are you going to do your level best in every activity you enter?

When you come to college next fall, do you want to become a scholar? Do you really want to master the subjects of your course? Then form regular habits of study. Seek learning and gain wisdom. Do you actually wish to work your way through college in your industrial assignment? Then be honest with your job. Do you earnestly desire to accomplish something worth while in extra-curricular activities? Then enter the activity with zeal and learn to love it. To students who develop such habits of industry, Lambda Delta Sigma offers her membership. She is looking for young men and young women who master their tasks by becoming masters of themselves.

We are writing a Gospel,  
A chapter each day,  
By deeds that we do,  
By words that we say;  
People read what we write  
Whether faithless or true,  
Say! What is the Gospel  
According to you?

—Selected.

## Weekly Health Letter

### 3.—The Nose and Its Relation to Health and Disease

By A. W. Teel, M. D., Church Physician

The eye, ear, nose, and throat are closely related in location and function. Especially is this true of the eye, ear, and nose. For convenience of description and study, we shall consider them separately, making reference to their relation to each other, which might help in clarifying the subject under discussion.

The outside structure of the nose is made up of cartilage and bone, covered externally by skin and lined internally by mucous membrane. It is divided internally by a partition called the nasal septum, into two passages or chambers. These chambers have important functions to perform, which will be taken up later. On the outer wall of these passages are important bones, openings, and nerves, the most important of the bones being turbinal or turbinated bones—three in number—situated on the outer wall of the nasal chamber, on each side. The inferior is the largest separately curved bony plate, horizontally placed and separating the meatuses. The middle and superior turbinate bones are merely processes of the ethmoid bone, which forms a more or less greater part of the septum, containing numerous sinuses which frequently become involved when other parts of the nasal cavity become infected.

Closely related to the turbinated bones are hollow cavities called sinuses (L. "gulf"), which open into the nose and furnish drainage. If these openings become injured by acute or chronic inflammation, a serious condition of an inflammatory type will be produced in the sinuses, which is then called sinusitis. This, if improperly treated or neglected, is often fatal. It may affect the eyes and cause total blindness, or some severe constitutional disease.

The three turbinated bones have very special, important duties to perform. The turbinated bones extending out, as they do, into the nasal chambers, produce groove-like passageways beneath them, called meatuses (L. "going passage") named like that of the turbinate bones—inferior, middle, and superior. Just below the lower or inferior turbinate, in the inferior meatus, is where the tear duct opens, which is located on the floor of the nose. Frequent cold, acute inflammation, or chronic catarrhal inflammation will often stop the drainage of this duct, which may become infected throughout its entire course and produce a serious eye complication. The upper sinuses are drained just below the



middle turbinate, in the middle groove or meatus, and if for any reason, like that of the tear duct becoming occluded by infection or inflammation, then inflammation of the sinuses results, which frequently extends to the eye, ear, or throat, and unless properly treated in the beginning, may result in a severe constitutional disturbance and terminate in death. Influenza and the common cold are, most frequently, the cause of these inflammations. Unfortunately, the sinuses have very low recuperative powers and when once inflamed are very hard to cure and frequently require surgical intervention. It seems needless to say that all such cases should be treated by a competent specialist. Symptoms, pathology, and treatment of sinusitis has greatly improved in the last few years.

A single sinus is seldom infected; usually two or more become inflamed, with the exception of the maxillary, which is much more frequently infected from the teeth. The root of the infected tooth is often found extending up into this cavity, but the other sinuses nearly always become infected from the nose. On this account, the other sinuses, having a more common source of infection, and being more intimately associated, are more simultaneously diseased.

We will have more to say of practical importance concerning these important structures in some of our later letters.

## Tom King: A Life History

### PART THREE

By C. H. Porter

(Continued from the *Herald* of July 15, page 660.)

#### *A New Country*

It was about five o'clock on Saturday afternoon, July 15, 1871, when Tom and several of his young companions were released from Castle Gardens. They all went to a rooming house together for the night. The next morning separation came. Most of them had an objective point which they wished to reach.

Tom and a young Englishman who had been to the United States before spent the day together. They took walks in the city, visited Wall Street and Broadway, went to Central Park and other places of interest, making a full day. Monday they did what was necessary, such as changing English for United States money, etc., then visited the business streets, markets, and so forth, until time to separate for their respective journeys to the interior.

Tom had decided to go to Cayuga County, New York, where an elder brother, also a brother of his

father, lived. He took an evening train for Syracuse, where he had to change for Auburn.

He fell asleep on the route, and when he awoke the conductor asked him where he was going. He said, "To Syracuse." The conductor replied, "We passed Syracuse some time ago. You must get off at the next station and go back on the first train." This was a disappointment, but it was the only way to correct the mistake. Tom waited with what patience he could for the return train, and upon arrival at Syracuse found that he had to wait there several hours for the train to Auburn. While at Syracuse he was offered work but decided to keep to his original plan and proceed to Cayuga County.

The journey was finally made and Auburn reached in the middle of the afternoon of a hot day, July 18. Soon after leaving the depot, he inquired the distance and direction to the village of Owasco. He found the distance to be seven or eight miles. This did not seem far, and he decided to make the trip by walking. He had two grips which held all his belongings. He was warmly clad, the temperature was much higher than he had been accustomed to, and before he arrived at his destination he was exceedingly tired. He stopped to rest in the shade of two large poplar trees near the home of Throop Martin. From thence he continued his travel until he came to a house near the road. Being very thirsty, he set his grips by the gate and asked a young lady if he might have a drink of water. She said, "There is the well; help yourself."

He went to the well and found that water was drawn with a chain pump. He had never seen the like before and wondered for a moment if he could manipulate it without exposing his ignorance. The lady saw his hesitation and hastening to the well said, "Why, you silly thing, don't you know how to draw a bucket of water?"

Tom felt chagrined but thought it possible that he might know some things of which the lady was ignorant.

A few years later he went to the same school with her and wondered if she recognized him as the weary stranger, hot and dusty, who had been called, "a silly thing" because he failed to understand the use of a chain pump at first sight.

As he drew nearer to his destination, he inquired for the home of his brother, and being properly directed reached there in the dusk of the evening, to the great surprise of his brother and family, although they had been apprised of his intention to visit them and to locate in the vicinity if things seemed favorable.

Soon after his arrival, his brother's landlord called on a matter of business, and Tom was introduced to him as "a new arrival from the Old Country." Tom

and the newcomer sized each other up by swift glances of appraisal and entered into conversation.

The visitor soon evidenced decided anti-English sentiments, and Tom set him down as a narrow-minded man of strong national prejudices.

After he had left, Tom's brother cautioned him to be careful in conversation with people, for, said he, "You will find that you are not in England, and many of the people here do not like the English."

This was a surprise to Tom who had thought of the English and Americans as being very much alike in manners, customs, and friendly feelings. He found later that his brother was right, also that his appraisal of his brother's landlord was correct.

The man had a superficial knowledge of the War of Independence and delighted in telling Tom how the "Yankee boys beat the British soldiers," and seemed to relish anything calculated to make sore the feelings of the newcomer.

Tom did not resent this as he would like to have done, for he found his brother's words of caution were born from the germ of wisdom.

#### *Work in the New Country*

Tom inquired of his brother about work and found that so far as his trade was concerned there was nothing he could do unless he went to the city, but said he, "Harvest is now on, and if you care to work on a farm you can get work at once. George Ellsworth wants to hire a man by the month and will be glad to hire you."

Tom made inquiry about wages, home, etc., and was told that Ellsworth was a good man to work for and would furnish him a home and everything found and pay him fair wages according to his ability to make good.

This was satisfactory, so the next day he interviewed Mr. Ellsworth and was set to work with other men binding wheat, with the understanding that wages were to be determined upon later.

After working a few days, Mr. Ellsworth offered him seventeen dollars per month for his time from the date he commenced until the farm work was finished for the season.

He accepted this with an understanding that he would neither be required nor asked to do any work other than the necessary chores on Sunday.

This surprised Mr. Ellsworth, but he agreed to it. This seemed to Tom to be necessary, because his brother had told him that Sunday made but little difference to them in the busy season, or when there was anything they cared specially to do.

Tom told his brother of the bargain they had made. He said, "That is all right, but the boss will want to stack wheat on Sunday just the same."

Tom replied, "I have never worked on Sunday and

have always had a living, and I shall not work for George Ellsworth or anyone else on that day."

His brother advised him not to be too particular, but Tom was fully determined not to yield on this point.

Sure enough, the very next Saturday Mr. Ellsworth said, "Well, I think we had better stack wheat tomorrow." Tom reminded him that the next day was Sunday. "Yes," said he, "but the wheat is in good condition, and it ought to be put in the stack." "Well," said Tom, "I can not help you tomorrow." "I will pay you extra for your time," said Ellsworth. "Pay makes no difference," said Tom; "the agreement was that I was not to be asked to work on Sunday." "Well," retorted the other, "I didn't suppose I had hired a deacon."

Tom was annoyed and felt that he was being imposed upon. He said, "I shall work for no one on Sunday, and if this is not satisfactory we shall have to quit right now."

Ellsworth yielded the point but was very sarcastic about it. Tom was almost at his mercy, but was not prepared to be coerced into doing something at which his conscience rebelled. He related the circumstance to his brother and got but little sympathy. His brother's contention was that it was necessary for him to earn all the money he could in the working season, because in winter he might be on expense and out of funds.

His father's brother also sided against him, and the people generally said that he was too religious for common use. Some ventured the opinion that winter might bring him to his senses.

Time went on, and Tom proved himself to be a capable and willing worker and in a general way gave satisfaction to his employer.

As winter approached and corn gathering was at hand, his employer, one Sunday morning, surprised him by requiring that he do some work that was unnecessary. Tom replied, "I had rather leave that until tomorrow." The other retorted, "The one that will not work on Sunday ought not to eat on that day either."

Tom was taken completely by surprise. He turned from him, went to his room, gathered up his few belongings and left.

He went to his brother's home and related the circumstance. His brother said, "I have been afraid something of the kind might occur. What are you going to do now?"

Tom said he was going to work, for he thought there was enough work that he could get to do. His brother reminded him that corn shucking was about the only work now, and after that was finished winter would be there, and it would be long and cold.

The prospect was not bright, but Tom had saved

# THE GOSPEL FORUM

Under this heading we shall be glad to receive and publish articles and letters of interest to our readers on the doctrine and work of the church. Writers are responsible for their own views. Other views on subjects discussed here will be received if of sufficient interest.

## The Nature of Man Versus Progress

By L. W. Newcombe

(Continued from the *Herald* of July 15, page 662.)

### *Indifference and Other Traits Carried Over*

The effect of the unseen world is strikingly noticeable in the attitude of humanity toward religious matters, some eagerly drinking in the gospel message with joy and gladness; others, equally intelligent, manifesting a cold or indifferent attitude. God can not be blamed for this failure to respond, but rather it is probably a reproduction of the disposition maintained in the former state. "And they that dwell on the earth shall wonder, *whose names were not written in the book of life from the foundation of the world*, where they behold the beast that was and is not, and yet is."—*Revelation 17: 8*. Here it is definitely stated that many have not written their names in the lamb's book of life in those early days and still maintain the same attitude of indifference on earth. They are not arbitrarily denied the benefits of the gospel, but freely and of their own choice continue to neglect the laws of advancement along spiritual lines in this life as they did in the former.

nearly all his wages and could not think it possible that he could not earn a living.

His brother asked if he would be willing to work for Ellsworth at shucking corn by the bushel. Tom said he would. "Then," said he, "if he cares to hire you, you had better do that and you can live with us. We will charge you for your board, and you can probably earn enough to save some money, but not seventeen dollars a month."

The next morning Tom went to the home of his late employer and asked for a settlement for the work he had done.

This was had and Ellsworth asked him what he was going to do. Tom told him he would make his home with his brother for the present and would take any work he could find to do.

"Well," said he, "do you care to shuck corn for me by the bushel?" Tom told him he was willing, so the price was agreed upon and the work was commenced at once, and he continued to work on the same farm until the snows of winter stopped farm operations for the season.

(To be continued.)

Because of Satan and his agents being denied bodies, we are relieved from having this class among us in the flesh save as some, such as mediums, give over command to these evil spirits.

Scientists have never been able to account for the musical and mathematical prodigies which have arisen along the course of human progress. Who can explain the arrival of an Enoch, Abraham, Paul, Joseph Smith, Shakespeare, Keats, Lincoln, or Edison save on the ground of an impress or projection from an unseen world or the greater Reality.

Further, as all spirits were created, therefore numbered, before there was flesh of any kind on earth and as the number of bodies depends on human caprice while death in infancy, early mortality, idiocy, harmful environment, would deprive some spirits of equal chance in body environment and experience, is it not inconceivable to expect that some, perhaps many, spirits have more than one chance in bodies? (Read 2 Kings 2: 15; Matthew 11: 15; 17: 14; *Doctrine and Covenants* 26: 2, which states John the Baptist was "filled with the spirit of Elias.")

We believe that the spirit uses the body as a medium of expression, a tool or machine, and therefore that the adaptability of the body, its efficiency as an instrument of expression, greatly affects the progress and capacity of the *whole man*. We can not expect science to give us much information as to how the spirit operates through the body since only certain attributes of the spirit are recognized. As "the body without the spirit is dead," we are safe in saying vital energy is one of the characteristics of the spirit, and the following from Doctor Frank McCoy on "*Vital Energy*" may help us to understand how the spirit operates:

This energy in the bodies of animals and man does not seem to come from the same chemical changes taking place in plant life: it appears to be something *inherent at birth which leaves the body at death*. . . . After many years of observation and experimentation with both the sick and the well, I am convinced that vital force, and the mind, may function through the organism without regard to food material. *A diseased body interferes more or less with the expression of this energy. When a person is said to be of low vitality, it is really only because there is considerable obstruction to the normal flow of vital energy, and not because of the lack of it.* When encumbrances are removed, the energy seems to increase, but this is only in the same way that a criminal is able to use his strength to better advantage when the ball and chain are removed from his ankles.

### *Family Resemblances*

This quotation from Doctor McCoy illustrates quite well, I think, the effect which physical characteristics probably have in assisting or retarding the action of the spirit and thus explains family traits and dispositions which may not be fully accounted for by like environment and family association. The spirit being an entity, independent and individ-

ual, it could have no family relationship with any other spirit. Therefore family traits and dispositions must be due to the *necessity of the spirit expressing itself in terms of the capacities of the occupied bodies, which capacities may be of like nature in related bodies.*

#### *Human Nature Does Not Change*

While, then, physical and mental characteristics may be similar in related families, it should not be supposed that human nature itself is subject to change through hereditary influences. If the spirit occupying the body is an intelligent entity of well-developed character before its advent into the flesh, it follows logically that only changes of the physical organism *are subject to hereditary laws*, and therefore human nature itself remains fundamentally the same from generation to generation. It should also be clearly noticed that changes which occur in living conditions, society, and organizations, are a bequeathment from one generation to another, but *are changes of environment only and not of human nature itself.*

That humanity remains fundamentally the same can be easily proved by abundant evidence, but I am confining myself to a quotation from Doctor Albert Einstein taken from a recent interview. Professor Einstein is a great if not the greatest living authority in the world today. He is quoted as follows: *Question.* "Is there," I resumed the conversation, "such a thing as progress in the story of human effort?" *Answer.* "The only progress I can see is progress in organization. The ordinary human being does not live long enough to draw any substantial benefit from his own experience. And no one, it seems, can benefit by the experience of others. Being both a father and teacher I know we can teach our children nothing. We can transmit to them neither our knowledge of life nor of mathematics. Each must learn its lesson anew."

*Question.* "But," I interjected, "nature crystallizes our experiences. The experiences of our generation are the instincts of the next."

*Answer.* "Ah," Einstein remarked, "that is true. But it takes nature ten thousand or ten millions of years to transmit inherited experiences or characteristics. It must have taken the bees and the ants æons before they learned to adapt themselves so marvelously to their environments. Human beings, alas, seem to learn more slowly than insects."

If it takes so many years to transmit one acquired characteristic, we can safely conclude that for all practical purposes human nature does not change.

#### *Religious Instinct the Result of Spirit Experience*

Before leaving this quotation from Doctor Ein-

stein we should notice the argument he provides in support of the existence of the spirit so many ages ago. One of the most universal instincts in humanity is that of worship and belief in a higher power. If instincts are the result of experiences ten thousand or more years ago, then have we not reason to believe that in those distant ages we must have had an experience with our Creator which has crystallized into this, the most important instinct in mankind? Whether we believe this experience occurred to our forefathers in the flesh or to ourselves personally in the spirit world makes no difference in the fact that this universal feeling after God exists as the result of some experience in the past, and that that experience must have been very potent and vital to produce such far-reaching effects.

#### *Modern Philosophy Defined*

Modern philosophy is built around the doctrine of "automatic progress" as propounded in evolution. The "blunt, brutal, downright realism of the present time" places culture as the great goal of mankind and argues that society is steadily forging ahead to the attainment of that goal. Under such a system of philosophy, religion is gradually (perhaps I should say rapidly) becoming regarded as superficial and unnecessary, culture being sufficient for all purposes of development. Doctor Charles A. Ellwood says, "There are no limits to cultural developments that are yet visible." Again he says, "Therefore the feelings and emotions of man are entirely controllable by culture." While Doctor Ellwood does indicate Christianity as a phase or department of culture, yet he gives it but little place in the development of the future. Mr. John Cowper Powys, speaking of culture, believes it is "broader than religion and may in due time supersede it." "The lofty issues to which religion in its manifold forms is dedicated could be appropriated by culture without the bigotry and intolerance which go with organized propaganda." He says:

In the midst of the turbulence of modern life, it (culture) offers a calm refuge, a patient, skeptical, but not cynical standing-ground from which we can survey the track of our journey through the years without too much self-abasement and without too many regrets.

Humanism, the new religion originated in New York by Doctor Potter, is founded on the principle that man has within himself all the elements required for development and that self-culture is the highest aim and end of man. Humanism is but the expression of views held by a steadily increasing number of writers.

#### *Failure of Religion*

If religion had been maintaining an efficient leadership and inspiration in its particular field it would

not now be open to the charge of being unnecessary to the further development of society. The very fact that culture can be even suggested as a substitute for religion is a grievous indictment against present-day religion and reveals its impotency. Science has been able to lead religion around by the nose, so to speak, for the last fifty years and is now ready to discard it altogether.

True religion was expected to deal with the Spirit of man and his temporal and eternal salvation. It was expected to effect a change at the very roots of his life, the foundations of character, the motives by which he acted. It was expected to deal with authority with man's relationship with his God, from which relationship would have grown a solution of the more practical issues of life. The religion which could do this would be distinguished by the power of the priesthood of God actuating it.

Therefore, in the ordinances thereof the power of godliness is manifest; and *without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto man in the flesh*; for without this, no man can see the face of God, even the Father, and live.—*Doctrine and Covenants 83: 3.*

#### *Dangers in Modern Philosophy*

Doctor Einstein's statement that the "only progress" in human effort is "seen in organization" and that "each generation must learn its lesson anew" points unerringly toward the weakness at the heart of modern philosophy. No matter how rapid or extensive may be the advance in human society and living conditions, the *real progress of humanity can be gauged only by the changes in human nature itself*. The structure of civilization and society can be founded only on the basic fundamental qualities in humanity itself, and hence is no firmer or more stable than is the foundation upon which it rests, and I see little evidence that culture or even the accepted religions can hope to change that foundation. A new generation is arising that does not know the horrors of war by experience. A new generation is here whose morals are lower and whose philosophy of life lacks much of the higher standards of twenty-five years ago.

The standards of conduct accepted by many of the younger people come as a shock to some of us who accept divine law as a standard, and before the word *sin* tended to become obsolete. A distinct sense of loss is felt when divine authority is removed from the marriage covenant and laws of general conduct.

In addition to the decline in religious life and faith and its concomitant ideals in morals and general standard, there are exceedingly grave dangers threatening the progress of industrial life. The centralization of business in immensely powerful or-

ganizations and the introduction of specialized machinery as a substitute for man power in manufacture and agriculture have produced a steadily decreasing demand for labor, and the army of unemployed is increasing so rapidly as to become a problem of dangerous possibilities. In Canada and the United States the number of unemployed is now the worst known, while in Europe, Germany alone has some 2,000,000 cared for by contributions from the public funds. England for years has carried from 2,000,000 to 3,000,000 idle laborers. It is estimated there are 50,000,000 unemployed in the world today. Deferred payment purchase plans and the consequent rush into pleasures and luxury spending has inflated business to the saturation point and depleted the saving of many to the danger line.

In 1929 over 1,000,000 people died of starvation in China and today 2,000,000 are in dire need, while desperate conditions among the "willing to work" in our own country and Europe, in the midst of plenty, indicate something radically wrong with the structure of society and our so-called culture.

The strongest motive force in mankind generally is that of preservation of self and loved ones, and hunger and desperation can lead to anarchy and overthrow of law and order. I would not be a prophet of gloom, but it appears we are building our structure of society and civilization over a seething volcano of immense destructive power, and we are treading on the edge of the eruption.

The latter-day Prophet has given us warning in no uncertain tones:

Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land.—*Doctrine and Covenants 38: 6.*

For verily I say unto you, that great things await you; ye hear of wars in foreign lands, but, behold, I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands. . . . And it shall come to pass, among the wicked, that *every man that will not take his sword against his neighbor, must needs flee unto Zion for safety*. And there shall be gathered unto it out of every nation under heaven; and *it shall be the only people that shall not be at war one with another*.—*Doctrine and Covenants 45: 11, 13.*

I, the Lord, . . . have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the Saints also shall hardly escape.—*Doctrine and Covenants 63: 9.*

#### *The Solution Provided by Jesus*

The teaching and laws of Jesus contained in the gospel are the only real hope for a realization of the ideal society, the "new world," and the concrete instructions for the erection and maintaining of this society as given in present-day revelation are but another evidence of the divine inspiration which actuated the prophet of latter days.

It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him; for it is expedient that I, the Lord, should make every man accountable as stewards over earthly blessings, which I have made and prepared for my creatures. I, the Lord, stretched out the heavens, and builded the earth as a very handiwork; and all things therein are mine, and it is my purpose to provide for my Saints, for all things are mine; but it must needs be done in mine own way; and, behold, this is the way, that I, the Lord, have decreed to provide for my Saints: that the poor shall be exalted in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion according to the law of my gospel, unto the poor, and the needy, he shall with the wicked, lift up his eyes in hell, being in torment.—*Doctrine and Covenants 101: 2.*

This is not an arbitrary ordering of man's affairs, but was to come from the desire of the heart, the expressions of the real worth-while motives of life. Service and sacrifice are the ideals of Jesus' philosophy and are the spontaneous result of the new birth which can only be consummated through the gospel of Jesus and the agency of the priesthood of the church of God.

#### *Inner Change Necessary*

John explains why this change is according to necessity, "Whoso hath this world's goods and seeth his brother hath need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—*1 John 3: 17.* The *natural man* can never progress to a realization of such an ideal standing as this: Certainly the "love of God" must be added to humanity to produce such results, the Spirit of God must have effect in men. This is a change at the very roots of life and can be accomplished only by divine power. Therefore, while we rejoice in any progress humanity may make, we believe that the ideal world can be brought completely to pass only when "he shall pour out of his Spirit upon all flesh." (Acts 2: 17.)

#### *The Importance of Right Environment*

Whether man has inhabited earth for 6,000 or 1,000,000 years makes no difference to the fact that until there was a conception of God and Christian ideals, he made but little advancement. Progress *was preserved and continues only when the Spirit of God enlightened the individual and individual development became incorporated into society sufficiently to improve the environment in which the coming new generation should move and act.* The environment in which the new generation lives and moves is the biggest factor in the nature and degree of its development, and this environment is a bequeathment

from preceding years so we are brought back to the necessity of the gospel standard among men.

#### *The Task of the Church*

Of the three elements making up environment, home, church, and state or society, the church is the most important, for by it the other two are preserved and enabled. Faith in God, with its attendant ideals of service and sacrifice, preserves the home and makes it a proper agency in the training of the young. The church, when properly functioning, by reaching into the heart of humanity can produce individual character of the highest possible type, and it can collect this superlative type into a society of the very purest environment for use of future generations. From such an organization must emerge the rays of spiritual life which can produce the idealistic "new world." It is the "salt of the earth," the leaven that shall "leaven the whole lump."

We need not be discouraged because the world at large is not yet ready for such a development as this. Our duty is clear—we must demonstrate the practical value of such a kingdom in society, and this is the big task of the church of latter days. Is the standard too high and the task too hard for us? The same Power which clothed the church at Pentecost and in its inception in this later day is still the basis of our hope and faith, and if we cooperate with Him, success is assured.

#### **The Department of Religious Education Announces a New Nursery Department Leaflet**

Parents and children's workers who are interested in the nursery (cradle roll) age children will welcome this valuable help. The nursery is a vital part of the local church school, and this leaflet discusses in detail the purpose, plan, and methods of nursery department work. A copy should be had in every branch for the use of nursery workers.

Twenty-four pages, 8x11, mimeographed, post-paid, 25 cents. Order from The Children's Division, The Auditorium, Independence, Missouri.

Oh, the bigness of mind and heart and soul man can express in the little things! It is not the big philanthropic movements but the little things which test and try a man's religion. Meeting with fortitude the daily temptations, patience always with those little interruptions, kindness shown to the erring brother, these, practiced daily, give us the religion of everyday life.—*Selected.*



# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## A Week of Prayer, Fasting, and Sacrifice in Zion

By John F. Sheehy

The City of Zion observed the week set apart by the general church in prayer, fasting, and special services for sacrifice offerings. A special devotional service was held the morning of Sunday, June 21, at 7.45. President F. M. McDowell was in charge of the service, which was a joint meeting of the nine congregations of Zion.

The Saints were urged to enter into Sacrifice Week in prayer and fasting. A special sacrifice envelope and letter were mailed to every family in Zion a few days before Sacrifice Week. We received some replies to these letters. The first reply was from an aged brother and sister, and they wrote:

"I just received your letter and circular the church is sending out, asking the Saints to rally to the support of the church and its needs in this most depressing time the church and world at large have had to face in years. . . .

"My prayers are for the success of the church and the program of the church, which I know can not be carried out without means. I don't want the church officials to think we were slackers, so decided to write this letter. I ask the prayers of the Saints in our behalf, that if God wills we both may be restored to health, and again be able to help carry the load that is resting on the shoulders of the head officials. I sense the great responsibility and feel the great need of all doing all they possibly can to help."

The spirit of that letter is the spirit of the latter-day evangel. It is in perfect accord with the beautiful philosophy of old King Benjamin, who in speaking to his people when he resigned the throne, said:

"I would that ye say in your hearts, that I give not because I have not; but if I had, I would give. And now, if ye say this is your hearts, ye remain guiltless, otherwise ye are condemned, and your condemnation is just."—*Mosiah 2: 40, 41.*

The spirit of this letter from our aged brother and sister expresses the feelings of the vast majority of the Saints in Zion. We knew from the time of this letter that the week of prayer, fasting, and sacrifice was on in earnest in Zion. We knew the Saints were taking the call of the church seriously. Then came another letter from a superannuated missionary. This brother has spent his life in service, and is always ready at the call of the church. We quote from his letter:

"I am happy to send my sacrifice offering to you. It is my determination to make the rest of the year *sacrifice year*, instead of just one week."

We do not have to go back to the yesterdays for examples of devoted men and women who sacrificed for the church. There are thousands living today who are always ready to evidence their love and devotion by their sacrifice.

As I was about to enter the pulpit for sacrament service the first Sunday of this month, a sister came to me and handed me a special sacrifice envelope. I noticed tears not only in her eyes but on her cheeks. Instantly I knew this was a sacrifice offering indeed. Briefly she told me her story. Her husband gave her a gift eighteen years ago, just before he died. All these years she had been a widow. All these years she has treasured her gift. Sacrifice Week—and she had no offering to give. She must give something. Then she thought of her husband's gift. No, she felt she could not give her treasure. But a week after Sacrifice Week she gave the treasure nearest her heart. A sacrifice offering indeed!

We know that many of the Saints of Zion came to the

altar at the close of Sacrifice Week with their offering which indeed was made by sacrifice.

Sunday afternoon, June 23, another special service was arranged for the nine congregations of Zion. Over fifteen hundred people gathered at that time to make their sacrifice offering. The Auditorium Orchestra contributed musical selections and accompanied the congregation in singing such hymns as "Take Time to Be Holy," "There's No Love to Me Like the Love of Jesus," "Pass Me Not, O Gentle Savior." Seated on the platform were Bishops J. A. Becker and G. L. De Lapp, Presidents Elbert A. Smith and F. M. McDowell, Elder J. F. Sheehy, and Guinn Bronson.

President Elbert A. Smith in his address brought out the fact that in many instances darkness and trouble are the forerunners of great events. When Christ was crucified, the disciples separated. Peter felt at a loss and said, "I'm going fishing." But the resurrection was about to burst upon them. After Pentecost came the persecutions. Doubtless many had left the church feeling the end had come. When the Saints were driven out of Independence, doubtless the worst thing that had happened to the church in latter days, the following era was one of greater blessings—Kirtland. The death of the Martyrs was followed by the Reorganization. The world is under trial today, partly because of world conditions but mostly because of our own mistakes. If we rally, there is no reason why history should not repeat itself—an era of blessing follow the trials. Jesus said, "I have called you to be my friends." What kind of friends are you?

Guinn Bronson in a masterly manner delivered an oration, "It Shall Not Fail," by Inez Smith Davis, and this was followed by a hymn, "Faith of Our Fathers." Bishop DeLapp received the contributions of the Saints and offered the prayer of blessing and thanks. "Guide Us, O Thou Great Jehovah," concluded the service. The offering received at this service was \$3,162.

The offering of the Saints in Zion to the general church for the month of June was \$6,730.71. This is a very encouraging offering. No large amount was contributed by any one person. A great many responded to this call of the church for a sacrifice offering.

With such love and sacrifice manifested by the Saints in Zion we know "It Shall Not Fail."

## Eastern Michigan Reunion Is Over

Old friends met old friends, and new friendships were formed at the reunion of Eastern Michigan District, held at Cash, for a period of eight days. It closed July 5. Some who had lived in the district in former years returned for the gathering, and others who had been in various parts of the State seeking employment were present. Together they met to enjoy the spirit of fellowship which pervaded the varied program of meetings—worship and song services, church school discussions, recreation periods, and preaching hours.

"The social services were spiritual and uplifting," writes Mrs. Myron A. Carr, who reports this reunion, "and the sermons delivered were highly instructive. The hours for church school work were beneficial to all, especially to the young."

Five persons were baptized and confirmed the morning of July 4.

Apostle D. T. Williams was present four days and gave much instruction as to the needs of the church. Elder O. J. Hawn, of the missionary arm of the church, was present throughout the reunion and delivered good sermons. Elder A. C. Barmore, of Port Huron, also delivered splendid sermons. Others of the local eldership did admirable work. All seemed to think the time well spent, and a unanimous vote was taken to hold a reunion again next year.

## Far West Stake

*Cameron*

On June 28 Stake President Ward A. Hougas began a series of illustrated lectures on the story, "Ben Hur." For four Sunday evenings at 8 o'clock Brother Hougas has given a fine lecture on this well-known story. In spite of the intense heat, there has been good attendance, and much interest has been shown.

On June 2 the Oriole Girls were entertained by their leader, Sister Esther Simpson, at her home two miles south of town. The afternoon was spent in social good time, and at 6 o'clock a bounteous luncheon was served and much enjoyed by all the girls.

On Sunday evening, June 7, Cameron Saints enjoyed a rare privilege, that of listening to the boy preacher, Brother Howard C. Harpham, of Seiling, Oklahoma. His subject, "Truth and Its Affiliation," was handled in a remarkable manner, and it was an inspiration to the young people and also older ones to see this boy of fifteen years utilizing his best efforts for the building up of God's kingdom here on earth. Surely he is an instrument for good in the hands of God.

June 14, Children's Day, was fittingly observed. At 9:30 o'clock a baptismal service was held in the basement of the church. Seven children were baptized, Elders Thomas Fiddick and John Constance officiating. At 11 o'clock confirmation services took place. In the evening a fine program was rendered by the junior department. There were given a short pageant, readings, and exercises. The church was prettily decorated with flowers and green foliage; and that, with crepe paper costumes worn by the children, furnished color and beauty for the occasion.

*Saint Joseph*

Sunday, July 5, found Saint Joseph Saints gathered together at First Church for the regular quarterly amalgamated sacrament service. A general theme of patriotism was carried out.

On Monday night, July 6, the regular branch business meeting was held at 8 o'clock, at First Church, with fine attendance. Following this at about 8:30 President F. M. McDowell gave his illustrated lecture on the "Passion Play." The lecture was intensely interesting and was appreciated.

The O. T. Z.'s held their regular monthly meeting in the form of a picnic at Bartlett Park on Thursday, July 16.

All regular services on Sundays and Wednesdays are continuing, although people are suffering from the intense heat.

## Southern New England Ministerial Conference

The Onset reunion grounds was the scene of a successful ministerial conference July 4 and 5. Despite the pyrotechnical allurements of this day of patriotic days, a large gathering of the priesthood and laity assembled in the large tabernacle to express their loyalty to the work of the church.

We were fortunate in having Elder C. Ed. Miller, of Independence, Missouri, as a welcome guest, for the guest proved a veritable host to the gathering. Elder Miller endeared himself to the people of the district during a period in which he labored as district president.

A faith and confidence-inspiring spirit was evidenced at the sacrament service in the morning. The Lord reassured the Saints of the divinity of the restored gospel and of the final consummation of his work through the instrument of his choosing. "God is speaking, Saints," declared some one, "but we are tinkering so much with the 'receiving set' that we fail to 'tune in.'"

Elder Miller addressed the conference at eleven o'clock in the morning, and in his uniquely illustrative style portrayed the effectiveness of a life of faith, righteousness, and service.

At 2:30 p. m. the district president, William Patterson, presided over and addressed the priesthood, using as his theme:

"Personal and Organization Efficiency of the Priesthood." Doctor W. A. Sinclair read a well-written paper, "The Indispensability of Priesthood in Zion's Redemption." The author stressed the point that the priesthood by example and precept are chosen to develop the Zion condition in the soul of the people, irrespective of geographic location. "It is the condition, not the place, that determines Zion," maintained the speaker.

Bishops M. C. Fisher and E. L. Traver were in charge of the 3:30 p. m. service, and again the services of Elder Miller were requisitioned to the satisfaction of all present. The subjects discussed at this session were: "Why We Must Not Fail," "How We May Succeed." The speakers pictured the struggles, sacrifices, and triumphs of the past and pleaded for an observance of the spiritual and financial laws, without which we can not succeed.

By unanimous vote two hundred dollars was sent to the Presiding Bishop as a sacrifice offering of the district from its treasury, this to take the place of arranging an exhibit at the Harvest Home Festival at Independence, Missouri, according to previous district action. The conference also unanimously expressed itself in support of the present administration of the church, and loyally pledged support to the church in its present crisis.

## Burlington, Iowa

July 14.—The interior of the church auditorium has been redecorated, and the woodwork and furniture revarnished. This has added much to the appearance and beauty of the church. New purple silk velvet drapes edged in gold, have been hung before the font, and a narrow curtain of the same material is along the front of the rostrum. Above the font in the church colors—gold letters on purple velvet—is the motto, "Onward to Zion," which we feel is a splendid slogan to always keep before us. We feel greatly indebted to one of the faithful sisters, Lucy M. Dixon, for her generosity and kindness in standing the expense of this work, and appreciate her interest in the promoting of the work in Burlington.

The sacrament service held the first Sunday in May was an outstanding event for the branch, as the Spirit was there in abundance, and several were spoken to in prophecy. The Saints of the branch were told that if they could continue to have love in their hearts as they did at that time, the Lord would be able to open the windows of heaven and pour out his blessings upon them.

Mother's Day was celebrated with a special program during the Sunday school hour, the service being opened with a prayer by one of the mothers, after which special songs and recitations paying tribute to "Mother" were rendered. At the preaching service, Elder Mussell delivered a fitting address on "Mother," during which time all the mothers of the branch were seated together in one group.

District conference was held on the first Sunday in June. There were present a great number of visitors from all over the district. Dinner and supper were served in the basement of the church by the sisters, and they deserve much credit for the splendid meals. We feel that special mention, too, should be made of the wonderful floral display and decorations, which were in charge of Sisters Elmer Bierman and Lucy M. Dixon. Many remarked that it was a most fitting setting for an elaborate wedding.

We were fortunate in having, during the conference, Brother Salyards, of Ottumwa, Iowa, and Bishop DeLapp, of Independence. We were greatly benefited by the wonderful discourses these two brothers delivered, and were able more conscientiously to enter into the sacrifice period set aside by the general church the latter part of June.

Sacrifice Week, we feel, was a decided success, considering that the thermometer registered over one hundred degrees practically every day, with little relief in the evenings. Special programs were held throughout the week. Monday night

the program was in charge of the priesthood; Tuesday, the Sunday school; Wednesday, the Ladies' Aid; and Thursday, the S. Chapter of the Temple Builders. Each program consisted of readings, talks, music, etc., pertaining to the theme of the week, "Sacrifice." The priesthood deserve much credit for the success of the week, as they visited each home of the branch, urging the Saints to respond to the call of the church. Their efforts were not in vain—we far surpassed the contemplated quota.

Children's Day was held the second Sunday in June in charge of the Sunday school superintendent, Sister Emma R. Bromann. Over thirty children took part. A group of the children occupied the choir loft and made a fitting background among the many flowers used for decorations. One child was blessed during the program, following a fitting exercise and song, "When Jesus Blessed the Children."

We were pleased to have here recently Brother and Sister John Blackmore. Sister Blackmore told the children a story on sacrifice during the Sunday school hour. She is the daughter of our pastor.

A picnic was given by the Senior Chapter of Temple Builders July 14 in honor of Sister Earl Cummings, formerly of Burlington and now visiting here with her two children.

## Holden Stake

### Holden

Twenty-four members of the Auditorium Orchestra composing a band, from Independence, gave a fine concert on the streets of Holden Saturday night. Business and professional people subscribed to a fund to be presented to the band. A large crowd, reminding one of "circus day," was in attendance. The musicians received many compliments. The band remained overnight with Holden Saints, and its Sunday program included a musical entertainment at Knobnoster Church at eleven o'clock in the morning, at the Holden Home at three in the afternoon, at the Holden church at eight in the evening. The energy and devotion of the leaders, Orlando Nace and E. E. Moorman, are to be commended, as also is the response of the players.

Much time and attention were given to this day by Stake President W. S. Macrae, who interested the business men of Holden in the band's visit.

The women's section of the adult division of the church school, under the supervision of Sister C. A. Silsby, served ice cream and secured a neat sum to be applied on the fund for repairing and redecorating the church. Members of the congregation are doing the janitor work for six months and applying the monthly janitor's pay to the same fund.

Bishop and Sister J. A. Koehler and daughter, Mrs. Altha Belscamper, spent July 12 in Holden. Bishop Koehler preached two good sermons.

Those willing to help at the Square Deal Dining Hall, conducted every year by Holden Stake members at the State Fair, should write W. S. Macrae, Holden, for information. The fair this year opens August 22 and continues to the 29th.

### Atherton

Brother Almer Sheehy occupied the pulpit here the evening of July 5. With him there came a large group of young people from the Stone Church. Special songs were sung by Irene, Mildred, and Evelyn Shupe. These visitors were made welcome and invited to return. One year ago, almost to the day, Brother Sheehy preached his first sermon in the Atherton Church, his subject being "Courage." The Saints were glad to have him again and to observe that he has had the courage to keep on. This time his message was one on "Trust."

Sister Joe Pichler has been a constant sufferer for many months and still is in a critical condition. Brother Otho Clark is recovering from a brief illness.

On a recent Sunday Brother W. E. Shakespeare was the morning speaker. Elder J. Charles May, laboring in Holden

Stake, came with him, and favored us with his talent of music and song. In the afternoon Brother Shakespeare talked to a large and attentive audience of young people.

Children's Day, as usual, was observed the second Sunday in June. One of the children made his decision to comply with the ordinance of baptism. In the evening the service was given over to the blessing of the infant daughter of Brother and Sister Guy Hanson and the confirmation of Gerald Curtis, son of Brother and Sister C. Ray Curtis. Appropriate music interspersed the service.

June 28 the young people from Atherton, under the auspices of the glee club, went to Holden and spent the day. In the afternoon a musical program was given by them to the inmates of the Home for the Aged.

## Mallard, Iowa

July 13.—This region of Iowa has felt the effects of the world-wide depression, and yet the people have received many blessings from the Master. Though June was a very warm month, there were good rains, and as a result the crops and gardens look fine.

Elders L. G. Holloway and E. Y. Hunker visited Mallard Branch a couple of days during the month, preaching three excellent sermons. In these they brought out plainly the love God has for us, how much we love him in return, and the ways in which we show our love.

Sacrifice Week was observed by these Saints, who trust that much good was done during that period. It is their ambition to continue to sacrifice until the church is out of debt and the missionaries, who a few months ago were released, are again in the field. They pray for the day when this gospel shall be preached to every kindred, tongue, and people.

## Church Moves Forward in Wisconsin

Madison, Wisconsin, July 16.—On the rolling prairies and hill lands of southern Wisconsin, about forty miles southwest of the present site of the city of Madison, capital of the State, was located the pioneer settlement of Saints, called by them, Zarahemla. It was in this vicinity in that early day—1852—and in later years that the Lord very greatly blessed the Saints who sincerely sought divine direction in reestablishing the church. He was with them when designing men took advantage of the settlement and tried to make themselves leaders of portions of the original church.

We are glad that the truth as taught by earnest men in the early days of the Reorganization, still shines as the light of God to the world. Notwithstanding the trials that have come to the church in the passing years, God has maintained his cause. In its time light and revelation have been given to guide the church. We fully believe such will be the care of our heavenly Father over his work in years to come.

The church goes onward in Wisconsin. Notwithstanding the severe financial depression, which has been greatly felt by the Saints, financial assistance given the church by the members in tithes and offerings for the month of June, just past, nearly doubled the amount given at that time a year ago. The Saints have responded generously.

The conference of Southern Wisconsin District was held at Beloit, June 20 and 21. There was splendid attendance, and very good meetings were held. Five were baptized.

The annual all-day meeting, held at the home of Sister Minnie Hoague, at Evansville, was June 28, and Saints attended from Madison, Janesville, Beloit, and other points. A generous noon lunch was served free, and a happy social time was had. Memories and events of the years past were recalled, and kind wishes were expressed for all those not present. Some whose names were especially mentioned as former workers in this vicinity are W. A. McDowell, J. O.

Dutton, E. J. Lenox, P. Muceus, and Amos Berve. All these and others have the kindly remembrance of Wisconsin Saints who will welcome their return at any hour.

After the passing of a number of years, the writer is pleased to work with Saints of Southern Wisconsin, and to meet many who are long-time friends in the Master's work. I have visited and held meetings in Lancaster, Flora, Soldiers' Grove, Madison, Beloit, Janesville, Evansville, Milwaukee, and Appleton. In all these places it was my pleasure to see the faith and devotion manifested by Saints of long standing and others of more recent years of service.

LEONARD HOUGHTON.

## Akron, Ohio

Good meetings have characterized the activities of this branch during the spring and summer. The young people are taking a great interest in the prayer meetings. Though attendance is small, everyone seems to be alert to the needs of the church.

Brother Cecil Neville, of Willoughby, gave a series of good talks on the parable of the vineyard. Some nonmembers are interested, and we hope to see the results of these talks in the near future.

Brother E. M. Knight was in charge of a good sacrament service July 5. He was assisted by Patriarch A. M. Manchester. Brother Manchester spoke at the early prayer meeting, admonishing the Saints to come up higher. He cited them to the temple at Jerusalem, which was built upon the high hill, also to the Kirtland Temple on the hilltop, the place designated. In this connection he mentioned the site for the Temple at Independence. His advice was for the Saints to keep their lamps trimmed and burning, and to find and walk in the narrow way.

Akron Saints desire the prayers of the Saints in behalf of Sister Cunningham, who is seriously ill. No hope for her recovery is held unless God sees fit to give her a special blessing.

The church picnic was held Saturday afternoon, July 18, at Crystal Lake. All who had looked for a good time were not disappointed. We remember that it is a wise thing to play as well as work and worship together.

## Mikado, Michigan

The newly organized branch at Mikado is happy to report a two-week series of slide lectures on "*The Life and Parables of Christ*," held in the new church building, which, though not yet completed, has brought much rejoicing to the Saints of Mikado and near-by places. These members have been deprived of a church home for many years. The series was conducted by Elder Marshall J. McGuire, former Northern Michigan missionary. Each evening the pictures were followed by a short but very instructive sermon.

The audiences were composed of a large per cent of young people, and we were happy to have them. It is the hope and prayer of Mikado Saints to be able to build up cleaner moral and religious standards in this community, and we must start with the children and young people.

The organization of Mikado Branch on June 12 was conducted by the Central Michigan district president, Elder Hubert Case. Elder E. S. White was also present. Elder M. J. McGuire was elected pastor; Elder Richard Stewart and James McGuire, priest, were appointed counselors. Sister Clara Stewart was elected clerk; teacher Lyle Hickey, superintendent of church school; Clayton Harmon, leader of young people; Sister Fowler, superintendent of women; Sister Jennie Proconior, organist; Sister Edith Hickey, chorister, with Sister Alice McGuire, assistant; Sister Bertha McGuire, librarian, and Edith Hickey, publicity agent.

Brothers Case and White made short talks, and at the con-

clusion of the meeting were given a rising invitation to return at any time to hold a series of missionary meetings.

An all-day meeting was held Sunday, June 14, Elder S. A. Summerfield and wife and several from Spruce being present. Dinner was served in the dining rooms upstairs. About forty ate together, the rest of the crowd having to go home to care for chores. The sermons on that day were helpful.

The church school is doing well, and the young people are especially to be congratulated for their unity and willingness to help in church work.

The women gave a bazaar and lunch together with a varied program on a recent Thursday.

The Wednesday evening prayer services are much enjoyed by everyone. One Friday evening is given to the young people for recreation and expression; the next to the *Doctrine and Covenants* class. It is not unusual to have the young people play indoor baseball and then follow with hymn singing and lunch.

Pastor McGuire believes that everyone should be busy in the gospel work. He leaves local members of the priesthood in charge at Mikado and goes frequently to other branches and communities. He held two weeks of meetings at Tawas City with his pictures, and is acting as pastor there also. He has the cooperation and prayers of Saints in both pastorates.

Brother Amos Guy, of Hillman, has been here several times of late. His presence and talks are much appreciated.

## Independence

Early Sunday morning young people began to gather at the Auditorium in anticipation of the trip to Far West and other places of historical interest to the church. When the time came to start over one hundred and ten people had found transportation. Under the direction of Elder John F. Sheehy the line of cars headed for Richmond, Missouri, Brother Sheehy's car heading the procession while Brother Clarence Savage's car brought up the rear. In this way provision was made for cars to receive attention from Brother Savage in case of blow-outs or other trouble.

At Richmond several stops were made by the party. Oliver Cowdery's grave with its beautiful granite monument was silently viewed. On this monument which was provided by the Utah Latter Day Saints is inscribed the testimony of the three witnesses to the *Book of Mormon*. From here the group moved to the statue of Colonel Alexander Doniphan in front of the courthouse at Richmond. Elder Sheehy paid a tribute to this noble man who was a friend to the Saints of early days. In the cemetery near the town lies another witness to the *Book of Mormon*, David Whitmer, and to this place the young people went. Reverently they listened to the story of David Whitmer and his solemn declaration that "Truth is eternal."

The procession then drove to Far West, a distance of fifty miles, where they arrived at about twelve o'clock, an hour late for the service which had been planned there. The local Saints had waited for the group to arrive, and the service was held. After singing some of the hymns that were dear to the early Saints, Elder Sheehy delved into the history of the movement of the Saints into and out of Missouri from 1831 to 1838. Many of the young people were touched by the story of the Saints, and the appeal of Brother Sheehy for the young people to carry on and build up "the waste places" in fulfillment of the prophecies of Joseph Smith will not go unheeded. After the service, the young people visited the spot where the foundation stones for the temple at Far West had been laid. Then the group went to a near-by grove and spread a bounteous basket dinner. Those who went on the trip agreed that it was enjoyable and very worth while.

"The spiritual life of man," asserted Elder Leonard Lea at the Campus Sunday evening, "has its foundation and beginning in obedience to law, its development in work and service, its culmination in the perfection of life and character,

and its reward in a happiness so wholesome and strong that nothing can harm or destroy it." Presenting his topic, "*The Fruit of the Spirit*," Elder Lea chose a fine scriptural background for his text, Galatians 5: 22, 23, and spent a considerable portion of his time discussing the relation of law and the spiritual life. Citing his hearers to a number of incidents in the life of Christ, he summed up his discourse with the following statement: "The fruit of the Spirit is the measure of the quality of your attainment. It is cumulative. It is the life, always reaching for more and always enriching."

Special music for the evening was furnished by the Auditorium Band, directed by Sanford Downs. The hymns sung by the Saints at this open-air meeting, "*Rejoice, Ye Saints of Latter Days*," "*We Come With Joy the Truth to Teach You*," and "*Be With Me, Lord, Where'er I Go*," filled the night with moving melody. Pastor John F. Sheehy was in charge, and Elder Stanley Kelley assisted.

#### Stone Church

"Are we sacrificing?" Patriarch Frederick A. Smith asked the congregation in his Sunday morning sermon; "what do we expect to receive from the service we are rendering to God? We want the world purified, glorified, made beautiful, stripped of everything that is carnal, and, most of all, we want eternal life." Brother Smith read for a scriptural background Romans 12 and for a text the first verse: "I beseech you therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Delineating the viewpoints of sacrifice and the elements involved, he bent his effort to convincing his hearers that the things we do in the service of the Lord, when weighed against the good we gain therefrom, are not sacrifices; they compose our "reasonable service."

A beautiful musical accompaniment for the morning sermon was furnished by a chorus of girls directed by Mrs. H. C. Burgess; the organist, Miss Lorena Kueffer; the soprano soloist, Miss Mary Lois Williams, who sang "*The Earth Is the Lord's*." Miss Williams was accompanied at the piano by her brother, Joseph Williams. Elder H. G. Barto presided over the service.

For the juniors at the Campus Sister J. R. Lentell continued her story of "*The Dedication of Kirtland Temple*." "*Peace on Earth*," a reading, was given by Alice Blake, and Emerald Hoisington sang "*Come, Sweet Comforter*."

Sixty Girl Scouts and their officers of the four Stone Church troops organized in April, held their first powwow in the Y. K. T. classroom Monday evening. Rain made the outdoor camp fire they had planned an impossibility, and the program had to be rearranged to fit the indoors. The girls spent a happy evening learning camp songs and giving stunts, ranging in character from the acrobatic to the dramatic. Three girls of troop 46 were invested with the rank of tenderfoot by their captain, Mrs. Don Cox; and another, Ency Jamison, also of Troop 46, was awarded the rank of Second-class Scout. Ency is the first girl in the four new troops to receive this rank. At nine o'clock the Scouts sang "*Taps*," and the powwow was over.

## Two-day Reunion for Northern States

The Northern Wisconsin and Minnesota two-day reunion, conducted on the Saints' beautiful reunion grounds at Chetek, Wisconsin, July 4 and 5, will linger in memory as one of the bright spots of district activity.

Apostle John F. Garver was present and gave excellent spiritual counsel. He was assisted in his work by the teachers: Lydia Wight, Vernon Lundeen, and Bishop C. J. Hunt.

A fine spirit of fellowship and determination to carry on under handicap prevailed.

The reunion unanimously voted for another gathering of longer duration for next year.

## Kansas City Stake

### Central Church

The Harvest Home Festival is not far off, and one group in the stake has promised to furnish six hundred cans of fruit and vegetables for the exhibit and use of the Sanitarium and homes in the church. In this season of canning, when fruits and vegetables are to be had in abundance, the Saints are requested to set aside at least a tithe of their fruit for the use of the church institutions and unfortunate ones who will need assistance next winter.

Elder Arthur Oakman gave the sermonet at the morning church period, and the choir sang "*Festival Te Deum*," with George Anway directing.

The stake priesthood met for their regular study hour Sunday afternoon at three o'clock. The stake president was in charge.

Elder C. E. Wight continued his Sunday evening series of sermons last Sunday to a large and attentive audience. Next month it is planned to show several good films. They are: "*The Rich Young Ruler*," "*Forgive Us Our Debts*," "*By Their Fruits*," "*Blind Bartimæus*," "*Prince of Peace*." Evan A. Fry directed the evening's music.

Next Sunday morning the young people's division of this congregation will meet at the church at 6.30 for an excursion to Excelsior Springs. The pastor will be the special speaker at the Sunday school hour.

The Stake O. B. K.'s will sponsor a lawn social at Central Church July 31. All are invited to make plans to attend.

## Elder George H. Wixom Chronicles His Activities in the Southwest

San Antonio, Texas, July 8.—At the close of the Baker-Arceneux debate, held at Sedan, New Mexico, April 27 to May 9, arrangements were made for me to hold a series of preaching services in the Bunkerhill Schoolhouse, not far from Sedan and between Dalhart and Perico, Texas. Brother A. B. Hienrichs, a priest who lives at Dalhart, assisted me in holding this series. At the close, I baptized his wife, Sister Sarah Hienrichs, and Brother J. C. Ferris's daughter, of Dalhart.

We have a membership of twenty in that part of the field, and Brother Hienrichs is doing what he can to care for them. He holds regular services at this schoolhouse each Sunday. This is not far from the Colorado line, and the missionaries in Colorado are invited to come over and help out this little band of Saints by holding a series of services for them. You are welcome.

After a short visit with my home folks in California, where I preached a number of times and made many calls at the bedside of the sick, to officiate in the ordinance of administration, I was soon on my way back to my mission field. I stopped over at Bisbee, Arizona, and preached a few times, and was pleased to see the work progressing nicely under the wise and able leadership of Elder S. D. Condit, with the assistance of Brothers Raymond Ratteree, Henry Goldie, P. O. Puckett, and W. D. Roe.

On arriving at Fort Sumner, New Mexico, I was told that arrangements had been made for me to speak that same evening in the Church of Christ building, where I was greeted by a splendid crowd. While there I baptized one and administered the sacrament to the little band of faithful Saints who are trying to let their light shine out to all their neighbors. Sister S. A. Duncan and her family have lived at Fort Sumner for a number of years and have won the confidence and respect of all who know them. It is hoped that Elder S. S. Smith will be able to follow up this fine interest some time this fall.

On arriving at Portales on Saturday, June 13, I was informed that the courthouse had been secured for me and that



I was announced to speak that same night. Feeling somewhat weary after my very strenuous efforts in my last series, I decided to sit in the park near the courthouse and rest until the evening services. While sitting there and enjoying the beautiful park with its lawns and large trees, a crowd of men surrounded me to ask me questions and to hear what I had to say. This gave opportunity for me to announce my message and invite all to attend the services which I was to hold. When I began to speak the crowd began to increase until I was surrounded by a large audience, and before I realized it I found that I had been preaching for over two hours.

The Nazarenes were holding a revival service and conference and had in attendance one hundred and forty of their ministers. It was thought that this would interfere with our services; but instead, it only helped me out, for many would come and hear my message and then go to attend the other services, as they would continue long after the close of our services.

Some who attended told me that they became interested in my sermons after hearing me in the park, and they were present every night. During this series we held a sacrament service which was very much enjoyed by the isolated Saints. Brother and Sister C. L. Beard, of Elida, and Brother and Sister H. H. Henson, of Kenny, New Mexico, attended. We have nine members now at Portales, and they are glad to welcome any of the missionaries that come their way.

I arrived in Lubbock, Texas, June 19, and was met at the train by Sister O. W. Sumner and her daughters. We went to New Home, not far from Lubbock, where her father, Brother P. H. Renfroe, resides. There arrangements had been made for me to preach.

I preached there Saturday night and Sunday morning and Sunday night to full houses and interested listeners. The Baptist Church, which is situated near the schoolhouse where I was holding services, dismissed their morning and evening services in order to come and hear our message. Brother and Sister Renfroe and Sister Sumner were elated over the splendid attendance and the friendly attitude manifested.

Two were baptized at this place, Sister Willie Merle Sumner, daughter of Sister O. W. Sumner, and Sister Alice Peol, of Amherst, Texas. Many friends were made to our cause, and I received invitations to return. A number of the business men invited me to stop with them in their homes at any time I might be in that locality.

Brother and Sister Renfroe drove me in their car to Lamesa, Texas, fifty-six miles south of their place. There I was met by Brother E. C. Riebold, who took me in his car to their home at Lenorah, Texas, where arrangements had been made for me to speak in the Wolcott Schoolhouse. I preached for three nights to splendid audiences, some driving for long distances to attend. I was pleased to meet two other families of Saints living near that place.

While there, arrangements were made for me to meet a gentleman by the name of Cline, seventy-nine years of age. Mr. Cline has been an active worker in different Protestant churches for the past forty years, but had become discouraged because the ministers of the popular churches no longer preach the gospel of Jesus Christ as set forth in the New Testament. He said he could force any preacher he ever met to abandon the plain teachings of Christ and the apostles, in ten minutes' time. Mr. Cline told his friends that he would like to talk with me and ask me a few questions, and that he could soon tell whether he cared to talk further with me or not. After a discussion that lasted three and one half hours, Mr. Cline remarked that I was the first minister he ever met that stood one hundred per cent for the teachings of Christ and the apostles and New Testament writers. I told him that I did not take the credit for being able to set forth the message of Christ in such a clear and concise manner, for it was God who restored the ancient gospel and sent his angels to make the message plain, and that I was only one of the humble servants of God, whom he has called and sent forth to tell the gospel as revealed in this age of the world. I learned, after this conversation, that this gentleman

is related through some of his ancestry to the tribe of Israel, through his son Joseph that was sold into Egypt. He is willing to read the *Book of Mormon* and to study our message carefully, and I shall help him all I can in this regard.

This was my first visit to this part of Texas and I am eager to return at some future date and if possible follow up this splendid interest, for the people in these isolated places are hungry for the gospel message.

I arrived in Houston early Sunday morning, and was met at the train by the pastor, Elder C. W. Tischer. I was the speaker both morning and evening, and was pleased to meet the Saints at that place. Some of them I had met at other places, among that number being Brother and Sister W. B. Root, who resided in Colorado Springs, when I labored in that field several years ago.

This was Sunday, June 28, the last day of the Sacrifice Week, and all seemed to be happy in the thought that they had gladly done what they could for the Master's cause. Houston Branch had raised over one hundred dollars, but other points had not as yet been heard from.

I came on to San Antonio and was pleased to hear that the workers here had been busy and that the Saints in the city had raised one hundred and sixty dollars, with no report from the other parts of the district.

When Jesus was here, he said: "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." While traveling over this great State, to Dalhart on the north, El Paso on the west, San Antonio on the south, and Houston on the east, and noting the many opportunities that are opening up for the preaching of the gospel and the presentation of this great latter-day work, I am led to repeat the Master's words.

In closing I wish to urge all the missionaries and pastors and local workers to reread the splendid article by O. Salisbury on "*Personal Evangelism*," in the *Saints' Herald* for July 1, 1931. The hastening time is here, and we should all be alert and ready to improve every opportunity to present our message to the people. While the warm weather is here, we may arrange for outdoor meetings, in parks or out on the lawn, supported by good music and lively singing.

Let us forget ourselves in the service of the Master, and rejoice that we are permitted to live at this time and to take part in a wonderful work.

## Side Lights

By C. J. Hunt

### *Catholicism—Number of Popes*

The Vatican at Rome, where the Pope resides, is reported to have 1,100 rooms. In a recent issue of *The Pathfinder*, a reporter says the *Catholic Encyclopedia* records Pius XI, the present officer, as the two hundred and sixty-first Pope in succession to that high office. The late Cardinal Gibbons, a noted lecturer and writer of the Catholic Church, made some very interesting statements regarding the office work of Popes in his book, *The Faith of Our Fathers*, and I take the liberty of quoting two or more of his sayings. On page 132, the Cardinal states, "Peter, it is true, besides the prerogatives inherent in his office, possessed also the power of working miracles, and the gift of inspiration. These two latter gifts are not claimed by the Pope, as they were personal to Peter, and by no means essential to the government of the church." Continuing the subject, he says on page 148: "The Pope, therefore, be it known, is not the maker of the divine law; he is only the expounder. He is not the author of revelation, but only its interpreter. All revelation came from God alone through his inspired ministry, and was complete in the beginning of the church."

The above statements by Mr. Gibbons are of unusual interest to Latter Day Saints; and at the risk of being called



uncharitable, I will approach the subject of divine communication by assuming that all religious people, including Catholics, believe that before Columbus discovered America in 1492, the Eastern and Western Hemispheres were dead to each other, noncommunicative. That being true, and accepting the universal belief that heaven is an organized dominion where God, Christ, and holy angels reside, and that this earth on which we live belongs to God, and that he did converse with the religious leaders he called and set apart to have general charge of church work as noted in Old and New Testament times, and that during those historical periods the leaders of other churches were not favored with divine revelation, hence dead to the heavens, our deduction would be that any religious organization having a recognized leader that does not receive specific revelation directing in church polity, counseling its membership, foretelling coming events, as in *Bible* times, is assuredly dead to the heavens in these respects. It is our belief, however, that the Almighty is gracious, loving, kind, and bestows many precious blessings upon all people who devotedly seek him, yet that does not signify that all organized churches are acknowledged as the Lord's and are alive to him in a complete sense. I am truly pleased to say that the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Independence, Missouri, is fully organized in harmony with Bible instructions, and the church is alive to the heavens, being favored with revelations from time to time harmonizing with Holy Writ. Dear reader, invest your time, talents, and money in a church that has a living prophet, through whom the Lord directs by revelation.

#### *The Profitable or Unprofitable Use of Our Vision*

Unfortunately, some people in a strenuous effort to prosper financially make a fatal mistake of placing pennies so close to their eyes that their vision of dollars is largely obscured. The same principle is true with some church members desiring to walk in the straight and narrow way; they fail because the enlightening vision of the glorious gospel is more or less diminished by their allowing the mistakes, real or imaginary, of certain ones to engross their minds. This marvelous work with its spiritual insight and clearness of vision is God-given, unchanged and is awaiting your return. Do not waste your time and talents by talking about, or even thinking of the wrongdoings of others. Always enrich yourself with noble thoughts and acts, adding to your life's vision "faith, hope, and charity." One faithful Saint is reported to have thus interrupted a certain church member who had begun to gossip unkindly about others: "You are welcome to visit me, but I will not listen to unkind things about anyone." It is possible that your Christian fortitude and good prospects of a life of usefulness may be endangered by talebearers. Keep your spiritual vision clean and pure. Do not release a thought made into words for which you will be sorry. Elder F. C. Bevan has well said, "Whether consciously or unconsciously, men are warmed, chilled, lifted, or lowered by us."

#### *The Utah Church Historian on Independence Temple*

Joseph Fielding Smith, church historian and member of the Utah Council of Twelve Apostles, wrote in *The Improvement Era* for May, 1930, that the Lord's temple to be built at Independence, Missouri, "will not be built by those who say that Joseph Smith (the Seer) was a fallen prophet, and who have failed to accept the fullness of the word of the Lord as it came through him."

A sermon's length is not its strength. It may be very much its weakness. In this case brevity is a virtue. It is a pity to weary the head when we should win the heart. Some divines are long in their sermons because they are short in their studies.—*Selected.*

## MISCELLANEOUS

### Conference Notices

Arkansas district conference will convene at Jonesboro, Arkansas, August 28, 29, and 30.—*Fern Emde, secretary, Bald Knob, Arkansas.*

### Reunion Notices

Western Montana reunion will be held at Race Track, August 7 to 16. Apostle J. A. Gillen, Elder A. C. Martin, Patriarch George Thorburn, and Sister Thorburn are assigned to this reunion. These workers, with others of the ministry, will lead classes, conduct prayer meetings, and give instructions and sermons. Tents will be available. Those planning to camp on the grounds are requested to bring their own bedding. Meals will be served at as low a cost as possible. For further information write the tent committee, John Eliason, or Warren Peterson, Race Track, Montana. Western Montana extends a hearty welcome to everyone to come and make this 1931 reunion a success.

Far West stake reunion, Stewartsville, Missouri, August 13 to 23. President F. M. McDowell and Apostle J. F. Garver will be present during the entire reunion for class work and preaching services. Other speakers include Bishop G. Leslie DeLapp, Elder Blair Jensen, Patriarch W. A. McDowell, and Elder G. T. Richards. Interesting programs each day. Ideal camping conditions. Good dining hall service, at 20 cents per meal. Order tents from J. E. Hovenga, Stewartsville, at once at the following prices: 12x14, 6 ft., \$7.65; 12x14, 3 ft., \$3.90; 10x12, 3 ft., \$3.15. This is the only reunion in this section. Members from adjoining stakes and districts especially invited. For detailed program address, Ward A. Hougas, stake president, 513 Ballinger Building, Saint Joseph, Missouri.

### Apostle Garver to Attend Nauvoo Meetings

Word has been received from Apostle J. F. Garver that he plans to be in attendance at the open-air meetings in Nauvoo, July 25 and 26. See *Herald* of July 8, page 646, for program and announcements.—*F. T. Mussell.*

### Old-time Camp Meeting at Calumet, Oklahoma

Since the reunion for the State of Oklahoma has been called off this year, Calumet Branch plans to hold an old-time camp meeting, Elder W. M. Bath and Z. Z. Renfroe in charge. The meeting will begin July 19 and continue to August 3, and Saints all over the State are invited to come and camp, that they may enjoy the spiritual series.—*M. Crownover, district president.*

### All-Day Meetings in Eastern Michigan

A series of all-day services for the summer and early fall is now in progress in the branches of Eastern Michigan District. Those yet to be conducted are: Sandusky, July 26; Shabbona, August 9; Port Huron, August 23; Owendale, September 13; Valley Center, September 27; Crosswell, October 11. Bring your lunch and come to enjoy the day with us.—*Myron A. Carr, district president, Jeddo, Michigan.*

### Attention, Saints of Southeastern Illinois

Notify your branch solicitor or bishop's agent at once if you wish a tent at the Brush Creek Reunion—*Charles H. Wesner, bishop's agent, Odin, Illinois.*

### Our Departed Ones.

PARRISH.—Stevie Fleming Parrish was born February 1, 1907, at West Monroe, Louisiana. She became a member of the church March 1, 1926, at West Monroe, Louisiana, being baptized by J. T. Riley. Died April 12, 1931, leaving her husband, Orgha Parrish, two children, J. H. Parrish, four years old, and Dorha Parrish, fifteen months old.

HANSEN.—Lars Hansen was born in Denmark, March 29, 1853. He came to America in 1904. Prior to that date he had united with

the Utah Church. He later moved to Santa Barbara, California, where he united with the Reorganized Church of Jesus Christ August 21, 1927. He never married, but lived alone during his residence in America, so very little is known of his life's history. He continued with the church until the end of life, June 17, 1931.

**POTTER.**—Newell James Potter was born March 1, 1872, at Potter Brook, Pennsylvania. He was united in marriage with Miss Emeretia M. Finch August 20, 1892. To this union nine children were born, eight of whom with their mother survive him, and there is also one adopted daughter living. On November 30, 1910, he united with the church and was a devoted and faithful member as long as he was able to get about. On June 26, 1929, he suffered a paralytic stroke which so impaired his health that he was unable to recover. From that time he grew weaker and suffered much until the final stroke came June 24, 1931. The funeral was from the home in Scio, June 27, the sermon by J. E. Vanderwood. Interment was in the Wells-ville Cemetery.

**LOVELESS.**—Bessie Sandage, daughter of Isaac and Rose Ann Sandage, was born December 3, 1887, at Dexter, Indiana, and departed this life July 3, 1931. She had been in poor health for some time, and at last submitted to an operation. Following the operation she seemed to improve for a few days, but the heart gave out, and she was released from all suffering. She leaves to mourn, her husband, Hovey Loveless, and their only child, Ralph Loveless; five sisters and one brother. She united with the Reorganized Church August 4, 1912, being baptized by Elder Jacob G. Halb. She remained true to her covenant, and was beloved by all who knew her. The funeral was held from the farm home south of Petersburg, Indiana, the sermon by J. O. Dutton. Interment was in Walnut Hill Cemetery, near Petersburg.

**CRANE.**—Jane Amanda Crane was born in Herkimer County, New York, September 4, 1844. She married Thomas Crane December 25, 1863, and to them several children were born, all of whom survive their mother: George J. and Herbert M., of Stoutland, Missouri; Thomas, of Santa Ana, California; Walter I., of Marble Rock, Iowa; Mrs. Ida Horn, of Albert City, Iowa; Mrs. Cora P. Miller, of Hinsdale, Illinois; Mrs. Ellen Whiting, Independence, Missouri. There also survive twenty-one grandchildren, thirty-eight great-grandchildren, and three great-great-grandchildren, two brothers, and two sisters. Mrs. Crane was a faithful member of the Reorganized Church of Jesus Christ of Latter Day Saints for more than forty-six years. She passed away at the home of her daughter, Mrs. Horne, at Albert City, July 7, 1931. The funeral was conducted at the Saints' church at Mallard, Iowa, the sermon being preached by Benjamin Fish. Interment was in Pleasant Grove Cemetery, near Marble Rock, Iowa.

**DAVIS.**—Bethell Faye Davis, daughter of Mr. and Mrs. George Davis, was born November 6, 1903, at Thayer, Missouri; passed away July 2, 1931, at Thayer. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints in May, 1917, and lived a life worthy of others to follow. Her chief desire was to be doing something for the Lord's work. She leaves to mourn, her parents, one brother, Frederick, of Thayer, and one sister, Mrs. Fern Mayo, of Kansas City, as well as a large number of other relatives and friends. A great part of her life was spent under the hand of affliction, but she bore it well. The funeral was conducted at the Saints' church in Thayer by Elder Haden. Interment was in Davis Cemetery under the direction of Leo Carr.

**JOHNSON.**—Eleanor O. Fay, daughter of Mr. and Mrs. Lorenzo Fay, was born in Newark, New York, August 27, 1873. When a child she moved with her parents to Quincy Township, Branch County, Michigan. She was baptized into the Reorganized Church June 17, 1888, at Coldwater, Michigan. Received her education in the schools of that community and qualified herself to teach in the rural districts of Michigan. At the same time she was doing secretarial work in the Saints' Sunday school at Coldwater, was chosen delegate to district and general conferences for a number of years, and was a fine church worker. April 13, 1898, she married Melvin Johnson, of Batavia, Michigan, and for thirty years was a resident of that township. Four children were born to them, three sons and one daughter. Mrs. Johnson was loyal to the gospel of Christ through the years. Her final illness was of more than a year's duration, and though in the latter part of her illness she suffered much, her passing was peaceful. She died June 24, 1931, leaving her husband, three sons: Howard, of Batavia; Maurice, of Benton Harbor, Michigan; and Don, of Coldwater; one daughter, Mrs. Sylvia Kelley, Batavia; besides brothers and sisters of the faith and numerous other relatives and friends. The funeral was conducted from the farm home, North Batavia, June 27, Elder S. W. L. Scott officiating. Interment was in Lakeview Cemetery, Quincy, Michigan.

Goodness is one's intrinsic worth, not his value in the market of public opinion. It is the crown and glory of life. It dignifies every station, exalts every position in society, and commands the confidence and respect of mankind. It constitutes real aristocracy. It is human nature in its best form and its achievement should be the chief aim in life.—*J. T. Weit, Young People's Leader.*

## Leadership and Service

By C. B. W.

We find many helpful articles in the *Bethany Church School Guide*, an exchange which comes to our desk regularly. We wish to quote several paragraphs under the above heading from the July issue. Our own emphasis upon leadership training in recent years may have resulted in some types of leadership decried in the article, though in most cases we know it has been exceedingly helpful. The granting of certificates in religious education and leadership on a basis of credits earned, has been designed to encourage the beginning of systematic study in preparation for qualified leadership. It is recognized that neither the training subjects, alone, nor the receipt of a graded certificate will go far in making efficient teachers and leaders. With the training there may go the development and enrichment of personality, the broadening of human sympathy, the deepening and clarifying of spiritual vision, a definite growth in ability to use materials with skill, and a personal consecration of time and talent, unselfishly, in the service of leadership. For these our certificates must stand.

"E. Stanley Jones, in one of his books, remarks that there should be less talk about leadership and more about service.

"The word *leadership* has been used too frequently of late, and it represents too great a reality to be easily discarded. The need for it is too urgent to cease talking about it soon. But the emphasis should be at the point suggested by Doctor Jones. The spirit of service is necessary to save leadership from becoming a pathway to personal preferment or autocratic dominance.

"Leadership at its best means thorough preparation for the task to which one is chosen. It costs something to be a leader. One should not take a place of leadership lightly.

"Young people are prone to exalt their prerogatives as leaders rather than emphasize their service. While this is largely due to the shortsightedness of youth, it nevertheless calls attention to the need for a stressing of leadership as *an opportunity to serve*.

"Leadership is going to be increasingly promoted in the coming years. Our complex church life will require more, not fewer, leaders. But these leaders must be motivated by the desire to serve if they would save themselves from the sin of inadequate preparation and the thirst for personal preferment. And a proper stress upon service in our promotion of leadership training will save our leaders from this sin.

"Leadership that glories in itself is not born of service. It has not the spirit of the Master who said, 'For their sakes I consecrate myself.'"

# THE SAINTS' HERALD

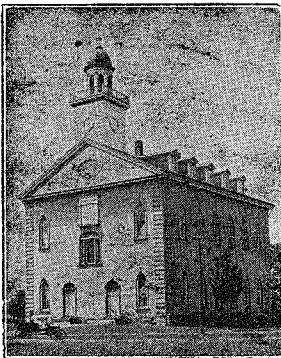
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"Let us go to the House of the Lord."

## Kirtland Reunion—August 6-16

SERMONS — CLASS WORK — PRAYER MEETINGS  
 SPIRITUAL RENEWAL  
 FRIENDSHIP — GRACE — POWER

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### Reunion Calendar

Central Texas, Hearne, July 17-25.  
 Northern California, Irvington, July 17-26.  
 Alabama, McKenzie, July 18-26.  
 Kentucky-Tennessee, Puryear, July 18-26.  
 Northern Saskatchewan, July 24-26.  
 Southern New England, Onset, July 24-August 2.  
 North Platte, North Platte, Nebraska, July 24 to August 2.  
 Toronto, Lowbanks, July 26-August 9.  
 Alberta, Edmonton, July 31-August 2.  
 Seattle-British Columbia, Silver Lake, July 31-August 9.  
 Lamoni, Lamoni, July 31-August 9.  
 Wyoming and South Dakota, Spearfish, August 2-9.  
 Kirtland, Kirtland, August 6-16.  
 Western Montana, Race Track, August 7-16.  
 Northern and Western Maine, Brooksville, August 8-16.  
 Far West, Stewartville, August 13-23.  
 Northern Michigan, Boyne City, August 14-23.  
 Idaho, Hagerman, August 14-24.  
 Western Iowa and Northeastern Nebraska, Woodbine, August 14-24.  
 Eastern Colorado, Colorado Springs, August 21-30.  
 Southeastern Illinois, Brush Creek, August 21-30.

## Notice

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# THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF I

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879, Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 78

Independence, Missouri, July 29, 1931

Number 30

## THE COVENANT

And as they were eating, Jesus took bread and brake it, and blessed it, and gave to his disciples, and said, Take, eat; this is in remembrance of my body which I give a ransom for you. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins. And I give unto you a commandment, that ye shall observe to do the things which ye have seen me do, and bear record of me even unto the end.—*Matthew 26: 22-25.*

## A TWENTIETH CENTURY PENTECOST

*C. E. Wight*

## DOES GRACELAND OFFER REAL PREPARATION?

*R. A. Cheville*

## Prophecy—Human and Divine

People are always strangely surprised when they see that prophecy is fulfilled, no matter how much they may have expected its fulfillment.

The events of recent years and the situation of the present times show us the difference between the prophecies of God and those of men.

Before 1914 there were men who were saying, "The world will never see another great war. The treaties of peace, arbitration, and international agreements will prevent it. And the sentiment of the world is against war." This, in substance, is what men who were supposed to know were telling us.

And then the great conflagration which was to burn half the world as with fire burst upon us. And the scars and ruins of that debacle mark the face of the earth today as its poison embitters the hearts and darkens the thoughts of men.

It is but little more than two years ago that the wise men of the earth, economists, statistical experts, and such, were solemnly predicting a long period of unbroken prosperity. The wheels of commerce and industry were meshing perfectly, and under their power the economic world was progressing rapidly, it seemed, toward a condition of uninterrupted financial welfare.

In the very midst of these fine and glowing predictions there came a lull, which lasted but a short time. Some foolish ones were frantically buying securities at peak prices, but the wise ones held their breath. Then the crash came. And since it occurred other crashes have come. We have been suffering a severe depression ever since.

Thus has much human prophecy gone astray.

But there is another kind of prophecy which does not fail. Jesus, near the height of his career and just before the time of his crucifixion, uttered a prophecy which is finding its fulfillment today:

And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. . . . But he that shall endure to the end, the same shall be saved.—*Matthew 24: 6-8, 13.*

Some have advised us to believe that this prophecy found its fulfillment in the World War. But indications are that we may be asked to believe that it also will find its fulfillment in yet other world catastrophes which will afflict humanity before men learn obedience and wisdom.

At a peace meeting in London on July 11, Prime Minister MacDonald described what might happen if the world is involved in another great war:

The great Armageddon struggle would come at last, and the end of it will not be defeat, but the uniformity of exhaustion. Mankind would be almost wiped out. Mankind would be exhausted by another war, and all his works and his civilization would be obliterated. That is the end which awaits those who say we will trust our national security to the accumulation of armaments.

This is a terrible warning of the end toward which the militarists of the world are blindly leading the nations of the earth; and they are trying to lead us to just that end, according to the words of David Lloyd George, the war-time Prime Minister of England. He said:

The next war is inconceivable, yet the world is going on steadily, stolidly, stupidly toward the catastrophe, singing the songs of peace and preparing for war.

Great international problems can be settled in one of two ways: by force of arms, or by arbitration. Although the United States has participated with great credit in many arms parleys, and has done much to advance the cause of arbitration of international disputes, our Nation is still committed in large measure to the barbarous expedient of force of arms as a final resort. Confident of our power, we remain aloof from all plans of real world government which may lead to the final abolition of war, such as the League of Nations and the World Court. If we wish to remain aloof, it is our privilege; but we endanger the peace of the world and our own security by doing so. Former Prime Minister Stanley Baldwin expressed the fact in these words:

It is not for us to cajole or advise the United States to get into the league, yet I tell you that every international problem since Versailles has been made imponderably more difficult because of the absence of the United States from the league.

Thus, the world faces at present a somewhat dark future.

L. L.

## Words of Abraham Lincoln

"I would be willing to give my life, if I could write just seventy-nine words on the tablets of the heart of every consecrated young man in America." They are the words of Abraham Lincoln.

"I like to see a man proud of the place in which he lives. I like to see a man who lives in it so that his place will be proud of him. Be honest, but hate no one; overturn a man's wrongdoing, but do not overturn him unless it must be done in overturning the wrong. Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong."—*George W. Coleman, formerly Business Manager of the "Christian Endeavor World."*

# OFFICIAL

## Sacrifice Receipts for 1931 and 1930

We are sure that many of the Saints will be interested in a comparative statement of income for June, 1931, and June, 1930. We are submitting such a statement below, showing such a comparison for the stakes and districts. The figures are complete except for Northern California, Central Oklahoma, and possibly one or two others where partial reports only have been received.

It should be noted that the sacrifice period for Independence in 1930 was held in October instead of June, hence the increase during June for this year over last does not altogether represent a fair comparison.

Other factors undoubtedly have some bearing upon the general church income for June this year, among which has been noted in a few instances the apparent necessity on the part of some of the branches to give preference to local needs rather than the general church needs.

A close scrutiny will undoubtedly reveal many facts to those who are particularly interested in the financial progress of the church, one of the most important of which is that though the total receipts for June, 1931, was greater than in 1930, the *per capita* amount of those contributing was less, showing that more people contributed in 1931 than in 1930. This may be interpreted to mean that the Saints are whole-heartedly behind the policy adopted by the Joint Council in February this year.

### THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

	Contributions June, 1931	Contributions June, 1930
Independence .....	\$6,704.89	\$2,578.27
Far West .....	1,799.29	1,642.55
Holden Stake .....	1,533.31	905.53
Kansas City Stake .....	2,083.13	3,323.15
Lamoni Stake .....	1,151.92	1,856.22
Alabama .....	156.67	338.14
Alberta .....	242.01	330.79
Arizona .....	120.09	83.28
Arkansas .....	345.99	740.01
Northern California .....	205.00	1,486.73
Southern California .....	2,007.69	1,850.55
Chatham .....	1,318.08	559.43
Clinton .....	1,665.67	413.25
Eastern Colorado .....	1,438.28	816.45
Western Colorado .....	168.74	91.42
Des Moines .....	1,149.74	771.22
Detroit .....	2,087.85	115.00
Florida .....	215.32	98.96
Idaho .....	337.88	334.63
Central Illinois .....	294.07	134.71
Northeastern Illinois .....	1,956.36	852.85

	Contributions June, 1931	Contributions June, 1930
Southeastern Illinois .....	322.62	337.05
Southern Indiana .....	514.67	717.61
Northwestern Iowa .....	2,483.54	2,204.74
Southwestern Iowa .....	940.76	537.65
Northeastern Kansas .....	353.99	279.17
Northwestern Kansas .....	146.47	15.21
Southwestern Kansas .....	319.63	270.88
Kentucky and Tennessee .....	66.25	517.10
Kirtland .....	1,241.60	1,129.43
London .....	1,089.27	478.38
Eastern Maine .....	1,516.28	309.19
Western Maine .....	641.92	835.59
Central Michigan .....	910.64	616.08
Eastern Michigan .....	1,430.71	1,179.01
Northern Michigan .....	1,562.67	927.68
Southern Michigan and Northern Indiana .....	1,764.97	1,581.22
Western Michigan .....	611.83	287.90
Minnesota .....	379.44	375.97
Southern Missouri .....	322.82	234.83
Mobile .....	325.34	120.46
Eastern Montana .....	44.32	18.00
Western Montana .....	388.59	307.67
Nauvoo .....	727.83	528.67
Central Nebraska .....	119.50	138.78
Northeastern Nebraska .....	491.45	1,805.89
Northwestern Nebraska and Black Hills .....	227.26	100.35
Southern Nebraska .....	811.34	372.07
Southern New England .....	1,617.67	1,114.85
New York .....	1,196.48	532.86
New York and Philadelphia .....	1,993.65	6,407.56
North Dakota .....	101.89	277.49
Northwestern Ohio .....	369.19	351.05
Southern Ohio .....	1,975.42	1,299.96
Central Oklahoma .....	524.40	1,365.03
Eastern Oklahoma .....	59.20	58.36
Western Oklahoma .....	381.57	431.16
Owen Sound .....	860.68	550.22
Pittsburgh .....	481.94	230.67
Portland .....	630.89	407.81
Rock Island .....	986.89	438.42
Saint Louis .....	516.05	460.88
Northern Saskatchewan .....	129.67	3,918.13
Southern Saskatchewan .....	11.00	30.43
Seattle and British Columbia .....	1,374.56	219.65
Spokane .....	514.84	498.08
Spring River .....	925.47	341.40
Central Texas .....	492.93	292.30
Southwestern Texas .....	213.10	449.90
Toronto .....	1,793.78	648.11
Utah .....	264.77	132.91
West Virginia .....	206.38	113.86
Wheeling .....	230.36	100.51
Winnipeg .....	—	20.00
Northern Wisconsin .....	260.42	117.70
Southern Wisconsin .....	458.98	286.13
Unorganized .....	539.68	177.03
Australia .....	—	—
British Isles .....	—	—
Germany .....	—	—
Hawaii .....	157.97	278.71
Norway and Sweden .....	5.62	23.86
Palestine .....	—	—
Society Islands .....	14.31	53.32
	\$66,027.45	\$57,178.07

If you are tempted to lose patience with your fellow men, stop and think how patient God has been with you.—*Selected.*



## Dignity and Beauty in Ministry

By Elbert A. Smith

### IV.—LANGUAGE

Dress clothes the man; slovenly dress may cost him his audience. Language clothes the thought of the man; and again slovenly speech may cost him his audience.

Ofttimes language is the tool with which the minister works. That is true of the preacher, the visiting officer, and even the teacher bent upon effecting reconciliation between estranged members. A good workman desires to keep his tools fit. We are told that "the word is the sword of the Spirit." Keep the sword sharp and clean.

We are frequently reminded that "stammering tongues" may praise the Lord, and that he sometimes chooses the weak and the simple to do his will. That may be true. It is true. And yet the Lord does not choose a man because he has a stammering tongue and faulty grammar or is weak and simple, but because of other qualities that more than overbalance the defects. Evidently he has no wish that one should continue to stammer or to remain ignorant or to mutilate the particular language that is his native or chosen vehicle of expression.

### *Dignity and Beauty of the Bible*

The *Bible* stands out from all ages and every language as an example of dignity and beauty in expression. To it the greatest orators and thinkers have turned as a model to help them in the development of their style of expression. From Genesis to Revelation it is wonderful, even considered just as literature. Yet these master writers and preachers over such a long period of time were God's selected servants. They may have stammered at one time; if so, he cured them of their impediment. They may once have been weak and simple; if so, he made them wise and strong.

The Lord desires no man to remain ignorant and uncouth. Joseph Smith was considered illiterate when called to his ministry; but very soon he was led to study diligently many subjects, and "even languages." He mastered a style of writing and speaking excellent for his day and time. It is not the style of today, but in his day it served his purpose well and won him a wide hearing.

At one time he offered this prayer, as recorded in his diary for December 22, 1835: "O may God give me learning, even *language*; and endue me with qualifications to magnify his name while I live."

With the *Bible* as a model and an example, we need not cherish the fear that we shall offend God by cultivating a good working knowledge of language and its uses. No man with the *Bible* in mind

need conclude that the Lord wishes him to continue to stammer or will be estranged from him if he shall perfect his speech in beauty and dignity.

### *Avoid Vulgarity and Bombastry*

The ministry should avoid vulgarity in speech, whether in pulpit work or in private conversation. Of a different class but to be avoided are the stiff and stilted style, the bombastic style, and the too flowery and gushing style. A generation or so ago oratory was heavy and loud. It was literally "bombastic." Small thoughts were often clothed in such big and abounding words, and so many of them, that the hearers sat spellbound, never grasping the thought at all, only dazzled by the ability of the speaker to bombard their ears with such language. Even those men of truly giant intellect who thundered forth great truths did so in the prevailing style. That style is outworn today. So, too, is the ultra-flowery and sentimental style. The Gettysburg speech may have marked the turning point in oratory; the funeral sermon of the old school. Today people prefer clarity and directness. Say what you have to say, briefly, simply, yet with dignity and power.

### *What Place Slang?*

The use of slang is an ever-present problem. This age has gone to another extreme and endeavors to cram a great deal of meaning into some newly coined and greatly overworked word or phrase. There is always a temptation and perhaps sometimes a show of justification to use such a slang word that is well understood at the moment and will not only catch the interest of the audience but will also carry to it the desired meaning. Such a temptation has its dangers. Good taste and good sense may forbid the use of the word, especially in the pulpit.

Some years ago slang was considered an outrage—perhaps not a major crime, but at least, we might say, a major minor crime. Today from our sermons and more dignified utterances we may manage to screen out the objectionable particles of slang; but it has generally percolated pretty well into our speech. Yesterday's slang is a recognized part of today's conversation and has a secure place in the dictionary alongside the old aristocratic and exclusive polysyllabic purveyors of psychic intent of Latin or Anglo Saxon origin. This is no new thing. Each generation creates its own slang—at least coins its own new words—which it understands; but the slang of today would have been incomprehensible yesterday. Had Priscilla said to John, "Please do step on the gas, John," he would have thought her a bit daffy. But it may have been about then that some one first said to him, "You have a hard row to hoe," and he understood it perfectly. Men

use that expression today who never did use any sort of a row. In fact, one can scarcely talk without using expressions that were once slang. In the recent negotiations in Paris regarding President Hoover, a program touching war debts and reparations, our distinguished ambassadors in their telephonic communications with Washington resorted freely to the use of American slang phrases. They did this on the ground that the slang phrases were brief and concise and yet could not be easily understood by international listeners in.

The moral may be: Permit these uncouth and untutored barbarians, these outlandish new words and phrases fighting at the door of the dictionary, to settle a few preliminary bouts among themselves. Do not open your vocabulary and invite them to tumble in and take possession. When the fittest have demonstrated their right and ability to survive and have become somewhat civilized—if ever—it will be time enough for them to serve you.

#### *Beauty in Simplicity*

After all, as in dress, so in speech, the minister will find beauty in simplicity. He may well avoid the extremes. The constant reading of good literature will help him greatly to perfect his own personal style. And it is his own natural style and not a borrowed style that he should seek to polish and perfect. Again, it will help him greatly to put his thoughts into writing. Let him write for the church publications, or even for his own edification and benefit.

It is easy for some people to stand up and talk, once they have caught the knack. It is especially easy for one who is somewhat verbose and loquacious. Such a man is in more danger than a taciturn man: "When words are scarce they're seldom spent in vain."—*Shakespeare*. It is too easy for the loquacious man to talk. Words may roll forth abundantly, yet without much order or discipline or significance.

Writing is a different sort of exercise. The very labor of it tends to promote economy. Also there is time afforded to carefully arrange the thought in an orderly form and make it concise, pointed, and easily comprehensible. The habit thus formed will carry over into pulpit work or other forms of public speaking, in ways helpful to the man and to his hearers.

#### *President Joseph Smith's Example*

No one need despair because of the lack of college or university training. J. J. Cornish, at the beginning of his ministry unable to read his text, developed a very excellent command of language in his pulpit work. Others quite deficient in early training have studiously and laboriously striven to overcome their defects, with final gratifying success.

President Joseph Smith was a great reader of good literature. He was a student of the poets as well as the philosophers, historians, scientists, and biographers. Blessed with a naturally fine literary taste, he developed a strong and beautiful style, both in speaking and writing. His constant writing for the church publications over a long period of years helped him greatly in his pulpit work. He set us a good example in his endeavor to make language a fit tool to help him win, hold, and teach his audience.

(To be continued.)

### How Much Do We Mean What We Say?

By L. B. M.

It is not infrequent that we hear people express themselves: "Oh, I want to help. I want to do all I can for the church." Such a spirit is commendable, very commendable, and the savior of our common undertaking if—and here is where the difficulty arises—it is given more than vocal expression.

No one is expected to serve without certain reservations. Reservations are, in a measure, wise. We know more than anyone else our physical strength, the extent of time we have to devote to activities other than our daily work, and our inclinations. Nevertheless, when we have publicly expressed a desire to help, we must exercise care not to turn down an opportunity just because it appears not to suit our convenience. We should remember the scriptural sayings: "Faith without works is dead." And here are some of the excuses which must be promptly dismissed from our minds: "I can't." "I'm not prepared." "I don't want to." "I want to study some more before I take up that kind of work." "I don't have enough time to myself as it is." "I couldn't do it without sacrificing."

When we are asked to help, it is well to remember that we learn to do by doing and to resolve to continue to study and fit ourselves for the task we are assigned. We must realize that real service requires willing sacrifice on the part of the one who serves.

People are daily listening to what we say and watching what we do. We can not live to ourselves, and our activities cast their shadows on the lives of others. The situation assumes more gravity when we think that in the group which hears us vow loyalty and willingness to serve, there may be some who note our inaction. Such a failure on our part to seize upon opportunity may cause the faith and confidence of others to waver, their vision of the common goal to become blurred. Let us not talk idly of helping and then pass up opportunity. It hurts us and those who know us. Let us mean what we say.

## A Twentieth Century Pentecost

By C. E. Wight

The men of the past who indelibly impressed their lives and philosophy upon the pages of religious history were men who were moved by great emotional experiences. So it was that Moses turned aside to see a great sight—a bush that burned yet was not consumed—and from the midst of the bush there came to him the words of God.

So it was that following the experiences of Pentecost there came a man as an enemy to the church—one so filled with hatred that he willingly consented to the death of Stephen and then sought the special privilege of bringing the disciples of this new religion bound into Jerusalem.

The great spiritual experience which came to Paul on this occasion is familiar to every student of biblical history. It was so powerful as to completely change the currents of his life and cause him to exclaim, "The things I once loved I now hate, and the things which I once despised I now love."

Moses became the great leader of the Old Testament scriptures. Paul has left, more than any other man except the Christ, his stamp upon the scriptures of the New Testament.

Both of these men, and all others whose memory is revered today, are remembered because of their testimony as to the powerful working of God in their lives.

The voice of God speaking to Moses through the burning bush; the voice at the baptism of Jesus saying, "This is my beloved Son, hear him"; the voice crying out, "Saul, Saul, why persecutest thou me?"—it was this same voice which on the day of Pentecost spoke through the disciple so that every listener was permitted to hear the word of God in his own language.

Has this voice grown still through the passing of the years? Is it no longer possible for men to be stirred to righteous endeavor except as we shall read of the stirring times when men of the past were permitted to come close to God?

It is wonderful to read of the Apostle Paul creating such a stir among the people that we are told in the 13th chapter of Acts that on the following Sabbath almost the entire city came together to hear the word of God. We are profoundly stirred when we read of how Paul stood before rulers of his day and so moved them that one was led to exclaim, "Almost thou persuadest me to be a Christian."

There is no indication of bravery greater than that exhibited by Paul when he relates that he was not disobedient to the heavenly vision, but when

confronted by possible imprisonment or death he still told, simply and completely, the story of his conversion.

But with all of the power and conviction that comes through a study of the working of God with men of old, let us be fair to the God we love and admit that his power is not less today than it was in the days of Moses or of Paul. To live in the reflected glory of the past can not bring us a ministry of power today. That power can come only through the closeness of association with God which permitted of the stirring experiences of the past.

A present-day return of the Pentecostal power would without doubt lead us in direct opposition to many of the currents of our present-day life, and even in opposition to many religious beliefs and practices. It is by no means proof of prophetic leadership to be in opposition to current methods and practices. But it is of interest to notice that there never was a prophet who did not find it necessary to oppose many of the tendencies of his day.

When the Prophet Amos received the call of God to leave his sheep herding in the humble province of Tekoa and go to the city to rebuke the people for their iniquities, it meant a life fraught with danger and personal humiliation. For one individual to warn an entire nation is a task of such stupendous proportion that none would accept the responsibility without a fairly definite assurance of the call of God to the task.

By a very adroit presentation of his message, Amos was able to bring conviction to the hearts of many of his hearers.

All down through the line of history do we see it—Amos rebuking Jerusalem for her wickedness—Jesus accepting the contumely of the leaders when he sought to teach the people that the traditional ways of their religious leaders were not the ways of God; Peter under the fire of Pentecost rebuking his people; Paul leading his followers away from the teachings which he had once zealously upheld; Lincoln despised for setting up his influence against practices which were to him clearly outside the pale of justice and right.

What reason have we to believe that a present-day Pentecost would be a more popular cause than it has been in any previous age of the world's history? With all of our boasted civilization, men have not changed materially.

When Moses came down from the mount, he found Aaron leading the people in the making of a golden

calf. How strangely must this sight have come to one who had just returned from an intimate communion with God!

Paul recognized the quick tendency of men to leave the clear teachings of God, and with all the assurance which grew out of his experiences, following his conversion we are told that he disputed in the synagogue with the Jews and with the devout person and in the market daily with them that met with him.

Note the ridicule with which these leaders among the Epicurians and the Stoics met the challenge of Paul to their ordered religion. Some said, "What will this babbling say?" Others, "He seemeth to be a setter forth of strange gods," because he preached unto them Jesus and the resurrection.

It appears that the Athenians were very much like our people of this present age, for we are told that they spent their time in nothing else but to tell or to hear some new thing.

Note the bold effrontery of Paul to stand before a group who were entirely unsympathetic with his doctrine and hurl at them the challenge, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription, 'To the Unknown God.' Whom therefore ye ignorantly worship, him declare I unto you." The earnest declarations of Paul concerning this God whom he had come to know through vital experience, produced a differing effect upon his hearers. We are told that some mocked, while there were certain who believed.

If we are to bring conviction today to men who are careless and indifferent concerning the things of God, it shall be necessary to rekindle the fires of Pentecost and put a little more of the divine fire into the ceremonial and ritual of ordered religion. Suppose Jesus had been content with the teaching of the Pharisees? Suppose Paul had decided that the problem was too great, and that after all it was of little consequence if men preferred to walk in the careless road.

We would have been bereft of the fiery denunciations coming from the Master and directed toward the hypocritical practices of political fortune hunters. We would be without the stirring challenge of Paul as he indicated that real religion needed no synagogue to bring true communion. For, said he:

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men to dwell on all the face of the earth, . . . that they should seek the Lord, if haply they might feel after

him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being.

We have suggested previously that we need Pentecost today. This we repeat. But it is not sufficient for us to strictly say that we need Pentecost and offer no reasons for its need. Frankly, we have always needed that spiritual touch which brought such a transformation into the lives of Moses, of Amos, of Peter, and of Paul. We recognize the value of this influence in olden times. If we are to correctly interpret the religious influences of the past in the world of today, we need that same spiritual baptism which was responsible for the original outpouring of power.

We need Pentecost today that our hearts may be softened. We claim to worship the same God, and we who go under the guise of Christian are trying to follow the same Christ. But we separate ourselves from his leadership because of our heartless differences. Thus is the power of his Spirit shut out from our lives, and we become mere formal worshipers, spirit-blind.

We need Pentecost today to clear our vision. Many of us have not yet learned the meaning of the church. To some it is but a place for the carrying through of spiritual setting-up exercises. The clarifying of our vision will cause us to see it as a great and moving force, dynamic and challenging to the best that is in us.

We need Pentecost to increase our courage. When there has been brought to our vision the values of life that are ennobling, then every ounce of our energy is required to defend that vision against the aspersions of those who are yet blind.

We need Pentecost to help us make the physical subservient to the spiritual; to teach us that it was no idle word the Master was presenting when he said, "Seek first to establish the kingdom of God, and all of these things shall be added unto you."

Finally we need Pentecost to bring us freedom. The history of the world records a constant struggle for freedom. It is not the fault of God that freedom has not come to humanity. It is rather because of the hardness of our hearts and our determination to work out our own program in our own way. But God still stands ready to bring freedom to every soul that is willing to take him at face value and believe. For said Jesus, "If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free."

Of all of the ringing challenges to put the way of right to the test and prove the power of God, none

# Weekly Health Letter

Number Four

## The Nose and Its Relation to Health and Disease.—2

By A. W. Teel, M. D., Church Physician

A young medical student, upon learning the importance of the nose, improvised the following:

"Oh save me my ears for life's cadences sweet,  
And preserve my vision to gaze at the swells;  
But if of any Thou must deprive me,  
O Allah! please save me my sense of smell!"

The sense of smell is of far more importance to the human family than most of us realize. Unfortunately, since man has become civilized, he has lost the keenness of sense for detecting odors, as compared with the lower animals.

It is necessary that the specialist have a knowledge of the location and distribution of the olfactory nerves for successful treatment. It frequently leads to the proper diagnosis, prognosis, and treatment of disease of the nose and brain. Infection of the sinuses leading to the brain is very frequently hopeless.

When the sense of smell is lost, it is attended by considerable inconvenience, for by its aid we are warned of the presence of decaying matter and other foul-smelling and unsanitary conditions. It has frequently been the means whereby lives have been saved by the detection of the presence of gas, ammonia, etc. It is of extremely great utility to the lower animals in seeking food and detecting the approach of an enemy. In addition to these important functions, the digestive processes are frequently interfered with on account of its intimate relations with the sense of taste. The common practice of holding one's nose when disagreeable remedies are swallowed, illustrates the connection between the sense of taste and the sense of smell.

Physiologists have discovered the fact that our sense of taste is in truth sense of smell, on account

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is greater than that found in the poem of James Russell Lowell, entitled, "*The Present Crisis*":

New occasions teach new duties; time makes ancient good uncouth;  
They must upward still, and onward, who would keep abreast of truth:  
Lo, before us gleam her camp fires! we ourselves must Pilgrim be,  
Launch our *Mayflower*, and steer boldly through the desperate winter sea,  
Nor attempt the Future's portal with the Past's blood-rusted key.

of our tasting power being limited to salt, sour or acid, sweet, alkali, bitter and metallic.

It may seem strange to some that there are probably as many odors as there are sounds and colors. It has been positively demonstrated that the sense of smell can be educated far beyond that which most people realize. Practical demonstration of this is the power of scented plants. The tobacco dealer, the manufacturer of drugs, the epicure of things savory, the wine merchant, the distillers of perfumes, and many others, have, by long experience, educated themselves to distinguish the various differences which are indistinguishable to your uneducated and unpracticed nostrils, however acute they may be by natural endowment.

Ancient and modern civilization, especially the ancients, attached much importance to the use of perfumes. The ancients used them in every sacred ceremonial and lavishly expended them in all religious services as well as at the solemn rites of the burial of the dead.

Doubtless their sense of smell was more greatly educated than that of any modern people, and it differs quite markedly from modern civilization, because at this age we do not use perfumes so lavishly. It has been pointed out, and is undoubtedly true, that the delicacy of the sense of smell is lost to the same degree that the sense of taste is abolished. This is illustrated by the familiar fact of the partial loss of taste during a severe cold in the head, and the well-known experiment of tasting wines with the nostrils plugged and the eyes blindfolded.

The interference of the function of the nose, which is partly psychic, may increase or decrease the digestive secretions. Under favorable conditions, the odor of certain sapid substances will produce an abundance of saliva and gastric juices. This has been abundantly proved by the experiments of research workers along these lines. Other examples of effects of odorous impressions are sufficiently familiar to the public without further elaboration.

The loss of smell is frequently called anosmia.

### God, Make Me a Man—

Give me the strength to stand for right  
When other folks have left the fight.  
Give me the courage of the man  
Who knows that if he wills he can.  
Teach me to see in every face  
The good, the kind, and not the base.  
Make me sincere in word and deed,  
Blot out from me all sham and greed.  
Help me to guard my troubled soul  
By constant, active, self-control.  
Clean up my thoughts, my speech, my play  
And keep me pure from day to day.  
O make of me a man!

—Harlan G. Metcalf.

## Tom King: A Life History

### PART FOUR

By C. H. Porter

(Continued from the *Herald* of July 22, page 684.)

#### *Tom Goes to School*

The snows of winter fall early in central New York, and when cold weather sets in it sometimes continues cold for several months. Tom had no prospect for work during the cold period. He had discussed the situation with his brother and had been told that he might possibly get a place to do chores for his board. Other than this he could expect nothing.

He inquired about school privileges and learned that he was eligible to attend the district school. This interested him, and he finally determined to do this, provided proper arrangements could be made. He had saved nearly all his wages earned at Ellsworth's, but desired to make the money go as far as possible and hoped to get a place to do chores and also go to school. Such opportunity not being available, he made arrangements with his brother for board and then asked about books. A neighbor said he had plenty, such as they were, and suggested that he take one of a kind and let the teacher decide what he might use.

He did this. He took a copy each of *Brown's Grammar*, *Thompson's Higher Arithmetic*, *Sawnder's Sixth Reader*, and some others. Being thus equipped he presented himself one morning to the teacher, a young man, at the Brinkerhoff schoolhouse near Owasco Lake.

The teacher was not much older than Tom. The following conversation ensued:

"You wish to attend this school as a pupil?"

"Yes, sir."

"What is your age?"

"Twenty years past."

"Where do you live?"

"With my brother in this district."

"Let me see your books. Have you studied these in school?"

"No, sir."

"What books have you studied from?"

"Not any."

"Where did you last attend school?"

"In England."

"How long ago?"

"About eleven years."

"How far did you go in arithmetic?"

"To the Rule of Three."

"What can you do in arithmetic now?"

"Anything in the fundamentals."

"How far have you learned numbers?"

"To hundreds of millions."

"What do you know about grammar?"

"Nothing."

"How about geography?"

"I have studied the geography of England and Wales, and have learned some from reading and the study of maps."

"Let me hear you read."

The teacher gave him a lesson from the book he had brought. He pronounced it good, but said he, "You will need a fourth reader here, and I think it will be good exercise for you to read in class, but I have no classes in which you will fit for the other studies, so I shall let you do all the work you can do well in the other books." He cautioned him not to attempt too much, but to learn thoroughly the ground covered.

The younger pupils had some sport with Tom, but he did not mind this. The teacher was kind to him and was pleased with the advancement made. It soon became known that he was a good student, and altogether Tom enjoyed his first schooling in the country very much. In a few weeks a change came. The "young Englishman" was talked about. Soon an opportunity was presented for him to get a place to do chores and go to school. Isaac DeGroff offered to furnish him a home and board for choring for the winter.

This was in another district, but DeGroff's home and place of business were close to a schoolhouse, and the opportunity was too good to be refused. Tom reluctantly bade the pupils and teacher good-by and left with mutual expressions of regret. At the new school Tom was placed in regular classes. He had studied from books fully up to the standard, had learned rapidly, and was prepared to do regular work.

His efforts were more or less crude and caused some careless remarks from the advanced pupils, but he worked hard and soon proved that he was a good student. He attended this school the remainder of the winter and felt that the time was well spent.

Toward spring he had several offers of a place to work by the month the coming season. He was somewhat undecided what to do on account of the experience of the previous year. His brother said he could probably get all the work he could do by the day. "But," said he, "there will be rainy days and Sundays when you will be on expense. If you want to try that, you can make our place your home."

One day his previous employer said to him, "Well, what's the program for this year's work? Do you



want to work for me by the month?" Tom said, "No, we couldn't agree in regard to Sunday." He said, "Well, how about working for me by the day?"

Tom said, "That would suit me better, but I am afraid I would be on expense for too many days when I couldn't work."

"Now look here," said he, "I will pay you a dollar a day for the entire working season, with extra pay for harvesting and haying, you to work for me whenever I need you, or can use you, and you can do chores for me for your board whenever you can not work for wages."

Tom accepted this and put in a full season's work for his employer to the mutual good understanding of both.

Late in the season Grover Ellsworth, a brother of his employer, made the family a visit. He was a student and soon became interested in Tom, being almost of the same age, probably a year or two older. He found that Tom, although a good worker, was a reader and a student and more ambitious than the ordinary farm hand. He asked him one day what he intended to do when the season's work was ended. Tom said he intended to go to school. He asked him where, and Tom said he expected to go wherever it was most convenient.

"Well," said he, "let me give you some advice. Don't put in any more time at district schools, but go to some good higher school, where you come in touch with pupils of your own age. I am attending an academy at Skaneateles and you had better go there this winter."

Tom said he would be delighted to do so but did not think his education was sufficient, nor did he think himself financially able. Grover was insistent and tried to meet all of Tom's arguments. Finally he said, "I'll tell you what to do. You write to Professor W. C. Bowen, Skaneateles, and tell him exactly how you are placed and that you would like to attend his school. I will also write to him recommending you, and you come down for the opening session of the term. I will look around for a room where you can board yourself, and you can earn some money by doing work for people, such as sawing and splitting wood, etc. You needn't tell the professor how little schooling you have had, but tell him you want him to try you out in some of the higher grades. When he has put you in the classes, it will be up to you to make good."

Tom wrote to the professor and was invited to visit him prior to the opening of school. He did so, was courteously treated, was given a place in the grades desired, and made good in them.

(To be continued.)

## Does Graceland Offer Real Preparation?

By Roy A. Cheville

What do you offer that really prepares young people for "church work"?

This question has been asked so repeatedly and in so many ways that it has almost become classic. Both friends and dubious supporters join in it. Usually one is at a loss to know what to say. It is one of those questions the response to which requires some knowledge concerning what is in the inquirer's mind.

### *Short Roads to Training*

Often it seems that some custom-made process is desired. There are short courses of nine to twelve weeks in the industrial field, whose graduates are equipped to go out and manipulate electrical devices, give salesmanship speeches, or operate a beauty parlor. In a similar way college students might be expected after a few weeks of training to preach sermons, direct choirs, or edit series of quarterlies, etc. At times it seems to mean facility in quoting scriptural quotations or stating dates from church history.

Such specialized short courses have their place and are not to be discounted. The college does not seem to have just that sort of function. It should go back a little farther and introduce the growing youth to the world—the civilization of his day, with its many phases and problems in economics, artistic, political, domestic, and other fields. Besides this it should open his soul to glimpses of what the world may be and stimulate him to help make it so. Graceland endeavors to add this latter, weaving in a loyalty to the church as the institution that should lead in remaking the world. It takes more than a few weeks to open up this vista of life and see the principles and possibilities. "Real" preparation requires this long view.

### *Things Expected by Patrons*

Conversations with those whose comments show the best insight into the purpose of a college indicate that these things are expected of Graceland:

1. General training that will give breadth of outlook and ability to take one's place in current civilization. This is the purpose of any college. Our own educational institution must take no second-rate position in this respect.

2. Promotion of the spirit and practice of religious living. This is upheld as a major reason for retaining the denominational college.

3. Acquaintance with the theory, history, and program of Latter Day Saintism. Those who know youth's reaction to life and are close to present

trends, think of this not as an indoctrination of memorized platitudes, but a survey and study in the light of present thinking and living.

4. Development of specific abilities that enable young men and women to take places of constructive leadership in the days ahead. Those who are familiar with educational systems do not expect this last to be accomplished in a six weeks' course or even in a year of study. They are aware that specialization must rest on a broad foundation.

#### *Specific Wants*

After learning this last expectancy, I sometimes inquire just what might be termed as specific abilities. Usually the following fields are mentioned:

1. Church Music.
2. Religious Education.
3. Ministerial Training.
4. Social and Recreational Leadership.

This represents an enlightened opinion. Certainly a church has the right to expect such from an institution it supports. Unless some definite returns come back to the church that fosters the college, it need not be expected to give of its moneys and energies.

#### *Church Music*

This request is not the most insistent, but it certainly is very prominent. He who would be a leader in choral or orchestral direction or composition or would be a vocal or instrumental artist must go through the years of musical training for which there is no short-cut. Participation in the oratorio society and other musical organizations brings one in touch with the best of music and gives contact with the musical leadership of the church. In literary societies and college activities there are opportunities for the willingly disposed. Many hope that at no too distant day specialized work in church hymnology, worship, and the like may be offered. There is a difference between merely training musicians and developing musical leaders for the church.

#### *Religious Education*

Developments in recent years have brought an increasing insistence for offerings in this field. Previously there have been offered courses in church history, Bible, and religious thought, but not until last year was there a course in religious education. The first semester, a two-hour course in Principles of Religious Education was offered, and for the second semester another in Organization and Administration of Religious Education. Students were required to do definite projects for investigation and practice in the Lamoni church school.

#### *Opportunities in Extra-curricular Activities*

The student who engages in chapel, literary societies, athletics, dormitory life, school societies, and all those activities that make up Graceland life, finds himself in possession of a fund of usable materials. The student who really mingles with his college group should find himself socialized for church participation. Many a branch has woven into its programs the fruits of Graceland prayer meetings, vesper services, literary societies, club socials, and methods of the local branch. They are present in abundance for those who will receive.

#### *Studies in Latter Day Saintism*

In the first place, Graceland seeks to offer the general training which lifts the student out of narrowness and "preconceptions" into a creative outlook. Then should come more specialized work. In the field of church history an attempt is being made. For some time a basic course in general church history has been presented. This fall a new course is offered to those who have completed this general study—a course in American Church History. It is hoped that by another year there can be an offering in Latter Day Saint History. But here one is confronted with the absence of a single book that would be acceptable as a college text. Consequently outlines and briefs must be prepared.

Additional courses in religious education should be developed—courses that require actual practice in method and technique so that this department may become an investigative laboratory with returns flowing back to the church. What is true of this ought to be equally so of fields of pastoral and missionary ministry.

#### *Our Common Answer*

"What do you offer that *really* prepares young people for church work?"

The first offering must be in the general spirit of the church. This is a prerequisite. If the loyalty is unintelligently or wrongly based, there may result a temporary waning. Graceland must attempt to radiate this vital spirit.

The answer to the rest lies with Graceland's administrators and faculty, also with the support of patrons and the type of students enrolled. Its offerings must be characterized by academic dignity and thoroughness and permeated by the atmosphere of scholarship and service.

A cliff wall is often just another form of ladder—but only the brave soul finds it out.—*Selected.*

## Does the World Need Zion?

By Eugene and Julia Closson

(The following appears as discussion material in a quarterly lesson prepared for older young people entitled "Studies in the Restoration." It is a type of the lessons prepared for the year beginning October, 1931.)

Doctor Ellwood, in *The Social Problem*, sums up his argument thus:

1. The greatest problem of the world today is the social problem; it is a problem of human contact, the problem of getting individuals to adjust themselves to each other for harmonious living together.

2. Throughout the ages there have been two mighty forces contending for supremacy. In the throes of the conflicts between them, the welfare of man has often been jeopardized and trampled underfoot. These forces are Society and the Individual. Every social order will have to find some relation between them. No social order has yet found the proper relation, for there has always been trouble between them.

3. The two greatest evils which have harassed and oppressed mankind from the beginning are Ignorance and Selfishness. These two things have always stood as the great obstructions in the path of progress; they have been the cause of man's many sorrows and his centuries of affliction. They stand in the way now. But it will be a long time before man will even see that they are the cause of his trouble, and we shall have done much for people if we can even get them to see it. So fundamental are they in man's nature that it will be hard indeed to root them out. They must eventually be supplanted with knowledge and unselfishness.

### *The Work of Zion*

From the above, Latter Day Saints can gather certain facts concerning their Zion which is to be:

1. We must start to shape a new society on a different basis from any in the world today; we must build a new social order, for the old one has failed to give us either peace, liberty, security, or any of those things for which mankind has striven.

2. We must harmonize society and the individual. Society must protect her people, must be made stable, must be founded on righteousness, must make a place for the development of the powers and talents of its individuals. This will be Zion—the individual having a chance to develop for the good of society, for the benefit of his fellow beings, and not only for selfish ends. This will be the true citizen of the kingdom of God. He must be consecrated to righteous living. Society and the individual must be harmonized in a way that will work for the maximum good and development of both, for neither can develop or, indeed, exist without the other.

3. Zion must be established for the express purpose of breaking down ignorance and selfishness, and of putting knowledge and altruism in their places. We will become more powerful, for we will know more of God, of his laws, the world, the universe, of all truth. The love of God and our fellow men must reign in our hearts. The hearts of men

must be changed until this is accomplished. This is the first and greatest task of Zion.

### *What Will That Zion Be?*

Are you satisfied to think of Zion only as the "pure in heart"? Are you satisfied to think of it as a place for the Saints to fly to safety when they can no longer find security in the pastures of the world? Are you satisfied to think of gathering with a few others in some little spot, and there waiting for Zion to be let down from heaven as a mantle to protect you?

It is said that in the times of Enoch they "had all things common" and that their enemies feared to come against them. Can our Zion develop a new social order if we do nothing? Will the enemies of good fear us if we are not strong? The Zion of the time of Enoch was not an ethereal affair. They did not wait for Zion—they built it. And when it was done it was not a matter of the heart alone. It was built of brick and mortar; it was conducted on sound economic principles, so that everyone could find a way to earn an honest living; it must have had physical and material strength, for other nations stood off and were afraid; it established a social order where men could live in peace and security, and where justice was assured.

Taking their example, and our own common sense, as well as the commands that have been given us in these latter days, we can see that their way was a good one.

The world has nothing similar to our Zion ideal today. True, they have seen the need of a reconstruction of the social order, but no plan has been presented of such far-reaching social power and scope, combined with the leadership and direction from a divine source, such as the Zion ideal presents.

But what the world wants, and what Latter Day Saints need to show, is a practical operation of Zion, not merely talk about a theoretical one. When we can show that practical demonstration, then the world will be able to see our "faith by our works."

History records many failures of men to create a stable social order. But the teachings of Jesus have not yet really been given a fair trial.

Even if Christianity has not brought man peace, it has brought him a long way up on the ladder of progress. In striving towards the attainment of the principles of Christianity, man has cast off oppression and fear and secured democracy and enlightenment; he has a greater sensitiveness to evil, a keener appreciation of good, a more vital sense of his social responsibility.

## THE GOSPEL FORUM

Under this heading we shall be glad to receive and publish articles and letters of interest to our readers on the doctrine and work of the church. Writers are responsible for their own views. Other views on subjects discussed here will be received if of sufficient interest.

### Zion

By J. W. A. Bailey

Zion is the highest form of government which our heavenly Father designed that man should live under here on the earth; it is the church or kingdom of God operating under the celestial law.

From the beginning of the world the Lord has tried to establish the Zion form of government among men, but because of the influence that Satan obtained and exercised over the hearts of the people, the government of God has been hindered; but the time will come, and is near at hand, when it will prevail above every other form of government.

About six hundred and eighty-seven years after the creation, the Zion form of government was established, and under the leadership of a great man by the name of Enoch it was brought to perfection. In his day the people of God dwelt together in righteousness, and they were of one heart and of one mind, and there were no poor among them. They had all things equal according to their just wants and needs. They were not divided into classes, but every one loved his neighbor as himself.

Under such conditions as it took to make Zion (pure in heart), the spirit of selfishness, which is the root of all evil, could not exist, for Zion is founded upon the spirit of love, mercy, truth, and justice. Operating upon such divine principles, the people reached perfection, and in time were translated.

It is only under such eternal principles of righteousness that Zion could, or ever shall be, built up. Anything foreign to these principles will destroy the very purpose of Zion.

Many years after Enoch's city was translated, the government of God was again established among men, this time under the leadership of a great high priest by the name of Melchisedec. Under his leadership the people of God reached such a fine degree of perfection, so like the people of Enoch, many of them were translated; and because of the peace and harmony that existed among them, Melchisedec was called the King of Peace, or King of Righteousness.

From the beginning of the world, the majority of mankind have been against the government of God, and have set up governments of their own.

When God brought Israel out of Egypt into the land of Canaan, where Melchisedec formerly pre-

sided over Zion, God tried to reestablish his government among them but they were too stiff-necked and unrepentant of heart, so they rejected the theocratic government and set up a human monarchy. Samuel felt very bad about it, for he thought the people had rejected him, but the Lord informed him that it was not he whom the people had rejected, but that they had rejected the Lord; they had substituted human government for God's government.

Again, in the days of Jeremiah, the Lord called unto the people to return to him, unto his form of government. Following are God's call and their reply:

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

To have walked therein would have brought them rest, but because of their selfishness they would not. But the time is coming when men and nations will be glad to walk in the Lord's way, to live under his form of government. It is Satan who was and is behind this rebellion against the government of God; he set up his opposition at Eden, and has kept it up ever since. But the time is coming, and that not far away, when his oppositions will have to give way for the Zion form of government.

When Christ came to earth to set up his church and reestablish Zion, Satan got busy and stirred up the kings and rulers of the earth against him, that he might prevent the government of God from being established.

From the gates of Eden down to our day, we can plainly see the works of darkness working against the government of God, but the government of God will prevail; it can not fail, for it is founded upon the great principles of love and truth, which principles make for righteousness and peace. On the other hand, the kingdom of Satan is based upon selfishness and hate, which in their very nature are self-destructive, and in time must fail.

The inspired apostle, Paul, clearly understood the main issue of this great conflict. He said:

We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—*Ephesians 6: 12.*

The whole fight is between two powers, the power of God and the power of Satan, which has been from before the foundation of the world, and will be until the satanic power has been destroyed.

Jesus exclaimed to the rulers of the people at Jerusalem, "If thou hadst known, even thou, at least in this thy day the things which belong unto thy peace!"—*Luke 19: 42.* Yes, had they only known the principles of the Zion form of government, it would

have brought them peace, and rest to their souls.

Well indeed that the angels sang the night of his birth: "Peace on earth, good will toward men." For he is the "King of Peace."

Apostle Paul speaking of this matter, said, "Had the princes of this world known these things, they would not have crucified the Lord of glory."

It was because of the great love that God has for fallen humanity, that he sent his dear Son into the world to establish the kingdom of peace among men. This same love filled the great heart of Jesus for them, and when they rejected him and his government, he wept, saying: "O Jerusalem, Jerusalem, how oft would I have gathered thy children together, but ye would not." No, just as it was in the days of Jeremiah, they said, "We will not."

Though Jesus set up his great church, the full Zion government was not fully established at that time. But he instructed the apostles to pray, "Thy kingdom come. Thy will be done on earth, as it is done in heaven."

When Jesus stood before the Roman tribunal, Pilate asked him if he was a king, and Jesus answered, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

From the above we can plainly see that Jesus came to establish a kingdom founded upon "Truth," for truth contains all the elements of righteousness.

In John 14:6, Jesus says: "I am the way, the truth, and the life." How true, for his way (government) is the only true way. It is founded upon truth, and obedience thereto will bring life and peace. It is written, "Of the increase of his government there shall be no end." All the ends of the world shall remember and turn unto him.

#### *The Kingdom of God Set Up in Latter Days*

Speaking by inspiration, Daniel said that God was going to set up his kingdom in latter days. But God had to make preparation before he could set up his kingdom and reestablish Zion among men. The kingdom of God could not exist among or in any of the kingdoms represented by the image that God showed to Nebuchadnezzar (Daniel 2), so the Lord raised a special government in which he could set up his kingdom in these latter days.

Here is what the Lord said in regard to this special government:

For this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose.

What purpose? The purpose that every man might enjoy religious liberty, the right to worship God according to the dictates of his own conscience (this last clause to be understood to mean as long as their worship does not interfere with the rights

and liberties of others). It was here in the United States Government and here alone that the agency of man could be fully enjoyed.

It was out of this great government, "mountain," that God cut the "little stone kingdom," which shall roll forth and fill the whole earth. Here is what Daniel has to say in regard to the coming forth of the stone kingdom:

In the days of these kings shall the God of heaven set up a kingdom, which shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.—*Daniel 2: 44.*

The statement, "It shall break in pieces," does not mean that the kingdom of God will use carnal weapons. Where carnal weapons are used, they will be used by these kingdoms among themselves. The weapons used by the kingdom of God will be love, mercy, truth, and justice, the most powerful weapons that can be used against the satanic powers.

The Apostle Paul says, "It is the goodness of God that leadeth men to repentance." Zechariah says, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

In the latter-day revelations the Lord says that he will thrash the nations by his Spirit. The following inspired verse explains how it is to be done:

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

Zion will be redeemed by the spirit of love manifested through the gospel, and not by force.

Jesus said unto Pilate, "My kingdom is not of this world, else my servants would fight." The kingdom of God is different from the kingdoms of men; it is a kingdom of peace and righteousness, based on love and truth.

It is written, "No one can assist in this work except he shall be humble and full of love, having faith, hope, and charity."

Shortly before the kingdom of God shall accomplish its great mission among men, there will be a great tumult among all nations; men's hearts shall fail them for fear of the things coming upon the earth.

It seems that we are getting near that time; even now men's hearts are beginning to faint. There are thousands of men who are heartsick. They are wondering what next is going to happen. Millions of men are out of employment and know not what they shall do to provide for their families. Even some of the great rich are becoming alarmed over the conditions, wondering what the outcome of this world's financial depression will be.

The Apostle James saw this day, and prophesied thus concerning it:

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and have been wanton; ye have nourished your hearts, as in the day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord, . . . for the coming of the Lord draweth nigh.—*James 5: 1-8.*

If the Apostle James had lived in this day, he could not have told the conditions more plainly than he did. This prophecy is being literally fulfilled, and the end of its fulfillment is drawing near. Then will come to pass that statement about fleeing to Zion—when he “that will not take up his sword against his neighbor must needs flee to Zion for safety.” (See Ezekiel 38: 21; Zechariah 14: 13; *Doctrine and Covenants* 45: 13.) All these prophets saw the same day and condition.

When this awful day shall come, it will be the breaking down of the kingdoms spoken of by Daniel, and at that time the government of God, Zion, will be the only stable government on the earth. Then and not until then, shall the nations of the earth learn that God's government is the only true form of government. Then will they say:

Come and let us go up to the mountain of the Lord, and to the house of Jacob, and he will teach us his ways, and we will walk in his paths, for the law shall go forth from Zion and the word of the Lord from Jerusalem.—*Micah 4: 2.*

What a change has come over the nations! Up to then, they have always refused to walk in the Lord's way, to submit to his form of government; but at last they have learned that his way is the right way, his government is the true government that will bring peace and rest to the souls of men.

If we had only had Zion in operation when this awful world's depression came on, it would not only have been a great blessing to us, but it would have served as a great demonstration of our “faith.” But as yet, Zion is only in theory. However, I have faith that the day is near at hand when Zion shall be a reality, and when the glory of God shall rest upon it.

Then shall Zion be as a light set upon a hill, and nations shall flow unto it. It will be the only government on earth where social justice shall be enjoyed. For it is by the principle of social justice that Zion shall be built up, or redeemed. It can not be redeemed any other way.

It is because of the lack of social justice that all the earthly kingdoms and governments shall fail.

No government or organization of men can finally succeed without the pure gospel of Jesus Christ, which gospel is based upon love and truth.

When we get Zion in operation as the Lord has designed, then we shall be able to fit into its *ordained* program all the people that are converted to the gospel, as fast as they are converted. But as it is, we hardly know what to do with the converts we make. Many times, and especially so nowadays, when we make new converts to our faith, they are thrown out of employment and in some cases are, to a large extent, ostracized by their associates and even by their relatives.

We are commanded to go out and invite the honest in heart to come out of Babylon; invite them to come into the kingdom of God. We need Zion to invite them to, a place where they can fit in and be happy in their work. This is the purpose of the kingdom of God.

There are many honest people that will come out of Babylon, into the church, when they see the light of God shining out of Zion; for out of Zion, the beauty of God hath and shall shine unto the regeneration of the whole world.

## Free Leaflets for Parents and Workers in the Children's Division

*By Bertha Constance Woodward*

To assist both parents and workers with children in selecting well-graded, adequate teaching materials and supplies, the following leaflets have been prepared, and will be sent free upon request:

- Leaflet No. I, Nursery (Cradle Roll)
- Leaflet No. II, Kindergarten (Beginner)
- Leaflet No. III, Primary
- Leaflet No. IV, Junior

The teaching materials and supplies advertised have been chosen carefully from a large field of possible material. Helpfulness toward the furthering of our church program for children has been the basis of choice.

Parents should have the leaflets which were prepared for the departments in which their children are enrolled. The children's division supervisor in each local church should request the Herald Publishing House for enough leaflets to enable each parent and teacher to have the help which the children's division of the Department of Religious Education is attempting to give through these leaflets.



# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Rock Island District

Rock Island District has been doing intensive work the past month, beginning with the young people's convention and conference at Moline in June, and carrying the spirit of sacrifice into the following weeks, to make our faith produce works. Apostle John F. Garver met with us Saturday and Sunday; and he, together with District Missionary F. C. Bevan, supplied a full measure of interest and inspiration to the convention.

On Friday evening, June 12, the opening service was greeted by a large audience which enjoyed an interesting program. Musical numbers were contributed by the Gray family Orchestra, of Davenport, Sister Nellie White, Ethel Spengler, Marion White, and Brother and Sister A. J. Gray, of Rock Island, and Leslie Davis and the branch choir of Moline. Each number was of superior merit and highly enjoyable. Sister Josephine Frutchie, of Savanna, who has recently won county honors in humorous declamation, gave two excellent readings, and little Doddie Mercer read a poem about the recent Red and Blue contest, which had been composed by Sister Nellie White.

Saturday morning F. C. Bevan and Harry Ekright, pastor of Moline Branch, were in charge of a spiritual prayer service. This was followed by a study class in "*Personal Evangelism*," with Lesile Davis in charge and Brother Bevan as instructor. The value of enthusiasm was stressed as an important factor in winning others to the church, and in winning others we prove our discipleship. If each member could convert one new member each year, how great our increase would be! Our greatest source of opportunity is in children, for nine tenths of all Christians are converted before the age of twenty.

After a delicious luncheon served by the Women's Department, who furnished excellent meals throughout the conference, we reassembled for business session at 2.30 p. m. with Apostle J. F. Garver and the district presidency chosen to preside.

The financial reports of L. A. White showed a total of \$1,104 in tithes and offerings remitted to the Bishop for the months of March, April, and May. Receipts to the district fund for the same period totaled \$55.39, with a balance on hand of \$387.79, which included \$131.58 in the building and loan fund. Waterloo has recently received a loan of \$50 to help them meet the payments on their building. The total membership of the district as shown by the statistical report is 1,662, with a net gain of twenty-seven since February.

The report of District President E. R. Davis is a record of service which we highly appreciate. Traveling eighteen hundred miles since February, visiting 13 places, preaching 45 sermons, attending 93 services, baptizing 6, and mailing out 616 letters, besides performing various other ministerial duties, are the fruits of constant labor and untiring devotion.

We were sorry to receive the resignation of Elder L. A. White from the office of district treasurer and bishop's agent, and that of Sister Nellie White from the office of historian. A vote of thanks and appreciation for their faithful work was tendered them by the conference, for we realize that it is only because they feel the call of other service more urgent that they have deemed this necessary. Elder John C. Stiegel's recommendation for the work of treasurer and bishop's agent was approved, and the selection of a historian was left in the hands of the district presidency.

Apostle Garver occupied Saturday evening with an effective sermon on the great milestones which have influenced our work. He preached again Sunday morning to a large and attentive audience and conducted the round table priesthood

meeting which was highly interesting and instructive. Brother Bevan was in charge of the Sunday morning prayer service and occupied in the evening with a message truly inspiring. Since completing his series of meetings at Rock Island and Moline, Brother Bevan has been laboring at Waterloo and Cedar Rapids.

With the quota of six thousand eight hundred dollars as the goal for our district for 1931, we have been doing some intensive campaigning. During Sacrifice Week a special effort was made to have outside speakers occupy in the interests of the urgent needs of the church. Elder Edward Jones, of Kewanee, spoke at Galesburg; Elder C. A. Beil spoke at Rock Island and Savanna; Elder Leonard Stiegel, of Moline, at Kewanee and Davenport; Elder John Stiegel at Joy and Muscatine. Perhaps other changes were also made and with good results, for many of the branches have responded nobly, bringing the total receipts for June to more than one thousand dollars in tithes and offerings. If we shall continue to work together in this spirit of sacrifice and devotion, we shall surely "go over the top" financially, and in the meantime, increase our spiritual wealth, for truly it is more blessed to give than to receive.

## Alliance, Ohio

Alliance, Ohio, July 21.—This branch has never been in a better spiritual condition than at present. Some of the members have suffered because of the unemployment situation. We are thankful that the pastor of this branch is absolutely loyal to the church, its program and to those whom God has placed in charge.

Three have been added to our number this year. On February 28, a young woman was baptized. She has attended this Sunday school since a child. She is the first of her family to enter the kingdom and is very eager to see others come in, especially her young companions. On May 31 two others joined, another of the Sunday school scholars, a girl ten years of age, and a young woman who came in contact with this work through *Ensigns* which were passed from door to door after she had lived here only a short time. Her testimony is that previous to coming here she had prayed to God that the next position to which her husband should be sent would be in a place where she would come in contact with the true church. Having united with several faiths and finding none teaching what she believed to be the true love of God, she was still searching for the truth. Now we are rejoicing together.

Sister Erma Greiner, twenty-six years of age, and wife of Brother Albert Greiner, was taken away by death in May. Both she and her husband united with the church in 1929. She leaves her husband and four small children, two sons and two daughters.

In April Elder Erwin Pyle and Mrs. Hannah Dickey were united in marriage at the home of Pastor R. A. Smith.

In May Elder J. C. McConnaughy, of Barberton, held a series of meetings for one week at the church, much good being done in building up the faith and zeal of the Saints. Since then attendance at services, especially the Wednesday night prayer meeting, has had a marked increase. At the Sunday services there is a splendid attendance of young people.

Elder John McDonald, of Saginaw, Michigan, is visiting his son Floyd, who lives here, and they are regular attendants at all services. He has been the Sunday evening speaker for some time, giving us the old-fashioned missionary type of sermons. He left for Rock Creek, Ohio, July 19, where he

will conduct a series of meetings. We pray for his success.

On Sunday morning, June 28, we were visited by district officers, Elder William Goudy, of New Philadelphia, Ohio, and Elder E. Guy Hammond, of Akron, Ohio. Brother Hammond was the speaker. He used *Doctrine and Covenants* 1: 6, showing that Satan is to have dominion over his own and that God will have dominion over His Saints. In his forceful manner he made it plain that every Saint will be tried to the limit in a real battle, that he may be approved in the courts of heaven, and that only by putting on the full gospel armor will he be enabled to stand.

As teacher of the young people's class, Brother Alba Smith entertained the young folks at his home last month. Singing, games, and contests, not to mention the refreshments, made the evening a very pleasant one.

## Kirtland Will Be Tented City at Reunion

Reunion time is the best time of the year, and it is here again. It is the time when friends meet friends and all enjoy the blessings which the Lord showers on his people. Happy is the Saint who is planning to attend reunion.

The reunion committee of Kirtland District hopes that this year you are planning to come to Kirtland to the reunion from August 6 to 16. This is an ideal place for a reunion, twenty-three miles east of Cleveland, three miles southeast of Willoughby, three miles southwest of Mentor, and fifteen miles north of Chagrin Falls, on paved roads. Tents and other camp equipment are to be had at reasonable rental rates, and of this part of the work John L. Cooper, R. F. D. 2, Willoughby, Ohio, is in charge. Meals and rooms are obtainable at low cost.

Among the officers present to help will be Apostle Clyde F. Ellis, Apostle F. Henry Edwards, Bishop Lemuel Curry, District President James E. Bishop, Patriarch J. A. Gunsolley, and others.

The reunion program of events includes morning prayer meetings, class work, lectures, and sermons. The classes will be conducted by Apostles Edwards and Ellis and a representative of the Presiding Bishopric. Sister Auverne Proper will have charge of the educational activities of the children, and daily junior services will be conducted. Each afternoon recreational features will be cared for. Song service, preaching, or special features will fill the evening.

Many who have never visited historic Kirtland will find this a good opportunity to do so. All of the principal services will be conducted in the Temple. Surely those who worship this reunion in the shadow or shelter of that monument to the consecration of the early Saints—the Temple—will not lack, as they return home, in appreciation of the love of our heavenly Father and the work of his children of a former day.

## Duluth, Minnesota

*Sixtieth Avenue, West, and Bristol Street*

Out-of-town speakers have been much enjoyed this summer. On April 26 Elder George W. Day, pastor of Bemidji Branch, spoke twice. May 17 it was the pleasure of Duluth members to meet with a group of elders from Minneapolis, Elder Vernon Lundeen, pastor, Elder Leslie S. Wight, president of Minnesota District, Elder Wesley Elvin, district secretary, and Elder Charles Johnson. Elder Wight was the morning speaker, and Elder Lundeen was in charge of the adults during the church school hour. That evening Elder George W. Day was the speaker.

A priesthood meeting was held Saturday evening, Elder Leslie S. Wight, district president, in charge. Elder A. C. Bundy resigned as pastor of Duluth Branch and as a member of the district presidency. Elder George W. Day was always chosen pastor of Duluth, to work under the supervision

of the district presidency. Elder George W. Day was appointed a member of the district presidency to take the place resigned by Elder Bundy.

Other speakers in May were Pastor E. J. Walters and Brother W. C. Stauty, whose theme was "*The Unfinished Task; God Is Depending on Us.*"

Among the many who have spent their vacations out of town were the Stauty family, who early in July began their vacation with Minneapolis Saints, were with Bemidji Saints at their two-day rally July 11 and 12, and met with a number of isolated members during their tour.

Brothers George W. Day and Samuel Case lately held services at Little Fork, Minnesota, where they baptized nine young souls into the kingdom.

Brother A. C. Bundy and family visited at McGrath, Deerwood, and Aitkin, Minnesota, holding services at the two latter places.

Brother E. J. Walters and wife attended the two-day meeting at Chetek, Wisconsin, July 4 and 5.

Services during the month of June, opening with a good sacramental service, did much to encourage the members. Elder Leslie S. Wight, Missionary C. J. Smith, Pastor Walters, Elder P. G. Schnuckle, and others delivered stimulating and helpful services. And the Saints gave ready response to Sacrifice Week.

While many at present are on vacations, those who are left strive to move on toward the goal of Zion conditions. Every member realizes that God is depending on us as members of his church to go forward, being watchful, careful, and prayerful, and living in harmony with his perfect law. Our prayers are for those who carry the heavy burdens of the latter-day work, that God will help and direct them. Saints, Zion is our goal; we can not stop short of it.

## Missionary Teaches Value of Church Publications

Elder William H. Chandler, president of Northern District, England, writes a letter to President F. M. McDowell regarding the use of the church publications by the Saints. From his letter we quote:

"I am of the opinion that there is a splendid opportunity to incorporate the work of helping the Saints to use the church publications with the work of the missionary. Not enough is known among the Saints of the value of the church literature, and to have some one handling this, I am sure, would develop a greater love for the church and the work it is striving to do.

"Saints here buy the papers every day to learn how the world is going on, but very few buy the church papers to learn how the church is faring. This is because they have not been taught the value of being acquainted with the church books and papers. I have always found in my own work that when a definite appeal is made to the Saints, they respond to the best of their ability.

"I had the opportunity of visiting an isolated Saint, an aged cripple entirely deprived of church association. With me I took a supply of *Ensigns* and other church papers, the sacrament, and the anointing oil. After talking with her, administering to her, and helping her to feel that God ministers to her through the ordinances and the priesthood representing the church on earth, I met her needs. Then I taught her that if she wants to extend help to others, the church needs her support. She was so blessed with what she had received that she wished others to share with her, and she at once gave two dollars and a half to the sacrifice fund. I wonder how many more isolated Saints need the bread of life and would be more than thankful if they could have it broken for them by some one who loves the Lord. I felt indeed how valuable was my right to minister to those who are in need. This sister is a Sister Barlow, who lives at Harrogate, Yorkshire, England. She is known to some who live in Independence."

## Independence

"The church exists because God commanded its establishment, but God commanded its organization and establishment because of man's need for it," stated President F. M. McDowell in his Sunday night sermon at the Campus, "*The Purpose of the Church.*"

The purpose of the church is stated in the command: "Seek ye first to build the kingdom," and Paul writing to the Ephesian saints, gives the purpose of the church in these words: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God."

"The church is the custodian of truth and values," continued the speaker after a clear explanation of the necessity for church organization, "and brings to the world the gospel of good news, but that gospel, because of the very nature of its good news, must be lived, shared, demonstrated. Because of its gift of the gospel, the church's task is to evangelize the world. It must build Zion."

Music was furnished by the Auditorium Orchestra, and congregational singing was led by Elder J. F. Sheehy. Assisting Brother Sheehy in charge, was Elder H. G. Barto.

For the next three Sundays Brother McDowell will be attending reunions. During his absence from the Campus pulpit, a dramatic production and sermons by other members of the ministry will be Sunday night features.

The tennis tournament, sponsored by the young people's council, is over. Miss Ruth Bryant was awarded the champion woman player's medal, and Mr. Dean Redfield received first place among the men players.

A three-man team composed of finalists in this tournament has scheduled a match with the finalists of the interchurch tournament now in progress. The three challengers are Guinn Bronson, Albert Nigh, and Dean Redfield.

### Stone Church

A special service of prayer and testimony in the main auditorium of the Stone Church early Sunday morning commemorated the commencement of the early morning prayer meeting in Independence twenty-seven years ago. The five men in the stand were leaders in the beginning of the movement, Brothers Paul Craig, Harry Hattey, Jesse Roberts, J. Charles May, and J. R. Lentell. With a large congregation of worshippers, they recalled how back in 1904, under the leadership of Brother Harry Hattey, a group of young men assembled on Sunday mornings for prayer, how they were blessed with the Spirit in their meetings, how they were told in prophecy that several of them would be sent on foreign missions.

It was fitting on a July morning in 1931 that these same men should gather to discuss the fulfillment of the prophecy given years ago concerning their work for the church.

Hymns, prayers, and testimonies combined to produce the spirit of true worship.

Let your acquaintance with the faith and testimony of the Saints of early days increase your own faith. Be loyal to the program of the church. Do your share of the work. Be a Latter Day Saint. All these were thoughts given expression in the Sunday morning message of Pastor John F. Sheehy to the Stone Church congregation. Skillfully he related the faith of the past to the faith of the present, the program of the past to the program of the present, and appealed to the loyalty of the Saints.

Music for the morning was supplied by Albert Brackenburg, bass, who sang, "*Like as the Hart Desireth,*" by Alister, and by Robert Miller, organist. Elder S. A. Thiel presided over the service, assisted by Elder O. A. McDowell.

(Follow morning church service—Stone Church)

Junior church at the Campus opened Sunday morning in charge of Brother David Van Trump. Pastor Will F. Bolinger was absent, and his pleasant smile was very much missed. Ruth Harder played a piano solo, "*Coquetry,*" by

Rienhold; Roy Christy sang "*Growing.*" Brother Van Trump talked about the priesthood and the organization of the church.

The heat of summer has done little to discourage attendance at the regular Sunday afternoon general prayer meeting. In charge of Brother J. M. Terry and other elders, the Saints here find opportunity to strengthen each other with songs, prayers, and testimonies. All members in the district are invited to worship with the Saints at 2.30 each Sunday afternoon.

On last Thursday afternoon the Stone Church women met to make further preparations for the Harvest Home Festival. It was decided that all the districts of the Stone Church should combine for the occasion, to make a worthwhile display. The space this year assigned to the Stone Church is the platform of the lower assembly room of the Auditorium. Mrs. W. A. Page was appointed to take care of the decorations of the booth, being empowered to choose her assistants.

Bishop and Mrs. Mark H. Siegfried kept open house Friday afternoon and evening in celebration of their twenty-fifth wedding anniversary. A large number of friends availed themselves of this opportunity to call on the Siegfried family and wish them well. Twenty-five years ago July 24, Miss Madge Craig and Mr. Mark H. Siegfried were married in the house which is their present home. Their family of three sons, Craig, Cedric, and Charles Mark, and one daughter, Pauline, assisted them in their silver wedding celebration.

Summer days present opportune times for the groups and districts to picnic on the Campus. It is not an infrequent thing to see on the grounds large groups of picnickers almost any week-day evening.

### Walnut Park

Church work in Walnut Park District has not lagged at all during the past weeks when no news has been written. In fact, many are overworked. Pastor S. C. Smith has more calls than he can fill, with home cares pressing, and the assistant pastor, Carroll Olson, now being absent for a needed rest. However, all services are kept up regularly and interestingly by utilizing the officers in the local groups, each group responding on the Sunday designated.

The choir is on duty unless other special numbers are arranged for, and the Walnut Park Orchestra is constantly faithful in service at Sunday school, where Sanford Downs serves as chorister and Rosamond Sherman and Mrs. Joseph Countryman as pianists.

The eleven o'clock speaker Sunday, July 26, was Elder G. G. Lewis, who spoke on the assurance we have that what God has spoken will surely come to pass. Without such assurance we have no grounds for existing as a church, but with it we have great reason to rejoice in what we may yet accomplish.

Other speakers recently have been Apostle J. F. Curtis, Bishop G. L. DeLapp, and Elder C. Ed. Miller.

Elder W. T. Gard, who has general oversight of the early Sunday morning prayer meetings, calls on all the available members of the priesthood to share in the responsibility of presiding and has many supporters. After constant endeavor he feels encouraged because of the goodly number of Saints who now attend and who arrive on time. The service is always fully occupied and well worth an effort to be present. While fear is sometimes expressed that our people care too much for worldly pleasures, a recent prayer meeting was almost filled with testimonies of those who receive so much more abundant pleasure from church services and from performing religious duties that all the world can offer is but a trifle in comparison. They feel that in seeking too much for good things among outside sources, we are losing much that the Father is anxious to bestow upon his church.

The Walnut Park unit of the Sanitarium Patronesses gave a successful ice cream social on the church lawn the

past week to raise money for material with which to work. There are twenty-six women in this unit, with Mrs. Elmer Pennell president, all sewing in their homes in preparation for furnishing a room in the new Sanitarium and Hospital. They have a nice supply of linen finished and expect to be ready when their room, No. 7, is completed.

## Conference and Reunion for Eastern Montana

The Eastern Montana district conference and reunion took place at Fairview, in the extreme eastern part of the State. Apostle James A. Gillen, Patriarch George W. Thorburn, and Elder L. O. Wildermuth represented the general church. The time was shortened to three days, with what we believe to be good results. The remaining days were used to give more of the Saints a chance to hear Brother Gillen by having two and three-day meetings in two other strategic points in the district.

Business conditions are very poor in this district, only two inches of rain being recorded so far in 1931, and prices for farm products were never lower. Nevertheless all expenses were met, a fine spirit was maintained throughout, and provisions were made for a reunion next year if thought advisable by the committee.

The business session of the conference resulted in the election of Elder A. R. Ritter, district president; Elders W. R. Hillman and L. O. Wildermuth, counselors; Elder W. R. Hillman, bishop's agent and treasurer; Joe Barry, secretary; J. A. Reynolds, district Sunday school superintendent and recreation leader; and Mrs. J. A. Reynolds, Women's Department superintendent.

## Coeur d'Alene, Idaho

Since our last letter to the *Herald*, this branch has been moving steadily onward. We have recently had the privilege of listening to Evangelist Richard Baldwin, Bishop A. Carmichael, and Apostle J. A. Gillen. These men brought inspiring messages which created within the members a greater desire for service and a desire to follow more closely the pattern given us by our elder brother, Jesus Christ.

Our place of worship is a humble little building, but the Spirit of God is with us. We are thankful for such blessings, and hope later to have a more suitable building in which to worship. Recently we built an addition to the rear of the church building to be used for classrooms and other purposes. This addition is so constructed that a part of it becomes a part of the main assembly room when not in use by classes. It greatly improves the appearance of the interior of the building, and gives much more seating capacity. We had planned to build a new building, but because of the financial depression we thought best to wait until more favorable conditions exist.

The Young People's Dramatic Class has accepted the responsibility of furnishing drapes for the rostrum, which is used for a classroom, and for the side openings which lead to other classrooms. Their play which they recently gave was a decided success and netted a nice little sum which is to be used for the above purpose. Some of the most talented members in the Young People's Dramatic Class are not members of the church.

The women's club has helped in creating funds for building purposes. Just now the women are making a friendship quilt. They requested the Saints and friends of Spokane District who desired to help them create a building fund to send them their name and ten cents. The club promised to embroider the name of each donor on a block. Two hundred and eighty-five names were received, some sending one dollar for one name. It will be a very pretty quilt when finished, and a quilt that will surely be appreciated by the one who

buys it. The club wishes to thank all who contributed to its fund.

On July 12 the children's division of the church school entertained the school with a very interesting Children's Day program. Two of the children have given their names for baptism, which will take place in the near future.

During Sacrifice Week the spirit of sacrifice was manifested to a considerable degree. The results of its workings enabled the branch solicitor to send to the bishop a very good financial report.

We expect missionary Elder A. C. Martin to be with us soon to hold a series of meetings.

## Spokane, Washington

This summer the Saints have been greatly helped in a spiritual way by the visits of Apostle J. A. Gillen, Bishop A. Carmichael, Patriarch Richard Baldwin, and by the special services held by Elder A. C. Martin during April and May. These services were well attended and good in every way. At the conclusion ten persons were led into the waters of baptism, Nathaniel and Ruth Barker, Irene and Arthur Bagley, Arlene Evens, Ruth Carter, Roselee Hunt, Edith Swanson, Margaret Kinne, and Ruth Silver. Pastor Alma Andrews assisted Brother Martin with the baptisms.

In June Brother Andrews baptized Jewel Ward and Jack and Marion Carter, being assisted in the confirmation by Brother Baldwin. July 19 George Quiggle and Joe Sage were baptized and confirmed by the pastor. This makes a total of fifteen baptisms in four months. Spokane Branch is proud of this record.

While in Spokane, Bishop Carmichael gave several good talks along financial lines, and the Saints should now be awake to the situation of the church and world as they have never been before.

In June, Beulah Garrison was married to Walter Story, both faithful workers in the church.

The heartfelt sympathy of the Saints goes to the Riley family, who recently lost their baby, Gerald Alva, three months old. Elder George Leach, who had blessed the baby, preached its funeral sermon.

"Uncle John" Buchanan, father of Sister Mary Anderson, passed away July 3 at the age of eighty-two years. We miss him.

Brother Albert Shippy died July 10 as the result of injuries sustained while working with logs.

The services held by Brother Gillen July 1 to 4 were instructive and well received. The Saints love Brother Gillen.

The national holiday was spent at a near-by lake where about one hundred Saints and friends enjoyed the boating, swimming, fishing, games, and picnic lunch included in the program. Brothers Gillen, Carmichael, and A. C. Martin and family were visitors.

A special sacrifice service was arranged for June 28, at which time many gathered to make their offering.

Sacrament Sunday, July 5, was a happy and beneficial day. The tiny daughter of Sister Audrey Archer was blessed by Brother Gillen at this meeting. Then Brother Carmichael gave a talk in which he said that we had just witnessed two of the most beautiful ordinances of the church, the blessing of a babe and the serving of the Lord's Supper.

We are glad to welcome back to this branch Brother and Sister Lloyd Whiting, who have spent the last year in Canada; and we regret to lose Brother and Sister Dave V. Coleman, who have moved to Tacoma. The branch has sustained another real loss. The organist, Sister Grace Nichols, and family have moved to Everett, Washington. Everett Branch will now benefit by Sister Nichols's musical talent.

All departments of the church school are functioning under able leadership. The adult division, under W. W. Wood, has given splendid programs for special occasions. The Mother's Day program was impressive. Bouquets of

white carnations and ferns were presented the eldest and youngest mothers present. Grandma Ells, age eighty-three years, Julia Gunter, eighteen, and Eva Coleman received the bouquets. Every mother present received tulips. Father's Day, too, was given proper recognition by songs, readings, and the presentation of ribbons to every father.

Friday evening is reserved for social functions, and the young people have had some happy evenings with wiener roasts, hayrack rides, swimming parties, lawn gatherings, and fish fries.

The young women and girls have an active volley ball team which plays twice a week. Sister Ona Andrews is captain.

The choir, under the leadership of Muriel Whiting, is planning a vesper service to be given the evening of July 26. This will be the first of a series of entertainments, the proceeds of which will be used for new *Hymnals*.

At present the thermometer hovers between ninety-eight and one hundred and six degrees, but on the whole the Saints have reason to rejoice. There is little sickness, and few of the members are unemployed. All are striving to do the will of the Lord.

## Kansas City Stake

### Central Church

Sunday evening concluded the serial picture "*The Conflict*," and next Sunday begins the series of short subjects, the first being "*The Rich Young Ruler*." Pastor Wight will continue his talks in connection with the pictures during the month of August.

The choir is on vacation until September 1. Brother George Anway will be with this congregation, helping with vocal solos and providing other special numbers.

Elder George Mesley is in Canada for a few weeks while his immigration status is being put on a firmer foundation. He is having his student's vise changed to a ministerial vise. This will allow him to remain in the United States without the necessity of attending school.

The O. B. K.'s of the stake are sponsoring a lawn social at Central Church this Friday evening. Games and entertainments are promised for all, and there will be refreshments. The organization is trying to be self-supporting, and some of the Saints are planning to make this occasion family night. Miss Ruth Arthur is chairman of the committee in charge.

Bishop A. B. Phillips spoke to the Central congregation last Sunday morning at the church period. His words of instruction were much appreciated.

### Argentine Church

The Religious Research Class is sponsoring a band concert and ice cream social on the church lawn, Thirty-seventh and Powell Avenue, the evening of August 4. The Independence Auditorium Band has offered its services. The proceeds of this undertaking are to be turned over to the Bishop for the missionary allowance fund.

H. W. Goold was the evening speaker lately, his theme being "*Workers Together With God*."

Visitors to California a few days ago met Sister Roy E. Newkirk in her home in Santa Barbara. She desires to be remembered to her many friends in this part of the country. For several years Sister Newkirk was in charge of the girls of Kansas City Stake.

### Second Church

Brother Cyrus Edward Robertson is serious ill. His condition shows gradual physical weakening during the past month. Mrs. Edna Miller, his daughter, of Mount Vernon, Washington, reached his bedside last week. Brother Robertson is a brother-in-law of Bishop J. A. and Elder H. A. Koehler.

## London, Ontario

The London district institute was conducted at London Branch, June 27 and 28. Saturday afternoon was devoted to recreation, a variety of games being thoroughly enjoyed. In the evening a good musical program was given, Elder William I. Fligg acting as chairman.

Sunday's activities were begun by a splendid prayer meeting in charge of Bishop Dent.

At eleven o'clock the church school program was announced, the main feature being an able lecture, "*The Church School*," by Brother William Andrews, of Essex. An inspiring sermon was given by Elder Percy Farrow, of Sarnia, in the afternoon, and in the evening Elder William Fligg gave one of his characteristic discourses, which was much appreciated by the large crowd present.

Elder James Winegarden is the district president, and is assisted by Elder J. E. MacGregor. By the centering of the efforts of district officers, the work in the district has improved this year.

The branch picnic this year was held at the old picnic grounds, Springbank, on the first of the month. In spite of excessive heat, it was very successful. The usual program of races was carried out by the classes and proved exciting. Tug-of-war and baseball were also in the list of sports and greatly enjoyed by everyone. Sister Vashbinder, supported by the Women's Department, had charge of the tables, and a large crowd did justice to the sandwiches, pies, etc. "Uncle John" Vashbinder was chairman of the general committee.

An impressive baptism took place the other Sunday morning, one of the church school pupils being the candidate. Elder Frank Gray officiated. Two children were also blessed, Brothers J. E. MacGregor and Frank Gray in charge.

Sister Maggie Simpson had the misfortune to fall and break her arm. Administration of the elders helped her to begin a quick recovery.

A reunion picnic was greatly enjoyed by Brother and Sister Thomas Timbrell and family last week. With immediate friends an enjoyable day was spent on the lawn in the shade of the trees. The lunch and evening refreshments added enjoyment to the occasion.

## Oshoto, Wyoming

This little branch is moving along fine with good sermons and spiritual prayer meetings. Speakers for the last month have been Brothers Hartshorn, Cousins, and Cole. Each left with the hearers many good thoughts.

The children presented a pleasing program on Children's Day. Two children were blessed by Brother Fred Cousins, William Vaughn McElroy, son of Brother and Sister Vaughn McElroy, and Grace Louise, daughter of Brother and Sister Horace Hartshorn.

The Father's Day program was given by the fathers, their first attempt. Both speeches and music were fine. Two numbers require special mention, the solo by Brother George Redding, and the wedding march by Brother Horace Hartshorn. Brother Sherman Hartshorn, sr., was in charge.

The Fourth of July was celebrated with a picnic characterized by a good crowd and fine dinner. The Sunday school furnished ice cream and orangeade, a free treat to the crowd. There was a short program followed by a ball game and horseshoe pitching for the men. The weather was pleasant, cool and cloudy in the morning.

Brother Cousins and family and Thelma Dillon spent the fourth at Belle Fourche and Sunday with the Saints at Spearfish, South Dakota.

Sister Gladys McKim is attending summer school at Spearfish.

Brother and Sister T. J. Watkins, of Independence, Missouri, visited with Sister Watkins's nephew and family, Brother and Sister John Stubbart, July 12, and attended

church. They were on their way to Yellowstone National Park.

This region is passing through a devastating drouth. There has been no rain for weeks, and the winds have been so hot that the small grain is burned up, also alfalfa, corn, and gardens. People are shipping out their stock, and water is very scarce, many having to dig wells. These conditions affect the Saints as well as others, but they are trying to be cheerful and trust the Lord to provide.

The sacrament meeting for July was a fine service. All the young people and most of the older ones took part.

The reunion of this region will be held at Spearfish August 2 to 9, and a good crowd is hoped for. Attendance will mean a sacrifice for every Saint who goes from this branch.

Sister Fred Cousins had a birthday the last of June. The Saints took their dinners June 28 and surprised the Cousins family. A happy get-together was experienced by a large crowd of friends.

### Ava, Missouri

July 20.—District President W. E. Haden and his daughter Juanita arrived here Saturday, July 11. On the following day he began a series of meetings which ended July 19. On the closing day three people were baptized. They were confirmed by Elders Haden, James Dobson, and F. V. Elliott.

A good crowd was present each night of the series, and there are others besides those who entered the kingdom on Sunday that are deeply interested.

Several have also been added to Ava Branch this year by transfer. Saints who during the last few months have purchased homes in this vicinity are Brother and Sister D. A. Fuller, of Dallas, Texas; Brother and Sister Samuel Simmons, of Shidler, Oklahoma; and Brother and Sister F. V. Elliott, of Red Oak, Iowa. These new members are of great assistance to the branch.

July 4 the Sunday school had its annual picnic at the church grounds. Elders C. B. Freeman and Grant Burgin, of Ava, gave splendid talks on independence, and all enjoyed the day.

God's work in this place is steadily progressing.

### Pueblo, Colorado

There are only thirty-seven members of the church in the group living at Pueblo, but they are active and wish the church to know about their work.

There have been nine baptisms since January 1. Not having a church building of their own, the Saints conduct Sunday services at the homes of Brothers Day and Morgan; prayer meetings are held from house to house.

Brother R. E. Vincent was in Pueblo May 20 and gave a good talk on the coming Sacrifice Week. Then District President Glaude A. Smith was here the first week in June. Brother Smith is very busy looking after all the territory under his care.

Most of the group motored to San Isabl National Forest June 14. There an early morning prayer service was enjoyed, there being almost one hundred per cent participation. Following the morning classes, basket dinner was eaten; then recreational activities gave the group exercise. Evening classes again called the members to study.

On June 21 a five o'clock morning prayer meeting was held in the city park, the Spirit of the Father blessing the group of worshippers. Prayer services were also held Tuesday, Wednesday, and Friday evenings.

The group is now organized under the new plan of religious education. Brother Stewart Mapes is director of this department.

The women, with Sister Davis as teacher, are working. They are studying the outlines of the *Book of Mormon*. Their group is called the Zion Boosters, and they are doing

all they can to help. It is their ambition to have a house of worship other than some one's home.

There are no elders in Pueblo and only one priest and teacher. A hearty invitation is extended to church members, and especially to members of the priesthood, to hunt up the Saints and help at the services.

Brother Reuben Ard, writer of this report from Pueblo, lives at 214 East Abuando Avenue, and his telephone is 3211M. He will gladly meet anyone.

"I certainly like to read the letters from the Saints," comments Brother Ard, "especially from old friends around Saint Joseph and Stewartville, Missouri. It has been thirty-two years since we left there. There are probably people there who remember my wife, Rhoda, and me as young folks. I am happy to be able to tell you that we are working for the redemption of Zion."

### Santa Barbara, California

The Women's Department of Santa Barbara Branch has taken the name of "La-Da-Sa" Circle, meaning Latter Day Saint, and is doing much good work. The women give a monthly supper and entertainment for their husbands and are working on articles for the Christmas bazaar. The Temple Builders also are active. They have assisted in the programs of the branch and given flowers to the sick.

The Children's Day program was postponed two weeks owing to the death of a much-loved member, "Grandmother" Lytle. She had been a member of the church for seventy-two years; was mother, grandmother, and great-grandmother to most of the branch. She was loved by all.

The Oriole Girls recently gave a box supper to help meet the expenses of the branch. Everyone had a good time, and a small sum of money was turned into the treasury.

This branch did its part during Sacrifice Week and is now definitely going forward.

### Bloomsburg, Pennsylvania

July 25.—We are glad to report that since our last letter to the *Herald*, the dimes given to the members by District Patriarch G. W. Robley were put to work and brought in an increase of almost seventy dollars.

Any Saints visiting Bloomsburg would be proud to see our neat and trim church building. The lawns and hedges are nicely kept by the deacon, and the building is painted. The interior of the building is newly painted and decorated, the work of the men of the branch assisted by Brother Robley.

While busy with the decorating, Brother Robley suffered injuries in an accident. He stepped from a ladder to a step, which broke and let him fall down the stairs. This caused him to suffer some weeks and held up his plans.

Two souls have been brought into the kingdom by Brother Robley. They are Brother and Sister Fritz. Others are also interested. Members and nonmembers have learned to love Brother Robley for his noble and industrious example.

The Sunday school is growing. Most of the children are nonmembers. The picnic July 1 was declared a great success.

Children's Day was observed with a fine program by the school.

A business meeting was conducted July 19, ways and means being suggested for carrying out the missionary work here. We find the cottage meeting very successful; it helps to get our message to our neighbors and friends. We are also going to try the church school plan of continuing the morning service without intermission.

The missionary spirit prevails here. All want to cooperate. The work is onward, and the new members are taking part in the meetings, helping as they can to forward the gospel.

The Saints gave willingly during Sacrifice Week. They



# MISCELLANEOUS OF GENERAL INTEREST

## Conference Notices

Southern Indiana district conference will convene at Byrnsville, Indiana, August 15 and 16. Saints of the district are urged to be present to help in the transaction of business and to enjoy the instructive sermons.—*Nita Rae Ferguson, district secretary, 4619 Cliff Avenue, Louisville, Kentucky.*

## Reunion Notices

Western Iowa and Northeastern Nebraska reunion will convene at Woodbine, Iowa, in the city park August 14 to 23. Apostle E. J. Gleazer is assigned to this reunion. Missionaries E. Y. Hunker and Ray Whiting, of Western Iowa, and Melvin Russell and E. W. Hull, of Northeastern Nebraska, will be present to assist in the services and class work. Interesting programs will be arranged for each day. Meals will be served cafeteria style at the Saints' church, two blocks from the camp grounds. Order tents from W. R. Adams, Logan, Iowa, at once: 8x10, 3 ft., \$3.00; 10x12, 3 ft., \$3.50; 12x14, 3 ft., \$4.50; 10x12, 6 ft., \$6.00; 10x14, 6 ft., \$7.00; floors will cost from 50 cents to \$1. We have a few of our own cots at 50 cents; company cots \$1. Orders for tents must be in by August 10. This will be a good time and place to spend your vacation. These are trying times, full of trouble; let us go up to Israel's camp and learn of God.—*W. R. Adams.*

## Our Departed Ones

**CRAIG.**—Mary Jane Craig was born in Clayton County, Iowa, December 5, 1860. She departed this life at the home of her daughter, Mrs. Oscar Linebarger, Joplin, Missouri, with whom she made her home, Saturday morning, July 18, 1931. She moved with her parents to Baxter Springs, Kansas, when a child. She was united in marriage to John A. Craig, at Joplin, Missouri, in September, 1880. To this union were born seven children. Mr. Craig and four of the children have preceded her to immortal realms. There remain of her children, Mrs. George O. Pearson, and Mrs. Oscar Linebarger, of Joplin, and O. E. Craig of Spring Valley, Arkansas. There are seven grandchildren and one great-grandchild. Mrs. Craig was the mother of Dee Preston Craig, who was killed in Siberia while in the service of his country. His body was that of the first overseas soldier to be returned to Joplin. Mrs. Craig was a charter member of the American War Mothers. She was a member of the Reorganized Church of Jesus Christ of Latter Day Saints for over thirty-one years. She was a noble woman, loved and respected by all those who knew her best. The funeral service was held at the First Community Church in Joplin, in charge of Elder Frank McDonald, pastor of Joplin branch.

**PECK.**—Louesa Weston was born at Birchville, Michigan, April 19, 1852, and moved with her parents to Iowa, in 1865. She united with the Baptist Church in 1872. Married Albert Peck December 5, 1872. They moved to Kansas in 1879, from there to Illinois in 1903, to Colorado in 1906, and back to Illinois in 1913; then to Lamont in 1915. Her husband preceded her in death in June, 1922. She united with the church in June, 1929. After a lingering illness, she passed away at Lamont, June 27, 1931. Surviving are one sister, Mrs. Olive Rich, of Camas, Washington, two brothers, William and Charles, of Lamont. other relatives and friends.

presented a sum of one hundred and six dollars to the bishop's agent. Labor conditions here are bad, but all felt the need of the church, and helped.

Prayer services have been good, and on Wednesday night we had a spiritual feast, the gifts of the gospel being present in abundance.

For a time we were much concerned regarding the work here, because the Saints were moving to other points, but through the inspiration of the Twelve, Brother Robley was sent here, and his coming has been a blessing. Sixteen souls have been brought in to help us, and God will surely add such as should be saved. Members passing through Bloomsburg will receive a welcome. Brother Budd, come and visit us whenever you are able.

We are praying for the good of God's people and the redemption of Zion.

## Are the Minds of Men Turning Again to God?

*The following is taken from the editorial page of "The Toronto Globe" of June 3, 1931. Both the editorial and the text of the declaration drafted by the business men are of striking interest. Our readers are sure to be repaid by a careful perusal of the article.*

### IS IT A TOWER OF BABEL?

Does God ever bring judgments upon individuals, or nations, or even the human race as a whole? There are men who tell us he does not. They say that earthquakes, cyclones, epidemics are the result of natural causes, and that God has nothing to do with them except in so far as he establishes natural laws which may have their outworking in disaster.

The *Bible* tells a different story. When sin began, judgment began. This is recorded early in Genesis; we are told of the fall of the human race in its first parents, and of God's judgment upon them and upon the race. But that did not end sin or judgment. A few chapters later we find the record of the flood, with the wiping out of the entire race except for one righteous family through whom mankind was given a new start. It would take a long study to trace the judgments of God throughout the Scriptures; but there is another outstanding instance recorded early in human history. It is that of the tower of Babel.

Civilization was flourishing. We read that "the whole earth was of one language, and of one speech," and that men came together for the purpose of forming a great world-wide merger or combine. They said: "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

It was an ambitious plan for the exaltation of man. There was no recognition of God, no mention of his name, no divine worship. Evidently it was displeasing to God, for the inspired record tells us of the Lord's comment that "this they begin to do: and now nothing will be restrained from them which they have imagined to do."

God broke up the plan represented by the city and tower bearing the name *Babel*. Something supernatural happened, which only God could have brought to pass. He confounded the language of men. Instead of speaking one language, which all understood, they now spoke different languages, "that they may not understand one another's speech." Babel, man's ambitious plan, was a failure.

Is there any danger that men and nations today are attempting to repeat the spirit and purpose of the original Babel? What has been the chief interest of the civilized world in the past twenty years? Has it been the worship of God and the evangelization of the lost, or the exaltation of man and the worship of mammon? There can not be much argument about the question: it answers itself.

And there can be little doubt, among thoughtful Christian people, that the astounding economic condition in which most countries of the civilized world find themselves goes beyond any merely natural explanation. Many theories have been offered; the wisest minds, trained and disciplined by years of experience in the world of business, finance, commerce, economics, and government, have done their utmost to explain what is happening: but those who know most are readiest to admit that they are baffled.

A group of business men in Lethbridge, Alberta, have recently drafted an extraordinary declaration addressed to Canada and the United States. The declaration has been signed by a long list of Canadian and United States nationals doing business in that city; other copies with other signatures are in circulation. The declaration explains itself, and is worthy of careful reading. It is as follows:

We, the undersigned, managers and senior members of business and professional enterprises in the City of Lethbridge, Alberta, hereby declare:

(a) The following undisputed facts:

1. That there now exists a world-wide and prolonged business depression for which no natural or necessary cause can be given.

2. That this depression is accompanied by an overproduction of most of the world's staple products.

3. That coincident with this overproduction is the distress of unemployment and individual want seriously affecting millions of families in all the great civilized and producing countries of the world.

4. That the world as a whole, and especially its so-called civilized nations, have at their disposal everything needed to produce the highest degree of prosperity ever conceived by the mind of man.

5. That the best intellects the world possesses confess their impotence either severally or jointly to find a solution for the problem which has thus presented itself.

(b) Our belief:

1. That the foregoing facts constitute the most astounding phenomenon in the history of the world.

2. That this phenomenon calls for an explanation which divine wrath alone can give.

3. That it is for our sins that this distress has been brought upon us.

4. That God Almighty has allowed us to erect this, our Modern Tower of Babel, to the end that he may show forth his power.

5. That we shall find no relief until we confess our sins to each other and humble ourselves before him and ask for his forgiveness and his wisdom.

6. That relief will come promptly and fully whenever we do so humble ourselves.

(c) Our confession:

1. That we business and professional men, both individually and as a class, are responsible for this distress and this punishment.

2. That we have not loved our neighbors as ourselves nor considered their distress as our distress.

(d) Our desire:

1. To have our respective governments appoint a day of prayer and fasting.

2. To have our respective national leaders lead us to humility and prayer, for grace and wisdom, to the end that we may find the divine solution of our problems and relieve distress the world over.

3. To have our brethren throughout our land join us in this declaration and its promulgation.

(e) Our promise:

To do our part heartily as unto the Lord as our respective national leaders may appoint for us to do to accomplish fully the purposes for which this Declaration has been made.

## God's Messenger

*By Winifred Milner*

He stood behind the sacred desk  
Speaking gentle words of love,  
And into many a hungry breast  
Came words from God above.  
He did not speak of lonely hours,  
Of toil and bitter tears,  
Ambitions thrown among the flowers,  
And struggles through the years.

He spoke of living clean and grand,  
Of doing good each day,  
Of scattering sunshine through the land,  
Of helping children play.  
He spoke of homes where peace and joy  
Eternally will bind  
Each parent to the girl and boy,  
Securing peace of mind.

He spoke of earth, united, true,  
Cities of brotherhood.  
He spoke of hearts again made new,  
Workers for common good.  
And never once did he reveal  
An unkind word or thought,  
That could in any measure steal  
What the Holy Spirit brought.

# THE SAINTS' HERALD

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 Lamoni, Lamoni, July 31-August 9.  
 Wyoming and South Dakota, Spearfish, August 2-9.  
 Kirtland, Kirtland, August 6-16.  
 Western Montana, Race Track, August 7-16.  
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# THE SAINTS' H

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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 78

Independence, Missouri, August 5, 1931

Number 31

## THE LORD'S HARVEST

The first of the firstfruits of thy land thou shalt bring unto the house of the Lord thy God.—*Exodus 34: 26.*

Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season; he reserveth unto us the appointed weeks of the harvest.—*Jeremiah 5: 24.*

## THE SEARCH FOR GOD

*A. B. Phillips*

## THE GOSPEL FORUM

*Presents*

### NEGLECTED INSTRUCTION

*E. Y. Hunker*

and

### THE BLESSINGS OF ADVERSITY

*Edwin H. Davies*

## WHAT WILL THE HARVEST BE?

*This article announces preparations for the 1931  
Harvest Home Festival*

*C. C. Koehler*

### Is It Fair?

The pastor of one of our large city branches writes of conditions which have quite discouraged him. The crux of the difficulty seems to center in the indifference and inactivity of the priesthood of his branch.

He says in part:

"The priesthood are not active. There is no use trying to fool ourselves; either this is the work of God or it is a sham, either the calling of the priesthood is of God or it is of man. If from man, they had better tear up their credentials and forget about it. If it is of God, then there is no excuse for complete failure to function. This people is slowly dying because of the failure of the ordained men of this branch to work as God intended them to work."

Undoubtedly this brother has pointed out one of the outstanding weaknesses of our church life. His sentiments are in entire accord with those which have been recently expressed by other pastors and district presidents. Just what is wrong, and what is the remedy?

It might be well for every inactive man of the priesthood throughout the church to ask himself the following questions:

Do I sincerely believe that my call to the priesthood is of God?

Is my record as a member of the priesthood worthy the cause I purport to represent?

Are the excuses which I have offered for not functioning justifiable? Are they fair to God, to the Saints who need my ministry, and to myself?

Do I really intend to serve, or am I just content to hold my license as a mark of distinction which I do not really merit?

If I do not intend to function in my office, should I not, in all fairness, surrender my license to the proper officials, thus making my status clear.

There is a growing feeling that something is decidedly wrong in the attitude of a number of our local priesthood. Just what is it, brethren? Is not neglect one of the greatest of sins? F. M. MCD.

### Support the Harvest Festival

We call special attention this week to an article which appears in this issue under the title, "*What Will the Harvest Be?*" written by C. C. Koehler. Brother Koehler was an enthusiast years ago when the "Harvest Festival" was in its infancy. As the years have passed, his enthusiasm has grown even more rapidly than the festival itself. It is beyond C. C.'s comprehension how any loyal Latter Day Saint can be indifferent with respect to such a worth-while cause. If losing oneself in a good cause

is a certain recipe for happiness, then here is at least one happy man.

The Saints will do well to respond to this plea for support. There is yet time for each district to be represented in the festival, but let it be remembered that October 6 will soon be here. Better act at once.

Fill the storehouse out of the abundance with which the Lord has blessed you. Undoubtedly the number of poor and unfortunate who will call upon the Bishop for aid during the coming winter will be greater than ever before in the history of the church. Giving that is motivated by divine love is thrice blessed. Through it one serves God, feeds his hungry neighbor, and develops his own soul. Support the Harvest Festival. Remember the dates, October 6 to 11 inclusive. F. M. MCD.

### Dignity and Beauty in Ministry

*By Elbert A. Smith*

V.—IN THE PULPIT

The matter of dress, language, and deportment has already been discussed to some extent. Certainly the minister in the pulpit should not score below his best on all those points. He has the pearl of great price to offer to his hearers and should give it the best setting possible.

#### *Pulpit Mannerisms*

A reasonable but not finicky attention should be given to the avoidance of objectionable pulpit mannerisms in speech or posture. It is easy to fall into habits that one may not notice at all himself. When I came to read the transcript of the first sermon that I ever had reported, I discovered that I had begun about every third sentence, "Now then." Those words stood out in the stenographic report like the proverbial sore thumb—and all my fingers seemed to be thumbs.

One of our men had the habit of overworking one certain word. I kept tab on him during one sermon, and by chance noticed Bishop Carmichael near at hand with pencil and paper making check marks. He, too, had noticed the word. It was used eighty-five times in that one sermon. But the preacher was quite unconscious of its oft repetition. A friendly critic may help one very greatly in such matters. The minister should welcome rather than resent criticisms that point out such mannerisms and errors.

Elder Orman Salisbury sat behind the writer during one sermon and kept count on the number of times that I thrust my hands into my pockets and withdrew them. The score was very large. He was

good enough to turn in his score card, and it broke me of the habit—for a time at least. There are occasional relapses. I may have to ask Brother Salisbury to sit in on a sermon again presently. There are many such unconscious but objectionable pulpit habits, such as boring at one's ears, running one's hands through one's hair, etc. (The last-named habit is cured by time.) Do not pound the pulpit or *Bible* or stamp the feet or shout. Do not constantly pace back and forth restlessly. Power is best expressed under control. Reserve emphasis for use when needed. Do not on the other hand hold to a dead level or monotone in speech. Use gestures sparingly.

The minister should not slouch in the pulpit, either in posture or in address. He should endeavor to tell the gospel story, clearly, forcefully, boldly, impressively, and appealingly. To do this he must have consciousness of the divinity, dignity, and beauty of his message. Only so may he put real dignity and beauty into its delivery.

#### *Style of Delivery*

A discussion of style of delivery crept into our previous articles. We may repeat that the day has past when the average audience cares for the old-time bombastic oratory, and the same is true of the ultra flowery style. Tricks of speech are much below par today. The tendency is toward simplicity and directness—and properly so.

On the other hand the present tendency to limit pulpit utterances to the classroom or pedagogic style is not altogether to be approved. Such style is now quite generally in use, especially before small congregations. True, the preacher is a teacher; and the classroom manner may be admirable for many occasions; but the preacher should be something more than a teacher—the spirit of the prophet should rest upon him betimes as he declares the will of the Lord. Peter at Pentecost crying repentance was bigger than a teacher in a classroom and no doubt delivered his message with fire and force.

Jeremiah said: "His word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—*Jeremiah 20:9*. The minister should know the Lord's word and will as it is in the Scriptures, and he should be close enough to the Lord to know his will as it is today touching the people to whom the sermon is addressed. If he is to be a real preacher and not merely a class leader, he should put into his message some of the fire, the force, the passion that Isaiah felt when the message was like a fire in his bones.

#### *An Affirmative Message*

Our men should present an affirmative message from the pulpit. There are enough men in the world today preaching doubts and uncertainties and idle speculations; we do not need to add to their number. Christ said, "I will build my church." He also said, "For this cause came I into the world, to bear witness of the truth."

We should build. We are not sent out to tear others down. We should affirm. True, at times one must deny and negate. But the great body of a man's ministry should be affirmative. It can not be otherwise if he is awake to the importance of his own message. I picked up a monthly periodical some time ago. It had twenty pages, twelve of which were devoted to attacks upon the Reorganized Church. Eight others were only in part affirmative. I said, "The editor of that paper is not even fifty per cent converted to his own message." Another periodical of monthly appearance was even worse; its twelve pages were entirely negative, with the exception of occasional passages. If the publishers really believed their own message, it would demand of them affirmative expression very largely to the exclusion of negative matter.

So with us: if we are alive and alert to the importance of our own gospel, we will not devote too much time to attacks upon Brighamites, Methodists, Catholics, what not. "I will build," is a good motto. The minister must be thoroughly converted to the truth and eternal significance of his own message or he had best remain silent. No half-hearted affirmation—half belief and half doubt—uttered with reservations, will justify a man in his ministry for this church.

#### *A Positive Message*

One of our most brilliant men of years gone by said, "When I write my creed I desire a large piece of soft paper, a soft lead pencil, and a big eraser, so that I can write what I believe today and tomorrow rub it out and write it all over again." The sequel was that he erased himself from the ministry and the church. Contrast that with Job's declaration: "Oh, that my words were graven with an iron pen and lead in the rock *forever*." Job believed his message to be *eternally* true.

The gospel must be preached with conviction and power. A man's heart must be in his message; and the message in his heart. "To me," said Longfellow, "a sermon is no sermon in which I can not hear the heart beat." People must feel the sincerity and consecration of the preacher if his ministry is to have power and dignity.

A good brother went to hear one of our elders

(Continued on page 743.)



# OFFICIAL

## The Balance Sheet

Herewith is presented the audited balance sheet of the church. Before attention is drawn to it, a summary of the assets and liabilities of the general church and subsidiary institutions should be helpful to form a picture of our condition as a whole. This picture may discourage some because of the total debt shown. We must remember, however, that the policy adopted February 12, last, will operate to pay this debt, and the amount must be known to clarify our task. Audited statements are not yet available for any institution except the general church, but as audits are made the complete balance sheets will be printed. The unaudited figures, therefore, may be subject to later adjustments, which will be apparent as the figures given are compared with final audited balance sheets. It is regrettable that the details below do not all bear identical dates. Plans are being made to produce balance sheets in the future as of the same date as far as possible.

The general church audited balance sheet has been separated to show assets and liabilities of houses of worship, scattered throughout this and other countries, in the name of the Presiding Bishop or other agent as trustee, apart from the assets and liabilities of a general character. Our reason for doing this is that houses of worship, although assets of the church as a whole, are not available to the Presiding Bishopric in the operation of the church, as are the balance of the assets, because of the nature of their use.

As of December 31, 1930, the Presiding Bishopric was contingently liable as endorser on a note of \$30,000 borrowed by the Sanitarium in connection with its building program. On January 26, 1931, the Presiding Bishopric borrowed \$45,000 additional for the Sanitarium, and took over the previous \$30,000, in turn taking a mortgage note from the Sanitarium for \$75,000 for the amount thus advanced. This mortgage and other collateral is pledged at the bank against the loan.

The accounts and notes receivable and investments have been carefully inspected and revalued, with the result that the book value has been reduced in the amount of \$240,000. With respect to the receivables written down, many of which are very old, there may be collections in the future, and, of course, efforts to insure that will be made. The investments, ultimately, may be found to have value, but realization therefrom seems so indefinite that the above action is advisable. As realization is made, the amount involved will be placed on the books. Our action was submitted to and approved by a group of Bishops residing in and about the "center place," and also by the Standing High Council. This is stated because we do not wish the action to be considered arbitrary. All available facts were carefully weighed. That our credit standing will not be harmed thereby has already been proved by the renewal of the \$75,000 Sanitarium loan for six months, by which time a more permanent arrangement may be made.

There is a large volume of assets consisting of farm lands and city property which could not be re-

(Continued on page 743.)

	Date	Assets	Liabilities	Net Worth
General Church (See distribution in detailed statement.)	December 31, 1930	\$4,029,609.18	\$1,309,985.33	\$2,719,623.85
Graceland College	June 30, 1931	790,267.90	173,357.35	616,910.55
Sanitarium	January 1, 1931	130,880.81	42,475.64	88,405.17
Independence Institute of Arts and Sciences (Campus)	Current	54,485.91	17,000.00	37,485.91
Herald Publishing House	June 30, 1931	79,940.07	7,202.65	72,737.42
(1) Development Association's debt	December 31, 1929, or December 31, 1930	—	264,871.86	
Standard Publishing House, Australia	December 31, 1929	—		14,421.90
(2) TOTALS		\$5,085,183.87	\$1,814,892.83	\$3,549,584.80

(1) The general church balance sheet shows the new worth of the three Development Associations, although this tabulation lists the debts separately for the sake of convenience. These debts are being paid according to terms by the Associations. The debt shown is as of December 31, 1929, for the Holden Association; December 31, 1930, Central Development Association and December 31, 1930, for Lamoni Development

Association. Interinstitutional charges could not be eliminated; if they were, the total debt would be slightly less.

(2) Because of not having available assets and liabilities for the Development Associations and Standard Publishing House, it will be noted that the difference between assets and liabilities is less than the net worth shown.

### AUDITOR'S CERTIFICATE

July 27, 1931—Having made periodical and continuous audits of the books of account kept by the Presiding Bishopric from July 1, 1926, to December 31, 1930, I hereby certify that the balance sheet presented herewith is in accordance with the books and in my opinion represents the true financial position of the church at December 31, 1930, subject to comments and probable slight modifications to be presented upon completion of audit of real estate holdings.

(Signed) AMOS E. ALLEN,  
Church Auditor.

**REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS  
COMBINED BALANCE SHEET OF OPERATING AND SPECIAL  
FUNDS DECEMBER 31, 1930**

**HOUSES OF WORSHIP:**

Land and Buildings (less mortgages \$55,123.25) .....	\$1,723,363.43	
Deposits due from Operating Fund .....	29,037.08	\$1,752,400.51

**OPERATING & SPECIAL FUNDS (Excluding Houses of Worship):**

**ASSETS:**

*Real Estate:*

Auditorium .....	\$687,448.41	
Saints' and Holden Homes .....	82,749.40	
Other Properties .....	497,843.90	\$1,268,041.71

*Interests in Trust Ass'ns. (net):*

Central Development Ass'n. ....	\$320,946.84	
Holden Development Ass'n. ....	332,901.33	
Lamoni Development Ass'n. ....	56,474.90	710,323.07

*Furniture, Equipment, Libraries, (depreciated)*

40,729.82

*Investments (less allowance for losses):*

Corporation Stocks and Investments .....	\$ 26,616.03	
Real Estate Mortgages .....	46,921.69	73,537.72

*Accounts and Notes Receivable (less Reserves):*

Members .....	\$ 56,881.00	
Branches, Districts, etc. ....	27,889.75	84,770.75

*Cash in Banks and with Bishops and Agents .....*

45,763.94

*Deferred Charges:*

Auditorium Bond Discount .....	\$ 25,128.73	
Ministerial Student Advances .....	2,826.76	27,955.49

*Total Assets*

\$2,251,122.50

**LIABILITIES:**

*Mortgages Payable:*

Auditorium .....	\$335,000.00	
Other Real Estate .....	142,144.47	\$ 477,144.47

*Notes and A/C's Payable to Nonmembers:*

Notes Payable to Banks .....	\$ 44,372.26	
Sundry Notes and Accounts .....	17,541.40	61,913.66

*Notes and A/C's Payable to Members:*

Family Allowances .....	\$ 60,201.59	
Notes and A/C's to Individuals .....	228,105.29	
Districts, Branches, etc. ....	88,050.13	
Bonds Payable—Members .....	354,050.00	
Consecration Agreements .....	14,434.02	744,841.03

*Total Liabilities*

\$1,283,899.16

**NET WORTH:**

*Special Funds:*

Graceland Endowment .....	\$233,201.74	
Land and Inheritance .....	31,700.60	
Temple Fund .....	10,925.48	

\$275,827.82

<i>Operating Fund</i> .....	691,395.52	
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\$967,223.34

967,223.34

**TOTAL NET WORTH—HOUSES OF WORSHIP, OPERATING AND SPECIAL FUNDS .....** \$2,719,623.85

This statement does not include the Assets and Liabilities of Graceland College, the Herald Publishing House, the Independence Sanitarium and Hospital, and the Independence Institute of Arts and Sciences.

# The Search for God

By A. B. Phillips

One of the mysterious things about life is the fact that though millions of people have experienced it in various ways and degrees throughout the ages, and we have its many manifestations all around us today, no one is able to completely understand it. The most careful analysis of the chemist fails to find it, though evidence of its pervading influence overwhelms him on every hand. He knows it is present, though he can neither see it nor hear it. It has never been explained, because it is greater than those who try to understand it and explain it.

As no one possesses it in fullness, we may understand life only to the degree that we possess and enjoy its manifestations. Our possession is very limited in degree, in duration, and in the variety and scope of its expressions. It is, therefore, a hopeless task to give an explanation of life that would be comprehensive and equally understandable to all. Our efforts to do so would closely resemble the definitions of the elephant given by the six blind men of Hindustan. One grasped the tail, and declared the elephant was like a rope. Another took hold of a leg, and exclaimed: "The elephant is like a tree." A third felt of its side and became convinced that the elephant was like a wall. Thus they all argued stubbornly, fiercely, and persistently without result.

## *Why We Can Not Explain God*

He who endeavors to explain God to the comprehension of all men is limited by the same restricted capacity and experience. And every definition of God must be founded either upon our own experience or our interpretation of the recorded experiences of others. It is for this reason that we draw upon the Scriptures when we seek to give an explanation of God. Even with the richness of experiences revealed to us in the sacred book, it is necessary for us to interpret them to a great extent by our own experience and observation. God has revealed himself in many ways to mankind, but all of them together do not reveal him to us completely.

We have no reason to suppose that it is possible for us in this life to obtain more than a very limited knowledge of God. We know very little concerning the many wonderful things in our physical universe, though what we do know of them is so marvelous that we are constantly trying to learn more. So also our limited knowledge of God inspires us to search for richer experiences of contact with him, by which he may be revealed to us beyond anything we have ever known.

Before we can expect God to reveal himself to us completely, we must develop complete appreciation for the divine attributes which he possesses. The nature of God is best comprehended in the things that have given us our ideals, for our ideals are but more or less imperfect reflections of the divine character. They are doubtless to some extent distorted by the willfulness of our own preferences, yet they call us to higher and holier ground. A distorted mirror can not reflect a perfect image, neither can our imperfect minds comprehend the perfection of the supreme Creator, but as we grow in the divine likeness our understanding of his supreme excellence will become more enlarged and clear.

## *The Attributes of God*

We occupy such an insignificant part of this great universe, with its unnumbered stars and its limitless space, that we can readily conceive of God as a Being infinitely more powerful than all the combined forces of nature as we see them manifested. This supreme power is an attribute of God which might cause us to be in terror of him. But he also possesses the attributes of justice, mercy, wisdom, and love, and he therefore does not employ his marvelous power injuriously toward any of his creatures. It is true that we experience many things which we would avoid, and we do not always understand why we must suffer them. But it is also true that God has designed our experiences in life for eternal rather than temporary ends.

Let me explain this by a simple form of illustration. When we were very little children we could not easily understand why our parents would not permit us to eat all we wanted of candy, green apples, and anything else our hearts desired. When we ate too much of such things we became sick, and in time we learned to control our appetites and desires. These experiences taught us valuable lessons to be applied as we became older, and they helped us to discipline ourselves and become stronger in character than we would have been without them. So these temporary experiences in this life help to fit us for the associations to be enjoyed in the life to come, if we are willing to profit by them.

Many of the attributes which God possesses in fullness and perfection have been made known to us sufficiently to induce us to appreciate and acquire similar traits. But it seems entirely possible that he possesses other qualities of which we have no knowledge, for our experience is limited to a physi-

cal world and such spiritual and natural forces as may be manifested in a physical world. What God has revealed of conditions in the heavenly or spiritual world is interpreted by us in the light of mental processes growing out of what we have learned, which is not sufficient to make all things clear to us.

### *The Eternity of God*

One of the things which we can not clearly understand is the eternity of God, though it is not difficult for us to recognize the fact itself. Some of the things which have been taught concerning him, however, are entirely without warrant in the Scriptures, and are contrary to common sense. Years ago a religious primer was published which declared, "Once God was all alone in heaven," and so he decided to make the angels. Such notions as this are not found in the *Bible*, which clearly tells us that Christ was with God from the beginning. John tells us:

All things were made by him; and without him was not anything made that was made.—*John 1: 3.*

The book of Genesis agrees with this statement, for it shows that God counseled with another before the creation which is there recorded. Paul is quite explicit concerning the part which Christ had in the creation, informing us that:

By him were all things created that are in heaven, and that are in earth, visible and invisible.—*Colossians 1: 16.*

The Scriptures inform us that before the physical creation all things had existed in the spiritual world. It was a vast concourse of spiritual beings that witnessed the work of creation, for God declared to Job that on that wonderful occasion:

The morning stars sang together, and all the sons of God shouted for joy.—*Job 38: 7.*

In one of the statements to which I have referred, John clearly implies that there are some things that were never made. This accords with the conclusions of science that the essential substances of the universe are eternal, and their changing forms and materials are but endless expressions of God's creative work. The marvels of his wisdom and power have had no beginning, as they shall have no end. He measures his accomplishments by an eternity of ages, and not by threescore years and ten. Things that seem immeasurable and endless to our poor vision are in his sight but incidental moments in the infinite circle of time.

### *The Invisible Made Visible*

Our concept of the divine Being has grown out of his manifestations to mankind. These not only include the works of nature through the usual operation of her laws, but also those extraordinary events

in which he has revealed himself by more direct or personal means. Just as there are laws which regulate our physical world, so we may understand that there are laws in the spiritual world; and when these two worlds of law are brought into reciprocal operation, it becomes possible to behold or understand the spiritual things which are thus manifested to us.

It is very largely by such processes that God has revealed himself to the human race, or to such as have been receptive and responsive to his will. By these means we have been able to understand something of his nature and the qualities and powers which he possesses. In this way we have learned that we possess traits of character and the capacity for traits of character which are our imperfect and partial expressions of qualities which God possesses in fullness and perfection. With this knowledge we can recognize the meaning of the glorious truth declared repeatedly in the Scriptures, that man was made in the image and likeness of God.

In harmony with this thought we can also begin to realize why the creative powers of God have been in some degree transmitted to us who are in his image and likeness. Ever since that creative morning so long ago, we have sought to follow the divine example by producing in great variety every conceivable thing to beautify the world and make it a delightful place in which to live. The invisible God is being revealed in a thousand ways through man who was made in his image, but these revelations are imperfect and incomplete, because men choose to do things which cause them to be perverted. Therefore, we have only one perfect and dependable revelation of God in his fullness, the revelation of Jesus Christ, concerning whom Paul testifies:

For in him dwelleth all the fullness of the Godhead bodily.—*Colossians 2: 9.*

God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—*1 Timothy 3: 16.*

### *The Presence of God*

When we consider the significance of the fact that Christ was the manifestation of God in the flesh, and the further fact that man is declared to have been created in his image, the conclusion is irresistible that Jesus intended us to think of God as a Personage of Spirit in much the same way that we think of a man as a personage in the flesh. This agrees with the prayer in which he taught us to say: "Our Father who art in heaven." It also vitalizes and makes sublime our relationship with him to know that Paul uttered a most wonderful truth when he proclaimed:

For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone.—*Acts 17: 28, 29.*

Those who have held that there is no God except what we find of him in the substances of the physical world, and as expressed in nature, should remember that man is the highest expression of nature known to us. No other living thing possesses the wonderful reason, intelligence, and powers of accomplishment with which man is endowed. Man is God's highest expression, and therefore most like himself. Nothing else of all his creations was made in his own image and likeness.

In the sense that by his Holy Spirit he is present in all his works, he is too marvelous for us to understand him completely. But when we learn that he appeared to Moses, Abraham, Christ, and others as a distinct personage who could be seen, and that he has repeatedly manifested himself and his love for man, our faith goes out to him with an abiding assurance that becomes an anchor to the soul. He is not only the supreme ruler and lawgiver of a mysterious universe, but he is the universal and personal God who manifests his nature to us.

Many learned attempts have been made to define and explain the Supreme Being in order to bring him within our comprehension. Others have attempted to describe how entirely incomprehensible he is and must be. Both of these attempts signally fail, for he is neither entirely understandable nor is he wholly beyond our understanding. We do not know in what manner he moves from place to place, yet Moses tells us that God came and stood before him and talked with him face to face. Paul informs us that Jesus was in the form of God and in the express image of his person (Philippians 2: 6; Hebrews 1: 3), and the Revelator declares that on the new earth, when his people become immortal, God shall dwell with men and be with them, and they shall see him as he is, and shall be like him.

When we attain the glory of the celestial place, through the redemption of Christ, we shall understand the marvels of the eternal world. We shall have power to comprehend celestial things, and the perplexing problems of this life shall disappear as dew before the morning sun. In that day the Lord has promised that the mystery of God shall be finished.

---

As no carpenter knows what tools are in the box until he lifts the lid and unwraps one shining instrument after another, so the instrument in the soul must be unfolded by education.—*Selected.*

---

John Calvin said: "I have not so great a struggle with my vices, great and numerous as they are, as I have with my patience."

## What Will the Harvest Be?

By C. C. Koehler

We are rapidly approaching the time of harvest and the season of Thanksgiving, when the storehouse of the Lord must needs be filled with the good things of the earth, that there may be food in the hands of the Bishop to supply the needs of the poor and unfortunate till another year rolls round. There promises to be many such needy ones this year.

The Master said, "Inasmuch as ye do it unto the least of these, my disciples, ye do it unto me." "Enter into the joys of my kingdom."

Latter-day revelation reiterates the injunction of old: "Thou shalt keep the feast of the harvest and of the first fruits of thy yield." "Thou shalt bring them into my storehouse."

Blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth; and it shall bring forth in its strength; and they shall also be crowned with blessings from above; yea, and with commandments not a few, and with revelations in their time; they that are faithful and diligent before me.—*Doctrine and Covenants 59: 1.*

Continuing in this section we find:

Inasmuch as ye do this, the fullness of the earth is yours: the beasts of the fields, the fowls of the air, . . . the herb, and the good things which cometh of the earth, . . . in the season thereof are made for the benefit and the use of man, both to please the eye and to gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul. And it pleaseth God that he hath given all these things unto man; for unto this end were they made, . . . and in nothing doth man offend God, or against none is his wrath kindled save those who confess not his hand in all these things and obey not his commandments.

Again there comes to us that appeal of old: "Give us this day our daily bread." Who is there under present conditions who has been blessed with the good things of life, the things that God has so bountifully supplied and caused to increase, that when the widow and orphan cry for the bare necessities of life, will say within his heart: "I have not been blessed of God, nor am I my brother's keeper. I will not give of my substance that he may be filled"? We repeat, "Inasmuch as ye do it unto the least of these, ye do it unto me." If ye do it not, remember: it pleased God that he has given all these things unto man, and against none is his wrath so kindled and against none is he so displeased, as against those who confess not his hand in these things, and impart not of their portion (in tithes, offerings, sacrifice) according to the law.

To the Saints not living in Zion, we as local organizations pledge ourselves to assume the responsibility of making the 1931 Harvest Festival the biggest and best yet, but we feel more confident when the regions round about and the distant points send in their offerings to the festival. When we see the

## Weekly Health Letter

Number Five

### The Nose and Its Relation to Health and Disease.—3

*By A. W. Teel, M. D., Church Physician*

It is impossible to achieve any great success in singing or public speaking if there is any obstruction in either side of the nasal chambers, for where obstruction exists there is a disagreeable twang to the voice. Even if only slightly obstructed it is easily perceptible to the trained ear.

The initial tones are produced by the vibration of the vocal cords, aided by the throat, chest, and nose. Anything that interferes with any of these resonance chambers retards the rich overtones that are so necessary, and causes the voice to be unpleasant and unmusical. Any deflection of the cartilage or bony structures of the nasal septum, any acute or chronic inflammation of the mucous membrane of the nose or accessory sinuses, will materially alter the quality of the voice and make it disagreeable and inarticulate.

Jeane D' Reske considers the nose and the accessory sinuses so important that he stated that the more he studied the voice, the more he was convinced that a healthy condition of these cavities is necessary in order to obtain the greatest degree of success in singing and public speaking.

In the matter of respiration, the nose is important not only as a tube by which air is drawn into the lungs, but also for its function of changing the composition of the air, whereby it assists in the transfusion of oxygen and carbon dioxide that takes place through the walls of the air vessels. Its main function in this respect is to temper, humidify, and filter inspired air. At the entrance of the nose are small hairs intended to aid in the filtering process. By the aid of the microscope, it has been found that these hairs, by aiding in the filtration process, harbor disease germs and that many deaths have been caused by pulling them out for cosmetic purposes. Frequently small boils, or furuncles, are caused by this habit or by picking the nose; likewise are frequently produced deep abscesses and sinusitis, which often result in a fatal termination. One should be careful about pimples, small boils, etc., outside the nose or upper lip on either side, as there is here the same grave danger of a serious and fatal infection, as many physicians will testify. No pus-containing pimple should be opened unless the needle, or instrument used, is sterilized. A very handy way to do this is to place the needle in a gas jet or the flame

products of Maine, California, Hawaii, Canada, and intermediate points arriving at the Auditorium, we rejoice with you in your offering and sense your nearness to us, and your recognition of the value of these events in their broadest sense.

For your information we offer the following, which speaks for local interest, action, and concern in the Harvest Festival:

The Great Northwest Club has approximately eight acres under cultivation and are canning. The Three-I Club has several acres. Spring Branch has, we believe, four acres. The California Club is on the job. The Sunny South Club is up and doing. The New England Club reports good results from their activities, one pledge being a check for two hundred dollars made out to the Bishop. All these organizations are wheels within wheels, members of local branches banded together for more active service and increased efficiency, doing their part in their respective groups, etc., and united under the various heads for branching out into fields not covered by branch or group work. As implied by their titles, they are former members of the Northwest, Iowa, Illinois, Indiana, etc., and hereby make their appeal to their home States for their offerings, which are handled by them on arrival and appropriately displayed.

Representatives from other States and districts are always on the job, hungrily eyeing packages as they arrive, hoping this one or that is from friends back home, and many a shout goes out when an arrival or consignment is announced as coming from favorite points.

There will be those who will be longing to hear from you or learn on arrival of your offering that you have not been unmindful of the poor in this period of church trial and world depression.

As an example of outside interest, we call attention of the Holden Stake request for sixty feet of space, where formerly twenty feet was occupied by them. Agricultural methods from the dawn of time to our day will be depicted. One can imagine the interest this will create. This will be in conjunction with their offering.

Scouts and look-out committees are on the job, buying the fruit of a tree here, picking on shares at another point, and in every way getting the good things of the earth to help the festival cause.

So it goes all along the line, and we confidently look forward to this festival, to see the products from distant climes flowing to Zion, and hope you also have caught the spirit of the harvest season as a time of thanksgiving.

Remember the dates—October 6 to 11, inclusive.



of a match. Carbon upon the needle will do no harm. But care should be taken not to touch the point of the needle with the fingers.

Reverting to the subject of the hairs in the nose, which are technically known as vibrissæ, I wish to emphasize the fact that they should be trimmed with scissors, as pulling them out is a bad practice and is the gateway for the entrance of bacteria, with resultant infection and suffering.

No matter what the temperature of the air is before it is inhaled, it is raised or lowered in conformity with the body temperature. In the organs of respiration, especially the nose, are to be found the greatest number of serious physical defects. In spite of the wonderful advance of scientific research and surgery, there is an immense amount of ignorance that continues to slaughter its legions and maim its millions with a consequent economic disaster. Early education concerning the care of our bodies will save us much money and much physical and spiritual deterioration.

## Tom King: A Life History

### PART FIVE

By C. H. Porter

(Continued from the *Herald* of July 29, page 706.)

#### *Skaneateles Academy*

The town of Skaneateles is located at the foot of the beautiful lake of the same name, in Onondago County. Its people were of the better class of citizens. They were conservative, religious, and well to do. Their homes were of the best and were well kept. The academy was an institution of which they were proud.

At the time of Tom's entrance, Professor W. C. Bowen was at the head of this school. He was of middle age, therefore in the prime of life.

He took a personal interest in the welfare of the students and had faith in their honor. This trust was sometimes abused. Sometimes it was necessary to leave students in the larger room while others were in the smaller ones with their teachers. At such times those in the larger room were placed on honor to conduct themselves properly, to be studious, and to take no advantage of the principal's absence.

At one time during Tom's stay at the school, the students abused the trust of the principal to such an extent that it challenged his attention. He availed himself of a favorable opportunity when all the students were in the larger room and gave them an impressive lecture. He made it plain to them that

students placed upon their honor must be honorable or lose the privileges accorded them; that they must agree to honor the rules of the school in his absence, or arrangements would be made to have some one in the room with them at all times.

At the close of his lecture he called for a show of hands of all who would agree upon their honor to have no communication with other students, or in any way abuse the privilege accorded them during his absence. Out of a total of ninety-six, all except three or four, including Tom, held up their hands. He called upon each of those who failed to pledge themselves to give reason for their refusal to do so.

Tom was the last called upon. He said, "I shall be pleased to comply with every requirement asked of us, but I do not like to pledge myself on honor to hold no communication with any student during the absence of the principal for the reason that, if I did so, in the event of anyone coming to me to ask a question, or to communicate in reference to a lesson which at the time might seem necessary, I should be under the necessity of sitting dumb and be considered discourteous as a consequence. I do not like to make a promise which probably would result in gaining for me the ill will of my fellow students."

Mr. Bowen said, "You have all heard what Mr. King has said. We are prepared to accept his statement and shall trust him to do what is right, and shall expect all of you to respect his wishes in the matter and not to communicate with him during our absence unless it is absolutely necessary."

Tom worked hard while attending the academy. In his spare time he did anything by which he could earn an honest dollar, but he never neglected his studies to do so. He did not spend much time in a social way, but was studious, helpful, and of a decidedly religious disposition.

He attended a revival meeting at the Methodist church in Skaneateles that was largely attended, and attested his faith in the doctrine of Christ and his desire to live a Christian life.

Professor Bowen, himself a Methodist minister, asked him if he intended to unite with the church. He said, "Yes, whenever I feel so directed, but at present I do not feel so led."

The professor said, "Mr. King, we had hoped that you would, for we think it would be good for you and also a help to the other students."

Tom said he was sorry. "But," said he, "I asked for direction in this matter a good while ago and haven't received an answer yet, except that if I acknowledge the Lord in all my ways my paths shall be directed of him. I am waiting for that direction."

Mr. Bowen said: "Mr. King, I am not prepared to dispute your argument. Ordinarily I should say

that you needed help from the church, but you are different from many others. You are naturally religious, and I do not think you can be induced to do a thing that you know to be wrong, and without doubt you will be properly directed."

Tom, by invitation, attended class at the Methodist church and was, one night in particular, strongly urged to unite with them. He gave his reasons for not doing so, thanked them for their assistance and good wishes, but said he must wait for direction in the matter.

Good old Doctor Ready, pastor of the church, was present. He said nothing in the meeting, but at the close he said, "God bless you, Brother King. What we need is God-directed men. Don't hurry. The Lord in his own time will call you to work in his vineyard."

His words were like prophecy to Tom. He never forgot them, and during a long life the memory of them was sweet, and it was always a matter of pleasure to him that at least one man understood and appreciated his position.

He no longer attended class and was not again requested to unite with them. Tom attended the academy during the fall and winter terms the first year, and the next he attended the full school year. During the last winter term, Professor Bowen announced that at the close of the school year, declamatory and mathematical prizes would be contested for. All members of the higher grades would be required to take part in the contest in mathematics. The students in rhetoric and logic, unless excused, would be required to take part in the declamatory contest.

Tom was both rapid and accurate in mathematics and was also taking studies in rhetoric and logic. He had no hope of winning a prize in the latter, for although he was good in the studies his language was imperfect, especially in reference to the use of the letter "h." To have a chance of winning in the former, it would be necessary to practice for the event.

Many of the students, realizing that their chance for winning the prize was not good, did not care to do this. All were given trial stunts in arithmetic, and it became apparent to some that Tom would be a formidable candidate.

Composition trials also were had, and he was commended for his good work. After repeated trials he felt confident that the real contest in mathematics was between him and two young ladies.

He was advised by a fellow student not to spend time in practice. "For," said he, "I have been through these things before and have found it a

waste of time. I think you and I are about equal, and I know that I stand no show to win."

A student named Vedder thought differently. He said, "You had better practice hard. You may win. I stand no chance to win, but need the practice. We will help each other." They did so, and Tom won the prize, a fine edition of Lossing's *History of the United States*.

Several of his acquaintances and friends from Owasco attended the final declamatory contest and the awarding of the prizes at the closing exercises of the year, and Tom was warmly congratulated by his fellow students and others who wished him continued success in his future efforts.

### *Tom Returns to Everyday Life*

When Tom left the academy, Professor Bowen urged upon him the necessity of continuing his studies, but Tom felt that the sterner duties of life now demanded his attention. He had to have immediate work, for his resources were exhausted, and he went back to his former employer to work for him the remainder of that season.

When winter was near he still desired work, for he had made the acquaintance of a young woman whom he desired to marry, that together they might make a home where more of life's comforts might be had.

The courtship had continued for some months, and nothing but an insufficiency of funds stood in the way of bringing it to the desired termination. He, therefore, accepted a position on the farm of David Brinkerhoff for a few months. He served here with satisfaction but missed the student life, which was so pleasing and profitable to him.

At the end of his term of service, he was married to the lady of his choice and wrote to his parents and friends in England that he had found one who was "loving and lovable, and in his sight lovely," and that life now looked fairer to him.

He chopped wood that winter to gain some income. He found the work hard and the weather severe, but in the long evenings to eat nuts or apples, or both, and have the company of one he loved, in their own home, was something worth working for, and he did not complain.

One more season Tom worked at farm labor in New York. The care of a family bore more or less heavily upon him, and with all his effort it seemed impossible to more than meet the necessary expense. He had no expensive habits. He did not smoke, drink, or gamble. He sometimes bought books, but with this exception nothing was spent for unnecessary things.

One evening Tom said to his wife: "I think it will

be necessary for us to make a change. We have both tried hard to get along, but we can only just meet the necessary expense. We must do better, and we can not do it here."

They discussed the matter earnestly and at last decided to sell what they could of their belongings and move to Nebraska. Nebraska was decided upon because his wife had relatives who sent back good reports from there. Acting upon this, they packed what they desired to keep, sold the remainder of their belongings, bought tickets, and started for the West.

The journey was long and expensive, but they arrived safely at their destination in Saline County, in February, 1875.

They found accommodation temporarily with their friends and offered to work for anyone for any wages obtainable.

Work was soon found, but the pay was small, and frequently it was necessary to take anything the employer had to spare instead of money. This did not discourage Tom, and he soon proved his capability and willingness. He found all the work he could do, and was recognized as being bright, energetic, a good worker, and of somewhat scholarly attainment.

He took an active part in the affairs of interest in the neighborhood, such as spelling bees, debates, literary societies, and Sunday schools.

He and his wife made a home for themselves and enjoyed to the full their new surroundings, feeling that life was full of promise for them.

In due course of time they purchased a farm, bought a team of oxen to improve it with, built the necessary buildings, and looked upon Nebraska as their permanent home. But alas, for human hopes. Tom noticed with concern that the health of his wife was failing.

They had one living child two years of age, and there was a little grave in the Empire State. Now the bonny girl he had courted was changing slowly before his eyes into a pale-faced young woman. The roses that had been so attractive were seen no more, and lassitude had taken the place of buoyancy.

He was alarmed. He got the best advice the new vicinity afforded, but still no advance was made, and it was finally thought best for him to return with her to the vicinity in which she had been born and reared, that she might have better medical attention. Perhaps this was not a wise decision, but it was in accord with the advice of the attendant doctor, and it was soon acted upon. A purchaser was found for the land contract, and the personal property was sold at auction, in October, 1878.

Money was scarce, and the property brought little, but it gave them enough to make the change and a sum to place on deposit in the bank for future use.

(To be continued.)

## Who Is Holding Up the Procession?

By Hubert Case

We have looked for the time to come when we could enjoy the things promised in the books of the church. God's word is true, so man must be at fault if he is not realizing fully on his investment.

It is written, "No man can assist in this work except he is humble and full of love, having faith, hope, and charity." Are we assisting in this work, or are we holding up the procession by lacking these virtues, and in lieu thereof substituting pride, selfishness, doubt, discord, and those other traits of character which have always retarded the work of the Lord?

Again we read, "Zion is the pure in heart." So here may be one of the obstacles in the way of our progress. Jesus said that out of the heart proceeds evil thoughts, and we must make clean the inside of the cup. By associating this with the words of the wise man who said, "Out of the heart are the issues of life," I am sure we have discovered the real cause of most of our troubles. Here is our real life work. Our greatest enemies are those within us and not without, so if we look at ourselves and not at the other fellows we will begin to make real progress.

In the World War the use of trench warfare allowed the enemy to hide. So are these enemies we are contending with hidden, but once they are out in the open where we can all see them in full view, we surely can meet and defeat them. When we were baptized, we routed those enemies, put them all out of our lives, and Jesus gave us *peace, joy, and love divine*. Our souls were clean, and a very wonderful heavenly Guest came unto us, the divine Comforter, a power to resist the counter attacks of all those enemies of righteousness. In this heavenly atmosphere we were very happy and loved everyone. Hate was not there. Of this happy state Jesus said, "I give you power to become the sons of God." And Paul said, "His servants ye are whom ye list yourselves to obey."

All our business affairs—all our dealings with each other and the world—are the tests, the issues of life proceeding from our hearts. Life is made up of the things we think and do. Our treatment of others is our type of Christianity, and everyone judges us by this brand, or trademark.

The world and the church are starving for the real milk of human kindness. Can Latter Day Saints

produce the quality of sainthood the Lord requires to make a Zion here on earth, a city set on a hill which can not be hid?

Sermons on our fundamentals have stirred the noblest traits in the souls of all peoples wherever the angel's message has gone. They have challenged them to dedicate all their powers and talents to the achieving of our Zionic ideals. We have brought them in among us and have watched them become engulfed in the great mists that we have not cleared away. This is holding up the procession, Saints. Shall we by prayer and by humility lift the misty, foggy haze that surrounds us, and go forward in the strength of Israel's God to the culmination of the Lord's work. Or shall we leave the task to our children and grandchildren. Which should we do?

You say, What is to be done? Please tell us what we can do to overcome this condition.

The Lord has told us so many times, "Let contention cease," and yet we go on in our bickerings, contentions, jealousies, and all our selfish propensities, coddling these enemies of the souls of men and women. Yes, we coddle and pet them as if they were the virtues of which the Lord had commanded us to build character. Here are the real enemies brought right out in the open field of battle, and we have them to reckon with here and now.

These are the very enemies of the Saints which defeated the Zion of 1831 and for years thereafter until they began the march into the wilderness away from even the land of Zion as did Israel of old from the borders of the promised land under the leadership of Moses. Saints, have we not wandered long enough in the mists of the wilderness of these latter days? Oh, yes, you say, we have, but who will lead us out? The Lord will lead us out here and now if we will have confidence in the men of his choosing. The recent council has chosen business men to handle the business of the church on business principles. If we will do our duty and have confidence in these men, the Lord will speak to his people through the channel he has himself chosen. Let us not say as they did in the thirties when they were turned back into the wilderness, "We will not send our moneys up to Zion," for they kept their money, and the same disaster befell them that will overtake us if we do the same thing.

Since out of the heart are the issues of life, we had better begin now to issue forth a new life stream of thought, that will make us a people worthy of the Lord's blessings, and then and not until then can we build as he has commanded and usher in the reign of the King of Peace.

Enoch and his people did this, the people of *Book of Mormon* times did it, and so can we if we will.

## THE GOSPEL FORUM

Under this heading we shall be glad to receive and publish articles and letters of interest to our readers on the doctrine and work of the church. Writers are responsible for their own views. Other views on subjects discussed here will be received if of sufficient interest.

*The author of the following article will need no introduction to many of our readers. To those who do not know him, let us explain that he has a fine record of continuous and faithful service to the church; he spent several years in the mission field of Norway, and has been in more recent years a strong worker in a middle-western field. He bases his viewpoint, therefore, on experience.*

### Neglected Instruction

*By E. Y. Hunker*

There is no blinking the fact that our membership records carry the names of many persons whose interest in the church and its work is practically nil—and occasionally even less than that. Many who have been baptized and confirmed outwardly have never experienced an inward transformation. As a result the entire church has suffered. Real converts have been too few. Our records have continued to carry those who never became enlightened relative to the "weightier matters of the law," and who ultimately lost all sense of loyalty to the church. Neither their spiritual nor material support can be depended upon. Some have turned against the church; others have been entirely lost in oblivion.

Such results positively indicate that somewhere in our system something important has been neglected or overlooked. Adequate teaching for the strengthening, stabilizing, and instructing of new converts in the essentials of good, loyal citizenship in the kingdom of God has been sadly insufficient. Our missionary zeal has not always been properly balanced by the sane elements provided for in the word of God to this church. At times our missionary passion has been for increased membership rather than for a real program of soul-saving.

#### *The Law*

In the law given to the church we find this intelligent statement: "The duty of the members *after*

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They enjoyed heaven here on earth, no poor among them. They were all rich, and so we can be if we will heed the lessons written in the books of the church. Then, who is holding up the procession? *We, the people of the church are holding it up.* The only reason for our existence on the earth in this generation is that we might *build Zion*. Now if we will rally to the call, lift up the banner of King Emmanuel by making clean our hearts, we can and will build Zion. Have we willing hearts?

they are received by baptism: The elders or priests are to have a sufficient time to expound *all things* concerning the church of Christ to their understanding, *previous* to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders; *so that all things may be done in order*. And the members shall manifest before the church, and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the Holy Scriptures, walking in holiness before the Lord."—*Doctrine and Covenants 17: 18*.

This excellent instruction has been too little heeded. There has come to be an established custom among us to confirm candidates immediately following baptism. And such procedure is certainly not in accord with the direction given. It is very definitely stated that if we are to do this work "in order," there is to be a period of teaching between the time of baptism and the time of confirmation.

#### *Why Such Instruction Was Given*

##### 1. The Missionary Viewpoint.

The missionary vigor of the early church took missionaries into new localities where short, intensive missionary efforts resulted in the baptism of many souls. These candidates, in such brief periods of time, did not have opportunity to learn the entire teachings and doctrine of the church. It is, therefore, not difficult to comprehend why such instruction as *Doctrine and Covenants 17: 18* was given. It was very timely, and had it received the attention due it, the entire church would have benefited thereby.

For our present problems it applies just as well. A missionary series even now is necessarily of short duration. If any missionary zeal at all is exhibited by our membership during such meetings, it must result in some nonmembers attending and hearing for the first time the "first principles" and other typical missionary topics. Conviction may come to hearers as to the truthfulness of that which is presented, and baptism may be requested prior to the missionary's departure.

Unless further competent instruction is at once provided for such candidates, they are likely to form the opinion that the things presented by the missionary constitute all that is necessary to entitle them to all the rights and privileges of full-fledged membership in the church. Such an opinion will consequently cause a number to take offense at supplementary sermons and teachings that deal with other significant and necessary phases of spiritual and saintly development. The order presented in

section 17: 18, if followed, would prevent much of this undesirable experience.

These statements are not intended to diminish in any sense the duty and responsibility of the missionaries, or any other officers who may baptize, to thoroughly investigate and ascertain the worthiness of candidates for baptism. Certainly it is the duty of such men, as well as of the general membership, to see to it that the requirement of *Doctrine and Covenants 17: 7* is fulfilled. Note the command:

And again by way of commandment to the church concerning the manner of baptism: All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

##### 2. The Local Branch Viewpoint.

It should be realized that the local branch group has the right to demand, for the protection of its good name and its collective welfare, that any person desiring to unite with the body should provide convincing evidence of intention to abide by the law of God in its entirety. Such demand will be satisfactorily met when the converts, in the interim designated, will observe the conditions mentioned; viz:

The members shall manifest before the church, and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the Holy Scriptures, walking in holiness before the Lord.

Both the group and the new members will derive lasting benefits from adherence to this rule.

##### 3. General Church Viewpoint.

Procedure according to *Doctrine and Covenants 17: 18*, would leave no justifiable excuse for those baptized to later object to the program of the church or to neglect the law of tithing, the doctrine of stewardship, Christian virtues, etc. If they are inclined to oppose these basic principles, they have the opportunity to do so before acceptance into full fellowship.

#### *The Advantages*

Both the candidates and the branches may thus ascertain whether or not the converts are willing to abide by the requirements of the gospel law. If so, they may be received into full fellowship by being confirmed. If not, they have the privilege to withdraw and to request release from further responsibility.

This method of procedure would eliminate much of the trouble that so often arises from dissatisfied members. It would make membership more selective, besides being sane, wise, and in harmony with God's law.

### Objections

Objection may be raised on the ground that all such teaching could be done prior to baptism. However true that may be, the fact remains that it has not been and is not being done. One other pertinent fact injects itself here, and that is that God specified that such teaching should be done after baptism and prior to confirmation.

Objection again may come in regard to children who are reared under the influence of the church. Some think they can be sufficiently taught so that confirmation may immediately follow baptism. But even in the case of children who have been thus reared, a period of competent instruction previous to confirmation would certainly impress more deeply upon their plastic minds the sacredness and worthwhileness of their becoming Saints. Such a course positively would do no harm, while every law of reason and logic manifests that it would do much good.

### Suggestions

This article is intended to be constructive rather than arbitrary or negative. The suggestion is that (1) the proper authorities of the church should begin the work of influencing throughout our membership a favorable attitude toward this vital instruction to the church, so that in a reasonable length of time the unified support of the branches and the general church workers may be gained to this end.

2. Appropriate class work for newly baptized members should be provided and urged.

3. The leaders of the church whose duty it is to instruct and direct should work out a plan or course especially designed for the proper teaching of candidates after baptism and prior to confirmation. This plan should inculcate specific instruction as to the duties of membership relative to (a) Christian character, (b) spiritual growth, (c) tithing, offerings, temporal stewardships, and Zion, and (d) providing for new converts a list of proper reading and study material that will impress them with the beauty of the distinctive features of the latter-day work and lead them into larger fields of constructive Christian thought and development.

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Life is made up, not of great sacrifices or duties, but of little things in which smiles and kindnesses, and small obligations, given habitually, are what win and preserve the heart and secure comfort.—*Sir. H. Davy.*

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The power of love in its highest form is the power of God, for God is love. Love is the power chosen by God to redeem the world.—*Selected.*

## The Blessings of Adversity

*By Edwin H. Davies*

When we come to look back on the experience of a lifetime, we admit that prosperity is not always a blessing, and on the other hand adversity is often a blessing in disguise.

What do we mean by adversity? The world calls it "bad luck." We generally deem that adversity when our plans miscarry and our calculations and expectations fall short of realization. If we are in normal health we are inclined to regard the future with optimism, that bright days, days of joy and satisfaction, are in store for us. But when these hopes are dashed to the ground, when dark days of disappointment, sorrow, and weeping, days of want and dearth come upon us, we regard such as days of adversity.

These present times of depression are for many, not a time of prosperity, but of adversity. Heavy losses are being incurred, many are going into debt heavily, others are asking how they are going to meet their financial obligations, some are being called on to assign their estate to their creditors and begin again at the bottom of the ladder. And brighter times do not seem to be casting their shadows before. But the saints of God who have studied his ways do not look on adversity in the way that some do. It does not follow that God is angry or disappointed in us because we find ourselves sometimes in the valley, but because he has thoughts of love and peace towards us. As a father chastens a son in love, that he may be broken of evil habits, or as a physician inflicts pain in order to save from more serious pain, so God often leads his children through dark days and over difficult ways, in order that they may be kept in the narrow path. It probably appeared as a great adversity to Joseph when he was sold into bondage of Egypt by his brethren, and more so when as an innocent man he was cast into prison. But all this was only a school through which God led him for the purpose he was going to use him.

In Joseph's case we have an illustration of the words, that to them that love God all things must work together for good. The saints of God in every age have passed through similar experiences. Through many storms the mariner becomes an experienced seafaring man; through many battles a man becomes a valiant soldier.

Let us not forget that every dark cloud has its silver lining. We often need to develop greater faith that we may be able to see and trust the invisible hand of God taking care of us through these times of tribulations, trials, and adversities.

Adversity helps to make us humble, as God can



# CHURCH WORK AND SERVICES

## Guiding the Nursery Child

STUDY HELPS FOR PARENTS AND WORKERS IN THE NURSERY DEPARTMENT OF THE CHURCH SCHOOL

By Mrs. Bertha Stevens, 806 North Seventh Street, Phoenix, Arizona

The text, *Guiding the Nursery Child*, by Mesley and Stevens, may be ordered from the Herald Publishing House. Price, \$1.25.

### LESSON EIGHT

#### How Children Learn (Part II)

In our last lesson we considered the original forces, the instinctive tendencies, and the emotions that influence activity and the neural mechanism through which physical and mental reactions occur.

In this lesson we are to take account of certain laws by which all learning is governed.

With this basis we shall be in a position to more

not use us unless we are humble and full of love. In the days of prosperity we are prone to forget that we are in constant need of his guiding hand, and protecting care. In the day of prosperity we are apt to grow cold in prayer, but in the days of adversity we learn to pray more fervently. In the days of prosperity we sometimes become selfish, but in the days of adversity our sympathies towards others are awakened. In prosperity we are apt to become worldly minded, self-centered, and pay too much attention to the things of this life, to the neglect of higher ideals. Our vision becomes dimmed, and often the financial law of the church is overlooked, but in adversity we learn to lean heavily upon his promises.

Adversity has brought about many a marked change in this respect in many a man's life. It has led him to look up from the material things of this life to things above. It has convinced him that there is something higher to seek than just a comfortable living in this life. So today, as the church is passing times of adversity, the call is more than ever for valiant-hearted men, humble men with clear vision, fired with the spirit of the angel's message, men with a long view, not easily attracted by the things close at hand. This church is of God's design set up for the last time. He is in it, and if we will do our best, he will guide us, and will bring all things together for the good of those who love him.

SUBIACO, WEST AUSTRALIA.

properly guide the behavior of the little chap of the "match episode," the while we respect the urges that motivated his undesirable methods.

To guide our study this month we append the following outline:

#### I. Laws of learning:

- a. Readiness—mental set—preparedness.
- b. Exercise—repetition—use and desire.
- c. Effect—satisfactions, annoyances, "rewards and punishments."

#### II. Application of laws to following problems:

- a. The "match" problem of lesson seven.
- b. Learning to follow a regular bedtime schedule.
- c. Formation of proper eating habits.
- d. Learning to share with others.
- e. Breaking some undesirable habit.
- f. Suggest, from your own experience, some original problems and the application of these laws in their solution.

We shall be interested to receive written solutions from students in this course who have decided how the "match" situation should have been handled, or some similar "problem."

Use the following outline in recording your report after stating the problem:

1. List the instinctive tendencies shown in the child's behavior. In the mother's.
2. In your opinion what satisfactions did he get from the experience of lighting the fire or whatever the experience you have listed?
3. Should he have been punished?
4. How might one assist the child to a legitimate satisfaction of the urge exhibited?
5. How could the "laws of learning" be effectively applied to the situation?

#### Helpful references for Lesson Eight:

*Guiding the Nursery Child*, pages 107-110; 123-153.

*Method in Teaching Religion*, Betts and Hawthorne, chapter 5.

*Psychology of Childhood*, Norsworthy and Whitely, chapter 11.

*Psychology of Learning*, Pyle.

*Pupils in the Church School*, Lamoreaux.

*Principles of Psychology*, James, vol. 1, chapter on "Habit."

*Educational Psychology*, Thorndike.

*Psychology for Students of Education*, Gates.

*Psychology* (revised), Woodworth.

Any of these references which may be available, or any good text on educational or general psychology, may be used.

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Summer Work of an Apostle in the Mission

London, England, July 20.—The annual reunion of the British Isles Mission, held at Manchester, England, May 23 to 25, was a spiritual, educational, and social success. It is always well to move past artificial barriers such as district boundary lines to come in contact with the most representative expression of church truth. Provincial views are thus guarded against, and a unity in viewpoint and procedure is encouraged. The attendance was fair, but affected by the industrial depression.

Almost immediately following the close of the reunion the writer conducted the funeral of David A. Judd, next to the youngest son of John A. Judd, of Enfield, president of the Southern District.

On my way to do industrial work in Holland and Germany, I left Harwich on May 29, via the Hook of Holland, for Rotterdam. The channel was the smoothest I ever experienced. Already the increase in the number of tourists to Europe was noticeable.

What was done at Rotterdam was a fair sample of the character of labor done elsewhere: preaching, holding priesthood meetings, advising, regulating, and visiting in the homes. Additional ministerial help was provided in the ordination of Arie Mosterdijk, elder; Isak de Heer, priest; Martin van Erkel, priest; Garrat Dreuth, teacher.

In 1924 a few Saints here were organized by Elder J. F. Curtis and myself into a branch. Now there are one hundred and thirty-five members.

Elder Frank Veenstra, missionary, served exceptionally well in interpreting.

At Swagwesteinde, in the northern part of Holland, Brother Veenstra, aided by his devoted wife, has been laboring for about one year. Here we have thirty-four members. At their home I was well cared for during my stay.

In going north from Rotterdam one's attention is attracted to the numerous herds of Holstein cattle grazing on the low, level, rich pasture lands.

The weather is cool, pleasant, and showery.

Wages are low, homes are small, and meals are meager, compared with the American standard of living.

On June 12 I took my departure from Swagwesteinde for Hanover, Germany. Elder Carl F. Greene met me at the station, and soon I was comfortably located in his home, both he and Sister Greene ministering to my every want. After Hanover, the next places visited were Braunschweig, Halle, Berlin, Gross Raschen, Gross Wartenburg, and Augsburg.

Gross Wartenburg is on the Poland border. The Sunday we were here was a beautiful day, and in addition to the branch membership there were Saints from Breslau and Poland. A group of young people provided fine band music, all meetings being held in the open. Elder John Stebel, missionary to Poland, thirty-one years of age, secured permission to cross the line, and I had a good conversation with him. He speaks German and Polish fluently, and as a result of studying English from books it is astonishing how much he is able to understand. It would be well if he could be in Graceland for a time and have some experience in the States.

In the old historic city of Augsburg, in the southern part of Germany, founded by the Roman Emperor Octavian Augustus, twenty have been baptized this year. It was here where the famous Diet met, at which the articles of the Augsburg Confession were handed to Emperor Charles V. For the present the work here will be carried on as a mission.

Disappointment was expressed in some quarters in Scandinavia because I did not visit there, but conditions rendered my going inadvisable. Elders P. T. Andersen and V. D. Ruch have done good work in Norway the past year, the prospect being very encouraging for a firm foothold in Oslo. This is as it should be. From such an influential center they can move out.

It was a pleasure to meet Brother and Sister Arthur McKim and their two children in Paris as I was on my way to London. To meet friends in a foreign land is doubly delightful.

It is a relief after seven weeks of intensive labor in the midst of strange tongues to be back among English-speaking people.

There are forces at work in the English field which afford encouragement for the future. All the presidents of districts have given the fullest cooperation, and this has been appreciated.

And now, my mind frequently turns to August 29, when I expect to sail on the *Samaria* from Southampton for home.

PAUL M. HANSON.

## Chicago, Illinois

*Central Branch, Sixty-sixth and Honore Streets*

Hot weather takes its toll from the city and consequently from our services. Many are gone on vacations, but, though attendance at church school is slight, those who are present gain strength and good from their classes. The Sunday evening services during July and August have been discontinued. However, attendance is good at the midweek prayer service, and the Saints are growing spiritually in times of distress.

Among the numerous visitors to Chicago, we have counted Elder and Sister J. O. Dutton. Brother Dutton's sermon clearly set forth the differences existing between the Inspired Version of the *Bible* and the King James Translation.

The music department, under the direction of Sister Lela Eskridge, has given splendid service. Special quartet and solo work has been rendered by a number of faithful singers. Mother's Day, Father's Day, and Sacrifice Sunday were observed with special music and sermons. The Children's Day program was directed by Sisters Pearl Kerr, Lela Eskridge, Erma Sherman, and Emily Nelson. Individual work was done by the children, and there were chorus numbers. Decorations consisted of wild flowers, and there were birds.

During the month of May, C. E. Schmid, city missionary, gave two illustrated lectures, "*The Life of Paul*," and "*The Story of Jesus*." He was assisted by Brother W. Eskridge, Sister Schmid at the piano and Sister Eskridge in charge of the music.

Pastor Keir is very much pleased with the interest taken in the priesthood class recently organized.

It was also gratifying to note the splendid response to Sacrifice Week. A sum of five hundred dollars was realized from this branch, showing what a concerted effort means. Though the summer heat was intense, the women gave a bake sale from which they realized thirty dollars. Several donations of money were received by the women workers.

Excellent sermons have been delivered from our pulpit this summer. Speakers have been Brothers Rowlett, Schmid, Keir, P. Pement, W. Eskridge, J. O. Dutton, William Bell, C. Evans, R. Hurst, Ed. Lowe, and some of the themes presented have been "*The Love of God*," "*Life, the Time to Prepare to Meet God*," "*Peace, Be Still*," "*Our Savior's Voice*

to Us in These Troublous Times," "The Lord Is My Shepherd," "We Should Present Our Bodies, a Reasonable Sacrifice," and "Repentance." Brother Keir preached the sermon introducing Sacrifice Week, and Brother W. Eskridge preached the sermon at the close.

Elders J. O. Dutton, C. B. Hartshorn, and Harry Passman were present at the sacrament service in June, each bearing his testimony to the truth of the latter-day work and the love he has for it.

June 20 Elder O. A. McDowell performed the marriage ceremony of Miss Helen Kimball, daughter of Brother and Sister W. Kimball, and Mr. Verne Gardner.

Miss Stella Maud Thoman and Jerome Compton were recently married, and a miscellaneous shower was given in their honor at the home of Brother and Sister Thoman. Fay Bell Keir had charge of the event.

The Saints wish for these newly wedded young people happiness and prosperity.

A picnic supper was enjoyed June 22 by the young married people's division of the church school. They motored to Wolf's Lake.

Brothers Keir and Eskridge were in charge of the July sacramental service. Brother T. Spuehler sang "Nearer, Still Nearer," during the intermission. In his earnest talk Brother Keir presented the significance of the sacrament, the call of Christ, and the blessing of eternal life. Many faithful testimonies characterized the expressions of the Saints.

Sister Cora Keir was able to meet with us on a recent Sunday after many weeks of illness. Also Sister Wainwright, who has been ill for over a year, is now able to be out to services. These with many others have been under the watchful care of a kind heavenly Father. Special prayers were had for Sister Alta McNickl and Sister Johnson, of DeKalb, one recent Wednesday evening. Brother J. J. Oliver, who has been ill with rheumatism, is again at the services of the branch.

Two babies were lately blessed by Brothers Keir and Lowe, Thomas Eugene, the son of Brother Thomas and Sister Luella Horton Holt, and Arline Priscilla, the daughter of Sister Mable Thomas Miller and husband.

The daughter and two grandchildren of Brother and Sister Eugene Horton, injured in an automobile accident, are recovering nicely.

Attendance was slight on July 19, but God blessed the speaker, Brother Clem Evans, whose subject was, "The Magnitude of God's Creation." In the absence of the director of music and Sunday school superintendent, Brother T. Spuehler and wife, Mildred, took charge.

Brother Ed Lowe was the speaker the last Sunday in July. The choir sang, and there was a solo by Sister Sarah Batton, "God's Way Is the Best Way."

## Colorado Sunday Schools Get Together

July 26.—Saints and friends of the Genoa, Colorado, Sunday school visited our Sunday school at Fair Haven, June 14. There were also some from other points. Disappointment was felt that the Goodland Sunday school could not be present. It is thought they will come to Fair Haven at a later date.

Sixty people attended the Sunday school on this morning, and there were about seventy-five present at the service following. Sacrament and preaching services were in charge of Brother Sutton. Basket dinner and social hour at noon gave expression to the fellowship and friendliness that prevailed.

Three babies were blessed on that day.

The host group at Fair Haven hopes all will return at some future time, for this gathering has proved a bright spot in the memory of all.

## Southern Saskatchewan Conference

July 25.—To the Southern Saskatchewan District the 1931 conference brought reassurance that the Reorganized Church is the true church of Jesus Christ and that through it is the way to salvation and happiness. This district has been made a point of attack by some who are seeking to injure the church, and many misleading and malicious tales have been circulated; also crop failures in the face of a world depression have left many in financial distress. Nevertheless, attendance at the conference was larger this year than ever before, and because of the earnestness and humility of the members, the Spirit of the Master was present to a great degree. When the Saints departed, it was with the assurance that the redemption of Zion has begun and that the stewardship program embodies Christ's plan which will eventually supplant the individualistic world system.

Apostle James A. Gillen presided over the conference, being assisted by District President J. R. Neil. During the three days, July 17, 18, and 19, of the conference, a series of inspiring and edifying sermons and lectures was given by Apostle Gillen and Missionary Joseph Sandige.

Brother Gillen with his kind disposition and a lifetime spent in the service of the church, did not want for eager listeners. With a conviction rooted in years of experience and the assurance that comes from being in close touch with God, he was a compelling speaker. His testimony of the truthfulness of the gospel was couched in no uncertain terms. It was not, "I think this is the gospel of Jesus Christ," but "I know, I know it is!" And the presence of the Holy Spirit testified to the truthfulness of his statements. One listener who is not a member of the church said, "I am deeply impressed by your minister. His sincere conviction is more eloquent than words. He radiates his conviction, and I am sure it could be founded only upon the truth."

Brother Gillen emphasized the necessity of observing the laws of God, for when we do the Lord is bound to bless us. He pointed out that to get results from the natural laws, we must bring ourselves in harmony with them, and the same is true of the spiritual laws which God has enacted.

We hope Brother Gillen returns to this district often, as his religious philosophies, his Christian virtues make him welcome in our midst.

Elder Joseph Sandige dealt with the "fulfillment of prophecy" in an able and enlightening manner. During his discourse he presented the deplorable condition of the world and emphasized the need for Zion where Christianity may be demonstrated.

Sister J. R. Dickson gave a report of the Women's Department, and all were impressed with the work that can be and is being done by the women of the church. Their achievements are encouraging and were eulogized by Brother Gillen in a short address.

Sunday, July 19, proved to be a very interesting day. From ten o'clock till noon a spiritual prayer and sacrament service was held, during which the Saints partook of the emblems. After the sacrament, there were many strengthening testimonies to the truthfulness of the gospel. Among the members were some who had met together twenty-five or thirty years ago to worship, and they assured all that they felt the spirit in this meeting just as they did in earlier days.

During the service the beautiful ceremony of blessing babes was performed. The daughters of Mr. and Mrs. Levans, Mr. and Mrs. Joseph Neil, and Mr. and Mrs. William Neil. The rite was administered by Elders J. Sandige and J. R. Neil.

At four o'clock the Saints assembled on the bank of the Weyburn River, where a dam makes a beautiful little lake, and three were added to the church by baptism, Delbert Williams, of Weyburn, Saskatchewan, about ten years old; Charles Dreher, of Broomhead, about the same age; Charles Bruder, a young man from Regina, Saskatchewan. The baptismal rites were performed by Elder Joseph Sandige, and

that evening the confirmation was administered by Apostle Gillen and Elder Sandige.

During the business session Elder J. R. Neil was appointed district president, with Brother A. R. Toovey and Brother J. Miller assistants. Sister Myrtle Neil was appointed organist. Sister Gerald Whatom was chosen Sunday school superintendent; Sister J. R. Dickson, appointed superintendent of the Women's Department. Brother A. R. Toovey was sustained bishop's agent, and V. H. Fisher, of Tyvan, Saskatchewan, was elected secretary of the district.

During the conference, Saints residing in Weyburn responded to the needs of visiting members in a generous manner, furnishing them rooms and meals and refusing anything in return. It matters not how difficult times become, Saints possessed of the spirit of brotherhood and Christianity are bound to succeed. That attitude will enable them to build Zion.

## Minot, North Dakota

The past few months in Minot Branch have been spent in the usual summer manner, traveling from home to home at different points in the branch every Sunday, having dinner together and all-day services. The weather has been so abnormally hot and dry that some of the Sundays have taxed the endurance of all, but there has been no falling off in attendance.

Pastor Warren McElwain and daughter Pearl, accompanied by Brother McElwain's mother, who is visiting him from Independence this summer, drove to Fargo for the district conference the last of June. They report a fine conference and pleasant reunion with old friends.

The adult division in the Sunday school is studying "*Jesus and His Message.*" The class is usually taught by the pastor, though he frequently calls upon others to substitute for him. Superintendent Frank Spaulding is always at hand, earnest in his work and popular with the branch as a speaker. He has just returned from a trip through the eastern part of the branch, where he called upon members who are isolated, encouraging them and urging them to continued effort.

District President Charles J. Smith visited here before conference, and we were happy to greet him again on Sunday, July 26, when the group met at the old reunion grounds at Logan, now the home of Brother and Sister George Stredwick.

The Sunday School adult class was taught by Sister Graham, the subject, "*Giving Sight to the Blind.*" Stress was laid on the effect and results of mental and spiritual blindness of the world, and of Latter Day Saints.

Preaching services followed, with Elder Charles J. Smith occupying the pulpit, presenting his subject, "*The Kingdom of God,*" in an especially clear and able way. He brought to his hearers a keen realization of their own covenant, and their duties as they developed in the kingdom. His discourse also made very clear the solemnity and sacredness of the baptismal service. This was most timely, for at the conclusion all moved quietly to the river's edge, where Elder Warren McElwain awaited them, and eight children were led into the waters of baptism. Some of these children are the third generation of one family; the others the second; but what seemed most significant was that these children completed the family circle in the church in all three families represented. The joy of the parents must be full when they see the results of home training and teaching and realize that they are preparing the future workers of the church.

After dinner came the confirmation service. Elders Charles J. Smith, Warren McElwain, William Sparling, and Charles A. Smith officiated. C. J. Smith concluded by a few appropriate words and benediction.

Minot Branch is growing slowly and steadily, not so

much so from new converts but from transfers and baptisms of children in families.

The Sacrifice Week result was not quite as high as that of last year, but the funds keep coming, and our July effort exceeded June, making both months \$199.12 as against \$213.54 for the same period of 1930. This is not a bad record for the part of the State which is utterly devoid of crops and suffering from drouth to the extent that government aid has been called for.

We continue to have faith in God. We hope that by seeing more clearly our duty and doing it, we may be led through this period of drouth and depression, more surely deserving the blessings of God.

## Cleveland, Ohio

*East One Hundred Tenth Street and Lee Avenue*

Children's Day was observed in Cleveland with an appropriate program in which the children and young people took part. The new baptismal font was initiated on that day by the baptism of a young girl. The confirmation was attended to at the evening service. One baby was blessed at the morning service.

June 20 and 21 was the time of a district institute of religious education, at Cleveland, sponsored by the district president, J. E. Bishop, and Brother Will Webbe, superintendent of the Department of Religious Education. Five sessions were held, three teachers officiating. This has already been reported to the *Herald* readers, so we shall not repeat. We were happy to have Brother G. E. Hammond, of Akron, to speak for us in the evening at the close of the institute. His remarks were timely.

A heavy storm swept over the city on June 26, doing much damage in the way of uprooting trees, crashing plate-glass windows, and wrecking the electric light wires, while water flooded the streets and in many places filled the basements of homes. Our church was without light for twenty-four hours.

The usual vacations at this time of the year have cut down attendance at the services, but interest in the work has not subsided. Picnics are the order of the day now, and the vicinity of historic Kirtland seems to be the choice of places.

Sacrifice week, June 21 to 28, was observed in Cleveland Branches by fasting from the evening meal on Wednesday and Friday and from the noon meal on Sunday, previous to the special prayer service that was held on the 28th at 2.30 p. m. While the monetary offering may not have reached the total we had hoped for, we feel that the week's experiences have helped the Saints to higher grounds of spirituality, and given them a greater determination to go on. Appropriate music and reading, "*A Missionary Who Sacrificed,*" contributed harmonizing thoughts to the sermon of the morning service of the 28th.

July 3 saw three sisters added to our number by baptism. We are hoping there are others near the making of this decision. These, with three that have come to the branch by transfer, help to accelerate the thought of our motto, "Watch us grow," which means spiritually as well as numerically.

July 9 marks the milestone of our pastor's life, and as three of our young lady members have birthdays on July 10, they conceived the idea of having a birthday party for all of them, only it was to be a surprise to the male member of the quartet. And it was so. A goodly number gathered for the regular Friday evening classes, and the pastor's heart was made happy at the increased number, but soon began to feel suspicious, and when they invited everybody into the basement he was sure there was something more than class work to bring them to the church. The superintendent of the church school, in a very fitting talk, presented the pastor a purse to help him prepare for the winter. An appetizing lunch was served, and after a few games were played and the usual song, "*Blest Be the Tie That Binds,*" sung, the

crowd dispersed wishing the pastor and the girls many more such happy occasions.

A new opening for services has been made at Berea, a village about fifteen miles southwest of Cleveland. Through the efforts of Brother J. J. Phare, the use of the commodious and comfortable chapel of one of the undertakers of the place was obtained, and Elder F. T. Haynes, of Lakewood Branch, preached the first sermon July 5. Services are held each Sunday afternoon at three o'clock. Some Cleveland Saints have helped to swell the attendance, and assisted in the music.

During the Shriners' convention, we had the pleasure of seeing the Clark family, of circus fame, at our midweek prayer service. Their testimonies were helpful.

Kirtland reunion convenes next week, August 6, and regular services will be dismissed in Cleveland for that period. We hope from the impetus that will be received from the attendance there that our work may be taken up with renewed vigor when we return. We are hoping for greater things in the way of growth in Cleveland in the coming months. We are always glad to greet our friends at the church, even if only for one service.

## Madison, Wisconsin

219 Jackson Street

The evening of June 18 the primary department of the church school gave a hobby show, under the direction of Lee Root, superintendent. The things the children made were very good. Rewards in money were given—three prizes to the boys and three to the girls, \$1, 50 cents, and 25 cents. Judges were Mary Woodstock and Leda Colbert.

June 21, 22, and 23 Apostle D. T. Williams preached some splendid sermons.

Most of the Madison Saints attended the all-day meeting at Sister Hoague's at Evansville.

Sister J. B. Clemons died June 24, and Elder L. Houghton preached the funeral sermon. He was assisted by Elder H. W. Woodstock.

Services have not been so well attended this summer as they usually are. One factor contributing to this condition has been the excessively hot weather. Elder L. Houghton is helping all he can.

Brother and Sister Henry W. Woodstock are very proud these days. They are now called "Grandma" and "Grandpa." A son was born to Mr. and Mrs. Williard Woodstock July 6. He has been named Lowell Williard.

A son was born to Mr. and Mrs. Orville Dahlem July 29.

One more member has been added to this branch through the personal evangelism of Sister Elfie Duncan, a young woman who is a beauty culturist, Mrs. Mather. Brother Houghton baptized the candidate, assisted by Brother Woodstock.

## Reunion for Kentucky and Tennessee

The Puryear reunion is over. Its 1931 session proved wonderful for the Saints of Kentucky and Tennessee District. It opened July 18 and continued over Sunday, July 26. The first session was one of business, then came a service of prayer. In the evening Elder A. M. Baker preached. On Sunday, the following day, a prayer meeting and sacrament service were had in the morning, and Elder J. O. Dutton delivered an instructive sermon. Elder T. Newton occupied in the afternoon, and in the evening Elder Baker preached. There were large crowds, and the tabernacle was surrounded by cars.

During the reunion Brothers Baker and Dutton did most of the preaching. The Saints sang and prayed for rain, which was sorely needed in that territory, and on Monday night the rain came. So much rain fell that the roads became exceedingly muddy, and people driving in cars were

unable to reach the Tuesday morning meetings. Some cars were so mired down that the riders were forced to make the rest of the trip on foot. The first to appear in this fashion was Brother Dutton, who had spent the night at Brother Gallimore's home. The morning prayer meeting was conducted by Brother Newton, and the people rejoiced in God's gift of rain and the prospects for an abundant harvest.

From this day the weather continued fair, and the reunion interest grew. On Friday the time of prayer meeting was extended to allow the meeting to continue from 9.45 in the morning until noon. A wonderful season was experienced, the Lord pouring out his Spirit on his people. The gifts of the gospel were abundantly given. Again on Saturday the Spirit was poured out upon the Saints in prayer. Many in this group had never before witnessed the gifts of the gospel, prophecy and tongues, and were deeply impressed.

Eight people were baptized into the church during the reunion, two being heads of families. The Saints are renewing their covenants with great earnestness and pledge to pay tithing and try harder than ever before to live their religion.

"I am sanguine for the future of the Kentucky and Tennessee District," writes Brother Thomas Newton, who is the district president; "the work here is on an upward trend. God is blessing his people, and the promises are that although trials await the Saints, God will be with us and deliver us if we do our duty. The principal part of the message to the Saints is that we shall set up in our homes the family altar, and devote more time to prayer. Our reunion is a splendid institution. It revives the members."

On the final Saturday the district conference assembled in the afternoon. District officers were sustained and business transacted. The next conference will convene at Paris, the second Saturday in February. It was decided to conduct a reunion in 1932.

## One of the Church's Oldest Members Has Passed Away

To Saints in Santa Barbara "Grandma" Fanny Lytel is "just asleep." She was "grandma" to everyone in the branch, and the memory of her beautiful life lingers in the mind of every member and friend. Her passing occurred at Santa Barbara, California, June 10, 1931, and her funeral was one of the largest and most impressive ceremonies there in some time. Her six stalwart grandsons bore the casket to its last resting place, and California's beautiful flowers abounded.

Now that she is gone on, her life of service to others assumes new meaning to her friends and loved ones. "Grandma surely filled her mission on earth," writes Brother Clarence J. Lant, teacher of the branch; "her dear sweet old voice could always be heard leading the old familiar tunes, and when listening to a speaker she sat in rapt attention. It will be a hard matter to convince ourselves that the seat she regularly occupied in church can ever be filled by another. We shall miss her, but her absence will remind us that we must have a greater reverence for those whose efforts in the latter-day work have preceded ours."

Sister Lytel was born November 26, 1849, at Council Bluffs, Iowa. She married Omer G. Lytel in 1863, and was the mother of three sons and three daughters. She has been a member of the church since 1857, being baptized at the age of eight years. For seventy-four years she was faithful to the restored message.

Of her life one of her daughters has written: "She was never happier than when she could find something to do for some one. Her hands never grew tired of assisting in supplying the needs of those about her. She was never known to think of herself. The task which was too arduous for others was the one she chose. No one was a stranger to her,

for she loved humanity, and through her sweet and beautiful life she won many friends."

Sister Lytel lived in Independence, Missouri, for thirty years. She lived the law, spiritual and temporal, all her life. Her friends have a splendid example after which to pattern their own lives.

## Independence

One hundred years ago this week the Temple Lot was dedicated by the early Saints. To commemorate this event, a pageant was presented to the Saints of Independence at the Sunday evening service at the Campus. Through the presentation of this historical play, the large audience was again able to live the happenings of the early days in Independence. The date for the pageant was supplied by Historian S. A. Burgess and arranged by Mrs. Alice M. Edwards, while the actual production was under the direction of Mrs. A. B. Taylor, Mrs. D. S. McNamara, and Mrs. J. A. Gardner of the White Masque Players.

The three acts of the play took the audience back to scenes of the first mission to the Indians, the laying of the first log for a habitation in Colesville, and the dedication of the Temple Lot.

The cast which produced this piece of historical drama was composed of members from almost every branch in Independence, and music was furnished by the Auditorium Orchestra.

On Thursday night an ice cream social and frolic was conducted at the Campus under the auspices of the young people in Independence. There was a good crowd of visitors who entered whole-heartedly into the games directed by Elder E. E. Closson. Small tables were set out on the lawn north of the Institute Building, and ice cream and cake were served.

Elder and Sister John F. Sheehy were the young people's guests and received a gift, a picture called "Peace" and based on the scriptural statement that the lamb and the lion shall lie down together. The young people had learned that Brother Sheehy desired this picture.

At this gathering the summer league volley ball pennant was presented to the Enoch Hill Blues.

### Stone Church

Pastor John F. Sheehy, addressing the Saints assembled for sacrament on Sunday morning, gave historical emphasis to the service by recalling the events of one hundred years ago, chiefly the ceremony dedicating the Temple Lot August 3, 1831, conducted by the Prophet Joseph Smith. For a scripture lesson he read *Doctrine and Covenants* 58: 13.

"In the hundred years that have intervened," he asserted, "many of us have been far more concerned about building God's temple than our own temples." And then the congregation listened to the story of King David who longed to build to his Lord a beautiful temple, but who was denied this privilege because he himself was unfitted for the task. He had not been careful to build the temple of his own life pure, clean, and acceptable to the Lord. We must learn from this story that it is an essential thing to make our own lives measure up to the Christlike standard God has given, before we are fit to carry out his will in Zion.

Following the address, the organ played very softly "Onward to Zion" while the congregation bowed in prayer and meditation. Then Elder W. A. McDowell offered a prayer rededicating the efforts of the Saints to Zion purposes.

Subdued hymn singing, prayers, and the serving of the emblems combined to impress the large congregation with the spirit of consecration which marked the lives of our forefathers.

In the stand were Elders John F. Sheehy, G. G. Lewis, H. G. Barto, W. A. McDowell, and J. A. Gardner, and Bishops G. W. Eastwood, Stanley Kelley, and R. T. Cooper.

On July 31 occurred the marriage of Miss Eloise Moffett, daughter of Mr. and Mrs. Louis W. Moffett, of Pleasanton,

Iowa, and Mr. Thomas A. Williams, son of Mrs. Charles A. Williams, of Independence. The ceremony occurred at the home of Pastor John F. Sheehy. The bride was attended by Miss Eloise Watkins, and the bridegroom by his brother, Charles E. Williams. Immediately following the ceremony a reception was given by the bridegroom's mother at the home of Mr. and Mrs. E. B. Watkins, of Independence. Mr. and Mrs. Williams left for a trip to Colorado, and after August 15 will be at home in Independence.

Another wedding of interest to the Saints occurred on July 19 when Mrs. Verna Miller and Elder James L. Gray were united in marriage by Elder U. W. Greene. The ceremony took place at the home of the bridegroom in Independence, before a group of relatives and close friends.

### Liberty Street

On a recent Sunday morning it was the privilege of this congregation to listen to a splendid sermon by Apostle Clyde F. Ellis. For a text he chose the words of Nicodemus to Christ: "We know that thou art a teacher come from God." Nicodemus *knew*. "Two things we should know," stated the speaker, "are that God is, and that this is his church." Every man needs to be in touch with God, to have his help and guidance in all things. Means by which we can keep in touch with God were suggested by Brother Ellis—prayer, study, missionary service.

On that evening a group of young people numbering thirty strong, assisted Elder J. Charles May in his services at Lake City, Missouri. Their song contributions were much appreciated. For two years the young people of this congregation have gladly given assistance in missionary meetings on Sunday evenings.

The women of Liberty Street, the Halcyon Club, are giving a cafeteria dinner this Thursday from 5.30 on. All evening ice cream and cake will be sold. Everyone is invited to come, and proceeds will go to the local congregation's expenses.

### Walnut Park

Three hundred and seventy-two attended the sacrament service at Walnut Park August 2. The pastor and his associates presided: S. C. Smith, C. L. Olson, and F. W. Lanpher. Twenty-four of the priesthood occupied the choir loft, several of whom assisted in the service: F. R. Schafer directed the singing and C. K. Green offered the invocation. A scriptural reading was given by R. Barnhardt and appropriate talks were by B. J. Scott and W. W. Wood.

The morning prayer meeting was in charge of W. T. Gard, B. H. Buntin, and Finis Beebe; Carlos Smith, song leader. One hundred and one were present and enjoyed hearing the large number of testimonies and prayers.

Sunday school attendance keeps near the three hundred mark. Apostle J. F. Curtis has been giving the Galilean Class, the older young people, a course of lectures on "The Organization of the Priesthood." He is leaving town this week for reunion work.

### Enoch Hill

July 28, in the last game of the summer season, Enoch Hill Blues won the pennant in the Latter Day Saint Volley Ball League, terminating the summer volley ball activities. The Blues who also hold the pennant for the winter volley ball league will meet the winning team of the Kansas City Stake League in an inter-league game at the Campus August 11. Following is how the teams finished:

	W.	L.	Pct.
Enoch Hill Blues .....	25	5	.830
Gudgell Park .....	21	9	.700
Stone Church .....	21	9	.700
Walnut Park .....	13	17	.430
Enoch Hill Reds .....	7	23	.230
Liberty Street .....	5	25	.166

This congregation is justly proud of this group of ball players whose record is one of fine teamwork. The pennant



was presented to the team last Thursday night at the young people's social at the Campus.

Pastor H. L. Barto has announced this Friday evening to be Family Night for Enoch Hill. Elder E. E. Closson will be present to direct recreation for everyone. Family groups are especially urged to present themselves on that night.

The August service of sacrament was outstanding. Apostle J. F. Curtis, who made the brief address, chose as the basis of his remarks the latter-day revelation which teaches us to observe the Sabbath Day and make our offerings unto the Lord. (*Doctrine and Covenants* 59.) His talk was stimulating and most helpful. Pastor Barto and local priesthood were in charge of the service, and attendance was large. Miss Mildred Hill, formerly of Enoch Hill, but now of Chanute, Kansas, played a violin solo, being accompanied at the piano by Miss Ruth Johnson.

During the month of August the three groups of this congregation and the young people's group will continue to hold union services of prayer at the church. The Saints find it most beneficial during the warm summer months to meet together for worship services.

#### Englewood

President Elbert A. Smith gave the introductory remarks for the sacrament service last Sunday at Englewood. His talk was a splendid one and was enjoyed by all. President Smith was accompanied by his wife and his son, Lynn. Patriarch Ammon C. White also worshiped with the people of Englewood at this service. The pastor, Elder D. S. McNamara, had charge of the service.

Saints of Englewood are planning a basket dinner to be held at the Campus in Independence the evening of August 11. This is the first outing for the whole church this summer.

The carnival on the church lawn two weeks ago, conducted to make money to buy the new hymn books, was very successful. All of the booths were well patronized, and a large quantity of ice cream and cake was sold. In the popularity contest in the intermediate class of girls in the Sunday school, Irene Snow won first place, with \$4.83 collected as votes. Second prize went to Hazel Bowman, with about \$3.50.

Choir rehearsals have been discontinued during the month of August, according to the announcement of the choir leader, Sister Pauline Arnson. Before August, the choir met every Thursday night except two, with relatively large attendance, and the director says the members deserve a vacation.

Of recent weeks some excellent speakers have visited this congregation, Elders J. M. Terry, J. F. Sheehy, and Hubert Case. Their help and instruction have been much appreciated.

### Kansas City Stake

#### Gladstone Church

During the months of June and July the attendance was considerably lighter, because several of the families and members of the congregation were out of town and on vacations. Among these were some of our best workers.

The young people have been enjoying swimming parties.

During the spring months the congregation listened to some fine addresses by visiting speakers. Among these were Elders A. B. Phillips, of Independence, and J. O. Worden, of Fourth Kansas City Church.

Children's Day in June was observed with special songs and readings by the primary and junior departments.

'Tis education forms the common mind;  
Just as the twig is bent, the tree's inclin'd.

—Pope.

## MISCELLANEOUS

#### Annual Home-coming

Lake Orion Branch (Michigan) will celebrate its annual home-coming August 9. Meet at the church one block north of flag light, across from Standard Oil Station. A twenty-five cent lunch will be served at noon. Everybody will be welcome.—*J. Hammond, branch clerk.*

#### Attention, Michigan Musicians

Will those who are planning to attend the Park of the Pines reunion, August 14 to 23, please bring your instruments and music stands? We want to make this the best year ever for band and orchestra. Will you help? To all choir members I wish to say that I have been asked to look after choir work until she reaches there, so come along, singers, and we'll do our bit.—*B. H. Doty, director of band and orchestra.*

#### All-day Meeting

The Saints of Gladwin (Michigan) Branch announce an all-day meeting for Sunday, August 9. This is the opening meeting in the church, moved to its new location on Trunk Line M. 18, six miles north of Gladwin. A basket dinner will be served. Several speakers will be present, and an invitation is extended to all.—*George W. White, president.*

All-day services will be held at the home of Edgar Hunter, one mile east of Lum, on August 16. The first service will open at 9.30 a. m. Lum is eight miles east and two miles north of Lapeer. All Saints of Detroit and Eastern Michigan Districts are invited to attend. Elder William Grice and other good speakers will be there.—*John L. Hall, Lake Orion, Michigan.*

#### Conference Notices

Eastern Colorado district conference will be held at Denver, August 28 to 30. Apostle E. J. Gleazer is to be present.—*Glaude A. Smith, for the district presidency.*

Northeastern Kansas district conference will convene at Blue Rapids, Kansas, August 8 and 9. Apostle E. J. Gleazer will be there. The regular election of officers will compose a part of the business to be transacted. A large attendance is requested.—*Mrs. H. C. Pitsenberger, district secretary, Topeka, Kansas.*

#### Reunion Canceled

There will be no reunion held in Eastern Colorado District this year. It is only after prayerful and careful consideration of the matter that we have been made willing to give up reunion plans for 1931; but existing conditions make it necessary that the reunion be canceled.—*Glaude A. Smith, for the district presidency, 1450 Pearl Street, Denver, Colorado.*

#### Attention, Saints in Owen Sound District

Any isolated Saint or unorganized group wishing to have missionary services, please write to the district missionary, George A. Njeim, 27 Mitchell Street, Guelph, Ontario.

#### Reunion Notices

Idaho district reunion will be held at Hagerman, August 14 to 24. The district conference will occupy the last Saturday and Sunday. Speakers for the occasion will include Apostle M. A. McConley, Elders G. P. Levitt, A. M. Chase, and O. W. Okerlind. All meals will be served free of charge at the grounds, and expenses will be met by contributions of the Saints. Those who can are urged to contribute liberally in order that all may enjoy a well-supported reunion. All

(Continued on page 744.)

# OFFICIAL

## The Balance Sheet

(Continued from page 724.)

appraised because of the numerous parcels or tracts involved; and also because of a lack of time and men familiar with the valuation process. This is a task for the future, but is pointed out here so that the assets referred to may be regarded from the correct angle. As a rule such properties are taken on the books at cost, hence some will be of greater value today, and others less. Whether increase will offset decrease can not be stated without a complete appraisal.

The decrease in net worth may be explained for the most part by calling particular attention to certain items.

First, houses of worship, valued at \$111,344.50, were entered on the books during 1930. This figure, plus an amount of \$17,522.04 applied on the construction of the Auditorium, constitutes an addition to the net worth of December 31, 1930. However, this increase is more than offset by a reduction of \$240,000 in the book value of Notes and Accounts Receivable, Stocks and Investments, already referred to, and normal depreciation on other assets amounting to \$44,389.01. In addition to this the expenses for the year exceeded the income by \$105,764.93. Additional changes in other accounts resulted in a decrease of \$7,895.34. The total net result was a decrease in our net worth of \$269,182.74.

To enable us to raise \$12,500—our share of the cost of inclosing and roofing the Sanitarium—loans have been made or arranged for. This has been necessary to protect the building against next winter's severe weather deterioration. Despite this, when the \$75,000 loan of January 26, 1931, is disregarded, our debt from February 12 on, as a checking of our ledgers seems to indicate, has decreased a little. We have kept within our income, but a surplus must be provided to enable us to meet maturing obligations. If the surplus may not be available by increasing income, our expenses must be further reduced without delay. To this situation full attention is being given, but the church should know about it.

The slight progress made seems to prove that the unfavorable trend has been arrested. This has entailed a great deal of sacrifice upon many, but, because of frozen or slowly liquidating assets, reveals clearly our dependence upon the month to month income. We hope that everyone will continue extending help in carrying the load. The priesthood, whether engaged in the work of the financial arm or

not, will render a tremendous service if they devote themselves unceasingly to this task.

THE PRESIDING BISHOPRIC,

By L. F. P. CURRY.

## Care Should Be Exercised in Giving Help

The following notice has reached us from J. M. Richards, Pittsburg, Kansas: "There is a fellow about thirty-five years old, slight of build, and a smooth talker, who goes from branch to branch telling hard luck stories and working on the sympathies of the kind-hearted Saints. He informs himself of the presidents of branches, and knows all the principal men of the church, especially in Oklahoma, Kansas, Arkansas, and Missouri. He called himself 'Allen' while here."

This gives us occasion to warn the Saints generally that care should be taken in giving aid to persons unknown to them, and who come without recommendation soliciting financial assistance. In most cities there are organizations which dispense charity, or can furnish information as to the worthiness of individuals applying for aid. During this period of intense depression, the number of persons attempting to live off the generosity of others will undoubtedly be increased, and unless care is exercised, there will be imposition on many good people.

THE FIRST PRESIDENCY,

By F. M. McDOWELL.

## Dignity and Beauty in Ministry

(Continued from page 723.)

preach some years ago, and he heard so many doubts raised, so much speculation indulged in, such a half-defense, half-challenge of our fundamental message, that at the close of the sermon he went to the preacher and said: "You took me out to sea and then took my oars and compass from me and left me to drift. I will never go to hear you preach again."

"Give me the benefit of your convictions, if you have any," said Gøthe, "but keep your doubts to yourself, for I have enough of my own." There are so many people to encourage atheism, to cultivate doubt and suspicions, to deal in profitless speculations, that we, especially those of us who are of the ministry, do not need to make any contribution along those lines. We should boldly and positively affirm the great fundamental truths that are ours through the Restoration and bear a convincing and strengthening testimony to our own personal religious experiences. Again we recall that Jesus said, "For this cause came I into the world, to bear witness of the truth."

(To be continued.)

## THE SAINTS' HERALD

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 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
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will be expected to furnish their own bedding and tents. A few may occupy the church building, and straw will be furnished for straw mattresses. Those planning to come by train will be met at Bliss or Tuttle if the time of arrival be made known to the committee.—*Committee: Silas D. Condit, O. W. Okerlind, Hagerman, Idaho.*

### Our Departed Ones

**BOOKER.**—Mary Parmelia Brooks was born in Monroe County, Alabama, May 11, 1856, and died at the home of her daughter in McKenzie, Alabama, July 18, 1931. She became a member of the Reorganized Church of Jesus Christ of Latter Day Saints May 5, 1867, being led into the waters of baptism by Elder T. H. Waddell. She remained true to the gospel throughout her whole life. Was married to Gaston G. Booker October 15, 1895, and to them were born five sons: Thomas M., William H., Elmer L., Gaston G., jr., and Miller M., and one daughter, Mrs. Pansy Odom. The funeral was held at McKenzie, July 19, 1931, Elder Glenn L. Davis and Priest Lyle D. Flynn in charge. Interment was in Pleasant Hill Cemetery.

**BAILEY.**—Ernest J. Bailey was born September 24, 1906, at Blue Springs, Missouri, the son of Mr. and Mrs. Elmer Bailey. He was baptized on Christmas Day, in 1923, by Elder E. E. Stonger, in Independence, Missouri. Married Miss Ethel Baldwin, at Harrisonville, Missouri, March 3, 1928, and to them was born one son. He passed away at Kansas City, July 19, 1931, leaving his companion, son, parents, one brother, seven sisters, and a host of other relatives and friends. The funeral was held at Grain Valley in the Methodist Church, July 21. The sermon was by Elder J. M. Terry. Interment was in the cemetery at Blue Springs, Missouri.

**TREAT.**—Frederick Treat was born March 31, 1880. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints March 27, 1910. Was ordained a deacon twelve months later, and a priest October 27, 1915, by G. T. Griffiths and T. U. Thomas. At the same time he was made president of the Archbald, Pennsylvania, Branch. Served in this office several years. He died of a complication of diseases at the General Hospital at Carbondale, Pennsylvania, July 4, 1931. The funeral was in charge of Elder F. H. Dippel, assisted by Tom Jones and R. J. Hawkins. Interment was at Aldenville, Wayne County, Pennsylvania. Mr. Treat was a faithful and reliable member of the church, and many friends mourn his death.

### Reunion Calendar

Wyoming and South Dakota, Spearfish, August 2-9.  
 Kirtland, Kirtland, August 6-16.  
 Western Montana, Race Track, August 7-16.  
 Northern and Western Maine, Brooksville, August 8-16.  
 Far West, Stewartsville, August 13-23.  
 Northern Michigan, Boyne City, August 14-23.  
 Idaho, Hagerman, August 14-24.  
 Western Iowa and Northeastern Nebraska, Woodbine, August 14-24.  
 Eastern Colorado, Colorado Springs, August 21-30.  
 Southeastern Illinois, Brush Creek, August 21-30.

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For further information write to superintendent, G. E. Copeland, R. N.

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# THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SALES

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Number 32

“The fool hath said in his heart, There is no God. . . . The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.”—*Psalm 14: 1, 2.*

---

## GETTING BACK TO GOD

*E. J. Gleazer*

## TWO ARE BETTER THAN ONE

*Evan A. Fry*

## THE GOSPEL FORUM

*Presents*

## DISTINCTIVE FEATURES OF THE RESTORATION

*Thomas Jones*

### "The Fool Hath Said in His Heart—"

When a modern business man makes the remark that "Nobody is making any money" we are assured that he, especially, is not making any, and therefore thinks that nobody else is doing so. Thus by trying to identify himself with a crowd, even if it is a crowd of unfortunates, he tries to escape whatever disgrace may attach to solitary failure.

It is not our purpose here to examine financial failure. We draw the parallel in order to examine another and more pathetic kind of bankruptcy.

When a man declares that there is no God, we take it as a confession that he has been unable or unwilling to find God. It is an admission of personal failure which he tries to cover up by identifying himself with some large majority of people that he imagines to be like himself. He has not been able to find God; he thinks he is as clever as anybody and that nobody else has been able to do what he couldn't; therefore, he reasons, nobody has been able to find God, and consequently he thinks there is none.

The Psalmist called this sort of person in his own day a fool. It is unnecessary for us to apply the name to the victims of the modern misfortune of skepticism; we may let the language of the Psalmist apply where it fits.

If two miners go to the mountains to prospect for gold, and one of them returns with samples of rich ore, while the other returns with a report that there is no gold in the mountains, which man do we believe? The man who says there is no gold is discredited by the exhibits that the other has to offer.

All men who are worthy the name of men try, at some time in their experience, to probe that veil of mystery that separates them from a view of the Infinite. All around them are expressions of the Creative Power, but that Power itself remains invisible to mortal eyes. All the testimony and experience of religious mystics assures us that the natural eyes can not see God. It were as easy to weigh water in a sieve, collect gas with a pitchfork, or pack the colors of the rainbow into gallon cans for sale, as to attempt to see the Infinite with finite eyes. The testimony of those who have tried and failed should offer us no serious concern. Clearly, if man is ever to have any perception of the great Creative Power that he calls God, he must do it through some other faculty of the soul.

Those who testify that there is a God find it difficult to describe their experience. Most of them give up the attempt and say to the younger seekers, "Go and see." But their testimonies lack nothing in the sincerity and earnestness that indicate that they tell the truth.

What are the proofs that they bring back from their search for God? Changed lives, controlled im-

pulses, Christian characters, devotion, courage, unselfishness, and all those things which the Apostle Paul mentions as the "fruit of the Spirit"—love, joy, peace, and all the rest. These are their evidences. And to those who properly evaluate these things, they are enough.

L. L.

### Lamoni Reunion Brings Assurances of Divine Nearness

The Lamoni reunion of 1931 is now a matter of history. The place which Lamoni occupies in the church makes this annual event of more than local significance.

In the interest of economy the meeting this year was held in the church park rather than on the old camp ground south of town. There the beauty of the surroundings, thanks to Brother C. F. Church, and the spirit of the old Brick Church which still lingers though the building itself is gone, made a splendid setting for the feast in things spiritual which the reunion proved to be. On the streets this Monday morning the general verdict is that it was one of the best ever held.

The days were filled as reunion days usually are. There was something every hour from eight in the morning until ten at night; something to suit all ages and tastes; prayer services, classes, missionary sermons, well-organized recreation. Special consideration was given to the church, its history and its purposes and its present needs. A large class of young people spent the ten days studying church history; even the juniors had daily story hours in which they learned of the heroes and heroines of the church, and around their camp fire each night took imaginary excursions to places of interest in church history. A daily forum was held for the adults in which the present problems of the church were given a most frank consideration. There was a class each day in the financial program of the church and one dealing with its teaching program. Unusually large crowds were attracted to the missionary series which was conducted this year by Elder Ray Whiting, of Council Bluffs. Brother Whiting's theme for the week was "*A Saving Religion.*"

We believe that the spirit of this reunion can be taken as an index of the spirit of the Saints throughout the church, especially when such is in accord with reports received from other quarters. Never in the experience of the writer have church problems and needs been presented more frankly. Under the leadership of Bishop DeLapp we penetrated the heart of the financial situation of the church. Facts were presented and discussed with utmost frankness. Questions were asked and answered in the

same spirit. The daily forum gave ample time for a thorough consideration of the wide variety of questions which were raised.

We are told that the glory of God is intelligence and that intelligence is light and truth. Accordingly it is our testimony that the Lamoni reunion of 1931 was characterized by the presence of a great measure of the glory of God. Our spiritual experiences were not of a spectacular nature. I think only one prophecy was delivered during the reunion, but there was present at all times a spirit of frankness without incrimination; intelligence without bickering; a kindly consideration for the feelings of others, and a very evident note of tolerance, unity, and good will.

The writer for one receives new hope of the final achievement of our goals at this demonstration of the ability of our people to face a crisis in church experience, to face the facts as they are and the difficult problems which those facts raise, and to do so intelligently and fearlessly, without effort to fix the blame upon others. The situation gave each concern, but did not leave us discouraged. Rather there was present a spirit of hope, assurance of final victory, a conviction that through unity and devotion obligations would be met and the purposes of God as expressed through the church be realized. There seemed present the feeling that present difficulties, even when presented in all their boldness, were insignificant compared with the total work of the church. The work of God for man is at stake. No mere period of depression could be allowed to divert for a moment the support of those who sincerely believe. The goals of the church were felt to be so reasonable, so in accordance with the nature of man and the needs of the world, that the only intelligent thing to do was to press on towards those goals at whatever cost.

We say again that if *frankness and kindness, tolerance and unity, intelligence and brotherly love* are an indication of the presence of the Spirit of God, then most certainly *God was very near to us* during the days of the Lamoni reunion during 1931.

Continuing, as I write, to rest under the power of that "divine nearness," I join in the testimony of the hundreds who worshiped there: "God is with us. This is his church. With his help present difficulties will be overcome and this church move on to final victory."

F. M. MCD.

Work would be easier, life would be sweeter, people would be kinder, duty would be haloed with beauty, and drudgery made divine if prayer were more frequent. It would be less hard to conquer temptation and overcome the world.—*Doctor Vance.*

## The Value of Testimony

Arguments may convince, but it is the testimonies that persuade. One may bring all of the arguments to prove that he has found the true church of Christ, and make his hearers believe; but souls can be effectively won to Christ only by those who can give a strong testimony to the truth of the message they declare.

A thorough knowledge of the scriptures and the doctrines of the church and the ability to present them will always be among the prerequisites for those who essay to defend the faith and draw converts to it. Without these tools the workman would be even worse than incompetent. Yet arguments are not enough. They may describe the kingdom of God, but they do not open the gates for the souls of men to enter in.

Jesus taught, not with elaborate arguments and learned references drawn from the law (though he could use them, too), but by direct statement and by testimony. His ways with sinners and skeptics, doubters and shrewd men of earth, astonish and surpass the modern apologist for Christianity in their directness, their boldness, and their penetration to the essential matters. He spoke more from the truth of experience than from the knowledge of books. He appealed to the heart with a testimony more frequently than to the mind with an argument. He spoke to inform, not to examine the premises of faith.

A modern example will illustrate: The debater proves by many *Bible* references that there ought to be spiritual healing today as well as in former times. His arguments may leave his audience cold. But when some one arises in a meeting and says, "I have been healed!" the effect is profound.

There will always be those in the gospel army who rely on argument. And there will always be those who rely on the testimony. Good! The kingdom has need of both. But every man who has an argument should look to it to learn where in his experience, whether in joy or sorrow, he has been brought close to God. If he has only the arguments, he can perform the services of John the Baptist; but unless he has in addition a testimony of a great spiritual experience, he can not serve for Jesus in bringing men to the baptism of the Holy Spirit, and of fire.

All of us, without exception, ought to study the books. But more especially all of us ought to seek to increase our spiritual resources through frequent and earnest prayer. The church needs men who can argue, but it also needs men who have a great testimony.

L. L.



## A Substitution Necessary

If we expect to reach first base in the great game of life, we must consider the other person as well as ourselves. We must realize that the efforts of each member of humanity must supplement the efforts of the other members. We must develop group consciousness, a "we-ness" in our undertakings. We must, in fact, get together.

In his book *Preach It Again*, Doctor Clausen has entitled a chapter the "*We-ness of Us*," and in it he affirms that we can never have good citizenship in the church, the community, the nation, until we realize that we belong to one another, that our actions are reflected in the lives of others. In truth, we must substitute "we-ness" for the present "I-ness" of our tasks.

How often have these thoughts occurred to me as I sat in meetings of the Saints. Only last week I heard a group of Saints singing the beautiful hymn, "*I Need Thee Every Hour*," and I thought how much more beautiful it would have been if they had sung instead:

*We need Thee every hour,  
Teach us thy will,  
And thy rich promises  
In us fulfill.*

*We need Thee, oh, we need thee,  
Every hour we need thee;  
Oh, bless us now, our Savior,  
We come to thee.*

In this the consciousness of mutual need and dependency is shown. I never sing that hymn, or many of the others, without thinking of the need for a substitution.

Today the word *I* is overemphasized. We need to forget the little stage of life centered about ourselves and to broaden out in the lives of others, to help willingly, to serve loyally, to love greatly. Money-making, social attainments, amusements are only small parts of the game of life; and if we find that we are putting any one of these things first, we should check up on our values and readjust our standards. Too many of us allow life to burden us with an overmuch "I-ness" of everything.

Above all we need a deeper consciousness of our interdependency in the church, a greater "we-ness" in our sermons, our prayers, our hymns, and our testimonies. Let us like Christ consider those about us.

At one time the Master was comforting his disciples with the assurance that though he was to lay down his life for the world, he would live again. These are his words: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go

and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." What greater "we-ness" can we ask than to be one with Christ? Such unity can be attained only through true "we-ness" with our fellow men.

Let us substitute "We" for "I."

L. B. M.

## Dignity and Beauty in Ministry

*By Elbert A. Smith*

### VI.—THE ORDINANCE OF BAPTISM

Baptism is a ministry at once of forgiveness and of hope. It blots out the transgressions of the past and opens up all the possibilities of the future. When you were a boy in school, did you ever encounter problems that you could not solve? And after you had covered your old-fashioned slate with figures and piled mistake upon mistake until your head ached, did the master lay his hand on your shoulder and say, "Wash the slate clean and start all over and I will help you to work your problems"? That is what baptism does. How often do men cry, "I wish I had it to do over. I wish I had *another* chance"? After we have struggled with the problems of life and piled mistake upon mistake until the head aches and the heart aches, the Master puts his hand on our shoulder and says, "Wash it all out in the waters of baptism and start all over, and by my gospel law I will help you to solve the problems of life."

The old man with his deeds is put away. A new life is begun. The act of baptism is a memorial to the church, to the individual, and to the world that old habits are cast off, old associations that were evil have been abandoned, the old allegiances are no more; a new life is begun, new habits are to be formed, new associations cultivated, and new goals are to be set up and striven for.

### *Preparation*

The minister who figures in the ceremony of baptism thus becomes a central figure in a most significant ceremony. He touches human life at a crucial point. He should endeavor to make the ceremony and the experience as significant, dignified, and beautiful as possible. This he may do by his teachings, opening to the mind of the candidate a vision of the true meaning of the step that he is taking, its possibilities and its responsibilities; revealing to him the things of the kingdom of God; and furthermore by administering the rite of baptism itself in such a way as to bring out its significance and beauty.

*Mode*

The mode of baptism is fixed in the Scriptures. The three books are clearly agreed upon immersion. No question need ever arise in the church on that point. Moreover, the *Book of Mormon* and *Doctrine and Covenants* prescribe that the minister shall go down into the water with the candidate, while the form of words to be used is given in *Doctrine and Covenants 17: 21*.

*Environment*

The surroundings may add to or mar the beauty of the ceremony of baptism. Some have held that baptism should be administered only in the open in natural bodies of water. A lake or clear stream of water, with shady, sandy beach furnishes an ideal and impressive spot for baptism; but such surroundings are rarely at hand. Too often recourse has been had to stagnant and sometimes filthy pools; and many times also at places where it was impossible to control the actions of the crowd that might gather out of curiosity and with a spirit anything but harmonious with the occasion. Compared with such conditions a font in the church, filled with clean water and surrounded by a devout and worshipful people, has every argument in its favor.

*Dress*

Too often the minister has dressed himself for the ceremony in any old garments at hand, selecting those that would not suffer from contact with water and which were of little value at best. The result has been incongruous with the dignity of the occasion. Perhaps a soiled pair of old trousers may have been selected and a shirt much the worse for wear; a pair of old overalls with nails replacing missing suspender buttons has done duty; and at times a very abbreviated bathing suit.

On the other hand some have adopted a formal baptismal robe. Others are prejudiced against such formality. But at the least the minister, if he will, may appear in clean and presentable attire. At the Campus in Independence on Children's Day our men have officiated clad in white: white shirt and tie and white trousers. The effect was pleasing. Such an outfit, even a missionary who must travel about could procure without much expense and carry in small space.

The candidates for baptism usually select their own garb but may often be open to advice. Particularly when women or girls are immersed, some friend should stand at the edge of the font or by the stream with a shawl or robe to throw about them as they come from the water.

*Procedure*

In the act of immersion, the minister stands facing the audience with the candidate before him and facing the minister's left. He should advise the candidate should be advised to fill his lungs with with the fingers interlocked. This will prevent an unseemly struggle in case of a little strangling. The candidate should be advised to fill his lungs with air just before immersion. The minister should with his left hand grasp the two hands of the candidate, and lifting his right hand and calling the candidate by name, he should repeat the words prescribed: "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen." He should speak forcefully and distinctly. Then placing his right hand at the back of the head of the candidate he should immerse him, being careful to see that the immersion is complete. If the minister stands well balanced and well braced, the buoyancy of the water will assist him to raise even a very heavy person back to the standing position without undue exertion. The water should be deep enough and one should allow the candidate, particularly a woman or child, time to become accustomed to its chill before immersion.

The usual ceremony of song and prayer during the ceremony may be varied as the minister shall feel led; and such remarks may be made as shall be necessary and timely in view of the nature of the audience assembled.

(To be continued.)

**The Last Word**

*By E. Guy Talbott*

Death, I will have the last word  
In our argument.  
Thou hast not heard  
The still, small voice  
From heaven sent  
That makes my heart rejoice.

When thou shalt chant a requiem  
Over my grave,  
I will be brave  
And sing an exultant hymn.  
When my body lies under the sod  
And your last word is said,  
I will say: "I live with God;  
Only my body is dead.  
The husk alone is thine;  
The kernel is divine."

—*The Churchman, New York.*

# Getting Back to God

By Edmund J. Gleazer

(A sermon delivered at Central Church, Kansas City, Missouri, May 12, 1931. Reported by Nena M. Young.)

Many people are discussing at the present time, religion and its relation to the world at a time of crisis. A newspaper article calls our attention to the fact that in Spain it is necessary to guard the church edifices and representatives of the church with the army and police protection. Already millions of dollars' worth of church property has been burned or destroyed, and we are witnessing now in Spain what already has taken place in Russia, Mexico, and other lands. The church is on trial and in some quarters has been condemned; and I am sure that in the minds of some people there is no attempt to differentiate between the church of their land and the church of the living God. I am reasonably certain there are many people in Spain tonight who regard the church as their enemy and despise all that comes in the name of religion; and that is also true of millions of Russians and other nationalities.

Right in our own land people who would classify themselves as intelligent citizens are somewhat dubious concerning the contribution of the church to society. They do not hesitate to discuss the utility of the church; and in some quarters they have already passed judgment and do not hesitate to say that the church and that which pertains to religion is playing a very small part in human life and human relationship. I sense a great danger in some quarters where mankind is not in a position to differentiate between that which comes in the name of religion professing to be the church of Jesus Christ, and that which is the true church of Jesus Christ. We judge Christ and God by the institutions that bear Christ's name. I do not think that God will hold the people of Russia responsible for the destruction of church property. At least, I do not think the Russians can be accused of being antagonistic to Jesus Christ in what they have done, but I am wondering if they are not going from one extreme to another. They had a just grievance against the dominant church of Russia which had supported the rule of the Czar and all that pertained to that cruel dynasty; but the Russians must yet learn that they can not live without God and without his church and the contribution that the church of Jesus Christ makes to mankind. There is a vast difference between the church of Jesus Christ and the Greek Catholic Church (and I speak respectfully when I make that observation).

Many of you no doubt have read that wonderful book entitled *Christ of the Indian Road*, and you will recall that author gives us to understand that the

Hindu has the utmost respect for Jesus Christ but, on the other hand, little respect for so-called Christianity. There is a question in the minds of many people today as to whether or not Jesus Christ has been properly represented in that which is called Christianity. I am wondering if the nations of this earth are really antagonistic to Jesus Christ. All that the nations are striving for that is worth while is represented in Jesus Christ and the life he lived. No nation could be antagonistic to the individual who came that men might have life and that they might have it more abundantly. Nations may be antagonistic to systems of religion that have held them in ignorance and bondage and failed to bring that bread of life that Jesus intended to bring, that have failed to bring liberty and freedom, that have failed to help them live now as well as prepare them for the life that is to come.

## *Humanity's Lost Controls*

I am fearful that the nations of the earth in their attempt to abolish all that they feel has been detrimental to their full and complete freedom, may overlook the only means of freedom, the church of Jesus Christ. All over the world there is a revolt against authority today. There is a revolt against leadership, against tradition, and we are wondering where it is going to end. Nothing is taken for granted today. No institution, creed, or what not is exempt from the closest and most critical investigation. Everything is being weighed in the balance and may be found wanting, and we feel that unless mankind is made conscious that the church of Jesus Christ is on the earth and that in and through that church we can find liberty, peace, and security, the whole earth is doomed. So religion has its part to play in this present world crisis, whether it cares to play its part or not. The church of Jesus Christ that we represent tonight has its part to play at this time of crisis; and I rejoice that the church of Jesus Christ is on the earth, for if that were not so I would see no hope for the nations.

Have you ever wondered as to just how these teeming millions of men and women in this world of ours are going to be controlled in this day when they have challenged every authority on the earth? A few years ago millions of us believed in what was known as the divine right of kings and emperors, but the divine right of kings as a controlling influence in the lives of men and nations is a thing of the past. Millions were influenced, and their conduct

was influenced by the authority of certain established churches or religions and their fear of the priest.

#### *A Power That Once Ruled*

I was born in a land that is three fourths Catholic and one fourth Protestant. I happened to be in that particular portion that was practically all Protestant, where the Protestants were in the majority. Possibly in that particular land you will find the most bigoted Protestants and the most bigoted Catholics in the world. Of course, I always believed the Catholics were bigoted, but I have lived long enough to believe possibly we Protestants were bigoted, too. I can not help thinking the day of miracles has not ceased. I have found myself, a son of a Mason, presiding over a band of Saints with a man who formerly was a Roman Catholic. That is a miracle! One of our ministers in Pontiac, Michigan, Michael J. Crowley, and your speaker have on several occasions presided over a service. What the doctrine of Christ has done for us it can do for millions of our countrymen. The blood of millions might have been saved if the doctrine of Jesus Christ had been preached to my fellow countrymen.

In that land I remember witnessing a riot. This particular riot was not a religious one, and it was not growing out of a contest between Protestants and Catholics. They were having a strike in the city of Belfast, and you know wherever there is a fight you will find an Irishman. I was attracted to the crowd, and I went to see the fun. I witnessed a large motor truck entirely surrounded with a mob out to get blood. They were after the strike breaker or the "scab," and it appeared for a while they were going to succeed in tearing him limb from limb. The Irish police are no small fellows; they are practically all six feet tall. In that particular section they had Protestant policemen who traveled two by two, and did not carry guns—strange but true. The only time they carried firearms was during an overwhelming riot. They were attempting to the best of their ability to protect property and life, but they were overwhelmed by that mob.

Suddenly there appeared in the crowd a Catholic priest. He pushed his way through the mob and mounted the truck, and in five minutes he had that mob as peaceful as a group of Sunday school picnickers. He was the parish priest. Those people were afraid of him; to them he represented more authority than the policemen, and he succeeded in dispersing that mob. One man! That was about twenty years ago or more. I doubt very much if that priest could do that in Ireland now, for that country has lost its respect for the so-called authority of the church; that is, they do not fear the authority of the church today as the day twenty years

ago, and that is becoming true the world over. So the authority of the church is challenged; the authority of that particular church which claims to be God's authority on earth is challenged.

The authority of government is challenged. Men do not fear the law any more. That is evidenced every day and every night in the cities of America. In fact, what is there on earth or even in heaven that men fear today? And with all of these controls gone that at one time served as controls for human conduct and human emotions, what do you suppose is going to take their place to keep men from flying at each other's throat? Our fighting instincts are just as much alive today as they were ten years ago, and disrespect for human life and the privilege of others is growing daily upon us. During this time of crisis, what hope do we have? Where are we going to find relief? What is going to save this world? It has been predicted that at a certain time there would be a period of trouble such as we have never had since the world began: a time of trouble, of strife, and of bloodshed. I think we have entered that period. Has the church of Jesus Christ any contribution to make to the world at this time of crisis? I think we have. I want to read one or two texts:

When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—*Matthew 16: 13-18.*

#### *God-consciousness*

I hope I will not have to go into a discussion tonight to point out that the church was not built on Peter. The thing I bring to you tonight is this, that Peter had received a revelation that Jesus was the Christ, the Son of the living God; and I believe that that is the most important thing that this church has to offer to this world, the revelation today that Jesus Christ is the Son of the living God. "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed this unto thee, but thy Father which is in heaven." You say, "Brother Gleazer, what does that have to do with a time of crisis?" I answer, "*Everything.*" There is no hope unless this world can be made God-conscious, and I know of no institution on the face of this earth that is in a better position to make the world God-conscious than the church of Jesus Christ. Do you? I know of nothing that this world needs more than the present-day testi-

mony that Jesus is the Christ, the Son of the living God.

In the Hebrew epistle, eleventh chapter, I read a portion of the sixth verse:

He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

If this world is to be saved in this present crisis, if all that is worth while is to be salvaged, some people, some institution, some force or power must make the nations of this earth God-conscious, for that is the only control that will take the place of the controls that have been discarded. I am glad authority has been challenged, for oftentimes authority has been abusive. It has been assumed; it has not been representative of God. I am glad the authority of antiquity has been challenged. I am glad that tradition has been challenged, and that men and nations are thinking for themselves. I realize on the other hand the grave danger; I recognize the need of this world to be made God-conscious. Never in this life or in the life to come will we respect our neighbor or his rights or his privileges or his property unless we are conscious of our relation to God. When we become conscious of our relation to God, we will not need to fear concerning our conduct toward our fellow man. Every nation or institution that attempts to establish human brotherhood or right human relations and ignores God is doomed before it starts.

#### *Revelation of God Necessary*

I think one of the finest things I ever heard the late T. W. Williams say was a statement he made in a sermon at the Stone Church after he had returned from a General Conference in Lamoni. As a man he had been quite active in the ministry of this church, and he had been interested to a marked degree in Socialism. He made this statement: "Socialism has failed because it left Jesus Christ out of the equation." That is true of every other "ism" today, and you might be startled if I would say it is possible for Jesus Christ to be left out of the church. We might have him in some form, but I refer to an active, dynamic Christ. When I go back into the *Bible*, regardless of whether it is the New or Old Testament, I discover that wherever God desired a man or a nation to move forward or upward or onward, it was necessary for God to give that man or that nation a testimony of his being. It was necessary for God to reveal himself.

There are so many incidents that I can refer briefly to only a few. Do you recall the time when God was anxious for Moses to go down into Egypt to deliver the Israelites from Egyptian bondage? Do you recall how he appeared in the burning bush? Do you recall the effect it had on Moses? He did

not want to go. He had run away from that country—he was wanted for murder—he was not going back—it was the last place in the world he wanted to go, and he made his excuses to God, but he came in contact with God. He went back to confront Pharaoh. You are acquainted with the effort that it was necessary for him to make in order to persuade Pharaoh to permit the Israelites to come out. You are acquainted with the effort it required to convince the Israelites that Moses was God's servant. He had just about as much trouble with them as he did with the heathen king. Moses' struggles did not cease, but he had the testimony that God spoke and that God was present in his day, and that God was actively engaged in the interest of his people. Otherwise he never could have succeeded in his task. And that people found it necessary to have a testimony that God was their leader. A whole nation had turned from God, yet they were worshipping.

That is where we make our mistake. We think because we worship, we still have God. We may have our forms of worship, yet be without God. One entire nation was engaged in worship, but they had forgotten Jehovah. After all, I wonder at times if the concepts some of us have of God are not as ridiculous as theirs.

God wanted a nation brought back to him, and he selected Elijah for the great task. The king and queen were supporters of religion, and they regarded Elijah as a trouble maker. It was necessary for Elijah to put on a demonstration to determine who was God. God answered Elijah's prayer—it was brief—he was in need, was pouring out his soul to God, and all that he asked God to do was to make it manifest that that day in Israel, Jehovah was God and Elijah was his servant. Do you recall how from the heaven there came the fire that touched the altar; how that sacrifice was consumed and the people seeing the manifestation of Jehovah, cried out, "Jehovah is God in Israel"? So all through the New Testament, time and time again it was necessary for God to give an individual or a nation a revelation in order to lead them upward. That is one of the reasons that Jesus Christ appeared to mankind, not only as a testimony to that generation but to the generations yet unborn.

"He that hath seen me hath seen the Father." He was a living testimony to the fact that God is. My friends, it required a revelation of God to make that ardent crusader (I refer to Saul of Tarsus) turn from the path he believed to be right to support that which he had formerly persecuted. Remember when he was on his way to Damascus with a letter from the high priest in order to shut up the saints in prison? He was a man of force. He be-

lieved he was doing the right thing—his conscience was void of offense. Suddenly there came a light from heaven, and in answer to his statement, "Who art thou?" a voice said, "I am Jesus of Nazareth, whom thou persecutest." Paul followed the instructions given him and became one of the most stalwart defenders of the truth, one whose messages are still a blessing. But it required a revelation of Jesus Christ to bring him to the truth.

You wonder why God Almighty saw fit to reveal himself unto the young man, Joseph Smith. How do you suppose the testimony that God *is* was going to be brought to this world when from the pulpit and from the press was coming the declaration that God had not made himself manifest to the world for at least sixteen hundred years; that the book of Revelation was the closing book of the *Bible*, that He had ceased to speak and all that was left was that which was written. No one believed that God was revealing himself as he had revealed himself in the past. They were worshiping a God of the past. Those of you who have studied human activity know very well, without being psychologists, that the stimuli of the present are always more potent than those of the past. That which has transpired nineteen hundred years ago does not affect us like that which transpired yesterday or the day before. That which we came in contact with today has more effect on our lives than that which transpired yesterday; and why should we be surprised that God, knowing that in the latter day the authority of the past would be challenged and swept aside, would provide some power in order to control the behavior of men and nations.

Why then should it be thought strange, if the God of heaven and his Son Jesus Christ, revealed themselves in person to the young man Joseph Smith? People who are familiar with our story may think that absurd, that after sixteen hundred years God should reveal himself and his Son to a young man fifteen years of age in answer to prayer. We are not asking you tonight to take the testimony of Joseph Smith, for I can assure you there are thousands of people alive today who know that testimony is true, for they also have received a testimony. Otherwise how would you account for the measure of truth that this institution brings to the world? Where else would the church receive it?

I am thinking of the contribution that revelation has made and will yet make to this world. Latter Day Saints are like most other people. We, too, care little for the authority of man, possibly for the authority of priesthood. We are in the world and are a part of it. We are not free from the insidious influence that is abroad in the world. It may be

true that many of our number become more God-conscious than other sects. I believe they do. If we have members who are not God-conscious, it is not the fault of the institution; it is their own fault, for no man need be a member of this church and be without the testimony that Jesus Christ is the author of our faith. "If ye will do the will of the Father, ye shall know of the doctrine"; and if you are a Latter Day Saint and you have not received the testimony that this is the church of Jesus Christ, it is your own fault. I hope you have that testimony, that you have the spirit of this work, otherwise you have not yet received all that you are entitled to. My advice to you is to get it, for you are living in a day and an age when if you are without that testimony, you can not stand. A Latter Day Saint can no more endure this testing time, this shaking time, than can a Methodist, Baptist, Catholic, or Infidel, if he or she is without the testimony that Jesus is the Christ and as such is at work today in the midst of his people.

#### *Our Testimony—Jesus Is the Christ*

The vision of 1820 and all else that God has done since this church has been organized has brought back to the earth the testimony that Jesus is the Christ, the testimony of the personality of God, of his Fatherhood and Christ's Sonship. This church has a contribution to make to the nations of this earth. Russia has driven out the men of the church, they have turned their backs on that which pertains to religion, and I am saying to you tonight, that regardless of the experiment that Russia is making in her social and economic program, she can not hope to succeed without the knowledge that Jesus Christ is the Son of the Living God. Today millions in Russia are being held in bondage. It is true the Russians have thrown off the bondage of the Czar, but the entire nation is being forced by necessity to do what it is doing, and the masses will again rise in revolt.

In speaking to Brother Skinner tonight, I pointed out if this church has ever had an opportunity to represent the church of Jesus Christ, it has that opportunity in Russia, but I am satisfied we are not prepared to do that. If we could reveal our social and economic program, and if we could point back to a living, active example of that program in force, we could add millions to the church of Jesus Christ. What we could do for Russia, we could do for Great Britain. This church will discharge that mission. That is what is before us—that is the task. We seem insignificant when we think of the task that lies before us. I used to wonder how the nations would be brought to Christ, how they would be



reached? But I have lived to see the day that the reaching of these nations is possible.

Every nation is being turned upside down and is being compelled to find a way out. They are being compelled to look as they have never looked before. There was no opportunity to establish our church in Russia in the days of the Czar. What opportunity did we have in Spain? But the day has come when the doors of the nations of the earth are being swung ajar, and the need for Jesus Christ and his gospel has become apparent. We have our opportunity to bring to these nations an incentive to cause them to build what the Russians would like to see built. We could bring the incentive, the living testimony, that Jesus Christ is in the midst of the nations, and that he is building his kingdom and establishing his righteousness on the earth.

I trust that we will have renewed zeal, and a renewed and enlarged vision, and that with the help of God we will carry this church on as we have not carried it on in the recent past; for I am convinced that this is the day of our opportunity. May God help us to realize that this church can offer to the world in the present crisis the testimony that Jesus is the Christ, and that he is at work today to save the nations from chaos and destruction.

## Two Are Better Than One

By Evan A. Fry

There is one alone, and there is not a second; yea, he hath neither child nor brother; yet there is no end of his labor; neither is his eye satisfied with his riches; neither saith he, "For whom do I labor and bereave my soul of good?" This is also vanity; yea it is a sore travail. Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, for he hath not another to help him up. Again, if two lie together, then they have heat; but how can one be warm alone? And if one prevail against him, two shall withstand him, and a threefold cord is not quickly broken.—*Ecclesiastes 4: 8-12.*

Here is an answer to the question which is as old as the ages: "Am I my brother's keeper?" Here also is a very sensible and practical dissertation on the beauty and practicability of having an objective outside of self for which to work. The man who is alone, who hath neither child nor brother nor friend, says this scripture, works for himself alone: he slaves and struggles, and "there is no end to his labor"; but he is never satisfied with the riches he is accumulating, because he never stops to think of the good he might do to others with his accumulated riches. His selfishness is vanity. He thinks he is self-sufficient, that he has no need of brother or friend, but woe to him that is alone when he falleth, for he hath not another to help him up.

Many a man in days past and gone as well as in

the present time has tried to retire selfishly into a hard shell of indifference to his fellow man. He has blared forth long and loud to the world that he has no need of any help from others; that he can take care of himself; and that he will take care of himself and leave others to take care of themselves. If other people can not keep well and have not the good sense to make a living, that is just their hard luck. If people were not more than a little bit lazy, think such selfish men, everybody in the world could make as good a living as anybody else, and nobody would need to ask anything from anyone else.

Yet there is never any more pathetic sight than some man who has adopted such a philosophy—who has trusted all his life in the sufficiency of material things—who has cultivated no friends, despised his few relatives, and kept a "Keep Out" sign displayed to the world that passed by his front door. Sooner or later there is bound to come in his life a time when he will need a friend or a relative or some one who can give him that essence of living which no money can buy—love. He will need, not the services of a hired lawyer, or a hired nurse, or a hired doctor, or a hired companion to read to him, but the services of a friend who serves for the love and joy of serving, and there will be none to help him.

Did you ever consider that from a purely selfish standpoint, unselfishness pays better dividends in the long run than selfishness? When a man works for another as well as for himself, he has a reward larger and more satisfying than the mere result of his labor. He has the joy of knowing that another is being benefited as well as himself. And in a still more practical way, he is making an investment in friendship which will yield future returns in perhaps a spectacular and unexpected way, for the brother for whom he works will also be working for him, and perhaps still others will be working, too—all for the common good of the brotherhood. Then when misfortune comes and one man falls, his fellow will lift him up and bear him along until he is again able to go alone. But woe unto the man who has no one to help him when he falls, for he may never rise again.

Man has been slow to learn and to admit that he *can not* live alone no matter how hard he may try, and no matter how selfish he may be. The more complex our civilization becomes, the more dependent the individual man is upon his brother and upon his neighbor, often his neighbor in the uttermost parts of the earth. It would be a hopeless and exhausting task to attempt to enumerate the thousands, yes, the millions, of people who have helped to produce or make possible the few simple things we commonly use in everyday living. Without the

help of all these people, we should soon find ourselves seriously handicapped for the demands of modern civilized life. Yet how many of the men who willingly take from society all the countless gifts that other men have made possible, selfishly say that they have paid for what they get and that it is theirs to do with as they please? How many capitalists take the rewards and the fruits of the laborer, pay him barely a living wage, and reserve all the earnings for themselves with the assertion that they have earned the increase, and that it belongs to them, rather than to the men who produced it? How many laborers give grudgingly of their labor, collect their wages, and say that the debt they owe to their employer and to society is paid in full?

A man's debt to society is never paid in full as long as he lives on this earth, and as long as there exist side by side with him people who need help either of a spiritual or of a material nature. And to the man who will work for his brother, the debt which he pays shall be repaid an hundredfold, for as he works for his brother, his brother works for him, and if any outsider prevail against either brother, the second will join forces with the first to repulse the invader. You remember the old fable of the father who illustrated the strength of unity to his sons by means of a bundle of sticks which could be broken separately, but could not be broken as long as they remained in the bundle. Somehow or other, the Christian churches have been slow to recognize this principle in a practical, economic way, and the usual practice among good Christians is for every man to labor for self, leaving the unfortunate to get along as best he can. If the kingdom of Christ is ever established upon the earth, it will be because Christian people have at last come to realize that two are better than one; that he who works for another as well as for himself has a rich and good reward for his labor, and rest and assurance to his own soul.

### Graceland in Harmony With Present Educational Tendencies

By G. N. Briggs

Last month there was held under the auspices of the University of Chicago, one of the most significant conferences on higher education convened in recent months. There were present the presidents and deans from institutions as far east as Harvard and west to Leland Stanford, in California. The principal subject of the conference was the ever-enlarging place of the junior college in the American program of education. The fact was developed in this meeting that the increasing importance of the

junior college is due to two principal causes: First that the first two years of college, for the great majority of students, is the end of general education; and second, that for most of the professions two years of college preparation is essential, and that the junior college meets those requirements.

The growth of the junior college in the United States in recent years has been one of the outstanding developments of education. From the week's discussion of present trends in the junior college, there is every evidence that our own college, Graceland, has enlarged her program to meet the new requirements in general education as well as preparation for the professional courses. Graceland now offers preparation for entrance to the following professional courses: Engineering, business administration, law, dentistry, medicine, teaching, public school music, home economics, religious education, nursing, and this year is introducing a pre-professional secretarial course on a college basis.

The week's conference at the University of Chicago convinces Graceland's administrative officers that our church college is developing in directions which are sure to meet the ever-increasing demand for well-prepared young men and women.

Another theme discussed in the Chicago convention was, of course, the present depression and the fact that there is every indication that within a period of a few months we shall enter upon the upward trend of business and that by the time the young men and women entering college this fall are ready for their part in the commercial, industrial, and professional life of the community, the country will be in the midst of probably the golden age of American development. The feeling on the part of the college administrators is that it is the function of colleges for the next few years to put forth special effort to prepare young men and women to take advantage of the coming economic prosperity.

With the general program of education and the preprofessional courses offered at Graceland, our own church is fully equipped, in light of the present tendencies in education, to continue to render high grade service to the ever-increasing number of young people from all parts of the country.

With the new year opening in September, it is expected that the usual number of young people from all parts of the country will knock at Graceland's doors ready to enter upon that extended preparation so essential in these days of unusual demands for well-educated young men and women.

Happy is he who has learned to do this one thing—to do the plain duty of the moment quickly and cheerfully, whatever it may be.—*Selected.*

# Weekly Health Letter

Number Six

## The Nose and Its Relation to Health and Disease.—4

By A. W. Teel, M. D., Church Physician

It has already been intimated in our last letter that air in passing through the nasal chambers receives moisture from the lining membrane, which affords protection to it and to the walls of the small air cells of the lungs, called vesicles. These vesicles are of great importance to the physician, for if there is any abnormality, they elicit a peculiar sound which is a great aid in the diagnosis. The nose not only protects the air of the lungs, but is a guardian to the whole respiratory tract. It produces the proper humidity of the breath atmosphere by raising the temperature of the cold air passing through it. This brings about an expansion of its lining, thus increasing its capacity to absorb moisture.

Within the nose there are involuntary erectile tissues, sometimes called "swell bodies," which are also serum-secreting glands, whose function it is to give off moisture to supply the lower respiratory tract where the serum-secreting glands are much fewer in number. It is estimated that the nasal cavities supply the lower respiratory tract with one pint of serum every twenty-four hours.

The "swell bodies" are under the control of the vasso-motor nervous system, and their actions are involuntary in regulating the supply of moisture. Thus, if the air is humid, they are less active; if the air is dry and the membrane is normal, they expand just sufficiently to saturate the inspired area, supplying the much-needed humidity. Catarrhal inflammation, or any obstructive lesion in the nose, will seriously interfere with the function of the lungs and other parts of the respiratory tract. For this reason, care should be taken to keep them in a healthy condition. If for any reason they become diseased, they should be treated locally, and the general health of the patient should be looked after, the treatment being directed toward giving stability to the vasso-motor nervous system by diet, proper bathing, outdoor exercise, etc. When surgical interference is necessary to restore the functions of the glands and "swell bodies," a competent specialist should be consulted, as great care should be taken by the surgeon not to interfere with these tissues unless they have undergone considerable change by disease. The "swell bodies," being located on the posterior end of the lower turbinate bodies, the sur-

geon will not remove these bones unless their secretory function has become so diseased, by inflammation or injury, that they are no longer of use to the individual. The disturbance of these bodies is evident when the patient complains of stuffiness of the nose, as of a foreign body. Frequently, when one is thus affected while lying in bed, one side of the nose will feel "stopped up" and then by turning on the other side, that side will have the same sensation.

One must not lose sight of the fact that one of the chief functions of the nose is the ventilation of the accessory sinuses. Anyone who has treated conditions of this kind has had an opportunity of observing that ventilation is a primary requisite to keep these cavities in a healthy condition. If they have not proper ventilation, the resistance is lowered, the amount of oxygen is diminished, allowing the secretion to undergo rapid decomposition.

## Tom King: A Life History

PART SIX

By C. H. Porter

(Continued from the *Herald* of August 5, page 732.)

### *Back in the Empire State*

Their return was a surprise to their friends. After he had secured a home and care for his wife, Tom had no difficulty in obtaining employment. He shucked corn by the bushel on the same farm where he worked before going west, but not for the same man.

When the severe weather of winter came, he found a home near the city of Auburn, and secured good medical care for his wife. He had strong hope of her ultimate recovery, but she still grew steadily weaker.

He worked at anything he could find to do until the land was ready for work in the spring; then he found employment with a gardener for the season. His employer was an Englishman who appreciated Tom's work and commended him highly. They worked in the garden until all the crop was gathered and cared for; then Tom concluded to take a suite of rooms in Auburn so as to be near the doctor and also to have more conveniences for his wife than the country home afforded.

The doctor who had cared for his wife for almost a year had to give up the case, as she was about to leave the country. She seemed to understand the case thoroughly and fought valiantly for the recovery of her patient. She advised Tom what to do and who she thought would be a good practitioner to take the case.

He saw this doctor at once, explained the case,

and asked him to call as soon as he could. He promised to do so, but from some cause delayed his visit. Tom called again at his office and found him out. He left a hurry call for him, but he failed to respond. Tom found other assistance and notified the former doctor that his service was no longer needed.

The assistance he procured was only temporary, and he was at a loss as to whom to call upon, when he happened to go into one of the meat markets and stores and found to his great surprise that it was in charge of his friend and former fellow student, Grover Ellsworth. The greeting was warm and friendly, and finally, after inquiry, Tom told him why he was in Auburn and of the now serious condition of his wife. Grove had studied medicine, but was now in the grocery business, owing to the death of an uncle who had left the store to his widow. He said, "I will call to see your wife. Perhaps I can then advise you what to do."

He did so and advised Tom to get a doctor that he knew well, saying that the doctor's wife also was a practitioner, and if help could be found they surely would seek it. "But," said he, "your wife is failing, and it is a question if she can ever recover. You had better do all you can for her, for you are not likely to have her long." This was bitter news to Tom, but he feared that it was only too true.

The doctor gave him little encouragement, and one day said to him, "King, you must keep a stiff upper lip. It is my duty to tell you that your wife can never recover. She has tuberculosis, and it is only a question of time with her."

Tom had known that for a long time without admitting it even to himself, but now that it was put into words it was terrible to him. He and his wife had worked hard and had hoped to succeed and live happily together, only to be told now that it was only a matter of time until death would part them. It seemed cruel. The doctor saw and understood. He said, "If you would rather trust some one else with the case, it will be all right for you to do so." "No," said Tom, "do all you can. No one can do more."

### *Dark Days*

The darkest days of Tom's life now commenced. His finances were in a terrible condition. He had worked hard and saved all he could, but for a long time his daily expense had been greater than his income.

His bank account was exhausted. He had money owing to him in the West, but he could not collect it. His wife was failing gradually, and was in need of medicine, delicacies, and nursing, and to make matters worse he was unable to obtain work in the city.

He had paid for their rooms several months in

advance, so they had a place to live, but that was all. One morning he found himself completely out of funds. He could not tell his wife, and he had no friend to whom he felt near enough to reveal the stupendous fact. He left their rooms and stood upon the street and wondered what to do. He had been everywhere he could think of to ask for work. No factory or shop seemed to have need of a new man to work.

He had no thought of getting a letter, but for want of something to do he went to the post office and inquired, and to his great surprise received one postmarked Nebraska. He opened it to find a greater surprise, for inclosed was a bank draft for fifty dollars as part payment on money owed him. He felt so overjoyed that it seemed he could never again doubt an overruling Providence.

Soon after this he found on the sidewalk a large wallet well filled with business papers. He went into the office of a young lawyer with whom he was acquainted, and together they examined the wallet and discovered to whom it belonged.

Tom took it to the office of the owner, who thanked him courteously for returning it, and looking at him, said, "Haven't I met you before?" Tom said, "Yes, sir. You picked me up one night on the road home from toward Owasco." "Oh, yes," he said; "you are the young man who gave me such an interesting account of the West, aren't you?" Tom said that he was. "Well," said he, "what are you doing here?" Tom told him just how he was situated. "Well," he said, "that is too bad. Could you leave your wife if you had work?" Tom told him that his wife had a good strong girl in the house with her, and that he needed work more than anything.

The man asked him how he had tried to get work and was told that he had applied at every place he knew. "Well," said he, "what can you do best?" Tom told him he could do anything in a garden or on a farm, or anything that might be needed in a general way.

He said, "I will tell you what I'll do. I'll write letters of introduction to several of my friends in the city. You take these letters, call at their homes, tell them I sent you, and that if they have need of a man to do work at any time you will be glad to do it. Will you do that?"

Tom replied, "I shall be very much obliged to you, and will certainly do it, and if work is given me I shall try to give satisfaction."

The man then said, "Would you care to have charge of my driving horse? The stable is located about three blocks from your rooms. You would

have to curry and brush the horse, feed him and clean the stable, also look after him in the evening."

Tom said he would be glad to do this, so arrangement was made at once, and he found this to be only a small commencement. In a few days he was asked to take charge of Doctor Brinkerhoff's horse at a stable near by, and in a few days he had jobs of different kinds from the people to whom he had taken letters of introduction. From this time he lacked neither friends nor labor while living in the city.

It seemed wonderful to him that he should have tried so hard to find work and to be constantly unsuccessful until by a lucky chance he met a man who was able to assist him so readily to do what he needed, with so little effort.

He worked for the same people to whom he took letters of introduction all the time he lived in Auburn. They treated him well, and after becoming acquainted trusted him in business affairs and frequently consulted him in reference to personal matters.

In September of 1880, the expected event occurred. His wife quietly passed away. She had gradually grown more feeble until she was almost like a child again. They had several talks together regarding it. Being asked one day if she felt quite willing to go, she said, "Oh, Tom, if it was only now." She was so tired.

On another occasion she said, "You poor boy, I don't know what you will do when I am gone. There are so few people who understand you. You are so good, but your words are sometimes hard, and people think you are unkind. When I am gone, don't let anyone abuse little Rosa." He replied, "Dear girl, no one can abuse Rosa while I am alive." She said, "I know it."

Tom had expected this event. It came gradually but surely. Yet when it came it was hard to bear. Tom felt almost alone. Only a little girl of four years remained to remind him of his once happily married life. There was no intimate friend to whom he could turn. He purchased a lot in a beautiful cemetery at the foot of Owasco Lake, and there he buried the one who had learned to love the alien who felt very lonely at times, and who appreciated the understanding love that had been so freely bestowed.

(To be continued.)

To understand the world is better than to condemn it; to study the world is better than to abuse it; to make the world better, lovelier, and happier is the noblest work any of us can do.—*Selected.*

## THE GOSPEL FORUM

Under this heading we shall be glad to receive and publish articles and letters of interest to our readers on the doctrine and work of the church. Writers are responsible for their own views. Other views on subjects discussed here will be received if of sufficient interest.

### Distinctive Features of the Restoration

By Thomas Jones

If we could assume that Joseph Smith introduced nothing new in the philosophy of life he was chosen to bring forth, we would be justified in dismissing our organized theories as having been already tried and found wanting. The religious and political groups of his time were seething in a whirlpool of uncertainty and misdirection, and to have brought to them old and tried panaceas would have invalidated any claim of divine restoration. How many churches, at that time, were teaching the second coming of Christ? How many ministers were interested in the return of the Jews? How many religious bodies were endeavoring to foster a new outlook on economic dilemmas in 1830?

#### *Our Message Related to That of Former Days*

It is eminently clear that our message today deals with angelic promises that have a definite relationship with those given to prophets of other days. That Christ shall come to Jerusalem, to its Mount of Olives at a set time, is evident according to Zechariah. The two angels in their conversation said: "Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."—*Zechariah 2: 4.*

A passage that probably had its fulfillment in the World War indicates that the latter-day Seer was directed by God, and the guidance was of a prophetic character. It is interesting to note that General Allenby, who was with the British forces outside the coveted city of the Mohammedan and the Christian, had a strange feeling of reverence towards the beleaguered city and probably sensed the attitude of the motley group of warlike religionists who still believed Jerusalem to be a holy place. He may have felt that he could not alone take the responsibility for the destruction of so ancient a landmark. The answer he received from the British throne as to the method of its capture was, "Pray about it." The waiting period brought a result that was astonishing to Turk and Arab. Tradition had it that when they would see a white man walking into Jerusalem bareheaded, they were to evacuate the city.

#### *Indications of the Day of Preparation*

The day of this preparation for the greater Palestine and the dispensation of God toward Israel

was to come at a set time. Many still remember the scarlet tunics worn by British and American soldiers, and the modern chariots are with us as foretold in Nahum 2: 3: "The shield of his mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken."

The following summary, I believe, is a clear fulfillment of this prophecy:

Russia was shaken as a monarchical institution. Its government has changed, and now she is passing through the greatest collective experiment ever known.

The Balkan states are still in a ferment, and one royal head after another is being shaken from a tottering throne into oblivion.

Italy has been stunned with her Mussolini, who is making the most daring attempt any one man could be expected to make; a desperate effort to stamp out democracy and substitute a dictatorship. This is a deliberate effort to swing back the tide of human endeavors, and others are dallying with the temptation.

Turkey has been shaken. The traditions of centuries have been thrown off, and a movement towards progress has commenced.

Germany, like Russia, was thrown from the lap of a monarchy into the cradle of republicanism. She surely was among those who were terribly shaken.

France, decimated by the havoc of war, enjoys more prosperity than other nations, and is now encouraging birth increases, foreign to her desires in years past.

England and her colonies are torn with unrest. Her colonists rallied to her aid, and many of them are now stirring under the controlling influence the mother country desires to retain. India, Egypt, Ireland have become restless and shaken by the urge to rule themselves.

America first bestirred herself to supply the sinews of war to the Allied forces. Men and munitions were dispatched to the scene of carnage, and a thing the fathers of the Republic would have thought impossible happened when our troops fought side by side with those of the British king against a supposed "common foe."

Our industrial development has shown us the fulfillment of that verse in Nahum's writings which tells us that: "The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings."

The grand total of the day of God's preparation is in evidence. Nations are tumbling, and the "perplexity of nations" is upon us. Millions of men and

women are deprived of the means of making a living. They desire work, and it is denied them. Wishing to live a broad and full life, they are forced to eke out a miserable existence. In many large cities there has arisen a band of human scavengers who in the early hours of the morning seek scraps to keep the flame of life alight. What shall we do?

The Prophet Joseph emphasized a scriptural text known as "the fullness of the Gentiles." The *Book of Mormon* and the *New Testament* also draw attention to it. The opportunities for reform are so vast that they may well astonish us. The surface of Britain, Germany, and America has been scratched with the message of the Restoration. China, Japan, and other vast Asiatic countries have never heard our message.

Orthodox religion is a wasted force. It has lost its appeal to the masses of humanity composing our world. Church buildings are empty; many are sold for places of amusement. Sectarian missionaries are ridiculed when they make their "purely spiritual appeal." And large political bodies say with force that religion offers them a stone in place of bread.

#### *Our Program Combines Spiritual and Material Development*

It has always been my contention that the spiritual development of a people must be parallel to their economic freedom. To try to interest a people who are crushed into a state of despair by the forces of economic policy, in a theory of happiness after death, golden harps, and pellucid waters, seems energy wasted, and good money and time sent after bad. The only rational appeal is one made to both forces. The spiritual must not be subordinated to the material; neither must the material part of our lives be treated as something that will look after itself. True it is that Christ said, "Man shall not live by bread alone," but he was careful to feed the multitudes and drive the predecessors of our Wall Street financiers from the temple.

I have been a member of the priesthood of this church for many years and can remember accounts of the rapid acceptance of the work in the British Isles in the early days. Thousands embraced the gospel, and thousands became real Latter Day Saints. What appealed to them? Not faith, repentance, and baptism alone; they had heard that before. Not life after death; they were familiar with that, too. But that which stirred them to action was a combination of a message that would calm their troubled souls and solve their struggle for livelihood—a new hope, and Zion.

If we would save the church today, we must revive the old-time appeal and take it where it is most needed—to the masses. God has proposed that his church be at the head, and not the tail of progress.



Our School of the Prophets should be used to obtain the light needed to propel the restored gospel to the ends of the earth. The *Bible*, *Book of Mormon*, and *Doctrine and Covenants* must be used to enlighten the wondering world rather than for academic philosophizing. Our schools of learning alone will not help us. There is more so-called book knowledge today than ever before, and there are more unemployment, more misery, and less spirituality. The latter may not be a result of the former, but it should cause us to think.

*Latter-day Slogan—"Practice What We Know"*

We have solved many of the problems of the past. Production of material economic goods is to be admired. More food can be grown now than can be distributed; more automobiles can be manufactured than can be bought. But the problem of getting the gospel into the lives of the people has not been solved, and never will be, until we have the courage to give the world the message of the Martyr. Are we as cowardly as some present-day religionists of high standing who say there is nothing wrong with our capitalistic system? Within our church lies the only solution for the world-wide problems of today.

Let us study to show our theories approved, give the world the benefit of the angelically restored gospel, strike at the God of Mammon's feet of clay, and conduct ourselves as men. Practice is what we need. "Practice what we know" should be our slogan. The world is not suffering from a dearth of brilliant philosophers or eloquent priests, but it is suffering from a lack of Saints, true and loyal men and women who will carry the cross and who will war against greed, graft, and immorality.

A church or a religion constructed on a false theory of life and economics is as George Haw once said, "like a butterfly without a head." Sir Thomas Browne has it that "Reason and reason alone is like a bad hound sent upon a false scent." Let us demonstrate before it is too late that we have a church built upon a sound spiritual code and an impregnable social platform.

Concentration of thought is a great power and can be cultivated by all. Constructive thinking is the first step upward. Concentration and constructive thinking along any line will develop new ideas. Ideas, real constructive ideas, are in great demand. They foster all kinds of businesses and promote research and lead to discoveries in all the sciences and professions. The man with the worth-while ideas is the valuable man in all walks of life. The idle talk and the schemes of the scatterbrain amount to nothing, but the world pays high prices for practical plans which are the result of deep, concentrated thought.—*Selected*.

## Christ Saves Us

You can not slay your sins one at a time. You can not pull up the noxious weeds in the garden of your soul one by one. The only remedy is to put yourself in the hands of Christ and let him plant your garden so full of flowers that there will not be room for the weeds. Your only chance to keep from doing the positive wrong is to be so busy doing the positive right that there is no inclination for anything else.

The little schoolhouse that I attended years ago was surrounded by a great grove of scrubby black oak. These trees had a wonderful way of clinging to their leaves. When the frost killed other leaves and cut them from the boughs of the trees, these oak leaves still clung, though they were as sear as any that lay on the ground. Then came the sharp winds of winter, but even they were powerless to break the hold of these dead leaves. Still later came the snow and the sleet and the ice, but their efforts were equally futile. But one day a wonderful surgeon clipped off all those leaves of death. Who was that surgeon? His name was Spring. Springtime got into the heart of those oaks, and the sap rose up, and new leaves pushed out and said to the old dead leaves: "This is my place." And thus Christ will save us. Therefore, "This I say, Walk in the Spirit, and you shall not fulfill the lust of the flesh."—*Clovis G. Chappell, in The Sermon on the Mount; Cokesbury Press.*

## Unworthy Criticism

One night Dwight L. Moody was addressing an immense congregation. On the platform with him were several ministers from the local churches. At the close of Mr. Moody's sermon one of these men stepped forward and said coolly, "Excuse me, but you made eleven mistakes in grammar tonight." There was a moment of embarrassed silence, and then Mr. Moody said jovially, "Probably I did. My early education was very faulty. But I am using all the grammar I know in the service of Christ. How about you?" The ultimate source of that cruel comment was obvious. It came from jealousy—the jealousy of a man who was failing in the work in which Mr. Moody was succeeding. A large proportion, perhaps a majority, of the unkind remarks that are bandied about in the modern community springs from the same discreditable source.—*James Gordon Gilkey, in Solving Life's Everyday Problems; The MacMillan Company.*

He who can not forgive others breaks the bridge over which he must pass himself.—*Selected.*

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Independence

### Stone Church

The blessing of a baby, one of the most beautiful of church ordinances, formed the central part of the opening church school worship Sunday morning for the adult and junior young people's departments. President Elbert A. Smith and Superintendent S. A. Thiel laid their hands on and blessed Thomas Richard, infant son of Mr. and Mrs. Hugh Braby. Hymns, prayer, and two lovely soprano solos by Josephine Smith Ebeling centered about the ceremony.

The Y. K. T. Class, of the adult department, is rapidly increasing in number. Much interest is now being shown in the course of lectures given.

In the Sunday morning sermon Elder C. E. Wight, president of Kansas City Stake, stressed the need for spiritual growth and leadership in the life of each member before he can successfully help in the tasks God has assigned us. His text was 2 Corinthians 4:5. Mrs. Ebeling was also soloist for the church hour, singing "O Trust in the Lord." Paul Craig led the congregational singing, Robert Miller contributed organ numbers, and Elder H. G. Barto was in charge of the service.

The Sunday morning service at the Campus opened in charge of the superintendent of the junior department, Mrs. Ray Moler. A pleasing program of music was given by the orchestra, conducted by Brother Fred Mollison.

Rain Sunday afternoon made it necessary for the regular Sunday evening Campus service to be conducted at the Stone Church, Pastor John F. Sheehy the speaker.

"Revelation" was the topic of the sermon, and it was Brother Sheehy's purpose to present God as a loving and watchful Father who reveals his will to his servants. The message was given a historical background from the Bible and early latter-day church history.

Music for the evening was supplied by the Auditorium Orchestra, directed by Orlando Nace, and Elder A. K. Dillee was in charge of the service.

Miss Esther Dell became the bride of Mr. Norris W. Dobson Saturday evening at eight o'clock in a pleasing little ceremony conducted in the home of her parents, Mr. and Mrs. Charles Dell. Elder W. B. Paul officiated in the ceremony in the presence of fifty relatives and close friends. The bridal couple were accompanied by Miss Edna Dobson, sister of the bridegroom, bridesmaid, and Mr. Nelson Colley, groomsman. The bridegroom is the son of Mrs. Etta Dobson, of Independence. Mr. and Mrs. Dobson will make their home in Mount Washington, Missouri.

The marriage of Miss Allegra Caroleine Luff, daughter of Mr. and Mrs. John W. Luff, and Reginald Archer Smith, younger son of the late President Joseph Smith, took place at the Stone Church at 8.30 Saturday night. President Elbert A. Smith read the double ring ceremony before an altar banked with palms, ferns, and gladioli. Preceding the ceremony Miss Elizabeth and Miss Elinor Smith played a harp duet, "Æolian Harp." Miss Gladys Good sang "God Has Made Two Hearts as One" and "God Touched the Rose." Mrs. Arthur L. Murphy, jr., read "The Bridal Pair," and George Anway sang "Within the Garden of My Heart" and "I Love You Truly." The wedding march was played by Miss Lorena Kueffer, organist, and Miss Lillian McCarty, pianist. During the ceremony the harpists played "Love's Old Sweet Song." The bride, who was given in marriage by her father, was accompanied by her sister, Mrs. M. F. Sinner, as matron of honor, and Miss Bertina Congdon, Miss Kathryn Haberlein, and Miss Katherine Head, bridesmaids. Richard C. Smith, brother of the bridegroom, acted as best

man, and ushers were Doctor Harold E. Morgan, Craig Siegfried, and W. Wallace Smith. The rings were carried on ivory satin pillows by Lois Elaine Feldhahn and Allan Smith. Jacquelin Feldhahn was flower girl. Following the ceremony a reception was held at the home of the bride's parents. The bridal couple left for a wedding trip in the Ozarks and will be home in Independence after September 1.

The marriage of Miss Alberta Resch, daughter of Mr. and Mrs. Clarence Resch, of Independence, to Mr. Ammon Davis, son of Mr. and Mrs. J. H. Davis, of Oak Grove, took place Sunday evening, August 2, at the home of the bride's parents. The double ring ceremony was said by Elder John F. Sheehy in the presence of fifty guests. Preceding the ceremony Miss Lilly Belle Allen sang "Ah, Sweet Mystery of Life" and "Because." She was accompanied by Miss Marcine Smith at the piano, who also played Lohengrin's Wedding March. Miss Dorothy Koehler was bridesmaid. Miss Kathleen Hiles, cousin of the bride, carried the rings on a blue satin pillow. Ribbon bearers were Clarence Resch, Dorothy Mills, Homer Hiles, and Louise Resch. V. Reed McKay, of Kansas City, acted as best man. The bride was given in marriage by her father. A reception followed the ceremony. The bridal couple are now at home to their friends at 1214 West Maple Avenue.

The To-Ko-Lon Class of the young people's division of the Stone Church and the Wah-Dem-Na Choral Club entertained two of their members, Miss Joy Carpender and Mr. Orville Hulmes, last night with a reception and bridal shower. Miss Carpender and Mr. Hulmes have announced the date of their marriage to be Monday night, August 17. The reception occurred at the Campus in charge of Mrs. C. C. Koehler, former teacher of the class. Many beautiful gifts and good wishes were received by the bride and bridegroom-to-be.

Mr. and Mrs. C. B. Woodstock were delightfully surprised at their home in Independence on Saturday evening when a group of relatives and friends gathered in honor of their twenty-fifth wedding anniversary. For two years this pair have lived in Independence, where they have many friends. Lamoni, Iowa, was formerly their home. They were married August 8, 1906, in Plano, Illinois, by Elder Eli M. Wildermuth. Only one of their two sons, Marion, was present to take part in the celebration. Lyle is in Janesville, Wisconsin. Mr. and Mrs. Woodstock are well known to the church, for a number of years having been associated with the work of the former departments, she specializing in girl leadership, and he in Sunday school work. Elder Woodstock is now assistant director of the Department of Religious Education.

The passing of summer weeks reminds the people of Independence that they are soon to lose a number of young people who are workers in the church school. Many of the young people who graduated from William Chrisman High School last May are entering Graceland College this September; others are going to near-by State universities and teachers' colleges; still other young people will teach in adjoining States.

### Walnut Park

Elder J. Stanley Kelley, in behalf of the Bishopric, was the eleven o'clock speaker August 9 on the thought of each being his "brother's brother," or helper. This was illustrated in educational lines, in industry, and in religion. In the work of his office he of necessity meets those in sore need of a brother's help, and in his anxiety to answer to their call he endeavored to create in his hearers the brotherly attitude required of Saints. Mrs. A. M. Dobson directed the anthem, "I Will Lift Up Mine Eyes," with Mrs. R. D. Weaver soprano soloist.

The morning prayer meeting was noteworthy for the splen-

did heart to heart talk given by Elder Welton Wood at the opening, and the fine response shown in an extraordinarily large number of testimonies. The time was extended, and still doubtless there were others who desired to participate. A commendable thing about Walnut Park Saints is that none talk too long, thus many have an opportunity to occupy. The relating of a miraculous healing which occurred the past week under the hands of the elders was enjoyed by the Saints.

The young people's Wednesday evening prayer meeting is reported as being attended by about forty last week, and the time was well spent. Some of the young also enjoy the Sunday morning service with the older ones.

Week-day efforts of the women in the interest of the church deserve mention, as a large number are usually busy on Wednesdays and Thursdays quilting or canning fruit and vegetables for the Harvest Festival. They meet in the church basement, where they can quilt conveniently and where one room is equipped with a large gas range for cooking fruit, etc. Money received for quilting contributes to district needs. Mrs. F. R. Schafer is district supervisor, with Mrs. Elmer Pennell, Mrs. Benjamin Bean, Mrs. Charles Bricker, Mrs. Orlando Nace, and Mrs. C. J. Yarrington directing the work of their respective groups.

#### East Independence

Activities in this branch have during the past few weeks held good interest. Nevertheless we miss our Sunday evening services.

The orchestra, which has been organized only four months, is ready to start work for the branch. The contribution of this group will be much appreciated by the congregation.

A choir is also being organized and promises to make the services more interesting.

We are turning our thoughts to the Harvest Home Festival. It is our aim to contribute the amount we set out to give through donation and sacrifice.

Elder and Sister Frank Minton announce the birth of a son, Howard Dale.

Some sickness has been in the group. Sister C. W. O'Neal, who was seriously ill and spent some time in the Sanitarium, is at home and able to be about family duties.

Last week's prayer meeting was an indication of the alert condition of the branch. Thirty members were present and six members of the priesthood.

The church school under C. Edgerton and T. W. Thatcher is active. During this month each class is carrying out the program outlined in *Vision*.

Recent speakers have been Elders Frank Minton, E. C. Thomas, W. E. Shakespeare, and A. H. Christensen. These have brought excellent sermons.

#### Englewood

A wedding of interest to Saints of this district was that of Dorothy Jane Taylor, daughter of Mr. and Mrs. M. A. Taylor, to Mr. V. Reed McKay, which took place on the lawn of the bride's home at 8.30 Saturday evening. Elder U. W. Greene read the service before a bower of ferns and garden flowers. Before the ceremony D. S. McNamara sang "When Your Hair Has Turned to Silver." A quartet composed of Duane Swalley, Roderick May, Robert Crawford, and Edward Cronenbold sang "I Love You Truly," and Opal Goode Doty sang "For You." Frances Gindhart played the wedding march. The bride, who was given in marriage by her father, had as maid of honor Miss Margaret Lee, and Harlow Johnson was best man. Lois Jean and Dorothy Dean Welch were flower girls, and Tommy Jim McNamara was the ring bearer.

Elder G. G. Lewis was the Sunday morning speaker at Englewood. "All are called to labor," a text from *Doctrine and Covenants* 119: 8, formed the basis for a discourse on "Meeting Church Obligations."

## Bemidji, Minnesota

Saints in Bemidji and vicinity are determined to go forward to Zion. The country here is beautiful, the crops fine. June 21 Brother George Day and Elder Samuel Case, of Duluth, went to Little Fork, where nine were baptized.

Rally Day was held July 12, and a splendid time was enjoyed by the Saints. In addition to the presence of a number of nonmembers, Saints were here from Duluth, Cass Lake, Walker, Bagley, Oak Park. Brother W. C. Stauty, of Duluth, preached Saturday evening on the theme, "The Highway of Life."

A splendid spirit prevailed Sunday morning in the early prayer service, and continued throughout the day's meetings.

The Sunday school opened its session at ten o'clock, and Elder Samuel Case, of Duluth, preached at eleven o'clock. In the early afternoon Brother Day was the speaker, and sacrament service was held at four o'clock. Elder M. Erickson, of Oak Park, occupied the pulpit in the evening.

At noon a bountiful meal was served on a long table on the church ground among the Jackpine trees.

So helpful was this day to the Saints that it was decided to hold another rally, and the date selected was September 6. Everyone looks forward to this time, and we invite all members and friends to "come again."

We are confident that the Lord is directing his church and that his Spirit is still with us as it was in the beginning of our church associations. The splendid articles and letters in *Herald* and *Ensign* are enjoyed. As Saints of God, we wish to continue to abide in the faith once delivered to the Saints.

## Bradner, Ohio

Since Bradner was last heard from in the *Herald*, Apostle Clyde F. Ellis has twice visited us, helping with his inspiring sermons.

Mother's Day was observed with a fitting program. On May 17 a special service was held, and three new and beautiful pulpit chairs were installed. Gratitude is due the counselors to the branch president for these much needed pieces of furniture. A few days prior to the event the Saints made ready the church by cleaning the entire interior, turning the carpet, and putting up a new rail curtain, which greatly improves the appearance of the house of worship.

May 21 Elder and Sister J. W. Peterson, of Independence, stopped in Bradner en route from northern Michigan to Tennessee. Owing to the school commencement exercises during that week, only one week-night service was held, but Brother Peterson occupied morning and evening the following Sunday. Brother Peterson has been in the missionary field for forty-two years, and the Saints in this branch feel greatly benefitted by the truths he presented.

Children's Day was observed with a program in the morning and baptismal service in the afternoon. Two juniors, Evelyn Fewless and Louis Wirebaugh, were baptized.

On July 19 another was added to our number by baptism, an aged sister, Mrs. John Daily.

The Spirit of the Lord was deeply felt at the July sacrament service, speaking to Brothers Cadow and Wirebaugh, the latter being the newly appointed district bishop's agent. A number of visitors enjoyed this refreshing experience with us. In the evening Brother Cadow, of Port Huron, Michigan, presented a forceful sermon.

Tithes and offerings formed the basis for a powerful sermon by Brother Wirebaugh July 12.

For three Sunday evenings the Saints have been privileged to listen to sermons by Brother Hetrick, of Philadelphia.

The midweek prayer meetings have of late been spiritual feasts. They have been largely attended, and the people

have been active in prayer and testimony. On several occasions the Spirit has spoken to different ones in admonition and comfort.

The Women's Department is active, and the meetings are well attended and ruled by a happy spirit.

On the whole, we are glad to report that Bradner Branch is on the upward trend, and we trust that we may continue in humility and love.

### Elder F. L. Sawley Goes to Holden Home

Elder F. L. Sawley, for years a missionary in the church, and a man who has labored in the face of severe physical difficulties, has recently entered the Home for the Aged at Holden, Missouri. From there he writes the *Herald*, expressing the joy which comes from perseverance in the ministerial calling and the blessing of the Lord. He hopes many of his friends throughout the church will write to him. Here is his letter:

"Holden, Missouri.—I am now an inmate of the Holden Home, where I have been for three weeks, and expect to live for the rest of my life, if God is willing. I came here from Allendale, Missouri, where I had been working in the branch since last October except for two months and four days when I was in the Sanitarium at Independence. There I passed through a successful operation for gallstones and removal of appendix, and I can humbly testify that I was given the best of attention during my stay there. Best of all, my heavenly Father, true to his promise, wonderfully blessed me, taking away all fear and dread, and giving me a cheerful, happy spirit. I was conscious of little pain, as all who cared for me can testify.

"Sixty-seven years makes me not an old man, nor yet a young man, but in looking over my appointment papers, I find that I put in more than a quarter of a century in the missionary field under General Conference appointment. I worked from 1893 to 1920, and about three years more than that, until a carbuncle on the back of my neck rendered me unable to work for two years. Since then I have suffered other physical ills and weakness, but find myself still willing and eager to give my remaining strength to the honor and glory of God and the good of his people, especially these in the home. Some of them I have known for years, and they know me to be one who has worked for years, handicapped by suffering, lame, and weak in body.

"Today finds me firm in the faith and rejoicing in the spirit that is in the Reorganized Church, and I pray that I shall endure to the end faithful and true."

### Cedar Rapids, Iowa

Because we enjoy reading of God's goodness to others, we wish to say that he has not forgotten us. For some time past it has seemed that his work in Cedar Rapids was to be entirely stamped out. This brought to mind a prophecy given a few years ago in which the Saints were told that there was a work to be done here, and that after dwindling almost to nothing it would again be built up beyond all expectations. These things were to happen if we were faithful.

Evidence of the fact that God has not forgotten his people here has been given in the past two weeks. District Missionary F. C. Bevan has delivered some inspiring sermons, and during his meetings two new members have been added to the ranks. These completed two family circles, adding the husbands. The weather was very hot, but attendance was good.

Since the branch was closed in the month of February, a total of four new members has been added. It looks as though God's work will go on in spite of everything.

A social gathering was held at the home of Brother and

Sister Ralph Welday July 24, at which forty-two were present. Brother Bevan took charge of the games.

As yet we do not know what is to be done here, but it is our hope that we may prove faithful and go forward in the work God has for us to do.

### Topeka, Kansas

1114 Clay Street

District Missionary W. A. Smith is a frequent visitor and helper in Topeka Branch. One of his visits fell on July 26, when he preached morning and evening. At the close of the morning service he baptized Mrs. Rebecca Jane Tripp, of Carbondale, Kansas, and the youngest son of W. A. Poort. They were confirmed immediately by Brother Smith and G. G. Cadwell. Sister Tripp is eighty-seven years old. Several Saints and friends from Carbondale accompanied her to Topeka. Brother Smith expects to return to Carbondale to hold more meetings at the home of Samuel Lyter.

Among recent visitors has been Sister Jackson, of Hutchinson, Kansas, a patient in one of the hospitals here, who is recovering sufficiently to attend an occasional service. She was present the last Sunday morning in July, being a guest in the home of Pastor Weedmark.

For more than a year we have been holding cottage prayer meetings, but the midweek services are now held at 1114 Clay Street.

The residence property belonging to the branch has been redecorated, and regular services are held here. Sometime, we trust in the near future, the branch plans to erect an edifice on the adjoining lot. Until then, visiting friends will find us at the above number where we have been meeting since July 1.

Brother and Sister L. A. Fowler and son and Sister R. J. Crane and daughter, of Kansas City Stake, made attractive one evening service in June with musical numbers and readings, and Brother Fowler delivered an illustrated lecture on *Book of Mormon* archæology.

Since the first of the year the branch has been working under the new plan of the church school, O. E. Weedmark pastor and T. O. Kelley, church school director. We are trying to keep in step with the general church by accomplishing a portion of its educational task.

Early in the spring Missionary W. A. Smith held meetings at the homes of Sister Helen Hays and B. F. Deller. Preceding him Patriarch Samuel Twombly spent a week visiting the Saints, held a preaching service in the home of Sister Emma Happe, and assisted at the cottage prayer service in the home of Sister C. J. Sheets. At the close of the morning service, May 19, he was assisted by B. F. Deller in blessing Mary Lea, the infant daughter of Brother Mathiason.

A splendid Children's Day program was prepared by Sister Mildred Goodfellow. At the close of the program little Beverly Weedmark was baptized by her father, the pastor, at the Y. M. C. A. She was confirmed by Elder G. G. Cadwell, of Independence, Kansas. Brother Cadwell helps this branch in many ways.

A large delegation of Saints attended the double funeral of the late E. L. Bullard and son at Vassar, Kansas, June 16. Brother Bullard was just entering years of much usefulness to his Master and fellow men. At the time of his death in an automobile accident, he was counselor to District President Little. Saints of this branch extend sympathy to the bereaved family.

An all-church recreational gathering and supper occurred at the home of Brother and Sister F. O. Kelley, at Menoken, in June, and a week later a wiener roast.

At the close of the morning service June 21, Church School Director F. O. Kelley presented a first grade certificate to Sister Fern Weedmark and a gold seal certificate to Sister Mildred Goodfellow, the first certificate to be given

here under the new plan of the school. Others are studying and in due time will merit similar recognition.

The July sacrament service was in charge of F. O. Kelley and G. G. Cadwell. The Saints enjoyed a degree of the Spirit's influence.

The junior church service occupied the morning preaching hour July 19, presenting a patriotic program under the leadership of Sister Goodfellow.

## Columbus, Ohio

### *Second Branch, Rinehard and Twenty-second Streets*

Because a number of the Saints were away over the week-end, the July sacrament service was lightly attended. Nevertheless the Spirit was present to bless the earnest in heart.

The Women's Department met for breakfast July 9 at the Turvey summer cottage. Thirty-six were present, and the program consisted of the reading of poetry and the singing of songs.

The young people's class, organized July 21 under the name Young People's Social Club, commenced with ten charter members. They hope to more than double their membership this winter, and together to learn to study, work and play.

After the morning service July 26, we motored to a farm twenty-eight miles from Columbus and ate lunch under beautiful shade trees. Ninety people shared in the games and meal. Many availed themselves of the opportunity to go in swimming. After the evening lunch, chairs were placed and the people gathered together and listened to a beautiful sermon by Bishop H. E. French. Many in this group were not members of the church. Everyone profited by this afternoon spent in the great outdoors.

Other speakers for the month were J. E. Matthews, A. E. Anderton, G. H. Kirkendall, and Doctor W. B. Reeves.

The passing away of Brother J. B. Williams, of First Branch, has caused us sadness. Sympathy goes to the bereaved family. He was an earnest member who consistently strove for the better things in life.

## Santa Ana, California

Saints of this branch motored to Long Beach Church, July 21, Tuesday, to hear a sermon by Presiding Bishop Carmichael, who was in southern California a few days *en route* to the Irvington reunion. The fine discourse was greatly enjoyed by the congregation, which included many old friends of Brother Carmichael's early years in this State.

The Patroness Society met at the home of the president, Sister Warren Best, on Thursday, the usual meeting day, and devoted themselves to the tasks of sewing and mending. Money received for this work will go into the society's treasury.

On a recent Sunday Sister Evelyn Parks, secretary of the Sunday school, resigned her position. She leaves shortly for Berkeley, where she plans to enter the university. She has been one of the most faithful members of the branch, and we regret losing her.

The Sunday school will hold its annual picnic August 16 at Irving Park, the beautiful natural park in Orange County, only a few miles from Santa Ana.

Brother A. M. Starkey, pastor, worked constantly to keep the sacrifice period before the Saints, and the people responded whole-heartedly.

June 28 Mrs. Donald Nimmo entertained with a bridal shower for Miss Roma Garner. The next day Miss Garner was united in marriage to Mr. Lawrence Whittaker, the ceremony taking place in the Santa Ana Church.

## Saint Thomas, Ontario

We held our one-day meeting July 12. Dinner and supper were served in the church under the care of the Women's Department, Sister Kinsman the convener.

For Children's Day the church was tastefully decorated with flowers, birds, ferns, and bunting as on other special occasions. Elder James Winegarden, president of London District, led the responsive reading. He later gave the charge to the candidates, congregation, and priesthood. Elder Skelding and Brother Kelly then led Mrs. Bodkin and Mrs. O'Brien, May Elsie and Charles Duncan into the waters of baptism. At this service the infant son of Brother and Sister Mann was blessed.

We were pleased to have a visit from Elder Farrow. We realize that he is a power for good and hope he will soon return.

The Saints responded to the call of the church for Sacrifice Week.

Some of our friends are interested in the latter-day gospel and its operations. We hope soon to see them accept the truth.

Easter dawned beautiful and bright, a fit morning to commemorate the rising of our Lord and Savior from the tomb. The sacrament service was largely attended, and the good Spirit prevailed. District Missionary W. I. Fligg was present and started a series of services which continued throughout the week, his theme being "*The Destiny of Men.*" His sermons were ably delivered, and instructed members and nonmembers.

On April 14 Elders Fligg and Skelding led Irene, Ella May, and Mary Margaret Pearson and Edna and Thelma Bodkin into the waters of baptism. The charge was given to candidates, congregation, and priesthood by Bishop Dent, of London.

Elder Robert Brown was the speaker on Mother's Day. Among the special numbers was a duet sung by Brother and Sister Brown.

## Far West Stake

### *Cameron*

One of the recent pleasant social events enjoyed by our young people was a party held at the country home of Brother Harold Constance on the evening of June 27. These young folks are members of Brother David Gamet's class and had entered into an attendance contest, the young men losing by one point. As a result, the losers were obliged to entertain the winners. Games, music, and a talk by Elder G. T. Richards occupied the evening, after which delicious refreshments were served.

The members of the Oriole circle enjoyed a bunking party at the home of Miss Ruth Stone on July 7. After breakfast a hike into the woods followed by a picnic dinner was much enjoyed by the girls.

On Saturday, July 11, the Department of Women held a bake sale that was well patronized and also well contributed to.

An ice cream social, sponsored by the O. T. Z.'s, was held at our playground July 21. It was an ideal ice cream evening and very enjoyable for those who attended. Our playground is a plot of ground that has been fitted up by the branch for recreational activities. It is equipped with swings and teeters for the little tots and volley ball and tennis courts for the older members. Each Tuesday evening is the regular weekly playground night, when leaders are present to teach supervised play, although the playground is open to all at any other time. Many of the young people of our community avail themselves of these playground activities.

The last meeting of the Department of Women was at the home of Mrs. Florence Gamet, July 23. A short program was rendered, after which a business session followed. It

was decided to discontinue the meetings during the extremely warm weather and to resume them again after September 1.

Apostle F. Henry Edwards, wife, and small son, Lyman, spent Sunday, July 26, with the Cameron Saints. Brother Edwards was the speaker at eleven o'clock, and also occupied at eight o'clock in the evening. In the afternoon at two o'clock he talked to the priesthood. His messages were encouraging and much appreciated.

We very much regret to chronicle the death of Mrs. T. T. Hinderks, mother of Pastor F. L. Hinderks. She passed away at her home here on August 5. Death was due to a stroke of paralysis. We extend heartfelt sympathy to the bereaved relatives.

#### Union Meeting

On July 26 four of the branches in the northwestern corner of the stake met together for an all-day union meeting. Bedison, Guilford, Ross Grove, and Sweet Home Branches participated in the meeting, which was held at the Bedison Church. Elder Isaac Ross preached at the morning hour, and Elder J. E. Hovenga, of Stewartsville, occupied in the afternoon. A bounteous basket dinner was enjoyed, and the day's activities were well attended.

#### Joint Morning Service

Maple Grove and Stewartsville Branches met together for the morning service on July 26 at the Stewartsville Church. Elder Ward A. Hougas, stake president, was the speaker.

Today the men from various parts of Far West Stake are meeting at the reunion grounds to clear the grounds and erect the big tents.

## Delta, Colorado

July 30.—Since April 1 three local elders, four visiting men of the priesthood, and Pastor N. L. Booker have occupied the pulpit.

Bishop DeLapp and Brother Becker visited us shortly before Sacrifice Week, informed us of financial conditions of the church, and made a special effort to induce the Saints to respond to the call of the church at this time.

Sacrifice Week was observed with special services, and the Saints responded freely with their tithes and offerings.

Brother and Sister Booker were surprised by a visit from their son, Raymond, and his small son. The Saints enjoyed Raymond's association and also his talks given during the church school hour.

Aarona Booker, who is here from Graceland during vacation, has added interest to the church programs with her music and talks, especially those concerning life at Graceland.

Social activities have also had a prominent place in Delta Branch with picnics and parties.

The church school programs have been of an elevating nature, each one giving his best. It is with pleasure and anticipation that we look forward to each Sunday.

The district conference was recently held in Delta, the district presidency, N. L. Booker, W. B. Farley, and E. H. Perkins, presiding. Brother Claude Smith, pastor of Denver Branch, was the main speaker. His friendly ways won the hearts of all. Brother Smith's sermons were inspiring and encouraging. They carried out the theme that "God Is."

The next conference is to be held in Durango the summer of 1932. Sister N. L. Booker, Sister W. B. Farley, and Sister Jewell Harshman were elected delegates to next General Conference. The district voted as means of expressing appreciation for past services rendered, to pay Jewell Harshman's expenses to the coming General Conference. She was greatly surprised and expressed her appreciation of this action.

The Booker family are now at Durango and expect to visit other parts of the district before returning to Delta.

## Kansas City Stake

#### Central Church

Those who attended the service Sunday evening, August 2, saw a splendid interpretation of the story of the rich young ruler. "Forgive Us Our Debts" was the name of the picture last Sunday night, and the pastor continued his talks, following the theme of the picture. Sunday evening attendance is gratifying, and officers hope it will continue.

On Sunday morning Pastor C. E. Wight spoke at the Stone Church in Independence. Elder R. L. Bishop, of Mount Washington, delivered the morning sermon at Central Church.

Kansas City Stake hopes this year to maintain its good Harvest Home Festival record. More important than the exhibit itself is the accumulation of a large stock of canned fruits and vegetables to be used by church institutions this winter and to aid the bishops in caring for the needy. Present indications are that the need this year will be greater than in former years. The members of the stake are asked to tithe their canning.

Volley ball is approaching the close of its season. Central boys are in second place, and the girls are tied with Quindaro for second place.

#### Fourth Church

Stake Missionary Arthur Oakman preached twice in this branch July 12. "Remission of Sins" and "Repentance" were his themes. The following Sabbath Brother Curtis Vernon was the morning speaker, and Pastor J. O. Worden occupied the pulpit in the evening.

The marriage of Miss Elsie Leona Oven and Mr. William B. Fahey was solemnized July 20, E. B. Johnston officiating. The floral setting of the church was beautiful.

Associate Pastor Julian Gough preached the last Sunday morning of July. For his scripture lesson he read John 17: 1-17. That night Patriarch Ammon White started a series of sermons for the month of August.

The sacrament service August 2 was characterized by a spiritual atmosphere. Many testified of God's blessings.

## Lamoni Stake Reunion

The Lamoni stake reunion, held this year in the church park, gathered a large congregation of Saints and friends. The first session was on July 31, the closing on August 9. A varied program sought to reach and help each member. Meetings in the big tent found the seats filled at practically every service.

Of the reunion the *Lamoni Chronicle* for August 6 gives the following account:

"Activities for the young people are being carried out by the various groups. Among those of special interest the fore part of the week was a trip to Grand River by a group of about fifty youngsters of the fourth, fifth, and sixth grades, Tuesday afternoon, where they enjoyed associating with the fishes in the stream. At the west side school ground the Second Miler girls crossed bats with the high school girls in a ball game, with Floyd McDowell as umpire. In all the games you ever watched you never saw such fast playing as these girls did, and many of the plays were good, too. When asked how the game came out, Floyd said: "My! they played so fast it made me dizzy!" The score keeper was so interested in the game that the score sheet was forgotten, but it seems that the high school girls were a little in the lead.

"A manual training class is being instructed by Charles Anway at his home, the shop work being carried on under the trees. A class of older boys are cared for in the morning, while the younger fellows have work in the afternoon. This is a most interesting project, as the boys just can't quit when the time is up. Miss Emily Anthony is assisting Mr. Anway with instructions in painting.

"At the evening missionary services, large crowds are hearing Elder Ray Whiting, who is a forceful speaker. Supported



by the orchestra on Sunday evening and by the choir at the various services, these meetings are among the leading features of the reunion.

"The prayer meetings each day are much enjoyed and are filled with spiritual blessings. Wednesday morning a large group of young people took part in an early morning prayer service at the North Woods, leaving town about 5.30. These services always result in special interest.

"Visitors from various parts of the stake are enjoying the hospitality of their friends in Lamoni, many coming in for a day or two at a time and returning as their business and other conditions permit."

## Holden Stake

### Marshall

The Spirit of the Master was with us in the sacrament service August 2.

Patriarch J. T. Gresty held a short series of services here recently, which was much appreciated and was a source of spiritual revival.

We think the Saints who do not take the *Herald*, *Ensign*, or *Vision* do not realize what spiritual food they are missing. The "Pioneer" number of the *Ensign* was especially valuable.

### Post Oak

Several visiting brothers have recently spoken here. Brother W. S. Macrae gave an illustrated lecture interspersed with singing. The Saints enjoyed two splendid sermons by Brother J. T. Gresty. July 26 Brother J. T. Nutt and family, of Knobnoster, worshiped with us, and Brother Nutt gave us a splendid sermon on "*Faith*." Sister Nutt and the girls made a contribution of music.

Brother Lawrence Daugherty, who has been suffering from an infected knee, is improving. The condition of Brother W. T. Roach is critical.

The women's division of the adult department spent a recent afternoon at the home of Sister James Duffey doing needlework.

### Blue Springs

The Spirit's presence was felt at our late sacrament service. Sister O. Lunquitz presented her baby for blessing at this service. The evening speaker was Brother J. W. Davis, of Independence.

The pastor's sermon at the morning service July 12, on "*Home Work*," stressed the need and benefits of the priesthood visits in the homes of the Saints. Brother and Sister C. A. Joice and Brothers A. E. Campbell and O. W. Sarratt rendered a special musical number. J. W. Davis gave another good sermon at the evening hour, directed especially to the young people.

F. A. McWethy occupied at eleven o'clock July 19 on "*Baptism*." A peaceful service was witnessed at the home of H. A. Curtis at seven o'clock when Brother McWethy baptized four children of Brother and Sister H. W. Wilson. Confirmation followed at the evening service. At this service Brother McWethy paid a compliment to the parents of the young people baptized, and commended their example to the assembly. Blue Springs is proud to welcome these three young women and young man to its membership.

Two beautiful pictures, the product of our former church worker at Blue Springs, C. A. Mills, were presented to the congregation at the morning service July 26. Our yearly budget was presented and analyzed by Pastor O. W. Sarratt. The evening service was a combination of music and sermonet. The music was by the Auditorium Band, of Independence, given on the street and was followed by a short sermon by J. W. Davis.

A large crowd patronized the ice cream sale sponsored by the Joices July 30, and a substantial addition was made to the building fund. Another sale by the older people, a trip to Far West, and an increased attendance at Wednesday prayer services indicate the trend of activities at Blue Springs.

### Holden

Elder F. L. Sawley, for years active in the mission field, has joined the family at the Holden Home and is finding joy in service. He teaches a class in the home school and is announced to speak at the church August 16, 11 o'clock. Sister Strong, of the home, is visiting at Lamoni and attending the Lamoni reunion. She was accompanied by Miss Martha Burr, nurse at the home. Sister Burr is taking a deserved vacation. Brother and Sister E. Y. Hunker and daughter, and Brother and Sister Baughman, of Dunlap, Iowa, were visitors at the home this week.

Brother Gomer R. Wells has returned from a trip to Lamoni and is taking up his work as pastor at Warrensburg and Post Oak.

Brother and Sister W. H. Eliason and children, and Brother and Sister C. A. Silsby left for Lamoni Friday. The Eliasons will visit the Western Iowa reunion before returning August 19.

Charles Kittenger, who finished high school at Holden last year, will attend the University of Missouri this year.

Miss Helen Ballard, eldest daughter of Brother and Sister Charles Ballard, took first place in the Johnson County 4-H Club contests at Warrensburg last week and entered the state activities at Columbia.

A five-inch rain at Holden this week insures a bumper corn crop and revives spirits as well as vegetation.

Elder George W. Hancock passed to his reward last Saturday after an illness of several months. He was born in Wisconsin, where he accepted the gospel, being baptized in 1878. He came to Missouri about forty-three years ago and has lived at Holden, Knobnoster, and Warrensburg. Brother Hancock was devoted to the church and bore a strong testimony to its truthfulness. He served in the office of teacher several years and was later ordained elder. He did considerable missionary work in the stake and acted as pastor a number of years. Was acting president of the elders' quorum for a period. He was released from pastoral responsibility only a few weeks before he fell ill. He was at his post many times in the last weeks of his pastorate at Warrensburg when hardly able to carry out his duties. Just prior to his death he had a manifestation which assured him that the church he had joined over fifty years ago was still the recognized church of God, and that his offering of service was acceptable to the Master. The funeral was held in the church at Knobnoster, and interment was in the beautiful cemetery; the sermon by Elder C. F. Scarcliff.

The class in stewardship at the church school hour maintains an average attendance of thirty and shows an interest in this important movement in the church.

Bernice Hampton, who has been attending the Teachers' College at Warrensburg, is home and will take her place as teacher in the Holden school this winter.

Those willing to help in the stake dining hall at the State Fair, Sedalia, Missouri, August 22 to 29, should write W. S. Macrae, Holden, at once. The church will conduct a publicity booth in the Educational Building at the fair this year. This will be in charge of Brother U. W. Greene and H. A. Koehler. If you visit the fair this year, look for the Square Deal for your meals.

## Kentucky-Tennessee Conference

Conference of the Kentucky and Tennessee District convened July 25 at Foundry Hill. District President Thomas Newton was in charge. The chief business of the gathering was the election of officers for the year, and it was decided to hold the next conference at Paris, Tennessee, in February, 1932.

Ill habits gather by unseen degrees,  
As brooks make rivers, rivers run to seas.

—Dryden.

## Report of the Department of Statistics

By C. L. Olson

The report of the Department of Statistics for the month of July is as follows:

Total enrollment of the church, July 1, 1931.....	109,314
July baptisms.....	373
Gains from unknown.....	7
Gains by correction.....	2
<b>Total gain</b> .....	<b>382</b>
Deaths .....	81
Expulsions .....	9
Loss by correction.....	1
<b>Total loss</b> .....	<b>91</b>
Net gain during the month of July .....	291
Total enrollment of the church August 1, 1931.....	109,605

The following miscellaneous changes also took place:

Transfers .....	425
Blessings .....	194
Marriages .....	105
Ordinations .....	12
Divorces .....	11
Silences .....	8
Branch disorganized .....	1
Branch name changed.....	1

The outstanding district this past month in baptisms was the Southwestern Iowa District, with a total of 24 baptisms. Thirteen of these were performed at Council Bluffs by Pastor Ray Whiting and Elders J. A. Hansen and G. J. Harding. The other 11 baptisms were performed at Shenandoah, Red Oak, Weston, and Missouri Valley by Elders J. O. Rennie, Victor Elliott, James C. Jensen, and Dave McIntosh.

The Northwestern Iowa District also did well during the month with a total of 18 baptisms. Eleven of these were performed at Missouri Valley by Elders E. B. Purcell and Dave McIntosh. The other 7 were credited to the Moorhead, Pisgah, and Cherokee Branches, having been performed by Elders T. O. Strand, Frank G. Hough, and A. R. Crippen.

Two districts in Michigan each had 17 baptisms. In the Central Michigan District the Beaverton Branch had 14 baptisms, these being performed by G. W. Burt, Willis Schrock, and Lloyd McDonald. West Branch, Houghton Lake, and Saginaw each had one baptism.

In the Southern Michigan and Northern Indiana District, the Alto, Michigan, Branch had 7 baptisms, performed by Floyd Lalone, George Lalone, and Macey A. Ellis. The Clear Lake, Indiana, Branch had 6 baptisms by Mark Gross and George D. Casel. The Lansing Branch had 3 baptisms by Alva J. Dexter, and the Belding Branch one baptism.

Among the branches and district nonresident groups in the United States and Canada outside the stakes, the following had five baptisms each or more:

Beaverton, Michigan .....	14
Missouri Valley, Iowa .....	11
Sperry, Oklahoma .....	11
Detroit, Michigan .....	10
Council Bluffs, Iowa .....	8
East Los Angeles, Calif. ....	8
Foundry Hill, Tenn. ....	8
Minot, North Dakota .....	8
Waterloo, Iowa .....	8
Alto, Michigan .....	7
Centralia, Washington .....	7
Northern Sask. Non-Res. ....	7
Shenandoah, Iowa .....	7
Clear Lake, Indiana .....	6
Omaha, Nebraska .....	6
Onaway, Michigan .....	6
West Virginia Non-Res. ....	6
Yakima, Washington .....	6
Bothwell, Ontario .....	5
Cheboygan, Michigan .....	5
Third Columbus, Ohio .....	5
Crescent, Iowa .....	5
Idaho Non-Res. ....	5
Neligh, Nebraska .....	5
First San Antonio, Texas .....	5

A total of 33 baptisms was credited to the stakes, each having the following indicated number:

Independence .....	8
Kansas City Stake .....	8
Lamoni Stake .....	8
Holden Stake .....	7
Far West Stake .....	2

The following summary shows the distribution of the grand total of 373 baptisms for the month:

Zion and the Stakes .....	33
U. S. and Canada outside the Stakes.....	326
British Isles Mission .....	8
Hawaiian Mission .....	5
Norwegian Mission .....	1
<b>Grand Total</b> .....	<b>373</b>

Analysis of the baptisms reported during June and July shows that on Children's Day, June 14, a total of 382 were performed. However, in some branches Children's Day was observed on a different date from this, so if these are included in the grand total it becomes 466. While it is probable that a few more reports of Children's Day baptisms will be received later, this figure is approximately correct. Since the grand total for June and July is 904 baptisms, it appears that slightly more than half of them were the result of the emphasis placed upon Children's Day.

Fraternally yours,

THE DEPARTMENT OF STATISTICS,

By C. L. Olson.

YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE

## THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Leonard J. Lea, Managing Editor.  
 Leta B. Moriarty, Assistant Editor.  
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## MISCELLANEOUS

### Conference Notices

West Virginia district conference will convene with Clarksville Branch, September 12 and 13. The church is located at the corner of Baker and Stailey Avenues. All business will be transacted Saturday, September 12. Sunday will be devoted to spiritual and educational work. Reports sent by mail should reach the undersigned on or before September 8. We desire all branches and priesthood in the district to report to the conference in writing.—*Hayde Bumgardner, district secretary, Washburn, West Virginia.*

Wheeling district conference will be held at Moundville on September 5 and 6. Officers will be elected and other business transacted. Further announcement will be made of the order of meetings and of officials expected to be present. All who are expected to send reports, please send them in early and save time and effort.—*Samuel A. Martin, district secretary, Box 267, Bridgeport, Ohio.*

### Our Departed Ones

**KELLEY.**—Deritha Mae Kelley, daughter of Mr. and Mrs. William C. Kelley, was born at Inman, Nebraska, August 5, 1913, and passed away July 26, 1931, following an operation for appendicitis, in a Sioux City, Iowa, hospital. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints July 13, 1924, by Elder Levi Gamet, and remained a faithful member. Surviving are her parents, two sisters, and five brothers. One brother preceded her in death. There also mourn her untimely passing her grandparents, Mr. and Mrs. Brumbaugh, and a large number of other relatives and friends. The funeral was held in the M. E. Church at Inman, July 28, 1931, in charge of M. A. Peterson.

**CAMPBELL.**—Doris Virginia was born in Saint Thomas, Ontario, Canada, November 9, 1911. She united with the church August 8, 1920; married Lloyd Campbell early in 1931. She passed away July 12, 1931, at the home of her parents, Mr. and Mrs. Gordon Dalton. Surviving are her husband, her parents, three sisters: Mrs. Ida Laurence, Valda, Maxine, and two brothers, Melvin and Carl, her two grandmothers, and a host of friends. The funeral on July 15 was conducted from the home of her parents to the Saint Thomas Cemetery, Elder Skelding in charge. The sermon was by Elder Gray.

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For further information write to superintendent, G. E. Copeland, R. N.

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Independence, Missouri, August 19, 1931

Number 33

## THE POWER OF GOD UNTO SALVATION

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.”—*Romans 1: 16.*

## THE LATTER DAY SAINT CHURCH THE RELIGIOUS BACKGROUND AND PHILOSOPHY OF ITS FOUNDERS

*C. B. Hartsborn*

## IS NOW THE TIME FOR A COLLEGE EDUCATION?

*G. N. Briggs*

## SECURITY IN GOD

*Charles H. Arven*

## The Power of God Unto Salvation

Modern writers often refer to the "saving power of religion." The doctrine and actuality of salvation came from the idea that mankind had been lost to its spiritual heritage, and could be recovered only by man's accepting an opportunity offered by God.

The "saving power of religion" is a beautiful idea, but it is meaningless unless there is some understanding of loss. One is saved from harm or from some threatening danger, never from a condition of real or imagined security. There is no possibility of salvation without the concomitant of peril.

Perhaps the greatest obstacle in the path of religion and the church these days is the notion of moral and spiritual self-sufficiency that pervades human thought. Whatever men's troubles, they do not feel that they need to be saved from anything. If they think that anything is wrong, they see that wrong in the external world. They do not see anything wrong with *themselves*. Modern men need not so much to be picked up from the path of danger as to be awakened to its reality.

We wonder if it is possible for anything, even the crisis of present threatening world conditions, or the depression that now plunges us in gloom, to shock men out of this state of self-complacency. Until there is some realization that humanity is lost, men can not be saved.

And men in general are, in a very real sense, lost: lost to some of their noblest ideals, lost to their old conceptions of moral codes, lost to the great landmarks of spiritual and intellectual experience which gave character and power to the people of other ages. Men are today lost in a maze of things, inventions, machines, conveniences, possessions, and scientific theories. They have lost their orientation. This is the great modern "Fall of Man." Man has fallen from the high heritage of his spiritual estate. In other ages he was convinced that he was a son of God; now he thinks he is only one of the animals. In other ages he looked forward to immortal life; now he thinks that the grave is the end of consciousness and life. Once he felt a great obligation to eternity, and that obligation was with him at all times, making him a better and a nobler man; but now he feels only the tiny and temporary obligations of success and pleasure. If this is not being lost, then tell us what loss is!

The gospel of Christ offers salvation from all this. It offers redemption from the touch of death. The flesh can not utterly claim us. We are more than the dust of the earth. We must be retrieved. God has given both opportunity and plan.

Loss is real; salvation is real. Men will live at their best when they are conscious that this life is

the preparation for an immortal destiny. He who imagines for himself the life and death of a worm will be inclined to live like a worm. But he who nurtures the hope that he is a son of God will try to live up to the role. Salvation is real and true.

A return of financial success is not the first thing we need. Our world needs to be saved, not so much from a depressed stock market as from a depressed faith. It needs to have restored to it, not so much its trade as its ideals. Commerce is buried deep in the piles of unneeded wheat and cotton, but men can not regain anything of real and permanent value until they make some recovery from materialism and selfishness.

"The gospel of Christ . . . is the power of God unto salvation to every one that believeth." In this gospel and in no other is salvation. L. L.

## Jesus Taught the Gospel of Hope and Action

When we think of Jesus as the Man of Sorrows, we do ourselves an injustice. If we shut our eyes to the hopeful, affirmative facts of life which he lived and taught, we leave for ourselves only tears, shadows, misery. His hope had a sure foundation, for he believed what he said: "With God all things are possible," and Jesus lived that hope.

The philosophy of life which Jesus put into the hearts of men during his brief stay on earth was affirmative in every sense of the term. His words, as they are recorded in the New Testament by his friends, are encouraging. Let us here consider a few of his sayings in order that we may realize the more clearly the infinite hope and courage and purposefulness of the Man of Galilee. I quote only from the gospel of Mark:

"Verily I say unto you, . . ."

"Follow me."

"Be thou clean."

"Stretch forth thine hand."

"Son, thy sins be forgiven thee."

"The sabbath was made for man."

"My house shall be called of all nations the house of prayer."

"Be of good cheer."

"Give ye them to eat."

"Peace, be still."

"If any man have ears to hear, let him hear."

"All things are possible to him that believeth."

"Take heed lest any man deceive you."

"Rise up, let us go."

"Thou art not far from the kingdom of God."

"I Am."

"Go ye into all the world, and preach the gospel to every creature." L. B. M.

### Publicity Agents, Attention

We are requested to remind local publicity agents that the Publicity Department at headquarters has been discontinued, and that its functions are now to be performed by other offices.

In all matters regarding books and publications, the publicity agents are requested to communicate directly with the Business Manager, Herald Publishing House, Independence, Missouri, and to so address all mail. Order blanks and receipt books will be furnished on request.

Appointment of agents can be made by the branch, or by local authorities, according to conditions and circumstances prevailing. Such appointments do not need to be approved or recognized by this office.

L. L.

### The "Word of Wisdom" Contest

So far, the "Word of Wisdom" Contest which is being sponsored by *Vision* is lagging. A few manuscripts have been received, but not near the number expected. Perhaps you have intended to get your manuscript ready, but have found it easy to delay during the warm weather. Perhaps—and there are other excuses, both good and bad.

The contest is not a mere circulation builder: the prizes are not large enough to arouse people who are interested only in rewards and money. But there is a bigger purpose. That purpose is to collect menus and recipes which the women of the church have discovered in their attempts to give the health rules of the "Word of Wisdom" a practical application in their homes; and the second part of this purpose is to make this collected information and experience available to home makers all over the church.

Perhaps this call for help will arouse some who had not seriously considered entering the contest. The purpose is worthy, and much good can be done. How about a little help from *you*? Remember that the contest closes September 1.

L. L.

### The Latter Day Saint Church

While carrying on his work as pastor in Des Moines, Elder C. B. Hartshorn found time to take some university courses for the purpose of better qualifying himself for his ministry. In one of the courses, he chose to make the church the subject of his term paper.

Confronted with the necessity of explaining the church and its ideals to a group of educated people who previously had known little or nothing of it, he adopted the phraseology and approach with which they were most familiar. He had to start from the beginning in all points of his explanation.

The result is gratifying. He has given us an article that should do much to help the interested and intelligent nonmember understand the church. It is hoped that our readers will preserve this issue to be lent to such people when opportunity is afforded. We receive many requests from readers which indicate that such a work is needed. Our people should make the best possible use of it.

L. L.

### A Correction

In the article on baptism, *Herald* for August 12, certain lines under the heading "Procedure" were omitted by mistake, thereby throwing one paragraph into confusion. The lines in question should read:

In the act of immersion the minister stands facing the audience with the candidate before him and facing to his left. He should advise the candidate to clasp his hands together over his chest with the fingers interlocked. This will prevent an unseemly struggle in case of a little strangling. The candidate should be advised to fill his lungs with air just before immersion. The minister should with his left hand grasp the two hands of the candidate and lifting his own right hand should repeat the words prescribed: "Having been commissioned of Jesus Christ I baptize you in the name of the Father and of the Son and of the Holy Ghost." He should speak forcefully and distinctly. Then placing his right hand at the back of the head of the candidate he should immerse him, being careful to see that the immersion is complete. If the minister stands well balanced and well braced, the buoyancy of the water will assist him to raise even a very heavy person back to the standing position without undue exertion.

### Is This the Time to Attend College?

In this issue President Briggs of Graceland gives a few reasons why this is a good time to go to college, and in many ways a better time than normal years. All who have sons and daughters considering "taking a year out to work" should read it.

Perhaps we may, without intruding, add a point or two. The first consideration is the danger in halting the educational career. It is likely that once the young person secures a position of any kind he may be tempted to continue it too long, until his chances of completing his education are lost, and he is doomed for lack of training to an inferior place in life.

The second consideration is that it is expensive to halt the academic career and try to take it up again. It costs not only valuable time, but money as well. It is expensive to locate a position, even an inferior one, only to give it up later.

L. L.



## Dignity and Beauty in Ministry

By Elbert A. Smith

### VII.—ORDINATION CEREMONY

The admonition, "Lay hands suddenly on no man," was intended to prevent haste in selecting men for ordination; but it may be applied to the ordination ceremony itself. Sometimes in the past men have been called to the rostrum at the close of a preaching service and ordained so informally that the whole matter seemed inconsequential. The ceremony was not made impressive and significant, as it should be. The act of conferring authority to represent God and the church is a serious and solemn act and should carry with it that spirit.

#### *The Ordination Meeting*

Where there are a number to be ordained, as in a large branch or at a conference, it is best to hold a special service for that purpose, with a well-thought-out program. Where there are but one or two, the ordination service may be made an important and impressive part of another service, as at the close of a prayer meeting or following an ordination sermon or a missionary or pastoral sermon, according to the nature of the office to be conferred.

#### *Order of Seating, etc.*

It is well for those to be ordained to be seated on the rostrum before the congregation. If desired, each in turn may be called definitely nearer to the altar to receive his ordination. Upon the altar may rest the three books of the church, whose law is to govern the ministry—the books that contain the principles that the minister is to preach and those under which he is to work.

#### *The Charge*

After the usual opening services of song and prayer, the presiding officer may speak for a short time upon priesthood: the rights, responsibilities, and opportunities for service conveyed by ordination to the priesthood. Then one selected for that purpose, a man qualified by office and spirit to do so, may deliver a charge to those to be ordained. This is no new custom. Oliver Cowdery delivered a charge to the twelve apostles in Kirtland at the time of their ordination. Christ himself on several occasions delivered a charge to his disciples, as for example to Peter:

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He

saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.—*John 21: 15-17.*

#### *Imposition of Hands and Prayer*

The one in charge of the service should have in hand or in mind a list of those to be ordained and in turn should announce the name and the office and those to officiate, indicating the spokesman. Those to officiate will then lay their hands upon the head of the candidate, and the spokesman will ordain. The prayer of ordination should be such as befits the occasion, fervent and intelligent; but where there are many to be ordained, the prayers should not be too long.

The entire service may be interspersed with hymns suitable to the occasion. After the ordination prayer the presiding officer, if he shall so desire, may offer the right hand of fellowship to those who have been ordained, on behalf of the church, welcoming them to their ministry and bidding them Godspeed. And it is not inappropriate to close with a charge to the congregation as to the manner in which the ordained men shall be received and supported in their ministry.

Thought and prayer will enable those responsible for such services to conduct them in a way to enhance their dignity and beauty, that the men ordained may indeed hear again in spirit the words of old: "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain."—*John 15: 16.*

#### *The Man Ordained*

It goes almost without saying that the character and calling of the man ordained should be such as to justify the ordination, else it will be but a hollow form. In 1833 the elders in Zion addressed an epistle to the brethren abroad in which they said:

Some have been ordained to the ministry and have never acted in that capacity, or magnified their calling at all. Such may expect to lose their calling except they awake and magnify their office. Let the elders abroad be exceedingly careful upon this subject, and when they ordain a man to the holy ministry, let it be a *faithful* man, who is able to teach others also; that the cause of Christ may not suffer. It is not the multitude of preachers that is to bring about the glorious millennium, but it is those who are "called, and chosen, and *faithful*."—*Church History, vol. 1, p. 387.*

(Note: Many of the observations concerning the ceremony of ordination will apply, with certain modifications, to confirmation, hence I have not prepared a separate article on that subject.)

(To be continued.)

# The Latter Day Saint Church

## The Religious Background and Philosophy of Its Founders

By C. B. Hartshorn

After one hundred years we find only the beginnings of a dispassionate literature on this subject. Volumes have been written in sensational style dealing with personal elements and the trifling concomitants of its early history. This has elicited "replies" and "defenses" of extensive proportions by adherents of the faith. The friendly inquirer seeking for a constructive presentation of the religious and social contribution made by this unit of American Christianity which is neither propaganda nor an inflammatory "exposé," will find himself confronted with a mass of conflicting data which almost defies disentanglement.

The Latter Day Saint Church was developed in western New York in the year of 1830. It was formally organized on April 6 by six young men of an average age of twenty-four years. This group was composed of three Smiths, two Whitmers, and Oliver Cowdery.

The Smiths and Whitmers were farmers, plain-living country folk, having the common education of that day. Only by comparison with the classically educated ministry of their time could they be said to be ignorant men, and only on the strength of subsequent affidavits and objective testimonies has a case been made against their character.

Coming directly to the discussion of the religious background of this new sect, we find its roots growing in the hectic soil of the Second Awakening. It developed at a time when the young Republic was recovering from the moral and social degeneracy of the Revolutionary War. The effects of the rationalistic wave in religious thinking, which was at its crest about the year 1800, had been met by the counter wave of revivalism with its emotional and mystic tone.

Joseph Smith, the leader of the Latter Day Saints, was born in Vermont, December 23, 1805. His father, who was of New England stock of the fourth generation, moved to western New York in 1815. A revival meeting held at Manchester, Ontario County, in 1820, provided the initial religious stimulus to the prospective young leader. This was a faint revival in which the Presbyterians, Methodists, and Baptists united. In the division of the converts at the close, four of the Smiths united with the Presbyterians, though Joseph says he inclined toward the Methodists. In his account of the situation, which was of county-wide interest, there seems to have been so much confusion and strife among the de-

nominations that he was unable to decide which was right.

Confronted by this dilemma, he went to the woods and took refuge in prayer. As a result he alleges that he was instructed in a vision not to unite with any church, for their creeds were all wrong. A few days later, when in company with one of the revival ministers, he related his experience. He said he was surprised at the behavior of his preacher friend. He at first treated it lightly, saying visions and revelations had ceased with the apostles. But when this did not avail to shake young Smith from his conviction, he followed it with contempt and finally told the fifteen-year-old lad it was all of the Devil. Persecutions followed the relating of this story among professed religionists of other sects, but this seemed only to intensify the vision's reality and to fortify him against the difficulties which formed the shadows for the high lights of his picturesque religious career.

Perhaps other elements which properly enter into the background of this new sect at this point can be brought out in the discussion of the philosophical aspects of our subject. In dealing with the fundamental doctrines of the Latter Day Saints, I do not choose to go into those later accretions which were added subsequent to the martyrdom of the founder in 1844. Many of these later doctrines are in conflict with the original teachings of its leaders, and as a representative of the Reorganized Church I have no obligation to do so. In this contention I am supported by a decision of Judge John F. Phillips in Circuit Court of the United States for the Western District of Missouri, Western Division, in 1894. From this decision I quote the following paragraphs:

The *Book of Mormon* itself inveighed against the sin of polygamy. . . . Conformably to the *Book of Mormon*, the *Book of Doctrine and Covenants* expressly declared "that we believe that one man should have but one wife, and one woman but one husband."

Claim is made by the Utah Church that this doctrine is predicated on a revelation made to Joseph Smith in July, 1843. No such revelation was ever made public during the life of Joseph Smith, and under the law of the church it could not become an article of faith and belief until submitted to and adopted by the church. This was never done. . . .

The Utah Church further departed from the principles and doctrines of the original church by changing in their teaching the first statement in the Article of Faith which was, "We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost," and in lieu thereof taught the doctrine of "Adam-god worship."

It is for this and similar reasons that my people resent the term *Mormon*, which is freely used by

members of the dominant church in Utah.

Without inferring any significance for the order in which the following subjects occur, we come now to the consideration of some of the outstanding doctrines of Latter Day Saintism.

#### *The "Word of God"*

In a day when the legalistic view of the *Bible* dominated the thinking of American Christianity, this church raised the question of (1) "Cover to Cover" inspiration, and (2) also the completeness of the canon in the King James Version.

Our epitome of faith reads:

We believe that in the *Bible* is the word of God so far as it is translated correctly. We believe that the canon of scripture is not full, but that God by his Spirit will continue to reveal his word to man until the end of time.

Thus it will be seen that the fallacy of the Pilgrim viewpoint of an infallibly inspired *Bible*, each part of which was equally binding upon the Christian conscience as a proper and sufficient guide of conduct in matters of business, state, and religion, was met in a different way by Latter Day Saints than it was by the Friends or Unitarians. While like the Friends, this epitome places great faith upon the guidance of the Spirit, it still holds to a literal interpretation of the doctrines of Christ pertaining to organization, doctrine, and practice so far as the *Bible* correctly reflects the mind of Christ.

Latter Day Saints hold that truth is divine, but its expression is human, thus giving point to Paul's expression to Timothy, who states the object of study as: "rightly *dividing* the word of truth."

This philosophy gives comfort to the Unitarian and his modern confrère the Higher Critic. Yet there is one essential difference in the method of dealing with sacred literature. These, by means of convenient interpretation and modern language translation, leave the common folk to wonder if our scriptures have any backing of inspiration whatsoever. Some of these proponents frankly admit, although reverently, that the *Bible's* sacredness is only that of tradition.

The Latter Day Saint viewpoint at once raises the question of the validity of the presentation of the mind of the Infinite by bringing forth a new version of the Scriptures. This claims to be a correction of the King James Version by the gift of revelation, hence it is called the Inspired Version.

The anathema of Revelation 22: 18 on him who "adds to or takes from the prophecy of this book," so long hurled at Joseph Smith, is cast back upon his critics by the recent publication of a Presbyterian minister.

Doctor P. Marion Simms, in *The Bible From the Beginning*, Macmillan Company, 1929, places in parallel columns quotations from "Joseph Smith's"

*Bible* and the *American Standard Bible*, and then follows this with the comment:

This much, at least, may be said of many of the changed readings found in the *Bible* of the Reorganized Latter Day Saints: Its author had the courage deliberately to alter the text, and make it say clearly what many *Bible* students succeed in getting by theological legerdemain.—Page 147.

#### *Divine Revelation*

Perhaps it would be well to clarify our thinking upon the Latter Day Saint viewpoint of communion with God. I can express this no better than in the language of Peter:

No prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit.—2 Peter 1: 21, *American Revised Version*.

The unchangeability of God and the continuing spiritual need of humanity are the primary reasons for their faith in present-day revelation. The church has never held this to be of the plenary or verbal type as has been frequently assumed by sensational writers. God might choose this method, but Peter had stated the regular order.

The church has always reserved to itself the right of examination, and acceptance by vote of that which is offered by its prophet-leader as a revelation, its harmony with the Scriptures being the criterion of measurement. In harmony with James 1: 5, the privilege of receiving revelation is the right of any man, but only those coming through the head of the church and accepted by the people are accepted as a part of its sacred literature.

Hence it will be observed that Latter Day Saints reject the theory of an infallible prophet or *Bible*. Thus the Songs of Solomon are not in their official version of the *Bible*, and the "Prophecy on the Rebellion (Civil War, given December 25, 1832) has never been placed in the canon known as the *Doctrine and Covenants*.

#### *Church Organization*

Our form of government is a theo-democracy, the president of the High Priesthood being prophet, seer, and revelator of the whole church when chosen and sustained by the General Conference, its highest legislative authority, which is composed of delegates who are both lay members and priesthood.

The field is divided into stakes or districts. Local congregations, or branches, in these units vary in number and size. In some of the larger centers of membership, the local church has group organization.

#### *Priesthood*

Quoting the epitome once more:

We believe that a man must be called of God, and ordained by the laying on of hands of those who are in authority, to entitle him to preach the gospel and administer the ordinances thereof.

The call must come through a presiding officer and be approved by vote of the people. The various officers in the priesthood are of two orders: The Melchisedec and the Aaronic. Apostles, high priests, seventies, and elders constitute the first order; priests, teachers, and deacons, the second. Women are not eligible for priesthood ordination. The theory of apostolic succession to priesthood power from the days of Christ is rejected.

#### *Apostasy and Restoration*

Latter Day Saints accept the Protestant viewpoint of spiritual apostasy and loss of divine favor through spiritual wickedness in high places, but maintain that the commission of their priesthood rests on a restoration through angelic ministrations rather than through the process of succession and reformation.

#### *God Concept*

A dispute which divided American Christianity following the Revolutionary War was a settled conviction from the start with the Saints. God was one and not three persons. Jesus was his son, a separate personal entity. It was not "God, the Holy Spirit," but the Spirit of God, or the power by which God and Christ worked. Our father concept for God has ever been very real, and dominant. He has never lost his identity through diffusion into nature or infinite space. Neither has he lost his identity through the chief workmanship of his hand, fashioned in his own image, through the lapse of years or by the giving of his only begotten Son as evidence of his undying love.

#### *Spirit or Soul Concept*

Such passages as: "The dust shall return to the earth as it was, and the spirit return unto God who gave it" (Ecclesiastes 12: 7) are given a rather literal significance. The spirit of man is not only an entity, but existed before the body and survives it at death. This same concept is held in the case of our Savior. He preexisted as co-creator—"without whom was nothing made" as John avers, and according to Peter (1 Peter 3: 18, 19) "being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison who aforetime were disobedient—in the days of Noah, while the ark was a preparing."

#### *Salvation*

So far as I am able to learn, the Latter Day Saints' view of salvation is unique. I always enjoyed attending union revivals, but found myself embarrassed by the personal workers, as also the pulpit appeals on this subject. I could not say I was saved,

and I would not admit I was lost. The dominant note in this subject for my people is that it is an ultimate goal, hence there is no progressive stage at which one is saved.

In the theological conflict between "saved by grace" and being "judged and rewarded according to your works, whether they be good or whether they be evil," the latter prevailed. With us, it was not simply a right- or left-handed decision which in theory meant if you accepted Christ by joining the church, you would be placed among the sheep. Otherwise your lot was to be eternally cast among the goats.

"According to one's works" meant a graded reward, following the day of eternal judgment, when each should inherit one of the many mansions suited to his individual development. Or as Paul puts it (1 Corinthians 15: 41), "for as one star differeth from another star in glory, so also is the resurrection of the dead."

#### *Probation After Death*

A concomitant of the Latter Day Saints' view of salvation is their philosophy of spirit progression. The "prison" house described by Peter in the previous citation is considered as only a temporary abode or pre-resurrection estate. The logical inference of "preaching to the spirits in prison" is that it was beneficent in character and reformatory in purpose. If Christ should preach his gospel to the spirits of the disobedient of Noah's day, then an impartial concern would include the heathen of any age. A millennial reign is to follow the first resurrection, when the meek shall inherit the earth. Subsequent to this will be the second resurrection and eternal judgment, at which time a permanent abode will be determined for us.

#### *Spiritual Gifts*

In a day when "the still small voice" of the Spirit was moving among the Friends, and the camp meeting of the Methodists, Baptists, and Presbyterians were frequently strewn with the bodies of those "spiritually slain" and those who were called the "jerks," this new sect founded by Joseph Smith, announced the manifestation of spiritual gifts among them. These took the form of prophecy, speaking in tongues, visions, and alleged miraculous cures.

The method of operation seems to have been orderly and composed. For as Paul says, "the spirit of the prophet is subject to the prophet." The instances of people being overcome by spiritual phenomena were pronounced as cases of demon possession, in which instances the evil spirit was cast out by the ordinance of the laying on of hands. Accounts of these manifestations were put forth by the

ministry as evidences of divine favor, and the return of the "old Jerusalem gospel." This appeal in a large measure accounts for the remarkable growth of the church which in the fourteen years preceding the death of its prophet-leader increased from 6 to 150,000. Governor Ford's *History of Illinois* increases this enrollment to 200,000.

### *The Book of Mormon*

From the standpoint of this treatise this subject comes more properly under that section dealing with the background, as a book can hardly be considered as a philosophy. Nevertheless, in discussing Latter Day Saintism, something needs to be said upon this subject.

The *Book of Mormon* existed before the church came into being. In September of 1823 Joseph Smith claims to have received his second vision, at which time he learned about the metallic plates hidden in a hill nearby which he claims had the appearance of gold. These were delivered to him four years later, when he was twenty-one years old, as also were the Urim and Thummim, or the interpreters of the ancient seers, which were found with the plates. Joseph Smith claimed no knowledge of ancient language. What he did claim was that he had been commanded to translate the record inscribed on these plates by the gift and power of God. The *Book of Mormon* claims to be a record of the American Indians and their progenitors. It is both political and religious history. The golden plates were taken away just as mysteriously as they came. But before the angel took them, three witnesses bore solemn testimony that they were shown the plates by an angel and handled them with their hands. Though these men became disaffected and two of them left the church entirely, this testimony was stoutly reaffirmed in their last days. Joseph Smith had the privilege of showing them at a later time to eight other witnesses, who handled the plates. These testimonies are published with each book.

But like the *Bible* or any other literature, the value of the *Book of Mormon* lies in its contents rather than its origin. Time will permit of only a passing reference. The *concept of God* which this book gives is neither patriarchal nor tribal. He is Father of mankind. The moral and social concepts of the record are of a lofty, ideal tone which compares favorably with any other literature with which I am acquainted. Without attempting to assign to it a definite rank with relation to the *Bible*, Latter Day Saints accept it as sacred literature and make it a guide to conduct and doctrine, along with the revelations received during the century just closed.

### *Zion*

The term *Zion* is used by us in a similar sense as the New Testament uses kingdom of God, or kingdom of heaven. With the social emphasis given since the publication of the social and religious philosophies of Rauschenbusch, Elwood, *et al*, our concept of *Zion* has attained a richer meaning for the average religionist.

Latter Day Saintism has a distinct social message and reaches its major development in community life and cooperative endeavor. Yet, ample provision is made for its membership who are not privileged to enter or not suited to enjoy communal life. In 1844, not over 14 per cent of the membership had entered into its communal life, and nearly 9 per cent were living in foreign lands.

Since the days of the Essenes and the early Christian community to which Luke refers in Acts second and fourth chapters, many attempts to build up ideal communities have been made. Perhaps no period has ever been as much interested in Utopias as this period out of which this church came forth. It is quite likely that its founder was much impressed by the movements under George Rapp in Butler County, Pennsylvania, and later at New Harmony, Indiana. Also by the philanthropic movement under Robert Owen in 1823.

The remarkable feature of the Latter Day Saint program for social and economic improvement is that it differs in some very vital elements from any of the twenty odd separate community projects of which there is any literature. Chief among these is its *socialized individualism*. That is, the initiative and freedom of the individual is preserved to the highest degree consistent with the social good. In contemporaneous movements, the individual is subordinated and yoked to median progress.

Again, Smith places *the family as the unit of society*, while the other systems dealt only in larger social groupings.

The third instance of fundamental difference is the *consecration of the surplus*. Other projects, from which Joseph Smith could have drawn patterns, provided for socialization of the income instead.

At the risk of becoming tedious, I shall try to make more definite the particulars of the system of Christian stewardship as taught by my church. How can we have a *socialized individualism*? Are not these terms mutually exclusive? The best answer is to describe the system.

Each family is to have an inheritance. This he is to acquire by purchase and hold by deed. The church or social order is to assist those who are unable to obtain this inheritance. Its size will vary according to (1) the size of the family, (2) their

circumstances, and (3) their needs and just wants. To use a better-understood term, this system has all the benefits of group insurance but substitutes the religious dynamic for pure economic protection. By socializing the surplus, a reserve for protection and expansion is made available to each wise and worthy steward.

Group stewardships or cooperative enterprises are encouraged and promoted. The purpose of this system is not alone to obtain efficiency of organization, but to bring about the highest type of Christian living, which can be obtained only by people *daily living together, in a Christian brotherhood* by their renouncing "laissez faire" methods.

### *The First Principles*

The six doctrines enumerated in Hebrews 6: 1, 2, are a very prominent part of the Latter Day Saint evangelical message. These are: (1) faith, (2) repentance, (3) baptism by immersion for remission of sins, (4) laying on of hands for confirmation and for the bestowal of the Holy Spirit as an abiding comforter, (5) resurrection of the body reunited with the spirit, and (6) eternal judgment based on works and character. Members are not accepted on letters from other denominations. The church is non-liturgical and emphasizes the social or fellowship side in its public worship. Communion is administered monthly to members only. It has the symbol concept. Baptism is not administered to those under the age of eight. Younger children may be blessed by the laying on of hands.

### *Jewish Restoration to Palestine*

A prominent note in the teachings of this new sect was that Israel should be soon gathered back to the land given them for an everlasting inheritance. Attention was called to the prophecies of Isaiah (11: 11, 12) that, incident to the coming of the kingdom, "the Lord shall set his hand again the second time to recover the remnant of his people . . . and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Similar promises seemed to be in the mind of Jeremiah (30: 3; 33: 7-9, 24-26), Ezekiel (20: 33-42; 37: 21, 22), Zachariah (1: 17), and Joel (3: 16, 17). Paul also is used as a supporting witness to this thesis, where he declares that "blindness in part has happened to Israel until the fullness of the Gentiles be come in." (Romans 11: 25, 26.)

A similar interpretation of these prophecies is found in the Jewish Zionist Movement of recent years.

### *Faith Healing*

Before the year 1830, not much was said among the Christian ministry concerning the therapeutic value of the gospel. Not that belief in faith healing was entirely absent, but it existed only in isolated programs and shrines within organized religion. Since the Latter Day Saints adopted this rite, which was so prominent in the early Christian church, and practiced it as a part of its social ministry, it has become a wheel of progress for the movement of several other denominations. Chief among these are the followers of Mary Baker Eddy, John Alexander Dowie, and Aimie Semple McPherson.

This rite is performed only by those who hold the Melchisedec priesthood. While one minister may officiate alone in the ordinance, the preferred order calls for two or more elders functioning jointly. The patient is first anointed with olive oil. This act is accompanied with a simple prayer. Immediately following this, the other elder also places his hands on the head of the sick person while the prayer for healing is being offered. Both prayers are informal.

The custom of the church is that where two perform this ordinance, they alternate in the anointing and confirmation prayers. Seldom is the rite performed in public service, nor are testimonies of healing stimulated in prayer meetings. Unlike most other churches who teach divine healing, we hold that the employment of Christian physicians is not inconsistent with faith.

The results which the people obtained, or thought they obtained, through this ordinance played no small part in the remarkable growth of 200,000 members in the fourteen years preceding the death of Joseph Smith in 1844.

### *A Closing Word*

That this distinctive contribution to American Christianity attracted its full share of fanaticism, no student of history will deny. Classical training has never been considered a prerequisite to its ministry or leadership. But hurling unsavory epithets at its founders is only on a par with the axiom among lawyers: "No case, abuse the opposing attorney." Orthodoxy among the followers of Christ can not be settled by scholarship alone. For we observe that all of the classically educated theologians are not members of one and the same denomination.

This much at least can well be said: Latter Day Saintism represents a distinctive and unique contribution to organized religion. It may never succeed in a large way to realize its ideals. But that it should be brushed aside as having no right to present its case, is paying too much tribute to prejudice and intolerance in this age of scientific research and open-mindedness. Surely it is worthy of respectful consideration by students of sociology and religion.



# Weekly Health Letter

Number Seven

## The Nose and Its Relation to Health and Disease.—5

By A. W. Teel, M. D., Church Physician

Most of the organs of the body are so constructed that they have plenty of room and strength for all ordinary necessities. For instance, the heart uses only half of its reserve power, by working under low pressure. Engine builders tell us that this is the best way to get long wear out of an engine. Half of the kidneys may be removed, and the other half will do the work, without crowding.

Unlike other organs, the nose does not measure up to that standard, as it has to do its work on a narrow margin. In some cases there is too much room, and then the air is not filtered of dirt and germs, reaching the air tubes too dry and too cold. If there is too little room, not enough air passes through, and the mouth opens to allow the deficit to be made up.

The nose, the mouth, and the sinuses are the only parts of the body that harbor dangerous bacteria very much of the time. The pathology of the nose may be properly classified into three great groups: first, it may be properly called a sewer, or drainage system; second, an airway passage; third, a filter, and a habitat for all kinds of dangerous bacteria.

Obstruction of airways always increases the danger of serious infection. The obstruction may be due to an injury or to some natural deformity. Such interference of the nasal airways frequently brings on such serious conditions as sinusitis, abnormal breathing, deafness, bronchitis, consumption, etc. Such conditions frequently interfere with the mental development of children and retard the proper development of the face and jaws.

It has already been stated that the nasal chambers are usually narrow and limited, there seemingly being scarcely room enough for the contained structures. For this reason the surgeon frequently is called upon to perform a difficult task. Enlarged tonsils and adenoids have much to do with producing these deformities. The septum of the nose is frequently abnormal, and this probably accounts for more obstructions than all the other causes combined. Outside of this, many others are due to injury or a badly broken or displaced condition, sometimes brought about by only a moderate blow which seemed of no consequence at the time. It is quite common for a child to fall face downward, striking its nose. These falls, because of the child's tender

age, are especially likely to cause trouble later on. For this reason, mothers should bear in mind that it is well to protect the child as much as possible from such injuries. On the other hand, many children are born with a congenital deformity of this kind. This may not be noticeable at birth but gradually it becomes more and more apparent.

If the septum is crooked or bent, so that it interferes with the free passage of air, or ventilation of the parts, there is only one thing to do, and that is—operate. If skillfully done, this operation is usually certain to bring the right results, but should not be performed if the patient is under eighteen years of age, unless it is a case of great urgency.

## Is Now the Time for a College Education?

By G. N. Briggs

Many have asked the question, and many more, both parents and recent high school graduates, have wondered whether during this period of unemployment and financial depression one should enter upon a two- or a four-year period of college education. It is, of course, a very proper question, and no one is exactly sure of the proper answer. There is a saying that "history repeats itself." Financial depressions of the past have come and gone and come again and departed, with the world in many respects better off than before. There is no question but that the world-wide depression in which we now find ourselves will pass and this country and the world at large will again enter upon a period of prosperity such as mankind has never before experienced. There are many statesmen and leaders of industry who tell us that this will be so.

Those young people who enter college will soon, in from two to four years, be graduated in the midst of that period of prosperity and unprecedented industrial development when the services of well-prepared young men and women will be in great demand. The one then prepared and ready for the work which the world will demand will be the one to be called to service of the most remunerative type.

There probably was never a better time to enroll in college. Opportunities for employment are not good now. A young person's time is worth less now than it will ever be in the future if he prepares for the type of service the world will require after this period of depression passes. Large industries are now taking advantage of low-priced material and low wages to make large additions to their plants. Vast sums of money are now being expended in preparation for that new industrial, commercial, and professional development certain to come. The

young person who takes time by the forelock now when employment is uncertain will be immeasurably better off within the next two or four years.

As one great statesman has recently said, "America will enter upon a quality of standard life never approached by any nation."

It may be that the question propounded in the first sentence above can be answered. The one who anticipates the future's wonderful development will be the one ready for the opportunities when they come. Now is the time to make that required preparation in college which will get you ready for the golden period of church and national development certain to come.

Graceland College stands ready to play her part in this enlarged program. Anyone interested in a college education next year will do well to write for a catalog to the President, Graceland College, Lamoni, Iowa.

## Tom King: A Life History

### PART SEVEN

By C. H. Porter

(Continued from the *Herald* of August 12, page 758.)

#### *Changes*

While back from the West, Tom became a naturalized citizen. He had no thought of returning to England to live. He had met many difficulties in the United States, but he was unconquered and still retained his ambition. He wanted to be the equal of other men in citizenship as in other things, so he took the necessary steps to that end.

Immediately following the funeral of his wife, a relative asked him what plans he had for the future. He said he had none, but that for the time being he would try to find a place where he could get a room and board for himself and child, and determine later what it was best to do. He did not anticipate any serious difficulty in this, as he felt able to pay for the accommodations they would need.

The relative said she was willing to care for the child for a week while he was seeking for a suitable home. He appreciated this and availed himself of the offer. The child was taken to her home, and Tom studied the matter of a home carefully.

He did not immediately give up the rooms they had occupied, but inquired for a place where he could have the child with him when he was not at work. He found the task more difficult than he had anticipated. There were plenty of rooms for rent, but it seemed impossible to secure a home for himself and child together. He consulted with his ac-

quaintances, but they were unable to assist him in the matter.

One man suggested that he knew of a family that he thought would be delighted to take the child to raise if Tom would agree to this. Although this was entirely foreign to his wishes, after having tried to procure accommodation at every place he could think of without success, he went back to the man who had suggested it. Securing a letter of introduction to the family mentioned, he called upon them and stated the position in which he was placed and asked what their desires were in the matter of taking a child to raise.

The man and his wife asked a number of questions in regard to the child, and finally said, "Will you be willing to give the child to us absolutely, so that we may raise her as our own, with the understanding that you are to remain away and claim no relationship whatever?"

Tom said, "No, I will not do that. If you take her, it must be with the understanding that I am her father and that her mother is dead. She must be told the absolute truth about her parents. She must have no cause to blush for them, and I must be permitted to see and visit her on proper occasions."

They said they could not take her under those conditions. Tom offered to pay them for her care, but they said if they were to care for her they must have her as their own child, so once again Tom found himself thrown back upon other resources.

Some of his acquaintances suggested that he put her in an orphan asylum near the city. This did not appeal to him, for he wanted her either with or near to him. The week was almost at an end when he found a place where rooms were for rent and the landlady said she would be willing to rent him a room, board him and the little girl, and care for her while he was absent at work. This suited his needs, so he made the necessary arrangements. After selling most of his household goods, he and his daughter took up their abode in the new habitation.

Rosa was a quiet, well-behaved child, and he anticipated no trouble caused by misconduct on her part, but he soon found that something was wrong. The child seemed frightened and uneasy. He questioned her, but she gave him no satisfaction. She did not like for him to leave her.

The landlady said she was all right when he was not there, that she was too much of a baby, and that he ought not to pay any attention to her. Tom became anxious and uneasy, however, and one day when not very busy he went to the house unexpectedly and overheard the landlady using most abusive language to the child and threatening her with great

punishment if she dared to tell her father what she said to her.

He was indignant, distressed, and perplexed. The child's unaccountable conduct was now explained. He saw that it would be impossible for them longer to remain there, yet he felt that it would be unwise for him to say anything to the landlady until he had plans made for a change. He quietly left the house unnoticed and again considered the question of what to do.

He finally decided to visit the orphan asylum and see what arrangement could be made there. He did so. He had a talk with the matron, visited the rooms, and interviewed the teacher and the helpers. He found that they were willing to accept her as an inmate and that he could pay for her board, purchase her clothing, and could claim her at any time he desired. This seemed far preferable to the treatment she was having, so he promised to bring her here the following day.

That evening he had a talk with his little girl. He told her that he had heard the landlady talking with her and that he did not want to leave her there. He then told her about the large house he had been to and about the kind ladies and the little boys and girls. He asked her if she would like to live there. She asked if he would be there, and he told her he couldn't be there all the time, but would come often to see her. Finally she thought she would rather live there than where they were.

The next day Tom took her out to the asylum. She appeared worried and anxious but very quiet. The matron received them kindly and told Tom it would be better for him not to come to see her for a month.

She then took them to the schoolroom, and the teacher talked to Rosa and tried to get her interested, but the child was dazed and didn't know what to do. She clung to her father's hand, and when the teacher sought to separate them she screamed, "Oh, papa, don't go away and leave me."

This was more than Tom could endure. The teacher pleaded with him to leave her, but he said, "No, I will take care of her some other way." He took her back to the rooming house and proceeded to make arrangements to return to Nebraska. He served notice to this effect on his landlady, also on the persons for whom he had been working.

His employers sought to dissuade him from this, so also did his uncle (his brother was already in Nebraska), but their arguments were to no avail. He had exhausted his efforts to obtain a suitable home where his child could be properly cared for. He thought he had friends in Nebraska who would be willing to assist him, so he quickly disposed of

his belongings, settled his accounts, and started once again for Nebraska.

Tom was poor, but he had enough to meet his liabilities, purchase transportation to the West, and still have a small amount of cash on hand. He had worked hard and had been careful, but when he arrived in Nebraska the second time, October, 1880, he was only a few dollars richer in money than when he had landed at Castle Garden, July 15, 1871. The years of trial, though, had brought him rich experience, so he bravely faced the future, believing that in some way he would succeed in making, or providing, a home, not alone for himself, but also for his motherless child.

### *A New Start*

Upon arrival in Nebraska Tom made arrangements speedily. He was not disappointed with his reception by his former neighbors. He obtained a temporary home for himself and child and secured work immediately. He labored at anything he could find to do until the severe weather of winter stopped ordinary farm operations; then he worked in the timber on Turkey Creek until the warmer days of coming spring caused him to plan for the season's work.

He had taken an active part in meetings of various kinds, such as spelling contests, literary societies, farmers' meetings, etc., since his return to the State. And naturally enough he was recognized as an active member of the community, also as a fearless champion in debate of any principle which to him seemed worthy of defense or of maintenance.

Toward spring he was told that Mr. Nicholas was willing to rent his farm for the season, provided he could find a suitable man. Tom was somewhat acquainted with him. Thinking it might be a favorable opportunity for him, he went to see him. He found that the information was correct. After some conversation, an agreement was arrived at whereby Tom was to do all the labor, and Mr. Nicholas was to furnish everything, including a home and board for Tom and a home for his daughter. Tom was to pay for his daughter's board. Tom was to have one third and the owner two thirds of the crop. This was satisfactory and worked well for both parties. Tom was delighted to have his daughter with him. She was now of school age and had a pleasant and desirable home, with a schoolhouse near by. It was the first good home the child had had since her mother's death. She called the owner Uncle Nicholas and his wife Aunt Rachel. It was a pleasant and profitable season for all of them.

After moving to this place Tom was informed by Mr. Nicholas that a religious people calling themselves Latter Day Saints had, during his two years'

absence from the State, been in the neighborhood doing missionary work. He said their elder, Anthony Roberts, had baptized several families of good people and had organized what they called a "branch" of the church.

Tom inquired if they were the same as the Latter Day Saints of Utah. His informant said they denied any affiliation whatever with them, and said they belonged to the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Lamoni, Iowa, but said he, "We believe that the elder is deceiving the people and that he is a Mormon the same as those of the West."

Tom had a good deal of confidence in Mr. Nicholas. He was a minister, and Tom believed him to be an honorable and truthful man. He had not heard of these people before, as his work had been several miles from this vicinity, so all this was new to him. He had never met any Latter Day Saints, either from Utah or Lamoni, Iowa. He had read of Utah Mormonism and believed it to be a disgraceful doctrine.

He was not pleased with what he heard. He asked where they held their meetings and who had united with the church. He also asked why they were permitted to use the schoolhouse for their services if it was thought they were teaching false doctrine.

He was told that the school director's wife was a member and that several good families had either joined or were friends to those who had. It seemed strange to Tom. He was religious although not a church member. He said it seemed strange that good people could be deceived and led astray to partake of anything favoring Utah Mormonism. Mr. Nicholas said it certainly was, but he did not see what could be done about it. Tom suggested that the people ought to unite on some good strong man and elect him director at the next school election, to take the place of the retiring member, a man who would see that the house was not used for this purpose. Mr. Nicholas said it was doubtful if this could be done, because the present incumbent was a good man, and because the Latter Day Saints and all their friends would rally to his support.

Tom's argument was that if a good man supported a bad cause he ought to be defeated. He frankly admitted that the whole matter was a puzzle to him. He could not comprehend how a man representing something which was not good could succeed in converting good men to an unclean doctrine, yet if the information given was correct this had been done.

The matter was common talk in the new neighborhood, and Tom frequently heard it discussed. He also attended the meetings of these people. He found the teachings new to him, and yet he had to

admit that they were scriptural. The people seemed good and kind, but sensitive on points of difference between themselves and others.

As the time of school meeting approached, he was interviewed by several members of the district and asked if he would serve as director for the coming term if they could elect him. He was surprised, for he was young for the position and a newcomer. After due consideration, however, he said that he would accept the position.

At the meeting the one whose term had expired was placed in nomination for reelection. Tom also was nominated. The vote resulted in a tie. Speeches were made. Tom defined the position of himself and friends, which was that the Latter Day Saints should have equal right to the use of the house with other religious bodies, but that no preference should be shown. That the house should be used for Sunday service, each denomination using it in turn, but no week-day service should be permitted without consent of the board.

Tom was finally elected, and this meant that the board would have full control of the house. Tom was careful in his administration of affairs, that no advantage was taken. He treated all religious bodies alike and attended the Sunday services of all, but positively refused to grant permission for use of the house for religious services during the week.

This was considered too strict by some, but he acted in full accord with the other members of the board and carried out the wishes of the ones who secured his election.

(To be continued.)

## "Zion's Hope" as a Nursery Paper

By Bertha Constance Woodward

Since last General Conference *Zion's Hope* has been advertised as a Sunday school paper for the nursery children as well as for the kindergarten and primary children.

The last page of the paper contains an interesting nursery story each week, which supplements the theme of the church school lesson found in the book, *A Year of Lessons for the Nurse Child*, by Anne Friend Roberts.

Be sure to think of the nursery children when you order your *Hopes* next time, for these little tots like something interesting to carry home with them, and, too, they need the stories.

Reading makes a full man, conversation a ready man, and writing an exact man.—*Selected*.

## Security in God!

By Charles H. Arven

Security in God? Indeed there is security in God. In no other way can we possess that sweet and comforting peace that floods our soul with joy. Security in God is a guarantee for many things. It stands for the kind of character that keeps us steadfast in our purpose, and it helps us to visualize more clearly the marvelous works of God. It develops the kind of character that is akin to the divine character of Christ. It sustains us when troublesome times drive us to the verge of distraction, and it enables us to know that God's hand is stretched forth to guard his own until the dark, threatening clouds have rolled away.

Once we are in God we have our security. Once we have our security, we then have the strength to strengthen our brother. Security in God enables us to keenly and justly discriminate between that which we know is good and that which seems doubtful. With security in God established, we are better prepared, and we can meet God's approval more fully to do the work he has commanded us to do. We can go forth to the harvest fields, to our work in the office or the shop with a better feeling of confidence of accomplishing the task we may have before us.

Security in the business world, as the term is used, is greatly stressed and eagerly sought for. Banks and business houses demand it, and unfortunate indeed is the man who has no security. How much more unfortunate then are they who have no security in God. Like floating derelicts, they have no port as their goal and could not reach it if they had.

And if security in the business world is based on good, sound principles, how much more great, sound, and safe is the security we may have in God? It does not take much study or deep thinking to discriminate accurately between the two to see the point.

All business and life in general is conducted on the principles of security, for the reason that it is a safeguard to those involved: a just way of protecting the rights of those who do business in the world, and an equitable means of insuring their permanent welfare in life while they live. We should see to it that we also have security in God for our happiness here on earth, and the assurance of an interest in the glorious life to come.

We are indeed as children going to school, and a wonderful school it is, for all around us is that great throbbing and mysterious force called life. The *Bible* is our teacher, and from it we may learn to be true Christian men and women. The *Bible* is God's word and teaches us how to prepare ourselves to in-

herit the blessed life to come. The way of the Christian life is an old, old path, but once we know it we will gladly travel along its winding curves, happy with the assurance that we have security in God no matter what awful calamities may come upon the earth. Satan may rage and do his worst, but we will have nothing to fear; we have become stockholders in God's kingdom, and as such our rights will be protected to the end.

As for the great Deity himself, I know but little; but enough to trust him and to believe fully in his promise of a future life. Never could I imagine him as a far-distant God. Even in the great cities at night, and in the quiet lanes and by-ways, I believe that God is ever close to us; sad, no doubt, when his children make grievous mistakes and fall; but ever ready to stretch forth his hand and lift them up once more to their feet if they will ask him.

Life goes on forever. In the great plan of creation, what the ultimate destiny of humanity to be worked out in the far-distant eons of time is to be, none knows but God. It may be that, though his wayward children suffer punishment, in the end the great Creator in his love and mercy will gather them all into his fold amidst a heavenly jubilee, and will look upon them with a smile of satisfaction, knowing that his great work has been fully accomplished.

Education and ability to do things are not interchangeable terms. You can not educate brains into a man's head, but you can enable him to make the most of the brains he has. A man who can not think is not an educated man, no matter how many college degrees he may have acquired. One who can think things out can usually do them. Education along the right lines stimulates the mind and brings out its best qualities. But as crops can not spring from barren soil, so thoughts that are worth while will not come from a dull brain. Education is not to blame if it can not do for a man what he can not do for himself. It has its limitations.—*Selected.*

### Prayer

Lord, what a change within us one short hour  
Spent in thy presence will avail to make!  
What heavenly burdens from our bosoms take!  
What parched grounds refresh as with a shower!  
We kneel, and all around us seems to lower;  
We rise, and all, the distant and the near,  
Stands forth in sunny outline, brave and clear;  
We kneel, how weak! we rise, how full of power!  
Why, therefore, should we do ourselves this wrong,  
Or others—that we are not always strong—  
That we are overborne with care—  
That we should ever weak or heartless be,  
Anxious or troubled—when with us is prayer,  
And joy and strength and courage are with thee?  
—Richard C. Trench.

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Detroit, Michigan

"The branch business meeting, July 14, was one of the most gratifying we have had in years for work done, for harmony, and for brevity. Pastor J. Charles Mottashed took charge, and business was handled with dispatch. Among other things, the report from the Board of Stewards made special mention of the fact that the Women's Department, for the first half of this year, turned in \$775. At the request of the department, this fund is used to meet mortgage obligations. This is perhaps the biggest factor in our present favorable financial condition. Commendation was also given to Elder George Booth and his assistants in the publicity contest work, the commissions for which brought the branch \$150."—*Detroit's Beacon Light*.

The Board of Stewards is desirous of informing the people concerning the financial condition of Detroit Branch from time to time. They have found that the usual printed report, or a report read at the business meeting, needs some interpretation. It is the present policy of the administration to keep the branch members advised through articles especially written for and printed in the *Beacon Light*.

Saints of Detroit have as pastor Elder J. C. Mottashed, and meet in four organized congregations and three missions officered as follows: First Church, associate pastor, G. H. Booth; East Side, associate pastor, Wilbert Richards; River Rouge, R. E. Ulman; Wyandotte, L. J. Richard; Roseville, Michigan, in charge Louis Conley; Brightmoor-Schoolcraft, in charge, Vere Blair; State Fair, in charge of Charles Mousseau.

One activity which speaks well for the enterprise of the branch is the printing of a monthly twelve-page news sheet, the *Beacon Light*. The editorial staff of this publication is composed of George H. Booth, Lewis H. Heaviland, and Veryl M. Wode. Their work combined with that of the business office and the reporters is reflected in the excellence of the little paper. In addition to the presentation of branch business, a pastoral letter, news of the groups of Saints, the August number of the *Beacon Light* prints a complete program and order of church school services for First Church for the month of August.

In scanning the news of the congregations and missions, the cooperative spirit of Detroit Saints may be detected in the frequent use of the phrase, "*was unanimously elected.*" Here are found pledges from officers and Saints to give themselves "unreservedly to your service." The church school is progressing. Choir work continues in some of the branches during the warm weather. There have been several baptisms in recent months. Parents happily announce the arrival of new members-to-be. The Women's Department is expanding to include a number of activities. Clubs are being conducted to encourage the social life of the members. There are stories of recoveries from illness, good prayer meetings, picnics, and other recreational activities.

From the *Beacon Light* we quote two expressions typical of the attitude of Detroit Branch. The first comes under the heading, "*East Side News*": "We hope now as the business meetings are over and we are starting out on a new year, that we shall all go forward with our might, mind, and strength. I am sure, if we do our part, we need not worry about our needs. Let us manifest a living faith in this wonderful organization and live up to its requirements, and God will bless us beyond our expectations."

From "*State Fair News*": "Now that our general business meeting is past, and we have the full assurance of the heartiest cooperation from the Board of Stewards, we are launching our very best efforts in the expansion and betterment

of the State Fair Mission, and pledge to the Board of Stewards and the Detroit Branch our heartiest cooperation and support. This is the sentiment of the State Fair Mission by popular vote."

## Iowa Saints Start Study Class

Saints of Mason City, Charles City, and Nora Springs, Iowa, began the study of the *Book of Mormon* June 14, Sister Inez Kinney acting as leader. Each Sunday the class meets at her home. On July 5 the meeting was in charge of Brother Clyde McDonald, of Des Moines, and there were sacrament service and preaching.

Always the Saints are happy to have elders present. We have much enjoyed the services of Brothers Clark, H. C. Castings, and Clyde McDonald, of Des Moines. Within the past few months we have been happy to meet Brother Charles Fry, of Ottumwa, who left here just last week. While he was here, there were round table talks, and July 26 was given over to baptismal services at Clear Lake, Iowa, State Park. At this time Roy E. and Velma M. Wineman were baptized, also Elmer Wineman and Dorothy Nelson. Confirmation service was had at ten o'clock at the home of Sister Inez Kinney, Mason City, and preaching followed at eleven o'clock. After the last service the Saints from Charles City and Mason City went to Sister Smith's home for a picnic dinner.

This was a day which will be well remembered by Saints of this vicinity.

## Reunion for Florida Members

The Florida reunion passed into history Sunday, July 20, after ten days of hard work and pleasant association. Much interest was shown in the telling of experiences in the service of the Master, and many expressed the hope to more capably carry out the program of the church.

Elder George Burt, of Mobile, Alabama, and president of the Florida District, was chosen to preside over the reunion and empowered to choose his assistants. At various times he called on Brother Richards, Brother Glenn Davis, Brother B. L. Jernigan, and others. Sister Burt, the music director, performed her work with grace and dignity, gaining for herself and the church a host of friends.

The order of services as outlined by those in authority was: Prayer service each morning at 8:30 except on Sunday, when we met at eight o'clock. The early morning prayer hour on week days was followed by class work. One class was taught by Brother Burt on the subject, "*How to Teach Religion,*" Sister Burt taught "*Religion in the Home,*" and Brother Glenn Davis taught "*Stewardship of Life.*" Classes were well attended, and much interest was shown. The young people on three or four mornings were called together for prayer services, Brothers Richards and Davis presiding.

Brother Richards was in charge of all prayer services, and called on various members of the priesthood to assist him.

The children were cared for by Glenn Davis, and junior church was held out in the grove.

The evening sermon was of the missionary type, Brother Richards the speaker. So many people came that all could not get inside the building.

Brother Burt and Davis occupied the morning hour for preaching except on Sunday, when Brother Richards spoke.

In general, workers thought the attendance and interest the best in several years.

The recreational part of the program consisted of ball



playing. Baseball and volley ball and a variety of other games interested old and young.

Brother Richards baptized six fine young people on Sunday afternoon. There were others who intended to be baptized but were unable to get to the place of the service. These will enter a little later.

Everyone rejoiced because of the fine spirit of peace and brotherly love which prevailed throughout all the sessions of the reunion. Such a spirit indicates the upward trend of the church in this region. The members are learning the necessity of putting to work in their lives the ideals of Christ, and are hopeful. They are aware of the great tasks before them, and pray for strength and wisdom to succeed in doing God's will.

### Calumet, Oklahoma

This branch has just closed a most interesting series of meetings. Speakers were Elders William Bath and Z. Z. Renfroe. A large crowd was present each night, and interest was splendid. Many nonmembers attended. Immediately following the services the young people were met on the playgrounds by Brothers Renfroe and Harold Crownover, where they indulged in a large variety of games. A good way to break down the walls of prejudice among the young people is to play with them.

At the close of the series, four adults were baptized, three of whom are mothers. Others are deeply interested in the gospel. Brothers Bath and Renfroe are interesting speakers and left with their hearers many good thoughts. Brother Howard Harpham, of Seiling, Oklahoma, no doubt one of the youngest active members of the priesthood in the church, was here. He was ordained a priest a short time ago. He is a good speaker for a sixteen-year-old boy. Saints from several different places heard him.

Local leaders are active in their different offices.

The Saints in this locality are much hindered in this time of depression, yet we have much cause to be thankful.

### North Manchester Branch, England

Special services were arranged for Sunday, June 14, to celebrate Children's Day as set apart by the church, Pastor F. H. Smith took special care that each child participated in some way in each service. He remarked on the improvement made in the past year, but hoped for greater as this year proceeded. Addresses were given by Sister Nelson, daughter of Patriarch William H. Greenwood, and Sister Smith, wife of the pastor and leader of the Women's Department, and in the evening service by Priest H. W. Gillson and Deacon T. Heywood. There was not enough time allowed to make elaborate preparations for the services, but the change of program was enjoyed by all, and helped the children to feel their responsibility to the congregation.

On Saturday, July 11, at the James Street, Northeast Manchester Branch, a marriage was solemnized by High Priest G. W. Leggott. The couple were members of the branch, and we wish them all happiness in their new life.

The bride was Sister Eva Gillson, youngest daughter of Priest H. W. and Sister E. Gillson, and the bridegroom is the youngest brother of the wife of the pastor of our branch.

On Sunday, July 19, a pretty ceremony took place. The baby daughter of Brother Albert and Sister Martha Moore was blessed, and during the blessing the children's division formed a guard of honor around the lower platform and sang "*Suffer Little Children*," from *Zion's Praises*.

We are hoping that the renovations in the anteroom will soon be finished. Then it can be fitted up as a primary room for the children. We seem to be progressing in this department. It certainly is good to see many names on the cradle roll. May God help us to give our little ones the right care and guidance. It certainly is a big responsibility.

### Birmingham, England

Saints in Birmingham feel that the work of God is becoming more real and of more importance in their lives. Each day they realize more deeply that these are indeed the latter days. Prayer meetings have been increased from one to four services each week, and the number of Saints attending is about forty.

Many answers have been received to prayers offered in behalf of the sick members. Some have recovered in marvelous ways, causing the hearts of all to rejoice and realize that God is not far off, but very near his people.

The recent sacrifice period was observed with a right good will, and the sum raised was nineteen pounds. "We are thankful for these opportunities to assist in the Lord's work," say the Saints of Birmingham.

Under the direction of Pastor P. S. Whalley, the Women's Guild has enjoyed many social hours, rambles, and picnics. A successful garden party was held at the pastor's home June 13, approximately fifty being served. The weather was fine, and the party was highly enjoyed. Patriarch Greenwood was present. All refreshments were donated, so the women raised a nice little sum. Money raised in various ways by the women goes to beautify the church. A beautiful oak reading desk was the first gift to the branch, and this was especially appreciated by the pastor.

The branch welcomes a new member, Mr. A. Edwards. This young man and his wife (recently Sister Mavis Meredith) desire to live lives consecrated to the Master.

The young people held their first prayer meeting the morning of July 19. A good number met in the Lord's house to enjoy the beautiful Spirit present. Nothing is sweeter and more inspiring than to see a group of young people worshipping together and to hear them express their desires to be useful in the service of the Lord. We pray this love may increase and that they may grow strong and valiant.

Pastor and Sister P. S. Whalley are doing a good work in this branch, and the Saints are grateful for their help.

It is the hope of these Saints that the members of the church throughout the world will feel the spiritual urge and determination to serve God faithfully by obeying the whole law.

### Portland, Oregon

Returning from the Bandon, Oregon, reunion, Pastor Sorden and wife have worked to attend the Seattle, Washington, reunion, where they are at present. They were accompanied by Evangelist and Sister Richard Baldwin. It is quite possible that they will also attend the Hagerman, Idaho, reunion, before they return to Portland.

Recent visitors have included Elder A. C. Martin and family, of Seattle District. Several years ago Brother Martin labored in Portland, and so his visit was very much enjoyed. They also have gone to Seattle to be present at the reunion of their own district.

The second half of the regular branch business meeting was held July 29, and reports of the various departments and members of the priesthood were read. The pastor's report voiced pleasure in the growth of the past year in attendance at all general meetings. Attention was called to the fact that there has been nothing of a spectacular nature to cause this increase, but that it is surely due to spiritual growth and the development of a desire on the part of the membership for righteousness. The number and contents of other reports were gratifying.

A steak fry was held July 31 by the older group. A charge of twenty cents each was made to cover expenses, and a social evening was enjoyed.

Though some of our leaders are absent, and vacation season has claimed others, attendance at services continues good.

## Nauvoo, Illinois

A full page motorlog headed "Old Nauvoo, Where Salt Lake City Might Have Been" appeared in the *Chicago Herald Examiner* on June 28 with a picture of the Brigham Young House, three river scenes, and a map showing how motorists could go to and from Nauvoo. A trip for the Fourth of July week-end was suggested by the writer, Robert Copeland, automobile editor, and resulted in nearly a thousand visitors. Brother and Sister Page, with the assistance of others, were kept busy registering the visitors and telling the gospel story. Many expressed themselves as well pleased with their visit and several inquiries were made relative to property, as some desired to establish a summer home here.

Three Graceland students, Walter Johnson, Esmond Crown, and Don Chesworth, industrial students who had stayed on for the summer, hiked to Nauvoo to spend the Fourth of July. They arrived about midnight Friday, located the Lewis home, and serenaded Roberta. They were taken for a swim early the next morning, had dinner with the Lewis family at the Sanford home, and in the evening, with a group of the young people, cooked their supper at David's Chamber. Sunday morning Esmond Crown sang for us and assisted at the sacrament service. W. O. Hayer, who was in charge, called upon the three young men to lead out in testimony. They responded loyally, and a wonderful outpouring of the Spirit was enjoyed. In the evening, at the close of the class period, we were entertained by our visitors. Walter Johnson gave an interesting talk on his home in Australia; Esmond Crown, of Spokane, Washington, and Donald Chesworth of Fall River, Massachusetts, and other places along the eastern coast. The boys returned to Lamoni Monday morning, declaring they had been greatly benefited by their visit to Nauvoo.

An all-day session of the Nauvoo Township Sunday School Convention was held at the Presbyterian Church, July 19, with Roberta Lewis, president the past year, in charge. The regular services of the Presbyterian, Methodist, and Latter Day Saint Churches were discontinued that all might attend. A splendid demonstration of Sunday school work was given in the morning through story-telling, dramatization, and use of pictures and sand table. Reverend Foster, of the Methodist faith, gave a Scripture drill, and Reverend Goff, of the Presbyterian, a sermonet. In the evening came reports of the different Sunday schools, music, and an address by Reverend Wickwire, county superintendent.

Instead of the regular services at the church, July 26, all gathered at the river, where a special service was held in commemoration of the death of the Martyrs. "I Came to the Spot Where the Two Martyrs Lay," was sung by Sister Lee; a reading, "It Shall Not Fail," by Inez Davis, was given by Sister Page; "The Unknown Grave," written by David H. Smith, was sung by Albert Sanford, jr., and Brother Page gave an inspirational talk on our responsibility. A basket dinner was enjoyed at noon, and the afternoon was spent quietly visiting with the Rock Creek Saints, who met with us. In the evening, a dramatization of "The Promised Child," by Winifred Stiegel, was held on the bank of the river.

Due to financial conditions it was thought advisable to call off the reunion, which has been held here regularly for a number of years, and a special series of open-air meetings was substituted and held on the lawn of the Homestead facing the river. The weather was favorable, and beautiful moonlight evenings were enjoyed. On July 25, Apostle J. F. Garver was present and preached morning, afternoon, and evening to a large gathering of the Saints from throughout the district. The Burlington Orchestra furnished music, and a young Mr. Williams, of the Utah faith, who is attending the University of Chicago, gave a reading, "Life Is a Funny Proposition After All." During the week F. C. Mussell, E. R. Williams, R. S. Salyards, and Bishop Charles Fry were the speakers. The last-named was to speak again on Sunday evening but was taken sick, and Brother Mussell substituted

for him, preaching a fine sermon, which was a fitting close to the series.

E. R. Williams and family and Sister Dixon and daughter Pearl, of Burlington, camped in the Nauvoo House during the week and were present at the Wednesday evening prayer service, Brother Williams being in charge.

A quiet wedding took place at the Mansion House the evening of July 20, when Miss Myrtle Koechle, of Nauvoo, and Lloyd Thomas Mapes, of Sonora Township, were united in marriage by Elder J. C. Page.

Word was received that Oscar Ourth, who attended Graceland two years and graduated from the University of Iowa, was married to Clarice Howell, of Wright, Iowa, on July 5. Oscar is attending the summer term of the university, where he will receive his master's degree. He will be principal of the Nome, South Dakota, High School the next term.

The funeral of George Neubreck, a man eighty years of age who had lived all his life in Nauvoo, was held at the church, Elder J. C. Page officiating.

## Independence

It was with grateful hearts that the Saints assembled hundreds strong on Sunday evening for the regular out-of-door summer preaching hour. They came from every one of the nine congregations in Independence, anticipating individual and group good from the service. On the western horizon hung a very new moon, and later stars peered down through the tree tops.

"Priesthood is God and man in action," asserted Apostle F. Henry Edwards, the speaker, in his excellent discussion and explanation of the necessity, authority, and function of priesthood. This is the first time Brother Edwards has spoken at the Campus this summer, and his sermon was much appreciated.

Music was by the Auditorium Orchestra, directed by Orlando Nace, and the congregation sang well-liked hymns, "My Jesus, I Love Thee," "O Reapers of Life's Harvest," and "Fairest Lord Jesus." Pastor John F. Sheehy in the stand was assisted by Elder T. A. Beck.

The Campus is living up to its record of former years as a picnic and recreation ground. A great variety of clubs, societies, and groups have picnicked there this summer.

At present the tennis courts are the scene of lively games. The city of Independence is conducting a tournament there.

### Stone Church

"The Apostle Paul urged the saints to make their calling and election sure," Elder C. Ed. Miller told the Stone Church congregation Sunday morning in his sermon "Margins of Safety." He advised them "to examine themselves to see if they were in the faith. The best engineering practice demands that always there shall be a margin of safety to withstand unusual stress. Our Auditorium has a margin of safety of four to one. Spiritually, we should have a margin of safety. We are assailed on all sides by worldly environment and influences and by our own selfish desires. Our divine objective demands that we climb the heights. We must have reserve strength upon which we can draw in times of stress, and we must keep constantly attuned to the Source of our strength. It is imperative that we make our calling and election sure, that we develop margins of safety."

The morning soloist was Thelma Vincent Krahl, soprano Organ music was by Robert Miller. Elder G. G. Lewis was in charge of the service assisted by Elder H. O. Smith.

The junior church service at the Campus was opened by Sister Hazel Moler. Brother W. F. Bolinger offered the invocation. A reading was given by Thelma Betts, "Into the Garden Jesus Came." Lucile Esgar and Emerald Hoisington sang a duet, "Memories of Galilee." Brother Bolinger talked to the juniors about "The Priesthood of the Church." The benediction was offered by Brother Livingston.

The Wah-Dem-Na Choral Club added to its record of achievements the taking of a one hundred and seventy-five dollar prize last week at the annual four-day meet of the North Missouri Fox Hunters Association, at Kingston, Missouri. Paul N. Craig directs the club, which was organized under his leadership some five years ago. It is a group of musically talented young people of the church in Independence and their friends, and its work as a choral club is familiar to listeners over KMBC and to the people in this part of Missouri. The Wah-Dem-Nas carried off the honors in the series of eight concerts given in connection with the four-day meet, ranking first among a formidable group of contestants from surrounding cities. This band of young musicians took prominent part in the presentation of the oratorio "The Course of Time," in the Centennial Conference.

Among recent weddings of interest to Independence and other points is that of Mrs. Bessie Lee Puckett and A. E. Bullard. The ceremony occurred the evening of August 10 at the office of Bishop B. J. Scott, who officiated. Mr. and Mrs. Bullard are at home to friends at 121 South Pendleton Avenue, Independence.

Howard Snead, of Troop 226, and son of Mr. and Mrs. William H. Snead, was one of the three Scouts from Independence to take a two-week trip east along with eleven other Scouts from the Covered Wagon Area. In charge of Scout officials the truck load of boys will visit the Boy Scout Trading Post in Chicago, Detroit, cross into Canada at Port Huron, then on to Toronto, Niagara Falls, New York City, and other points. The boys were chosen for outstanding work in Scouting. They left Independence Monday morning.

#### Liberty Street

Pastor J. R. Lentell preached on Sunday, August 16, at eleven o'clock. The subject of his sermon was "Love," and the text was taken from John 13:34, 35. On this occasion the words of Jesus: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another," took on deeper significance.

Monday evening is being used for local recreation night on the playgrounds back of the church, the activities being under the direction of Cecil Walker and Elbert Mock.

The Girl Scout movement is making progress in this district. A troop-to-be is busy under the direction of Mrs. Elbert Mock. Scouting offers girls between the ages of ten and eighteen a great range of activities and development. Thirteen were present at the meeting last week. Mrs. Mock is at present being assisted by Mrs. Don Cox, captain of Troop 46 of the Stone Church.

The junior-intermediate department of the church school, under the superintendency of Brother Ray Wrigley, went for an outing to the Campus during the regular school hour Sunday morning. Regular class work and program were had out of doors.

Sunday morning prayer meetings at eight o'clock have been resumed with good attendance. A fine spiritual service has been reported by the pastor.

#### Walnut Park

Walnut Park Saints are recalling memories of old-time reunions in far-away branches as they assemble in the big tent one block west of Haden Avenue, north of Blue Springs Road, to attend missionary meetings sponsored by Group 29, East. Elder Harvey V. Minton is the speaker. The meetings began Monday evening, the 17th, with one hundred and forty-six in attendance, Group Pastor Paul R. Davis in charge; Benjamin Bean song leader, Mrs. Joseph Countryman organist.

At the church Sunday, Apostle F. H. Edwards was the speaker; his text: "Suffer us not to be led into temptation . . . deliver us from evil." He taught us to offer this prayer with better understanding; to pray and then trust God to deliver us from the greater evils menacing our happiness, even though we are not delivered from the immediate evil which

alarms us. He gave examples of those who, trusting God, had been raised to higher planes of usefulness because of the fact that they had not been shielded from the troubles they had feared to endure. We must be willing to learn the lessons trials can teach us. F. R. Schafer led the congregational singing at this service, a string trio number being rendered by Orlando Nace, his son Milford, and daughter Delta.

At the Sunday school session, Thelma Moorman gave a clarinet solo, with piano accompaniment.

The Walnut Park Patronesses of the Sanitarium, having many demands upon their time, have not held meetings but have accomplished much individually in their homes. Their leader, Mrs. Elmer Pennell, wishing to see the organization in a body, sought for an hour when the members could possibly arrange to meet, and on Sunday morning at 5.30 succeeded in assembling thirty for an out-of-door breakfast and an hour of helpful fellowship.

#### Enoch Hill

The eight o'clock prayer service was toned on Sunday morning to meet the great spiritual needs of our people. Elder C. E. Beal and Brothers Lawrence Martin and Dick Bullard were in charge. Every worshiper present bore his testimony to the truth of the gospel and his desire to be of use to the Lord in his latter-day work. All Saints of the district are reminded of the good to be derived from participation in these services, and are urged to attend.

An attractive church school program was presented Sunday morning by Mrs. Agnes Hartman and other members of the school. Stories of outstanding Bible characters were told by adult members, and there were three pleasing musical numbers by Fernoy Alexander, who played his uke-lin.

In the following service a musical reading was given by Miss Nellie Kramer, accompanied at the piano by Miss Ruby Johnson. There was also a vocal duet by Mrs. Willis Young and her mother, Mrs. Mary Bush. "The Spiritual Life of the Soul" was the theme presented by Elder R. V. Hopkins, who delivered a helpful sermonet.

#### Gudgell Park

Family vacation trips have cut down Sunday attendance in the past few weeks. Nevertheless services continue with zest and profit to all.

Recent speakers have been Elders H. V. Minton, H. L. Barto, Vernon Reese, and others. Each had a message of encouragement.

This district is glad to have Brother Donald Burch at home after a four-year absence in the Navy.

Sister Marguerite Sherman, who was seriously ill for several weeks, is again able to be about.

The Wednesday evening prayer meetings are well attended.

The young people enjoy volley ball on Friday evenings. Both boys and girls have teams. Of late they have been playing Mount Washington teams.

The Harvest Home Festival committee is very busy.

The local priesthood were in charge of the August sacrament service, which had good attendance.

## Alberta District Conference

Conference of Alberta District was held at Edmonton July 31 to August 2. Members were pleased to have present Apostle J. A. Gillen, who presided.

Saints from all parts of the district were present, and a splendid time was enjoyed. Average attendance of one hundred was had at all the services.

Saturday afternoon the usual conference business was transacted. Elder William McLeod was elected district president, and chose as his counselor Brother Ira Benham.

Sunday morning there were ten baptisms at the river.

Already the members look ahead to next year's conference at Edmonton.

## Woodbine, Iowa

Church school attendance has been good during the hot weather, and the members are manifesting a desire to live close to God in work, worship, and study.

Brother W. R. Adams gave an excellent sermon the closing evening of the conference at Woodbine, and Brother Bert Fry preached Sunday evening. We are glad to have the Fry family here again.

Frequently Brother C. R. Smith, of Biglers Grove, preaches.

A dozen of our young people presented a musical program at Moorhead the evening of July 26. The church was filled.

The priesthood feel their responsibility more and more as they try to represent God. King Benjamin teaches in the *Book of Mormon* that we must serve God with our whole souls if we would be profitable servants.

The young people of the district have been holding recreational gatherings during the summer. June 29 a group of about one hundred and twenty from Dow City, Dunlap, Logan, and Missouri Valley met at Woodbine, each branch group bringing freezers of delicious homemade ice cream and plenty of cake. Following a volley ball tournament between the four branches, Dunlap, Logan, Missouri Valley, and Woodbine, in which Logan was victorious, we consumed some twenty gallons of cream. After the singing of songs, good-byes were said and the visitors departed for home.

Equally enjoyable gatherings have been held at some of the other branches, but since Woodbine is near the center of the territory, we had the largest attendance. The young people expect to continue these social good times throughout the winter. Let us here mention that the older people always are welcome. We have in this region a splendid group of young people with some capable leaders.

This district is anticipating with eagerness the reunion which convenes August 14.

## Fresno, California

2412 Clay Street

Fresno Saints are a happy, united band of workers for the Master, under the leadership of our young pastor, T. Frank Enix. Brother Enix is very earnest and enthusiastic and is well loved by all, especially by those who know him best (through cooperation). His first and foremost thought is always for the church and the good of the branch. His kind and encouraging manner is an inspiration to the leaders and workers in the different departments.

The work of the church in this branch is on the continual upward trend, with little opposition, if any at all.

Brother Guy P. Levitt has been here as often as has been possible for so busy a man as he, and he always leaves us greatly encouraged. Everyone loves Brother Levitt. You see, we believe in eulogizing the living, to be a source of encouragement to them as well as to let them know that we appreciate their help and advice.

Those from Fresno who attended the reunion at Irvington claim it to be the best ever, and came home very much enthused at the greater possibilities in our own branch.

There have been several improvements within our church building of which we are proud; we also have the new *Saints' Hymnals* which already have proved a boon to the musically inclined.

Each department has sponsored successful activities both for social betterment and to raise money for numerous projects.

This branch has been working under the new church school plan since the first of the year and is much pleased with the results. Sister Lillie Jennings has proved a proficient director of religious education, always ready and willing to give encouragement and help wherever needed or desired.

Our branch has recently been blessed with several good

singers, members of the Godfrey families, who have come here from Nebraska. Soon we hope to boast an exceptional choir.

Sunday, August 9, the young people were given charge of the services, and used the theme, "*The Vision of Youth and God's Calls*." There were short readings telling of some of the calls to youth in Bible times and to youth today. The songs used were written by young men from ten to twenty-five years of age. This was a novel yet impressive service.

The children's division rendered a unique Easter service, under the direction of their superintendent, Sister E. F. Kraschel, and another on Mother's Day. The Children's Day program was a united effort of the children and young people, under the direction of their leaders, with the able assistance of Sister Mabel Enix, who willingly gave her time and the use of a car to carry the children to and from the rehearsals. Sister Hazel Schurter and Lillie Jennings also assisted.

The young people have presented several pageants on special occasions.

We have lost several of our number by transfer. These we miss, and especially our publicity agent, Sister Dorothy Fugate, who, with her family, is in Santa Cruz. They were tendered a farewell reception on the eve of their departure.

## Kansas City Stake

Central Church

Next Sunday morning a caravan of motor cars will meet at the plaza at the south end of the A. S. B. Bridge at 5.30 for a trip to Stewartville, where the Far West stake reunion is now in progress. The trip is being sponsored by the Stake O. B. K.'s, but all who wish may go. It is suggested that each family or group provide its own picnic lunch and be prepared to enjoy a day with the people at the reunion. It is planned that the caravan will reach the grounds in time for the young people's prayer meeting at 8.30. President F. M. McDowell will conduct a class at ten o'clock, and Bishop G. Leslie DeLapp will speak at eleven o'clock.

Elder George Mesley is conducting a class for boys on Monday morning at nine o'clock for the purpose of giving instruction leading up to baptism near the end of September. Boys who have not yet united with the church are invited to join this class. They meet at the church.

A stake picnic is being planned for Labor Day at Swope Park. Games, including the playing off of the tennis matches, and refreshments will be provided.

Elder John F. Sheehy preached the Sunday morning sermon, and there was a vocal trio number, "*Teach Me to Pray*," by Irene, Mildred, and Evelyn Shupe, of Independence. Music was in charge of the director, George Anway, and organists were Velma Lewis and Mrs. J. A. Withee.

The coolness of the evenings has made indoor services more desirable than outdoor, so the series of talks by the pastor following the theme of the motion picture shown each Sunday evening, will be continued indoors. The subject of the picture Sunday night was "*By Their Fruits*."

In the afternoon the stake priesthood held their regular meeting. Special reports from the seminar on priesthood visiting recently held in Independence was heard.

Argentine Church

"*Sanctification*" was the theme last Sunday morning of Elder Daniel Cooper.

In the evening Brother Robert Crayne was the representative of the stake bishopric, sent to acquaint the Saints of Argentine with their responsibility toward the general church debt. Brother Crayne is from Chelsea Church. He said that the way to liquidate the debt is to pay it, which can be done if everyone does his part.

The ice cream social and band concert, sponsored by the Research Class, were held on the church lawn the evening of

August 4. The event netted about fifty dollars to the sponsors, who will apply the sum to the general missionary fund. The members are grateful to the Auditorium Band for its help on this occasion.

## Hammond, Indiana

6243 Monroe Street

Saints of Hammond have responded in a whole-hearted manner to the requests of the church for financial aid. For the past three months we have tried to live up to a resolution passed some time ago in which one tenth of our incomes was pledged to help the general church. The outcome has been very gratifying.

Brother Pement, from Chicago, came to Hammond and preached for us every Sunday evening for several weeks. The gospel has meant so much to him that he does all in his power to pass it on to others. We find it the same in this work as in any other—if we obtain the reward we must first "pay the price."

Brother Clem Evans, from Chicago, also has been here a number of times. Earnestness and sincerity are qualities in his style of presenting the gospel that make it appeal to one.

The sacrament service this month was beautiful and inspiring. The influence of such services is lasting in one's memory and helps to re-fuel us for the petty things that disturb us from time to time.

The adult division of the church school gave a program not long ago that was both grave and gay. The evening was a very enjoyable one, and to top off the affair they served punch, ice cream, and wafers.

Brother and Sister Ray Mair are indeed happy over their new daughter, Lois, and Brother and Sister D. H. Smith are proud of a new daughter, Carolynn Jean.

For the past three weeks midweek services have been discontinued due to repair work being done on the church building. Much redecorating and cleaning has been done, and when it is finished we want to be ready to start out with new courage to accomplish the work that is ours to do.

## Kirtland, Ohio

The July sacrament service had an especially large attendance. On the following Sunday morning Elder R. McDonald, of Saginaw, Michigan, was the guest speaker. He emphasized the significance of the restored gospel. "*The Sure Foundation*" was the theme of Elder James E. Bishop July 19, and the choir sang that morning. The evening sermon was by Brother Albert Wouters. Recently, also, an excellent chart talk, "*The Lord's Vineyard*," was given by Elder Cecil Neville.

July 2 the Blue Birds received their merits for the winning of points of honor, covering a stated period, under the able leadership of their monitor, Sister Alma Curry. Diplomas were presented them by the district superintendent of church schools. Honorable mention was made of Sister Mabel Thomas, who first organized the Blue Birds here.

Brother and Sister W. E. Householder, Ruth, Paul, and Clyde Ebeling, and Catherine and Sarah Booher, twin daughters of Brother and Sister John R. Booher, sang in the large chorus at the stadium opening in Cleveland. Many from Kirtland attended.

Sister C. A. McFarland's granddaughter, Annie Williams, is recovering from an injury received when a tractor ran over her leg.

Sister Au Vergne Proper and Sister Mary Gale, heads of the children's division, lately visited a number of points of interest in the East.

Patriarch John T. Gresty is visiting Kirtland. He conducted the singing before church school in the place of Chorister John Collin. Brother Gresty preached a fine and

didactical sermon the evening of August 2. A quartet consisting of Paul and Clyde Ebeling, William Davies, and Elmer Atchison sang two numbers that evening, "*Over Yonder*" and "*Nearer, My God, to Thee*." They were directed by Sister W. E. Householder and accompanied at the piano by Sister R. Flack. Sisters Harriet and Phyllis Schaar, of Lake Orion, Michigan, nieces of Elder and Sister E. A. Webbe and Brother and Sister H. D. Gaskill, sang a fine duet number.

Ralph Edward, infant son of Elder and Sister A. Wouters, was recently blessed at the temple.

The church school picnic was held at Tuttle Park on Lake Erie at Madison, Ohio. A fine time was had.

Brother William George passed through a very successful operation in Columbus, Ohio, August 1.

Patriarch A. E. Stone, who has been ill a month, is not getting along as well as his friends wish. The Saints are remembering him in their prayers.

Late visitors to the temple have included Mrs. Sears, daughter of Bishop Newel K. Whitney, and Miss Edwards, a direct descendant of Jonathan Edwards.

The Kirtland reunion opened with fine spirit on August 6.

## President of Southern Saskatchewan Districts Writes the "Herald"

Weyburn, Saskatchewan, August 7.—During the past year Southern Saskatchewan District has been called to pass through many trials, spiritual as well as physical. Sometimes we are led to wonder if we shall endure in order that when the Lord comes he may find faith in the land.

In regard to grain and stock, this has been the most disappointing and discouraging year it has been my experience to pass through. I have lived on these vast, treeless plains for the last twenty-nine years. The prairie is ideal for grain growing. It has been called the "bread basket" of the British Empire.

But we have had little rain for two years; indeed, it has been three years since we had a normal amount. Last winter there was little snow, and as a result every high wind brought a dust storm. These storms were caused, even in January and February, by the winds blowing over bare fields which at that time of year should have been snow-covered. Usually in the spring the melting snow fills sloughs and ravines. Last spring we had nothing. It is characteristic of this country, since the plains are located such a long distance from any large body of water, that we experience extremes of wet and dry weather.

In the heavy clay soil from Weyburn to Regina, the greatest wheat soil in Canada, nothing is growing. Even the Canadian thistle, the most tenacious of all field plants, has been forced to quit. The few trees people have planted are about beaten by the long drought. In the district south of Weyburn to the international boundary, some grain did get enough moisture to come through the ground. But it is very disappointing to see the crops come through the ground to die because of lack of moisture. Our drought-stricken area comprises millions of acres.

The Prime Minister of Saskatchewan estimates that there are one hundred and sixty thousand people practically destitute in this Province. These people have a long winter ahead of them, a winter in which for weeks the thermometer will drop from thirty to forty degrees below zero. The Prime Minister of the Dominion says of these conditions that they compose a "national calamity." All seed and feed, as well as coal and provisions, will have to be provided by the government, which, we are thankful to learn, is taking the situation in hand.

Nevertheless, for all our blessings we should be thankful to God and express our appreciation for his kindness by being diligent in his service. The conditions of the world, I hope, will make us realize the need for Zion. Economic con-



ditions certainly are not encouraging, and people and nations are puzzled.

The district conference was very good. Apostle J. A. Gillen, with his message of hope and spirit of assurance, made the Saints feel that all will be well. With the assistance of Missionary J. L. Sandidge, we will carry on. We hope to do our best towards the establishment of the ideals for which the church stands and for which the world is looking. While we have been disappointed in this district in some in whom we trusted, those who are active are determined to do the best they can. That the church may triumph, is our desire.

If it were not for the very, very stringent circumstances in which we find ourselves at present, we would have made a much better financial showing than we did during Sacrifice Week.

As president of the district, I feel that I can speak for the members here. We are strong for the Reorganization. We indorse the program advocated by the leading quorums of the church. "Zion the beautiful beckons us on."

JOHN R. NEILL.

### Clinton, Iowa

August 8.—Clinton Branch has progressed since it was last heard from by the *Herald*. On Easter Sunday a class of ten was baptized. The service of induction was beautiful, and the church was decorated with lilies and ferns. Since then four more have united with us. And interest continues.

Three members have moved from Clinton: Sister Orpha Small and daughter, Marie, have gone to Kansas City, Missouri. Brother Gilbert Haring and family also have gone to live in Missouri.

A large number attend the midweek prayer meetings, and a good Spirit is always present. May God's work prosper everywhere.

### Sacramento, California

The last two days of May marked an important event in the history of Sacramento Branch. A cantata, "*The Thorn-crowned King*," was presented by singers from all over the district. It was given at the eleven o'clock hour Sunday morning. A wealth of talent was displayed, and the hearers rejoiced once again to hear this story of the Savior. Sister Clark was director and Sister Gertrude Bidwell organist. Those taking solo parts were: Edna Burdick and Hazel Powell, sopranos; Hazel Blohm, contralto; Cleland Levitt, tenor; Walter Hammond, bass. Incidental bass solo, Ives Honeychurch. Incidental trio, Edna Burdick, soprano; Hazel Blohm, first alto; Bertha Austin, second alto. Incidental duet, Hazel Powell, soprano; Rose Dawson, alto. Quartet, Hazel Powell, soprano; Rose Dawson, alto; Roy Powell, tenor; Ives Honeychurch, bass.

A banquet was given in the lower auditorium for visiting singers Saturday evening, May 30. This enabled those taking part to get better acquainted and afterwards to practice together. Sunday morning after services, everyone went to a lonely park and enjoyed box lunches. The afternoon was spent socially.

Mother's Day the church was beautifully decorated. Priest Jabez Elam preached the morning sermon. He brought a message which instilled in our hearts a greater love for our mothers and the sacrifice they have made through the ages for their children. When this young man stands in the pulpit to represent God who has called him into his service, he gives the best that is in him. In the evening Sister Edna Burdick, leader of the Temple Builders, and her girls gave a program paying tribute to motherhood. Afterwards they distributed bouquets of sweet peas to all mothers in the congregation. Sister Burdick deserves much credit and praise for the work she has done as leader of the Temple Builders.

Her devotion and untiring service have endeared her to the hearts of this group of girls.

Children's Day was a day to be remembered. A splendid program was given, all of the children of the church school taking part. Two children were baptized, Delores Thompson and Dorothy Sabin. Pastor Dawson officiated.

Many of the Saints of this branch attended the reunion at Irvington and report a splendid spirit prevailing among the Saints. Several of the members took active part in the work at that place. They feel that God was with them in the work they attempted to do and are very thankful; they pray that they may be able to progress further in the great work God has intrusted to them.

### Stockton, California

*Clay and Sutter Streets*

Though *Herald* friends have not heard from this branch for some time, we do not want them to think we have grown cold and indifferent to the latter-day work. Indeed our case is just the opposite; the Saints have, in spite of adverse conditions, continued active, and a loyal spirit prevails.

During the spring season several plate suppers were given by the women of the adult division, and good returns were had.

On May 3 W. H. Dawson, of Sacramento, visited Stockton, and conducted the communion service. Two weeks later A. E. Frazier, of Modesto, and W. D. Gillen, of Los Angeles, were among the visitors.

A goodly representation from Stockton attended the priesthood convention in Sacramento May 31.

The annual Sunday school picnic occurred June 13 at Smith's Lake. The young people enjoyed boating, swimming, and playing ball.

Two children were baptized June 14, Brother F. J. Greer officiating. Confirmation was by A. E. Frazier and G. L. M. Brokaw. In the evening District President Guy P. Levitt delivered a forceful sermon, and spoke to the congregation in prophecy, calling Brother F. J. Greer to the Melchisedec priesthood. The ordination was conducted at Irvington under the hands of Apostle M. A. McConley and J. B. Carmichael.

The wife of Brother Frank Carter, of Tracy, was baptized at Irvington July 25. She will enroll with Stockton Branch.

During the latter part of June, Sister Hattie Carey's house was destroyed by fire. Fortunately the property was well covered by insurance. Sister Carey has since moved to Oakland. On July 5 she and her family were here to attend the communion service and to have the infant granddaughter blessed.

"*Who Is My Neighbor?*" was the theme of A. E. Frazier July 12.

A few days before the reunion opened, a delegation of young people from Modesto Branch visited Stockton and boosted the reunion. These young people are a credit to the church and did a good work here.

Now the reunion is over, and the people are settling back to work. We are expecting a good report from the membership by the end of the season.

### Elder Amos Berve Is Better

The many friends of Elder Amos Berve will be happy to learn that he is so far recovered from his long illness that he has been permitted to leave the Sanitarium. Brother and Sister Berve have taken an apartment at 120 South Pendleton, Independence, Missouri. They wish the *Herald* to express their appreciation of the many kindnesses they have received from the Saints, especially for their faith and prayers during his illness.

Independence members are glad to have the Berves located here.



## Seattle and British Columbia Reunion

Never have the beautiful meeting and camp grounds of Seattle and British Columbia District, at Silver Lake, held such a large and satisfactory gathering of the Saints as the reunion just concluded.

Under the direction of Harold I. Velt, one-year president of the district and now elected for a second term, an intensely interesting and educational program was arranged, which not only featured a course of lectures on "*Religious Education*" by Emma McDole, director of religious education in the district; but also a series on "*Worship*" by our inimitable Apostle McConley, who was called home the day before he was scheduled to finish his series by the critical condition of his wife; and a group of discourses on "*Stewardships*" by Bishop A. Carmichael.

Apostle McConley also instructed the priesthood class on questions related to their calling. Bishop Carmichael finished the class with a lecture regarded by everyone who attended as the spiritual capstone of the entire reunion.

The prayer meetings were nearly all spiritual, but the young people, of whom Patriarch Baldwin said, "I have never in all my travels met a finer group," seemed to be favored with the manifestation of the gifts. They were warned through him, among other things, of horrible diseases and afflictions soon to be released upon the world, with which science will be powerless to deal, and which will exact a stupefying toll from the ranks of mankind. Further assurance was also given that Zion in God's own due time will be redeemed.

The financial condition of the district, as revealed at the conference, elicited the remark by Brother Carmichael that surely there is no part of the country so blessed as the Pacific Northwest. A resolution was passed to invite the Portland and Spokane Districts, who do not own reunion grounds, to meet with this district next year. Money was appropriated for the improvement of the grounds, and one has every reason to believe that in time this spot will compare favorably with the finest camp and reunion sites in the country.

Among the elders and high priests present were Brothers Martin, Cook, Sorden, McDole, Savage, and several from Canada. It is easy to see that the services lacked nothing by way of variety. The Saints left the camp grounds cheered and encouraged, and with a new sense of their responsibilities, and the consequences which will follow their neglect. If the trend of thought and exhortation which characterized the entire gathering were to be written in one sentence, it would probably be: "We don't care about anything else . . . but we do want and need, and we must have, *character* in our membership."

## Utleyville, Colorado

August 7.—Elder H. E. Winegar, missionary in Eastern Colorado District, came up to Utleyville and started a series of gospel meetings July 22. It was decided to hold a daily vacation *Bible* school in connection with the meeting. Sister Winegar, director of religious education for the district, is in charge of the school.

Handwork supplies were purchased for about fifty, which officers thought would be all we would be able to attend. But an agreeable surprise awaited the workers. To date one hundred and fifty have enrolled, and average daily attendance is one hundred and ten. Sister Winegar called for teachers, and while several responded, they were not sufficient for so many pupils. So besides overseeing the school, she found it necessary to help with the handwork.

The evening preaching services have been the best attended of any series ever held in this community. The church building has been taxed to capacity almost every night, the record crowd being last Sunday night when one hundred and forty were present. We believe the *Bible* school has broken down much prejudice in the community and generated interest in the minds of numbers of the citizens.

## Persia, Iowa

August 5.—A branch was organized in the early days of the Reorganization at Persia, Iowa. The present church building was erected in the summer of 1883 and was dedicated in June of 1884, President Joseph Smith being present for the occasion. The one in charge of the service was an uncle of President Smith and brother of Joseph the Martyr. The service was most interesting, and Saints came from the surrounding neighborhood to fill the building.

Elders Joseph Seddon, David Chambers, and William Chambers were principal workers in the organization about 1860. They moved slowly, but kept on working when others went down. Wisdom was used at the start. There is an old saying: "Start right, and you will go right."

Persia Branch received great help from the traveling ministry, and generally the members gave good attention to the words spoken by these helpers. Their compensation in service and helps has been good. Some of the ministry have been heard to say that they have been in the field for twenty-five years and have been kept busy telling the gospel story and instructing the people in what they must do to be saved. Great has been their joy in service.

Says Brother Frederick Hansen, one of the oldest members of the branch: "When I was in the English mission, I never felt better than when I was telling the people what they must do to be saved." Today Brother Hansen continues to be a loyal member, and declares himself "in harmony with the church and its laws."

## North Platte, Nebraska

August 6.—For the past two months the Saints have been very busy. The young people, especially, are preparing programs for church school and other activities. With their recreation leader, W. L. Sivits, they are planning recreation suitable for all ages and arranged to make every player feel welcome. They wish to attract their nonmember friends to their social gatherings and also to church services.

The trend of church work in North Platte and vicinity has been strengthened and made sure by the reunion workers, and Saints are taking up branch activities with renewed courage. We hope to reach all isolated members with an invitation to attend services. All visitors, too, are urged to be present.

Our meetings are as follows: First Sunday in the month, an all-day or rally meeting. Church school convenes at ten o'clock, sacrament and prayer meeting at eleven; picnic dinner at noon at North Park. Preaching service at two o'clock in the afternoon is the concluding service. On the second Sunday of the month church school and young people's program come at ten o'clock in the morning, and preaching at eleven. The following Sabbath the adults have charge of the church school program, and again there is preaching at eleven o'clock. The fourth Sunday gives the juniors opportunity to present the church school program.

## A Creed

Be kind; it makes your life a June day, attracts friends, and confounds enemies.

Be joyous; there is but one life to live, and to miss having had any gratification out of it is a calamity indeed.

Be true; then you may expect others to be true to you.

Be sincere; others noting your sincerity will give their confidences and be likewise sincere with you.

Be thoughtful; the iron enters the soul in after life when we have been neglectful of those who loved us.—*Byron Williams*.

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**For Old People--**

**For the Home--**

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## MISCELLANEOUS

### Change of Appointment

With the concurrence of the apostles in charge of the respective fields, notice is hereby given of the transfer of Elder D. E. Dowker from Southern New England District to Detroit District, local and missionary, effective September 1.

THE FIRST PRESIDENCY,  
 F. M. MCDOWELL.

### All-Day Meetings

Bentley, Michigan, August 30. Alma, Michigan, September 6. Whittemore, September 6. Saginaw, September 13. West Branch, September 13. Tawas City, September 20. Bay City, September 27. Midland, Michigan, October 4. By order of the district presidency and at the request of these several branches.—*Hubert Case.*

An all-day meeting will be held at Creola Branch, Southern Ohio, September 13, to which we invite everyone. This is one of our oldest branches, and the gathering is an annual affair. Come and meet with Brother and Sister Kirkendall for this day and bring your basket lunch. There will also be preaching on Saturday evening, September 12. We count on your presence at this gathering.—*A. E. Anderton, district president.*

### New Addresses

Frederick C. Bevan, home address: 118 Taft Avenue, Ottumwa, Iowa; field address, 1942 Eleventh Avenue N, Moline, Illinois.

### Our Departed Ones

KIRK.—Elizabeth Ann Kirk was born at LeRoy, Illinois, August 21, 1856. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints May 2, 1880, by J. T. Davies, being confirmed by J. T. Davies and W. L. Taylor. Her baptism occurred at Ross, Kansas. Her death occurred August 2, 1931, at Scammon, Kansas, where she leaves many friends.

NEAL.—Margaret Marie Neal, daughter of Mrs. Effie Irene Neal, was born February 9, 1913, at Sibley, Missouri. She was baptized June 12, 1921, by F. A. Evans. Died July 22, 1931. Leaves to mourn her mother, two brothers, Gerald E. and Willis B., and many other relatives and friends. The funeral was at Mount Washington, Missouri, the sermon being preached by Patriarch Ammon White. Interment was at Sibley.

## Notice

The Independence Sanitarium and Hospital offers a three-year course in nurses' training to young women who are high school graduates.

For further information write to superintendent, G. E. Copeland, R. N.

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# THE SAINTS' JOURNAL

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CH

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Volume 78

Independence, Missouri, August 26, 1931

Number 34

## TRUST IN THE LORD

Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain.—*Psalm 127: 1.*

## DEVELOPMENT OF THE SOUL

*Abel Hall*

## THE STORY OF FOUR BOOKS ON THE LIFE OF JESUS

*Myrtle Weber*

## DO WE STARVE OUR CHILDREN?

*C. B. Woodstock*

### Trust in the Lord

It is an old story that in times of prosperity people feel self-sufficient and think they have no need of religion. Full of confidence, they cease to trust God, and trust themselves. The periodic recurrence of times of privation and suffering brings them to a realization of the fact that they are weak, and that they have needs which can not be satisfied with the things of earth.

Modern writers have often ridiculed and criticized the philosophy of the ascetics who believed that when the body suffers the soul grows. Certainly their self-inflicted scourgings, their solitude, and their activities were often silly, harmful, and useless. But the essence of their belief is correct. When the body endures unavoidable suffering, the soul grows. Self-inflicted punishment is another thing.

Reared in luxury and following continuously an easy way of life, personality grows weak, flabby, and often contemptible. The outlook on life stays narrow and immature. Human sympathies and tolerance are undeveloped. Pride and egotism grow.

Some of the finest, most beautiful, and interesting personalities are those of people who have suffered. Because they know grief and pain, they can understand and sympathize with others who have likewise suffered.

Misfortune and suffering make us return to God and trust in him. If in the present difficulties men learn nothing else, it will be a benefit for them to learn to trust in God.

In recent times there were a few who warned us of approaching dangers, but their voices were lost among the exultant cries of success as the world went forward to what looked like permanent prosperity. Disaster has reached and all but overwhelmed us. We were ignorant of what was ahead. Had we listened to the voice of inspiration, we might have been forewarned and forearmed.

Despite the warnings of parents, children run into dangers and often get hurt. It is only when they have been injured that they begin to take the words of their parents seriously. Then they come running back home to be helped and healed. Grown men and women are in many larger ways like the children. Heedless of warnings, they go in dangerous ways. Hurt and humiliated, they return to God. But they may have this consolation: that, as a result of their misfortunes, they return to Him wiser and better, more humble and more sober.

L. L.

They are never alone who are accompanied by noble thoughts.—*Selected.*

### Graceland—And a Last Moment Decision

Perhaps, like a number of others, you have been caught between the upper and nether millstones of your desire for an education and your financial circumstances. Perhaps in the moment of uncertainty as to whether you can "make it," you are hesitating before a last moment's decision. In a few days the door to college life will swing shut, and you will either be one of a regretful group on the outside, or a happy group on the inside.

A last moment decision is extremely important, and you wish to make it the right one. A decision for Graceland, or for any other college this fall, will not be a mistake. To deny yourself an opportunity that you might have would be a serious mistake, one that you will regret. A year at your time of life is precious; you may learn the value of it only when you are older and it is too late to capitalize on that value.

L. L.

### Harvest Home Festival Begins to Take Form

Plans for the annual Harvest Home Festival, to be held in the Auditorium from October 6 to 11, are beginning to take definite form. With the tang of fall in the air and the near approach of school, Independence people and Harvest Festival contributors everywhere are realizing that the festival is only a little more than a month away and that there is much for everyone to do to make it the "best ever." Space in the upper and lower rooms of the Auditorium has already been assigned to a great number of organizations and industries.

Elder C. C. Koehler, festival promoter and enthusiast since its earliest years in Independence, has again volunteered his services in the interests of the agricultural half of the festival. He is frequently seen in the lower assembly room discussing space, decorative plan, and exhibit with a prospective helper. Elder J. Stanley Kelley, manager of the festival, is devoting his attention chiefly to the industrial displays which will be seen in the main part of the Auditorium.

"They're getting busy," says Brother Koehler. "Almost every day some one is at the Auditorium planning his display. The Northwest Club already has a hundred bushels of new potatoes ready for its exhibit, and there are thousands of quarts of canned fruits ready to be brought in. Right now is the busiest time of the canning season, and women are canning in their homes and in groups."

The artistic lay-out of booths this year promises to be even better than that of last. Stakes surrounding the center place have asked for a liberal amount

of space and are working out some unique plans. For the first time since the festival has been housed in the Auditorium, the Stone Church will have the stage on which to exhibit its gifts.

With a giant harvest of peaches, apples, and pears on the trees of Missouri, and the gardens producing with equal liberality, an abundance of harvest gifts are assured. Everywhere, throughout many States and more distant points, generous Saints are sensing the need of the church and its institutions during the cold winter months, and are giving to the point of sacrifice.

Special booths will attract visitors, and among the new displays will be that of Eastern Kansas District. Meantime the workers are getting very busy. The Harvest Home Festival begins to take form.

L. B. M.

### Christ's Invitation

A young people's prayer meeting last week impressed me with the intelligent sincerity with which at least a portion of our young people are standing for the church and resisting the invitations of the world. They are striving to bring up their lives straight and true to the Christ measure of living. Many of them are accepting the invitation spoken by our Lord: "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

"Abide in me, . . ." How soothing are the very words! Help and confidence and assurance they bring to those who heed. If, when we are tried, we remember Christ's invitation, our feelings are calmed, our wrath cooled, the hurt vanishes, and our souls are at peace.

How different would be the world if each one of us heard and accepted this divine invitation! Countless hours of time would be saved. Thousands of dollars could be put to much better use than they are at present. Gossip would be forgotten. Envy and hatred would cease to be. This would be a world of love, justice, and peace. Christ's Spirit would reign. All these things are possible if only we forget our own selfishness long enough to abide in Christ.

Remembering that we are a part with Christ in God's great plan of redeeming the world, we are impressed with the importance of the things we daily do and say; we can more accurately measure their helpful or harmful effects on those who love and trust us. And indeed we are a part. Jesus explains it this way: "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit."

Have we opened our ears? "Abide in me, and I in you."

L. B. M.

### "Word of Wisdom" Contest Nears Closing Date

The "Word of Wisdom Contest" conducted by *Vision* has brought in during the last few days a number of excellent manuscripts which, in addition to some already received, will make some excellent material for *Vision* readers in the coming issues. We expect the articles to help the women of the church to see the possibilities in the way of menus for those who are anxious to use health diets in the home. More important than the prizes offered is the good that will be done.

If any have considered entering the contest, we hope that they will send their manuscripts immediately, for the contest closes September 1, and we should have the articles on or before that date.

L. L.

### Dignity and Beauty in Ministry

#### VIII.—ADMINISTERING TO THE SICK

By Elbert A. Smith

#### *The Place of Administration*

In years gone by it frequently happened that at the close of a preaching service or prayer meeting announcement would be made that some sick person would receive administration, and the rite was attended to forthwith. That custom has fallen into disuse of later years, and for several reasons that appear to be valid, among them the following: The ceremony thus becomes a public spectacle, which it was not intended to be. The audience is mixed, quite possibly including those without faith, even those hostile to our belief in such matters, and others quite indifferent. Furthermore, the announcement often acts as a sort of suggestion, and numbers of others who had not intended asking for administration, who have made no preparation, and perhaps are not in real need of it, flock forward and ask for administration, thus detracting from the service to the one who is in real need.

Administration most frequently occurs in private homes and hospitals or sanitariums, where sick rooms naturally are. When it takes place at the church, it had best be at a special service, and in a room for that purpose, where there are present only those in sympathy with the rite and especially with the needs of those receiving administration, so that all present may be of "one heart and one mind" and "agreed together touching that one thing," that faith may be exercised and Christ come in. He himself on occasion put out from the room those who had no faith so that the right atmosphere might be



attained before he would lay his hands upon the sick. (Matthew 10: 18-25.)

### *Order of Procedure*

One elder may administer where there is necessity; but it is considered better that there shall be two or sometimes more.

Is any sick among you? Let him call for the *elders* of the church; and let them pray over him, anointing him with oil in the name of the Lord.—*James 5: 14.*

And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name.—*Doctrine and Covenants 42: 12.*

The elders may kneel for prayer before administering, though such is not the invariable rule. It is best that one shall be considered in charge, generally the superior in office, or the senior in years, though there is no fixed rule in such matters and it should never be the occasion for friction. One anoints the head of the sick person with oil that has previously been blessed for such purposes and offers a prayer of anointing. This prayer should not ordinarily be long. The other elder or elders stand by with bowed heads during this petition, one of them if necessary receiving the vessel of oil after the anointing, that the one anointing may be free to lay both hands upon the head if he shall so desire. The anointing is a symbol. Enough oil should be used to decently represent the symbol, but not enough to run down upon the person or clothing of the afflicted one.

After the anointing both or all of the elders officiating lay their hands on the head of the sick person, and the one selected to act as spokesman offers the prayer of administration. This prayer is ordinarily a prayer for healing, but always qualified by the reservation that the Lord's will shall be done. In some instances where it is evident that there is not to be recovery and that death is imminent or certain, it becomes more a prayer of commendation of the soul to God's care and mercy as indicated in *Doctrine and Covenants 42: 12.*

The prayers offered should be fervent and from the heart, bespeaking both faith and spiritual power, but they should never be boisterous and noisy. There should be no hint of wild incantations. Ofttimes to the contrary, quietness and serenity coupled with confidence are the things needed in the sick room rather than excitement.

### *Caution Concerning Promises and Deportment*

The service should not be so brief as to bespeak haste and lack of concern, nor should it be long and wearisome. The elders have been cautioned concerning prophesying over the sick. At such a time the desire for healing is often intense, and sympathy

may move to promises that are not well founded in fact. The caution follows:

Prophesying over them that are sick in administering to them has been a fruitful source of trouble among my people. They must observe that this they are not required to do except there be a direct manifestation of the Spirit which may direct it. Pray over the sick, anoint them with oil, as commanded in the law, and leave them in my hands, that the Spirit may deal with them according to my wisdom. Many spiritual manifestations have been had. Some of these have been false, and under the operation of the law which I gave many, many years ago, those who make these false presentations are not to be feared among my people. They are not justified in permitting their human sympathies to overcome that which has been written in my scriptures. The spirit of the prophets is subject to the prophets.—*Doctrine and Covenants 125: 15.*

It ought not to be necessary to add that an elder called upon to administer to a woman should not go alone into her room for that purpose. Nor should the elder or elders presume to anoint or handle the bodies of women. Some have fallen into grievous difficulties by not heeding due caution in such matters.

Those who are to administer to the sick should make preparation, when time permits, of a spiritual nature, in secret prayer. The minister who goes to the bedside of the sick touches the lives of the people at a very tender point, their loves and hopes and fears are all involved; ever the hope of life and the fear of death. The occasion is such as to have a sobering effect; it calls for nearness to the Divine, and into this ministry the ordained man should put all the dignity and beauty as well as power that may be in him and at his command. Always to God shall be the glory: "The Lord shall raise them up."

(To be continued.)

### **True Education**

Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shapes of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery, and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual, and difficult work to be done by kindness, by watching, by warning, by precept, and by praise, but above all—by example.—*John Ruskin.*

To be serene amid a losing fight,  
To meet with equal courage dark or light,  
To hate all sham, and with persistent might  
To do brave deeds as in a master's sight—  
This is to learn life's lesson, reach the height.

—*Selected.*

## Development of the Soul

By Abel Hall

And I John saw that he received not of the fullness at the first, but received grace for grace; and he received not of the fullness at first, but continued from grace to grace, until he received a fullness; and then he was called the Son of God.—*Doctrine and Covenants 90: 2.*

Some years ago Annie Besant was taking a trip through the great Red Sea and, as is usual on board ship, those who could entertain or lecture were asked to do so. She was requested to speak, and in her lecture she used the following words relative to the soul:

The man is the soul that lives to gather experiences, that lives to subjugate external matter, that lives to unite itself with the Divine Spirit from whence it sprang.

Now if there is one thing above another that during my forty-five years' experience with the church, has made me feel very proud of the church and her teachings, it has been the fact that on all the questions relative to life here and hereafter, she has always been the one to lead the way. It could not be otherwise, if the claim we have made for her be true, that she was established by command of God for this very purpose.

I well remember that some twenty-five years ago, when we used to lay great stress upon the fact that the foundation of our work was divine revelation, the Church of England prelates over here made a great point of their belief that the canon of scripture was full, that there could not be any further revelation from Christ, and on every available occasion they would attack our men on that score.

But the teaching of the church persisted, and our men still preached with the voice of authority, declaring that revelation was the foundation stone upon which the church of Christ was to be built, and that any organization which refuted this truth, only declared themselves as being out of harmony with the declaration of the Master himself.

Imagine the joy, therefore, that came to me in the winter of 1919, when I attended a meeting in Leeds where Bishop Weldon, the Dean of Durham, made the following statement before an audience of over two thousand people:

One thing stands out very clear: the church, to be a *living* church, must be in touch with Christ its head, and must be in a position to have that head reveal himself to them.

Then another of our fundamental teachings was the principle of the prophetic office, and we have lived to see the State Church declare that "there is no question about the fact that the prophetic office was an established factor in the life of the early church"; and they then proceeded to recommend

that provision be made for the same office to be again set in the modern church, but unfortunately, not having any means of knowing where the prophet belongs, the matter has been left in abeyance.

So we could go on and cite many more teachings where the church of Christ has led the way and the churches of the world have followed. Truly, as Brother Elbert has said in a recent article of his in the *Herald*, the men of this church are sent forth to teach and not to be taught. This to my mind is as it should be.

On no question of religious import has the church spoken with more definite emphasis than on the question of the soul. She says that the spirit and body are the soul of man, and she further asserts that the purpose of our present life is to help man to learn to be obedient to God in the flesh, as indeed he is prone to be in the spirit.

Annie Besant was right: "Man is the soul that lives to gather experiences, . . . that *lives to unite itself with the divine Spirit from whence it sprang.*" And what experiences befall man? What a maze of experiences? Contrast the life of the man who in his earthly experiences does not have contact with God who made him, and the life of the man who is constantly in touch with God. Just as John said about the Christ, the latter man is in the fortunate position of showing development on the lines determined by his Creator. He shows growth, going on from grace to grace, until he is finally promised a fullness of development, namely, the fullness of the stature of the man Christ Jesus.

The development as far as we are concerned may not be as rapid as that of Christ, for we are slow in our comprehension of the divine law, and consequently slow in our progress; but the same section of the *Doctrine and Covenants* as quoted above tells us in the words of Christ himself:

For if you keep my commandments, *you* shall receive of his [the Father's] fullness and be glorified in me as I am in the Father.

The process of this development seems to our human minds to be very slow. When we think of the immeasurable time before and after our life, the short span of three score years and ten is but a small mite, and does not seem long in which to develop the extreme limits of soul capacity.

It is not, and to my mind that is the reason of the millennium, one thousand years of training under the direct supervision of the Master himself before

he will be able to present us spotless before his Father.

Just think for a moment; on the face of things very little advancement has been made towards the goal of Zion during the past century; and yet to the close observer it is plainly apparent that great strides have been made, for there has come to us a knowledge born of the experiences through which the church has passed that could never have been gained through any other channel than the one through which it has been obtained.

The experiences through which I have passed, personally, have made me consider the church itself from a totally different angle than I could have done otherwise, and have made me place a still higher value on its teachings and ideals.

I verily believe that no experience comes to any man, however bitter, but that it tends to develop his soul, provided of course he keeps in touch with the One who created his soul.

God having created man, and as we are told in the Scriptures having breathed into him a part of his divine self, man is therefore, without any shadow of doubt, a part of Divinity.

Take a thimble to the seashore and dip it into the water, filling it to the brim. You have then, in a very small case, a part of the great ocean. Compared with the rolling billows of the deep, it looks very infinitesimal and would in no way cause a feeling of awe to come over you like unto the feeling one gets out in the middle of the Atlantic; but all will agree that there are the same component elements within that thimble that there are in the middle of the deep. The difference is in degree and not in the essence.

So it is with man. He has within him the Spirit of God, and the possibilities that lie within him are illimitable. This at first sight may seem to be far-fetched, but when we recall the things that Jesus did, and then recall his statement that his followers—under proper conditions—would do even greater things than he did, we feel sure that we have the authority of our Master for our declaration.

The human mind, even without any claim to having divine power to aid it, can do many wonderful things. Some time ago I saw a party of Japanese, one of whom claimed that he was teaching his pupils the power of mind over matter. He had two or three young ladies with him and two or three young men. He took hold of about six glass bottles, broke them up into pieces, and laid them down on the floor. Then he had one of the young men strip himself down to the waist and lie with his bare back on the broken glass. The teacher then placed a large stone on the chest of the youth, and taking hold of a large

hammer he proceeded to break the stone into pieces. When the young man arose from the glass, there were no cuts whatever on him. He then placed two swords on end, with the sharp edge turned upwards, and to show that they had a very keen edge he sharpened a lead pencil on them. Immediately afterwards one of the ladies stood with her bare feet upon the swords and walked off again without any hurt.

The late Elder J. E. Meredith once took a party of us on a visit to the Blind Institute in Birmingham. We were taken into a very large hall, at the upper end of which stood a huge pipe organ. On each side of the hall were recesses, each containing a desk and chair. Seated on these chairs were blind boys, in front of whom were huge books of music in the *Braille* type. These boys were reading the music with their fingers. They would memorize the whole piece of music, from beginning to end, and would then go to the pipe organ and play the piece through.

This may not seem quite so wonderful, however, as the next thing we saw: About twenty girls, ranging from twelve to fifteen years of age, were lined up in a row—all of them, remember, stone blind—and in the center of the hall, about forty paces away from them, stood one girl, stiffly erect. On the right of the hall stood a lady teacher who gave out several quick commands, and we were astounded to see these blind girls, one after the other, run to the one in the center and together form a pyramid.

No one will deny the many wonderful improvements, both in the way of travel, home comforts, engineering, etc., some of which are almost past comprehension to the uninitiated, and many of which would most certainly scare the lives out of our grandparents, were they permitted to come out of their graves for a while. I feel certain that if such a thing were possible, they would be so afraid of what they saw around them that they would wish to be back in mother earth once more. But to us, all these things are commonplace. What is the reason? Our modern minds have just developed along with the new scientific wonders, and we are prone to take these things for granted.

A few years ago I had the privilege of visiting the home of Ann Hathaway, in Stratford-on-Avon, and we were shown many things of great interest in connection with the life of both Ann and William Shakespeare. One very small thing caught my attention. It stood in the middle of an old oak table right opposite the huge fireplace. It was a brass implement about nine inches in height, was shaped like a pair of pincers, and stood upright on a little brass stand. The attendant noticed my curiosity, and asked, "Do you know what that is, sir?"

to which I replied, "No, I must say I am at a loss to make out what it is." He then told me that in the days of Shakespeare this little brass affair was used for holding the dried rush, which, with the aid of the tinder box close by, was used for giving light to the occupants of the house. One end would be sticking out of the top of the pincerlike arrangement and would be the only means of giving light. He said it sometimes happened that the inmate would desire to have a little more light; then he would bring the two ends of the rush together at the top, and they would both burn together. He further explained that this was the origin of the statement that men sometimes burned the candle at both ends.

Just think of the development of artificial light since those days! How many of us would have the patience in these days to sit out the dark winter evenings with no other means of illumination than the old rush light? No! for even our forefathers were not content to hang onto this poor means of seeing after the sun had gone down. They soon got busy and thought out the candle, which took the place of the rush and gave far better service. Others advanced still further and worked out a way and means of purifying the oil taken from the bowels of the earth, and we were given the parafine oil lamp.

I have distinct recollections of seeing our oil lamp set up on the corner of the mantelpiece, and can remember, too, when experiments were made with a little fine brass wire worked over the top of the wick, a method which made the yellowish light turn into a much whiter one.

Later still we had gas introduced into our homes and many of us will have vivid memories of the fish tail burner and its greasy, oozing light. Then some one had a brilliant idea of trying out the brass wire arrangement again on this messy burner, and we were astounded to find that it improved the thing wonderfully.

Meanwhile other brains thought out the Ramie Silk Mantle, and when this commodity was placed upon the market the price of a mantle which can be bought now for five cents, was seven shillings, six pence (\$1.80.)

Electric light is fast taking the place of gas in our homes, and now we have some scientific men telling us that in some one's time we shall be able to harness the sunlight, place it in caskets, and use it in our homes for lighting, etc.

How much this sounds at present like an Arabian Nights story, but who among us is daring enough to say that it will never happen? We are bound to admit that much stranger things than this have actually happened, but as I have already stated, they

are commonplace things with us now, and are not thought of as being in the line of miracles.

What the brain conceives to be the best thing possible now, because of present experiences and environment, will most probably within the next decade or two be considered of little value. The brain, in using that particular thing, will have seen the possibilities of still greater service with a more perfect instrument, and during actual use will also have found a way of developing that instrument to greater perfection.

So much for what the human can do, without making any claims whatever to divine assistance. As Latter Day Saints we can justly claim without any egotism—if the foundations of our work be true—that there has been given to us as a people a glimpse of the possibilities that lie within the reach of man who is constantly in touch with Divinity.

To speak of these things to the world frequently brings nothing but ridicule, but we are here reminded of the statement of Paul in 1 Corinthians 2: 14, 15:

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man.

The man of the world will often tell a religious man that he is a crank, that he thinks himself better than others, etc., but the fact still remains that in a moment of crisis, this same man of the world will turn to the religious man for aid. There is something about a really religious man that demands the respect of his fellow men, no matter how much his fellow men may deny that fact. It was the same in the time of Christ. There was a compelling influence about Jesus that made men respect him. He knew that his mission was to demonstrate to his fellows that he had in his grasp a divine power; and he wished others to learn that secret. Through his obedience to divine law, the power that emanated from him was divine. It was a real power, so much so that when the woman touched his outer garment, that real power cleansed her body and soul. No evil could exist in contact with him.

He demonstrated a perfect life made possible through his obedience to a perfect law. He showed the possibilities that lay within the reach of all men. Through the development of his soul in his earthly life, he was able to heal the sick, give sight to the blind, speech to the dumb, and, most wonderful of all, he raised the dead.

I firmly believe that the life of Christ was fully intended to be the exact pattern of what man can be, or the words of our reading from section 90 are very misleading indeed:

If you keep my commandments, you shall receive of his fullness and be glorified in me as I am in the Father.

I am satisfied that the purpose of God is that man will learn to develop the soul powers, that he may be able to subdue the material side of his nature, and reach out *all the time* to the spiritual things that are offered from on high, so that he too can heal the sick, give eyesight to the blind, and even raise the dead. Why not?

God is a spirit, and without doubt he draws those who are spiritual as a magnet draws steel, and just as steel having once been in contact with the magnet, itself becomes a magnetic influence, so is it with the soul in contact with God.

Once I went into a big engineering firm in the south of England and was taken into the room where the electric plant was at work. Huge dynamos were sending out their buzzing noise, and I became intensely interested in the process of electric generation. I was instructed that under no provocation whatever was I to put out my hand and touch any one of the dynamos. How like it was to the great Creator of all things, and how much like to the use and misuse of spiritual things.

The lesson I got out of it, however, was a good one. I thought of the little sets of batteries that were brought into contact with the huge dynamos, made to partake of its vitalizing force. They in turn would give out that same force to the motor car, the electric lamp, and a multitude of other things; and when it had spent its power, it would be brought back again in contact with the dynamo, to be once more filled with energy, in order that it might be of further service.

Should the battery, after being filled with power, be left at one side without being used to electrify the car or the lamp, it would lose its energy just the same, but it would not have been of any service.

God is the creator of the soul; that soul which will keep in touch with him shall receive power—divine power—and that soul in turn will send out its influence all around. The more service it performs, the more will it develop itself, until in the end its capacity for receiving and giving out will be infinite. It will receive a fullness and be glorified.

MANCHESTER, ENGLAND.

Beauty is not found in things but in souls; happiness is not found in material environment, paltry or splendid, but in the power of the personality that rises above it, that secretes a quality of everlastingness from the reality upon which things lean.—*Shannon.*

## Weekly Health Letter

Number Eight

### The Nose and Its Relation to Health and Disease.—6

By A. W. Teel, M. D., Church Physician

A crooked septum is frequently the cause of a chronic inflammation of the lining membrane of the nose, which frequently comes under the high-sounding name of chronic rhinitis, turgescence or intumescent rhinitis, which by its name indicates a swelling, or state of being swollen. This condition partly affects the "swell bodies," which have been described in a former article, and interferes with the breatheway of the nose. In such cases, the patient complains of attacks of nasal obstruction characterized by a mucous discharge, and the nose is free and open on one side at one time and then changed to the other side. When the individual lies down, the side nearest the bed is the one that is obstructed. This often alarms the patient and interferes with the final adjustment control of the blood vessel supplying the tissues covering the turbinated bones.

Nose bleed is frequently complained of, and the nasal cavities are subject to an excessive evaporation of the secretion accumulated upon it, producing dried crusts, and when these are removed, an injury to the underlying mucous membrane is the result. Cough may be present, due to an associated bronchitis or inflammation of the larynx. If this is allowed to continue, new tissue is formed and will finally produce a more or less permanent obstruction. A great deal of good may be done by palliative treatment, which may relieve the distressing symptoms and the heavy secretions, but practically in all cases a person should consult a competent rhinologist (nose specialist) and have the predisposing causes removed. This is usually accomplished by the correction of the deviated (crooked) septum. If this condition is allowed to continue, soft, watery, grayish, shiny tumors may form, called polypus, which may vary in size and may be of a sufficient number to fill all the nasal chamber, extending forward almost entirely outside the nostril, or extending down, posteriorly, into the throat.

These tumors, unless properly looked after, will fill all available space of the nose and will require surgical attention. In order to bring about the proper cure, it is frequently necessary to remove all the infected area so that it may be properly drained. This requires a great deal of cooperation between the physician and the patient for several months, as it is necessary for him to keep the patient under strict observation.

## Tom King: A Life History

### PART EIGHT

By C. H. Porter

(Continued from the *Herald*, August 19, page 781.)

#### *Tom Makes Progress*

The year with Mr. Nicholas was a profitable one. Tom was industrious, energetic, and a good farmer. He was with a good family, and his daughter was there also. She was attending school and was being well taught in simple, household duties by Mrs. Nicholas.

Before the close of the season he desired, if possible, to secure a piece of land. All homesteads were taken, and very little railroad land was for sale. A friend told him of a forty-acre tract that had been bought on contract and let go back.

He procured a description of the land, went to the local agent, and asked if it was for sale. He said, "No, that is not for sale, and we have none in that vicinity."

It was suggested to Tom that possibly the agent was holding it for some one else. Acting upon this suggestion, he wrote to the general agent asking if that tract was for sale, stating that if it was he was prepared to purchase it.

A few days later the local agent called him into his office and said, "King, I was mistaken about that piece of land. The general agent has written me to make out a contract for it to you. It will cost fifteen dollars per acre, and you will have to pay twenty per cent of the purchase money when the contract is made."

Tom said, "All right. I am prepared to accept the contract now."

The agent could do no other than make the contract and accept the money.

This was a good piece of property and proved profitable to Tom. A large portion of it had been previously cultivated, so it was, when cleaned up, ready for a crop the next season.

Tom had a small cottage built on the place, and when he left the home of Mr. Nicholas he fitted it up for his own use. He lived there until he sold it, about two years later. With the money saved and the price received for the forty acres, he purchased an eighty-acre farm.

During this time he had not procured a suitable home for his daughter. Since leaving the home of Mr. Nicholas, he had boarded her at two different homes. Neither had proved entirely satisfactory. One day a neighbor said, "Tom, I can tell you who would like to have Rosa." He named the family and said, "They would like to have her, but I am not sure it would be a good place. The woman is a

cousin of mine. I know her well. They would feed and look after her well, but they would be strict and probably work her hard and would charge you for what they did for her."

Tom made careful inquiry, then visited the family. They had a nice farm home, were well to do, and had no children. He found things very much as his neighbor had described. The lady said she would like to have Rosa if she might be allowed to teach her to work and to have her under proper control. She also stated what money consideration she thought would be fair.

Tom said he was willing to agree to the terms. He wanted Rosa to be obedient. He was sure she would be. He was willing to pay what the lady thought was right. She might purchase any clothing the child might need, and he would foot the bills.

This was satisfactory to all the interested parties. Rosa had a good home and splendid care. She was well fed and clothed, taught good behavior and many things which a growing child needs to know. She remained with this family until Tom was able later to take her into a home of his own. She evinced much affection for these good people, and her father always felt himself indebted to them in a way that money could not repay. They also learned to love the motherless girl, who so cheerfully responded to their teaching and made their home more pleasant by her presence.

During these two or three years Tom had taken an active part in political affairs which more particularly affected the farmers as a class. The country was comparatively new. The land was being brought into cultivation rapidly. Homes were being established where a few years before was open prairie. Good crops were being raised. Prices for farm products were low. Transportation rates were high. Money was scarce. Aliens were permitted to vote upon declaration of intention to become citizens. "Machine politics" were prevalent. They had the open ballot. Many became dissatisfied and believed that the "machine" was responsible for many political evils. Meetings were held to protest against some of the more glaring abuses. Tom took an active part in the meetings but had no desire for office. He was outspoken in his denunciation of what he considered to be abuses of the producing classes. He was sent as a delegate to both county and state conventions and was considered a good representative of the farming interests of his community.

In a little more than three years from the time he arrived in Nebraska the second time, Tom had bought him a farm, identified himself with the farming interests of the community, and was in a fair way of being prospered as a citizen.



Soon after this he sought the acquaintance and companionship of a woman of proper age, and in due course of time marriage resulted. The lady was highly esteemed by the community in which she lived, and it was not without considerable opposition and rivalry that he was successful in his suit. This opposition was made more pronounced from the fact that her deceased husband had been a member and officer in the Latter Day Saint Church and was also a Civil War veteran.

Tom was considered antagonistic to the Latter Day Saints, and her late husband's comrades did not approve of her being married to an Englishman, although he had become an American citizen by naturalization.

Tom met the opposition with determination and vigor. He knew of no reason why the Civil War should make any difference, especially as he was conscious of the fact that most Englishmen favored the cause of the North and welcomed the liberation of the slaves as heartily as did any citizens of the States. He had no cause to change his attitude toward the Saints, as he had always treated them with courtesy and fairness.

His marriage brought Tom in close touch with the Saints, and he had good opportunity to study them at close range. Being a student by nature and withal of strong religious views, he took interest in seeking to understand why and how they differed from other religious people. He attended their meetings, talked with their elders, and finally concluded that they were a greatly misunderstood people.

They believed in continued revelation, a divinely called ministry, a perfect system of church government, a manifestation of spiritual gifts, including prophecy, visions, divine healing by the laying on of hands and prayer, the blessing of children, and other things spoken of in the New Testament, but which seemed to have been lost to the church through disuse, loss, or change.

When Tom had obtained a good understanding of their position, he could see no reason why they should be stigmatized as heretics or teachers of false doctrine. So far as confounding them with the Utah people was concerned, it was to him either the result of ignorance or a matter of bearing false witness against a neighbor.

After a careful examination of the matter, he felt called to accept of part and lot with them. He did so understandingly, for he felt within his soul that he would be called upon to defend the doctrine of Christ as taught by an unpopular people. He would fain have excused himself, but conscience forbade him. He had for many years acknowledged God in all his ways, trusting that his paths might be directed of him. Now he felt the divine direc-

tion. He decided the matter quickly. He made a confidant of no one, but spoke to Elder Roberts, telling him he felt prepared to unite with them, and was baptized by him in February, 1884. He took an active part in church work at once, and in January, 1885, was ordained to the office of elder.

#### *Tom as an Elder*

Tom was invited to begin work as a minister at a point about twenty-five miles from home, but he preferred to speak to his neighbors and friends first, so by invitation of the pastor he preached at home the first Sunday following his ordination. He chose as his text, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—*James 1: 5.*

He used the following argument: All men are invited, for all lack wisdom, more especially in reference to spiritual things. God giveth to all men liberally, and doth not upbraid. Therefore, we ought to ask of him in faith, nothing doubting, in order that we may receive.

His friends were interested, for they recognized the sincerity of purpose by which he was actuated. He wrote a letter to his old friend, Mr. Nicholas, telling him that after careful consideration he had found that the Latter Day Saints were a good people, but greatly misunderstood, and that he had united with the church, stating his reasons for so doing. Mr. Nicholas wrote a very hasty and ill-advised reply.

Tom was surprised and disappointed. He supposed his position would at least have appealed to his friend's religious instincts, but it did not, and instead he vented his own disappointment at the step Tom had taken in language that was very intemperate for a Christian minister. Tom could have easily shown the illogical position assumed, but after due consideration he said nothing, and correspondence ceased between them.

Tom's service as a local minister was in demand. He responded to calls at various places within reasonable distance. He was still farming but felt that having accepted ordination it was necessary for him to prepare for more active service.

To be qualified for this he applied himself diligently to the study of religious history, especially as touching the differences leading to division in ecclesiastical systems, and the reasons given for what was called, "The Great Latter Day Work."

He studied the Scriptures carefully and systematically. He procured helps and took the matter up by subjects. When he had a subject under consideration, he examined everything bearing upon it by all the writers. In this way he became thoroughly

conversant with the principles of the gospel. His memory was good, and the *Bible* soon became an open book to him. He followed no man in his preaching, but preached the doctrine as he found it recorded.

He had joy in the presentation of the doctrine and had no fear of opposition, for he was always prepared to meet it by saying, "It is written," and quoting from the *Bible* itself in defense of his position. He was soon looked upon by the church authorities as a safe man.

While he was yet a farmer, a minister of a popular church gave notice that he would hold some meetings in the neighborhood and give some reasons why they could not agree with the Latter Day Saints. Tom attended the meetings and took notes. At the conclusion of the series he announced that he would follow and examine the gentleman's arguments the following Sunday, at the same place, both morning and evening. He invited all who had been present, if possible, to attend.

The next Sunday he was greeted with a full house. The gentleman and his congregation were present, and the whole neighborhood was in evidence. The matter was carefully presented. Credit was given for the manner in which the subject had been treated. "But," said Tom, "the gentleman told us that provided the Latter Day Saints accept the gospel of Jesus Christ in good faith, and live by it, he was not prepared to say that they would be unsaved, although they had accepted an erroneous belief that Joseph Smith was a true prophet. Now," said Tom, "let us try the case." He then stated in plain language what constituted the gospel of Christ, and said the gentleman was right in declaring the gospel to be "the power of God unto salvation." He showed that the gospel of Christ was the basis of the faith of the Latter Day Saints. It was not a question of whether Joseph Smith was a true or false prophet, but it was a question of faith in God and the Lord Jesus Christ, "but," said he, "if Joseph Smith was indeed a true prophet, and God sent him to the people with a message of life and salvation, giving him authority to organize a church, and to restore the priesthood as of old, what can be said of religious people who reject his testimony, and seek to destroy the work he set himself, by divine authority, to do?"

This point caused a good deal of comment, and the minister called on Tom and said he would like to modify his statement. Tom told him he was at liberty to do so. He offered him pencil and paper and invited him to make any modification he pleased. The gentleman tried to write something which would suit him better, but finally concluded to let it stand unaltered. "But," said he, "my members object seriously to the way it is stated."

Tom said, "Are they not your own words?" He said they were. "Well," said Tom, "is that your position?" He said, "I don't know how to modify it and make it satisfactory to myself." Tom said, "I think you are right. I believe Joseph Smith was called and divinely directed to do this work. If we are mistaken in this, we still have the gospel and this is to us, as to all others, the power of God unto salvation. We accept the testimony. It does not take us from Christ. You reject the testimony of Joseph Smith but accept that of a man that never claimed divine authority. We have all the truth that you have accepted, and by that truth you hope to be saved. You can not say other than what you did, and yet you would like to modify it. Why?" He replied, "Brother King, I will not modify it. Our people do not like it. I am sorry I made the statement, but I can not change it."

After a while Tom found it impossible to manage the farm and respond to the demands made upon him as a minister, so he made the necessary arrangements and moved with his family to town.

He was serving the church locally with no financial support, but with the income from the farm, being ably assisted by his wife and by his personal efforts industrially, he was able to maintain the family in comfort.

In about two years he was called into the active service as a missionary. He had felt that this call would be eventually made, and had prepared himself as thoroughly as possible for the work. He was instructed to go forth without waiting for financial support, trusting that he might be blessed in his ministry and assisted, so far as his needs required, by those with whom he labored.

(To be continued.)

## The Journey

When Death, the angel of our higher dreams,  
Shall come, far-ranging from the hills of light,  
He will not catch me unaware; for I  
Shall be, as now, communing with the dawn.  
He will not need to drag me from the night,  
For I shall make all haste to follow him  
Along the valley, up the misty slope  
Where life lets go and Life at last is born:  
There I shall find the dreams that I had lost  
On toilsome earth, and they will guide me on,  
Beyond the mists, unto the farthest height.  
I shall not grieve, except to pity those  
Who can not hear the songs that I shall hear!

—Thomas Curtis Clark.

# CHURCH WORK AND SERVICES

## The Story of Four Books on the Life of Jesus

By Myrtle Weber

*The following is taken from the new second year Junior quarterly which will be ready for use in October. The year's lessons will present Jesus and His Teachings for Juniors. The first quarter beautifully portrays the early life of Jesus, and this lesson introduces the men who wrote the four Gospels.*

*So inspiring and valuable are the lessons that it seems very necessary for every Junior boy and girl to have a copy for home study. Even adults and young people would appreciate these lessons.*  
—C. B. W.

### "The Gospel of Mark"

Before we go on with our stories, would you not like to know how the first four books in the New Testament were written which tell the story of the life of Jesus?

Do you remember the story of Jesus in the garden of Gethsemane? You remember he had gone into the garden to pray; it was in the evening, just after he had eaten the Last Supper with his disciples. While Jesus prayed in the garden, some men and soldiers armed with clubs and spears had gathered, and outside the garden they awaited the signal to advance and take their captive. When at last Jesus had finished praying, he came again to his disciples, and as they stood on the slope of the hill they heard heavy steps coming closer and closer and saw spear points gleam in the flickering light of torches. Majestically Jesus stood and awaited the on-coming mob; but his disciples trembled with fear, and one by one they disappeared until he was left alone.

Jesus was alone with the angry mob, for his disciples had left him; but there was one young man who followed. Turn to Mark 14: 50-52 and read about this young man. It is generally believed that this young man was Mark, author of the so-called "second Gospel," which, in reality, is actually the first Gospel. Mark was the first one to think of the idea of making a written record of the works and words of Jesus.

Mark was not one of the twelve disciples who followed Jesus when he was here on earth; it may have

been that Mark never saw Jesus before his terrible night. But Mark's mother was a believer in Christ, and no doubt had often told her son about this man Jesus. It was in the home of Mark's mother that Jesus ate the Last Supper with his disciples. In all probability Mark was in bed in the room downstairs, and as he lay there in the quiet of the night he may have overheard the wonderful words of Jesus to his disciples, and the singing of the hymn. As he heard the men leaving the house, he had a desire to follow them. Jumping out of bed and quietly making his way out of the house, he followed the little group to the garden. Whether Mark saw the trial and crucifixion of Jesus we have no way of knowing, but we do know that in the years that followed he worked for a time with Paul and Barnabas and later with Peter. No doubt he gathered the stories for his book from what he heard Peter tell about Jesus. Mark's book was the first written record of the life of Jesus. It was called "The Gospel According to Mark." (Look up the meaning of the word *gospel* in the dictionary.) This book was written some twenty years after the death of Jesus.

### "The Gospel of Matthew"

For about ten years Mark's book was the only life of Jesus. The next writer of importance was a Jew named Matthew. It is believed that Matthew, the author of this book, is the same Matthew who had been a tax collector and the one whom Jesus called to be one of his disciples. (Matthew 9: 9; 10: 3.)

Matthew, no doubt, had read Mark's book, and as he read he probably thought: "Now if this book had many scriptural, or Old Testament, references in it to show that the words of the old prophets had been fulfilled, it would be more valuable." So Matthew set about to write a gospel, or a book of good news, for the Jewish people. We find many of the stories of Mark retold in Matthew's book; and Matthew, having been one of Jesus' disciples, tells some stories that Mark did not. Matthew's book was probably published not many years after Mark's.

### "The Gospel of Luke"

Paul, an early Christian missionary, known in the New Testament as the Apostle Paul, was often ill, and there traveled with him a Greek doctor named Luke. In some of his writings Paul refers to his doctor as the "beloved physician." Now it happened that Luke had a friend named Theophilus. Luke had heard the beautiful story of Jesus from the lips of Paul and other missionaries, and he thought that his friend Theophilus would be interested in the story. Luke read the book of Mark, but he realized that as the story of Jesus was there told it would not interest his friend. He read the book of

Matthew, but that, he thought, had been written for the Jews and contains many references to the history of their nation; Theophilus is not a Jew, and he will not be interested in Matthew's story. He wanted his friend to know the story of Jesus, so he undertook to write another story of the life of Jesus in a way that he knew would interest his friend. Turn to Luke 1: 1-4 and read how Luke introduces his story to his friend Theophilus.

Luke tells many interesting happenings in the life and works of Jesus that both Mark and Matthew do not, and some that they tell Luke has left unwritten. Luke tells the beautiful story of the angel's message to Zacharias and to Mary, but the other authors have left it unsaid. On the other hand, the story of Jesus walking on the sea is told by both Mark and Matthew but not by Luke. Luke tells us more of Jesus' home life, of his obedience to his parents, of his friendship for all people whether they were rich or poor, than do the other authors. Through his book he has preserved for us Jesus' most important message: As Jesus is the brother and Savior of all, so he teaches that we are to be friends and helpers of one another.

The Gospel of Luke came out shortly after Matthew's did, in about the year 80 A. D. The story of the life of Jesus is beautifully told in Luke's book, and even today many folk consider it the most beautiful book in the world.

#### *"The Gospel of John"*

Some years later a man named John wrote another story of Jesus. Many of the believers and followers of Jesus who were alive when Jesus taught had died, Jerusalem had been captured by the Romans, and the few scattered Christians that remained were discouraged and were about to give up their belief in Jesus Christ and to return to their old ways of worshipping. John wanted to help these Christians to keep their faith in Jesus as the Christ, the Son of God, and to help them to continue to live as he had taught; to do this he wrote his book. It is believed that the John who wrote this fourth Gospel was John the beloved disciple, the son of Zebedee, one of the fishermen whom Jesus called to follow him. John had worked and walked and talked with Jesus, and, of course, he was anxious that the people should not forget the teachings of Jesus and that they should understand them.

John's book is not so much a story of the life of Jesus as the other Gospels are, but it is like a series of sermons. In each of these sermons are found the stories and lessons that Jesus taught. John did more than just to tell the stories of the Master; he went on to explain them so that the people would understand them. He does not tell as

many of the stories as do the other writers, but those that he does tell he also explains; then, too, he tells some things that the others do not, for John was with Jesus and he would be very apt to know things that the other writers did not. His account of the trial and death of Jesus is probably more accurately and completely told, for he witnessed it. As Jesus hung upon the cross, it was to this John, his beloved disciple, whom he gave his mother; and John took her into his home and cared for her. Read John 19: 25-27.

Matthew, you remember, wrote his book for the Jews; John wrote his for the Gentile Christians. The Gospel of John was the latest of our four gospels. It was written about the year 100 A. D.

### Do We Starve Our Children?

*By C. B. Woodstock*

We were deeply moved recently by a plea from a teacher of juniors who informed us that their branch had decided they could no longer supply the children with quarterlies. She had a group of energetic girls who had been making excellent use of their quarterlies and were happy in their class work. But now, with a quarterly for the teacher only, she felt seriously handicapped. In the lesson hour it took all the time to cover only a small portion of the lesson, for she had to call the facts and develop all the ideas before the class was ready for any real teaching which affects life. Her girls were losing interest.

What a tragedy! The quarterlies cost only a little over one cent a week, and yet they are denied to growing, ambitious, hungry minds! I learned that this class contributes more than 25 cents per Sunday in the offering, more than twice enough to have bought quarterlies for each member, and yet the one help prepared for them by the church is denied. We question if the policy is wise from any standpoint. It is an attempt at economy which is liable to result disastrously to the growth in knowledge and loyalty of the coming membership of the church. To refuse quarterlies to our students will break down such habits of study as have been implanted in the past and will seriously handicap our progress in education in the church.

The day demands intensive effort in the building of personality and character, in teaching the fundamental truth of the gospel of Christ. Today, as never before, we need the best possible quarterly lessons, and we need them consistently studied and effectively taught in every class.

New quarterlies will be ordered for the year in September for use beginning in October. Let us not rob our children of the best help we can give them!

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Onset Reunion

The economic depression which has fastened itself upon the world, was no doubt, responsible for the slight decrease in attendance at the Onset reunion this year. However, those in attendance were adequately repaid, and have no doubt returned to their respective branches with knowledge increased, hope brightened, faith strengthened, and zeal sharpened.

The services of the special workers, Apostle R. S. Budd, and Elder B. Hewitt, of Toronto, Ontario, were supplemented by those of a corps of willing workers, namely: Kindergarten, Florence Gordan; junior church, Wallace Sinclair; reunion school, Sisters Z. Hewitt and Ruth Patterson; young girls' group, Lula Romig; recreational activities, S. L. Fisher.

The Onset reunion grounds are well equipped for summer church work and include a large tabernacle with a seating capacity of about six hundred; a small tabernacle "the annex" for the juniors, consisting of two rooms, divided by folding doors, and having a seating capacity of about one hundred and fifty; a large commissary building; a kindergarten, a store, two cement tennis courts, a volley-ball court, a ball diamond, and a raft with diving board and chute. About eighty cottages are owned by members of the church on the fifty-odd acres which comprise the grounds.

The reunion convened Friday, July 24, and ended August 2, a shorter period than formerly. At the opening session Apostle R. S. Budd and the district presidency, William Patterson, D. F. Joy, and W. A. Sinclair, were chosen to preside, and empowered to complete the organization; secretary, F. S. Dobbins; treasurer, D. F. Joy; musical director, Miss Helen Combs; census taker, Georgie Spinnett; reporter, William Patterson, and sexton, Elder Bradford Harrington.

Evangelist G. W. Robley had charge of the morning adult prayer services of the reunion, and Elder B. Hewitt had charge of the young people's group prayer services at the same hour. It is very encouraging to hear expressions of loyalty and devotion to Christ and the church from such youthful lips. May the future find them in a greater and more mutual service for the church.

Though the general attendance was small, a large percentage of those encamped took advantage of the classes conducted by Elder B. Hewitt in "Doctrine," and Apostle R. S. Budd on "The Doctrine and Covenants" at 10 to 11 and 11 to 12 daily.

During the week-day evenings a series of special missionary sermons on "The Restoration" was delivered by Apostle R. S. Budd, Doctor W. A. Sinclair, Evangelist G. W. Robley, and Elder Benjamin Hewitt. These meetings increased in interest and attendance, and the Saints were glad to have reviewed the story of the Restoration and its message.

The attendance on the closing day, Sunday, August 2, was very large, and the services were of a high order. According to many, the sacrament service was one of the finest, conducted from an organizational, ritualistic, and meaningful viewpoint. At the eleven o'clock hour Apostle R. S. Budd made an appeal for the maintenance of those high standards and ideals which are the nature of the message of Christ. The closing sermon of the reunion was preached by Elder Hewitt at two o'clock in the afternoon, and a large congregation appreciated his fundamental gospel sermon. Immediately following this service, Elder Bradford Harrington united Brother Taylor and Sister E. Norton in marriage. During the day two were baptized and a baby blessed.

The reunion story would be incomplete without mention of the untiring efforts of a group of women who by their united industry make rich annual contributions to the reunion

grounds, which totals approximately eight hundred dollars for the past few years. This year a gift of a fine belfry, designed by the church architect, Henry Smith, and erected by Brother Howard Reynolds, was presented to the stewards of the grounds through their president, M. C. Fisher. The old bell which has called thousands to service and meals from its exposed place on the commissary building, was, a few days before the reunion, exalted to its rightful place on the large tabernacle, where its elevation enhances its appeal to the worshiper.

The music under the direction of the district chorister included numbers from the combined district choir, solos by Job Njeim, Mrs. Florence Simmons, Miss Helen Combs, and Mrs. Doris Foster, and violin solos by Roy Squire and Clinton Barton.

The reunion adjourned to meet in 1932 at a time designated by the reunion committee, and for a period of fourteen days.

## South Dakota-Wyoming Reunion

Roads fine, weather fair, and spirits high, marked the opening of the South Dakota-Wyoming reunion, held at Spearfish, South Dakota, August 2 to 9. Sacrament service at ten o'clock Sunday morning was followed by preaching by Brother Fred Cousins. His theme was "Counting the Cost," and he emphasized the necessity for determining if we are able to finish that which we begin. "When we give our lives to Christ," he said, "we should determine if we are willing and able to endure unto the end." Brother Cousins' sermons are made the more effective by his living example.

Apostle F. Henry Edwards, arriving in the afternoon, gave an informal talk on the fatherhood of God, our relation to him and to our fellow men. His evening sermon was on "Effective Prayer." Brother Edwards' whole-hearted enthusiasm in work and play was an inspiration to us.

Class work was had mornings and afternoons during the following week. Brother Edwards had charge of the adults, Hazel Willard of the young people, and Sybil Jackson, the juniors.

Tuesday morning the young people had breakfast and prayer service in the woods.

Elder Arthur Oakman arrived from the North Platte reunion Tuesday afternoon and assisted in the class work the following days. He delivered several good sermons during the course of the reunion, and, when one considers the quality of his sermons now, it is but natural to wonder what they will be ten years from now if he continues his rapid improvement.

Friday evening Brother Oakman gave an attractive concert, but due to a sudden, violent storm and lack of advertising, the attendance was small. Sunday afternoon it was repeated to a full house. Brother Edwards was the speaker on both occasions. Other special musical numbers during the reunion were given by Arthur Oakman, Hazel Willard, and Sister Roy Truman. Sister Bertha Newton was organist.

At the close of the reunion the family circle of Sister Paul Dobbins was completed when her husband and five children consecrated their lives to Christ and entered the waters of baptism. Two other boys and a little girl were also baptized into the church. Elder Arthur Oakman officiated. A beautiful confirmation service followed, when the Spirit of God was present to all.

Plans for a reunion next year were placed in the hands of a committee composed of Fred Cousins, chairman, Roy Truman, and Horace Hartshorn.

The reunion was marked by the earnestness and devo-

tion of all who attended. The spirit of love and fellowship prevailed. While the leaders in charge and the material presented were to a large degree responsible for the success of the reunion, in the last analysis it was due to the inquiring, humble attitude and previous preparation on the part of the laymembers.

## Missionary Discoveries in the Mountains of Tennessee and West Virginia

The last week Mrs. Peterson and I spent in Central Michigan District was largely occupied by such activities as farewell parties. We left many true friends in that field, and we hope that this letter to the *Herald* will serve both as a chronicle of recent travels and as an answer to the many letters we have received since leaving our northern field.

During my assignment to Central Michigan, Elders F. C. Bevan and Arthur Oakman did good service. Their sermons were helpful, and they baptized several. Many were also baptized by the local priesthood. Together general and local officers worked to give the district an above-the-average record. At one time I organized a contest between the two priesthoods which resulted in a large amount of good work being performed. Throughout the district unified services were being held, and we were, I think, the first district to put over this form of service. I find that several churches of other denominations have, this summer, put the same order into effect. Our district was even ahead of the General Conference action regarding the unified service. It certainly works well wherever tried, preaching first merging into the Sunday school with no intermission. The entire service ends at 11:30 a. m. The young people come to preaching, and the older people stay to Sunday school.

Coming to Bristol, Tennessee, we passed along the line between Kentucky on the west and West Virginia and the old dominion on the east. We were often detoured, first into one State and then into the other over mountain passes. The relating of travel tragedies over these roads disturbed my wife, who was just learning to drive the car. We succeeded, however, in reaching our destination in safety, and are thankful for protection in several near accidents.

To people of the prairies, these mountain pikes, three thousand to six thousand feet in the air, seem of dizzy height. To look down several thousand feet from what seems to be the edge of a cloud and only about eighteen inches back, gives no feeling of safety. There were many hairpin curves around mountain peaks where we met trucks or commercial travelers bent on getting somewhere at once and on our side of the road. The sounding of our auto horn prevented several head-on collisions up in "sky land" where only the resurrection would have located us lodged in the top of some tree or mountain ledge.

Just before dark one evening, after negotiating a mountain pass of six thousand feet, we wound down a valley where we frequently saw the ruins of houses either burned or dynamited. This was along U. S. Highway No. 23. We saw side roads where were men holding guns as if they were just returning from the hunt, and heard the jeers of young people as we passed with our Michigan car license. Later we were informed that this was the famous moonshine district which was raided a few years ago by government officials seeking to enforce the Prohibition Law. They were vehemently resisted by the mountaineers. Many houses were destroyed in the "Moonshine War," and numbers of people of both sexes were sent to the penitentiary. The papers never published half the truth about this "war," for most of the editors were sympathetic with their neighbors.

The mountaineers objected to the highway from the first, fearing their craft might be discovered. Their fear proved true—the war was the result. And this is not yet ended. Only a short time after we passed, the county sheriff was

shot when attempting to arrest a moonshiner. Side roads are guarded by armed mountaineers, and the young folks try to start trouble with those whom they suspect. When officers arrive, the lawbreakers need take only a few steps to reach another State and safety. Only federal officers can handle the situation, and they are making a good job of it. The highway was the first requisite.

The mountaineers cultivate only small patches, mostly corn, which if sold would not bring enough to pay for the handwork, but when made into moonshine proves sufficient to support the family. The moonshine is fired with mountain herbs and greatly sought after by senile men to restore their youth. Always it has brought double price, and dealers in the illicit trade everywhere make large profits on its sale.

Moonshine probably furnishes a living for more than twenty thousand families in this region. Its manufacture and sale keep a hundred thousand people from starving. So, you see, this is a problem which affects a lucrative business and many a politician.

Arriving at Bristol and the home of Brother Frederick A. Peterson, where I expected to hold a big meeting, I found that Evangelist Mordecai Hamm, of Oklahoma, had the whole town agog over salvation by faith only. Every evening there were conversions by the score, and no doubt some good was being done, even if the conversions (persuasions) lasted only a few months. There was little opportunity for doing missionary work except to hold a number of cottage meetings. These were well attended, but there was usually a different crowd each night, as the listeners cared to miss only a night or two of Mr. Hamm's meetings. We thought when he had finished we would begin, but found that most of the churches of the town had the same opinion. An opportunity about a hundred miles away presented itself, and there I opened a month of services, which proved so unusual that I shall make a special chapter of it.

The mountains have impressed me wonderfully. Unlike the Rockies they are covered with a dense growth of timber and vegetation, and have many springs, streams, and waterfalls. The waters are of the purest, and are especially appreciated by people accustomed to the muddy streams of the Midwest. There are many special features among these mountains of sufficient attraction to draw tourists from all over the globe. Of these I hope to write at a later date. Here, however, I must mention the mountain laurel, an enchanting flower, which in June covers hundreds of thousands of acres. I shall never forget the beauty, grandeur, and profusion of this flower which refuses to be domesticated. About the time it ceased to bloom, the mountain ivy, even more beautiful, but less fragrant, covered mountains and valleys. A festival is annually held in its honor.

Perhaps the best fishing streams in eastern United States are located among these mountains. Here also dwell the wild cat, the panther, the bear, and the deer. Many thousands of acres have no doubt never been touched by human foot; they are too steep. At some places the timber is so thick that one penetrates with great difficulty. The Government has many timber reserves miles in area. The soil is in most places as red as barn paint, but grows good crops of vegetables, grains, and fruits. Just now peaches are selling in South Carolina, not far away, for ten cents a bushel. Some farmers are trading a bushel of peaches for a bushel of oats.

The people seem happy and contented. They are too contented with their religion to listen to anything else. In many places they have their own schools and colleges. Every few miles there is a church college, many of them over a hundred years old.

I find so much to write about this region that I must leave much for other chapters. I was never more busy and contented in my work than now.

East of these mountains dwelt my maternal ancestors three hundred years ago. A hundred years ago some of them trekked through here into Indiana, where my mother was born in 1844. Many a name like Cumberland Gap and



Mount Mitchel, I have often heard my mother's relatives mention. My mother's people came to Virginia on the second boat from England. Another branch came from Scotland sometime later and settled in North Carolina. So when I enter this region about which I have written, I feel that I am getting back home.

In this section of the country, I knew of but one church member. Since coming I have located two transients and baptized one, of whom I wrote in a former letter. I was unaware that in the oldest part of our country, a section five hundred miles or more square, there lived only one member of the church, and never had a sermon been preached by a minister of the old church or the Reorganization. Here many American ideals developed, and several churches had their beginning. All this, too, furnishes material for several chapters.

J. W. PETERSON.

## Lamoni Reunion Is Over

One of the best-known reunions in the church is that conducted each year by Lamoni Stake. This season it opened July 31 and continued until August 9, at the park in Lamoni instead of the reunion grounds south of town. The people felt the need of cutting down expenses and were willing to forego the pleasure of camping in behalf of economy. The various activities and class work were carried on in the usual way, and many declared the entire *reunion* "the best ever held."

The *Lamoni Chronicle* tells of the reunion features in the following language:

"One of the features of the reunion was a series of talks by Bishop G. Leslie DeLapp, wherein he gave a detailed account of the economic program of the church, the predominant thought in the minds of those in charge being to put the church on a cash basis; to keep expenses within the income. People like to understand the true conditions in the financial affairs of the church, and it was Mr. DeLapp's purpose to make the plans clear. Further expansion and building will be curtailed until sufficient funds are secured to carry on the work, it was said.

"The missionary sermons were delivered by Elder Ray Whiting at the evening services. They were given in a true missionary spirit and were received by large audiences. Elder Ward A. Hougas, of Far West Stake, occupied the pulpit Sunday afternoon.

"In spite of the rain over the two week-ends, the attendance held up, six hundred and fifty hearing the sermon the first Sunday evening and over five hundred at the last service.

"Attendance was noted by people from Saint Joseph, Kansas City, Independence, Des Moines, Council Bluffs, and many points between those places and Lamoni.

"There seemed to be an intelligent determination to make the reunion a pleasant and successful one, and the keenest cooperation existed throughout.

"The Patronesses conducted a stand during the entire reunion which was well patronized. Class work generally was up to the usual standard, the attendance at adult classes being unusually large."

## Woodward, Oklahoma

The little group of Woodward Saints was happily surprised to have Brother and Sister Weedmark present for the service of sacrament Sunday, July 5. They gathered at the home of Brother and Sister Sible, where Brother Weedmark served the emblems. The members came together in humility, and the Spirit was felt in power. Almost all gave testimonies and prayers.

Sister Weedmark was reared in this community, and her home-coming was much appreciated by the Saints. We are happy and thankful that God has blessed us in choosing one

of our young people for his work. Brother Weedmark is a young priest. In Topeka, Kansas, Branch, Sister Fern has finished the teachers' course in the *Book of Mormon*. She is a teacher there. At present she is gathering material for her theme in archaeology.

The women were happy to have Brother and Sister Weedmark visit their study class on the *Book of Mormon*.

## Reunion at North Platte

The North Platte reunion convened July 24 and continued until August 2. Elder Arthur Oakman and Elder O. L. D'Arcy, assisted by local members of the priesthood, were in charge. Brother and Sister D'Arcy did not arrive until Monday evening, but Brother Oakman ably carried on the work until their arrival.

Each morning at nine o'clock a splendid prayer meeting gave the Saints opportunity to express themselves concerning the work of latter days and their faith in God. This was followed by class work conducted by Brother Oakman. Classes were composed of adults and children.

In the afternoon the young people, led by Brother Oakman, engaged in swimming and playing games. On two occasions Brother Oakman was unable to direct the recreations; once he sang over a local radio, and on another afternoon he lectured on picture slides at the home of Sister Jessie Morant. This lecture was heard by a number of non-members.

Elder D'Arcy's evening sermons proved a wonderful help to the Saints.

Two adults and seven children were baptized during the reunion, and others expressed their conviction of the truth of the gospel. Two children were blessed during the services.

At the first of the reunion, attendance was light, but increased until during the last two or three days about one hundred and ten were present. The sacrament was served to about fifty-five on Sunday morning by Brothers D'Arcy and Oakman.

Each Sunday Elder Oakman preached at two o'clock, and Brother D'Arcy was heard in the evening.

A varied program on Friday evening was much enjoyed.

The Saints had previously subscribed funds for the purchase of a new tent 28 by 38 feet. This the committee purchased and used during the gathering. Because of this purchase the reunion was the most costly held in this district for a number of years. Nevertheless, we feel well paid in the good which was accomplished and the blessings of association.

On August 2 a mass meeting was held at which time a reunion committee of three was elected and given authority to call a reunion next year if it is thought advisable by them.

## Calgary, Alberta

Two children were blessed recently, the infant son of Mr. and Mrs. C. B. Gibson and the infant daughter of Mr. and Mrs. C. O. Diaper.

No services were held here August 3 because so many of the Saints attended the district conference at Edmonton. Apostle J. A. Gillen stopped at Calgary on his way to Montana from Edmonton and preached to the Saints. His text was, "*Cast your net in at the right side.*"

Mr. and Mrs. Anderson and family have left Calgary to make their home in Michigan.

The Women's Department met today at the home of Sister Hanna. Sister Reese, of Turner Valley, came in and brought up the topic for discussion, the question whether the Alberta District is willing to raise funds to furnish a room at the new Sanitarium at Independence.

## Denver, Colorado

Denver Saints had the pleasure, July 12, of listening to Apostle M. A. McConley at both morning and evening services. He gave, as he always does, good advice and encouragement. Many of us remember when Brother McConley began his ministry in this place, and feel that he is one of our boys. He brought his wife and daughter to Denver to spend the summer.

July 16 the adult group held a social at the church. During the evening the women presented to Mrs. Elizabeth McCleendon, daughter of Mr. and Mrs. E. J. Williams, who was pastor here for over thirteen years, a beautiful quilt which they had made for her. Sister Laura Kohankie made the presentation. Elizabeth and her parents are deeply appreciative of the love and good will manifested in this gift.

On June 26 a son, Wayne Darwood, was born to Mr. and Mrs. Frank Schaeffer. Mrs. Schaeffer is the daughter of Mr. and Mrs. L. R. Holmes. Jan Marie Davis, daughter of Clark and Ina Marie Davis, and granddaughter of Elder J. Arthur Davis, was born June 30.

The church school held its annual picnic Saturday, July 25, at Washington Park.

On the evening of July 23 the adult group presented a play, "Joe's Wife," by Mrs. Mabel Crayne, of Los Angeles. The play, directed by Mrs. Myrtle Bennett, was well acted and was much enjoyed by the large number of people who attended. Afterwards a watermelon feast held on the church lawn was well patronized.

As is usual during the summer months, attendance has fallen off somewhat, a number of the Saints being out of town on their vacations. The pastor has given excellent sermons, exhorting all to cast aside the useless and frivolous things of life and to consecrate their lives anew to the services of God. He has portrayed vividly the distinction between real and false values. The young people's chorus, as well as the regular choir, have contributed to the beauty and spiritual uplift of the services. We have also enjoyed many solos and quartet selections.

Everett Shupe, son of Mr. and Mrs. Leo Shupe, was married on August 1 to Miss Harriett Manley. The ceremony was performed in the chapel at Northwestern University by Elder Frank B. Almond, of Chicago. Everett was born in Denver and has spent most of his life here. He received his degree from Northwestern University last June and is now employed in Chicago.

We are always happy to welcome at our meetings Saints who may be passing through or visiting in Denver. A large number of tourists have worshiped with us in the past few weeks.

## Wells, Michigan

Wells Branch came into existence about ten years ago. Escanaba is on the south and Gladstone on the north about five miles. This is the central place, and interest is growing here. Escanaba is a promising field, and the Saints here hope to enlarge their borders. The circumstances under which the gospel gained footing here were quite difficult; the gospel was new to the people, and the community was dominated by one religious faith. Nevertheless we are gaining ground. A goodly number have allied themselves with us.

A sister who is an example of courage to the Saints is visiting here, Bina Davis Drofflet. She is spending her annual vacation with her parents in Wells Branch. Sister Bina is a former member of this community and has many friends here. She graduated from our schools, taught school, and married. Then sorrow came into her life; her husband met with an accident which left him a cripple; their baby, the sunshine of the home, was taken from them by death, and a little later the husband also died. Courageously Sister Bina took up life alone and secured a good position in the sanitarium at Howell, Michigan. On her visits home she

works with the Sunday school, managing programs and helping in every way she can. While passing through her trials, she has regularly paid tithing to the branch solicitor, loyally helping the general church. We tell Sister Drofflet's story here in order that others may be helped by her faithfulness and courage. Saints passing through Howell, Michigan, should call on her.

Brother A. M. Boomer was lately called on to officiate at the funeral of the baby of Sister Ruth Shippy. Interment was in the family lot at Munsing, Michigan, sixty miles from Wells. After the interment service, Brother Boomer met some of the Munsing Saints, with whom he had an encouraging visit.

In this branch lives Brother J. C. Calhoun, who is nearly ninety-five years of age. He tells us that he was baptized by C. D. Carter, in DeKalb County, Illinois. He lately enjoyed renewing acquaintance with visitors to this branch, Brother and Sister Eugene Horton, of Chicago. It was interesting to hear Brother Calhoun and Brother Horton relate experiences of the pioneer Saints of Wisconsin and Illinois.

## A Manchester, England, Wedding

Brilliant sunshine greeted Eva, youngest daughter of Priest H. W. and Sister E. Gillson, on her wedding day, July 11, when she became the bride of Robert, youngest son of the late Alexandra and E. A. Reid. The ceremony occurred at the North East Manchester Branch, James Street, Bradford; High Priest G. W. Leggott officiating. The bride was attended by two bridesmaids, Miss Elsie Bowyer and Miss Olive Heywood; little attendants were Joan Bradley and Hilda May Smith. Mr. Norman Greenhalgh acted as best man, and H. F. Smith was groomsmen. The reception was held in the bride's home for thirty invited guests.

## Tigris (Missouri) Branch

After a short time of inactivity Tigris Branch is forging ahead. On the first Sunday in May the branch met and reorganized the Sunday school, which had become inactive because of the removal of some of the principal workers. And, too, our worthy pastor, Elder J. C. Chrestensen, was too feeble to meet with the Saints in cold weather. We are happy to have him present more frequently, now that the weather is favorable.

The new Sunday school superintendent is D. A. Fuller, formerly of Dallas, Texas, and Sister Nellie Chrestensen is the assistant superintendent, also the chorister. Sister Beulah Norman is Sunday school secretary and treasurer, and Sister Charlie Norman is organist.

Attendance at services has almost doubled, and the Saints feel encouraged to press on.

Elder W. E. Haden, missionary, and his daughter Juanita were here from July 20 to 26, and Brother Haden preached each night to large crowds. These workers will be welcome at any time they wish to return.

An all-day meeting was held July 26, and lunch was spread for all. About twenty from Springfield Branch brought their baskets and stayed all evening. Brother Walter Chrestensen arrived on the scene at the climax of the lunch with five gallons of ice cream, which added to the enjoyment of all.

At three o'clock in the afternoon seven people were baptized by Brother Haden. The confirmation service occurred an hour later at the church. This baptism and confirmation service made a fitting close to the series of meetings. Six of the new members are of the young people's class in Sunday school.

We are trying to develop talent in the Sunday school. A short program intervenes between the school period and the eleven o'clock hour each Sunday morning, and every attendant is given his turn on the program. There are readings,

vocal and instrumental music, and talks. Sister D. A. Fuller has the program work and young people in charge.

We are sorry to lose such good workers as Brother and Sister C. B. Freeman and daughter Lillian. They have moved close to Ava Branch. Sister Freeman was instructor of the adult class in the Sunday school, and Sister Lillian was teacher of the beginner class.

## Missionary Progress in Tennessee

Lyle, Tennessee—This is to tell *Herald* readers that the latter-day work in Arkansas, Louisiana, Kentucky, and Tennessee is waiting for the harvest. I came into the Kentucky and Tennessee District July 18, to attend the Puryear reunion. It was a spiritual feast. There I was pleased to meet a congenial friend, Brother Jasper Dutton, also Brother Thomas Newton, district president, and many of the local priesthood.

Following the reunion I went up to the old High Hill Church with Brother Brown Bowlin and preached about ten sermons in that branch. We had splendid crowds. The house was full, and many stood on the outside almost every night.

On the next Sunday it was my great pleasure to lead five young people into the waters of baptism.

The last night of the meeting a carload of Saints from Puryear came up to take me back to Puryear, to meet a Primitive Baptist in a six-day debate. I went, prepared in spirit for the contest. It is over, and I trust the victory is won. Brother T. U. Thomas gave valuable service as moderator, also Brother O. S. Caldwell.

At present I am associated with Brother Thomas Newton in a missionary campaign in Lyle. We are living with Brother Caldwell and Brother MacCallister, recently baptized. We trust the results of this campaign will be helpful.

Crops all over the country are looking fine, and no doubt the members will come to the rescue of the gospel work with their tithes and offerings. May the Lord abundantly bless.

A. M. BAKER.

## Fargo, North Dakota

*Bungalow Church, 1423 First Avenue, South*

Missionary Charles J. Smith was a welcome visitor July 29 and 30 and preached two good sermons. His texts were taken from the *Book of Doctrine and Covenants*, which he admonished the Saints to study more earnestly. "Grief will be lessened," he stated, "when the members study more, and rapid changes will come when the people make application of the laws and revelations. If the membership had followed the injunction of the church, we would not have suffered depression. It is necessary that we go back to the old paths."

A daughter was born to Mr. and Mrs. Ammon Stowell July 19.

Two new classes are now provided for the benefit of church school workers, chalk work being taught by Sisters Vera Ratcliff and Emily Couey, and story-telling by Ferne Shackow and Irene Rotzien.

Pastor Harry E. Ratcliff is giving very fine service. His themes for prayer service are good, and his sermons prayerfully and earnestly prepared. August 19 his theme was "*Sacrifice*."

Courtney Rotzien, deacon, took charge of services during a two weeks' absence of the pastor. He gave an interesting talk July 5 on "*Inspiration*."

Elder Thomas Leitch preached July 12, reading for a scripture lesson John 12: 28-50. His text was: "This voice came not because of me, but for your sakes."

Sad news recently arrived from Sister Avis (Walker) Halbett, of Alaska, who went there last year as a bride. In

June she was the bereaved mother of an infant daughter, and since that time has suffered ill health. July 22 Mr. Halbett was instantly killed. In response to a telegram Sister R. T. Walker left for Kennecott, Alaska, July 29. She expects to return with her daughter in a month. The members sympathize with Sister Avis and will welcome her home.

"*Vision*" is the church school theme for the month of August.

Plans are being made for rally day to be observed here Sunday, September 27.

## Haverhill, Massachusetts

Church activities at Haverhill have been at low ebb since the coming of hot weather. For this reason the discontinuance of the Sunday evening service seemed practical, although the midweek prayer services have been regularly held.

The spiritual needs of the branch have been met by the local priesthood, though they, in turn, feel the need of being ministered to. In this branch, as must also be the case in many other places, the curtailment of the missionary force has been keenly felt. None of the Saints were able this year to attend the Onset reunion.

The outstanding event in Haverhill was one of sadness, the sudden death of the oldest member, Harvlin Thayer. For two or three years he had been in poor health, but of recent months had improved. His death, due to a heart block, came as a shock to the community. He leaves his wife, three daughters, and four grandchildren. As long as health permitted, he was an active member of the church, being, as one of the missionaries stated, the man who kept Haverhill Branch together. His home will be remembered among the older missionaries as their headquarters here. His counsel will long be remembered by those younger in the service. Bishop M. C. Fisher preached the funeral service and, as in times past, proved himself a true friend of the bereaved family.

## Western Montana Reunion

Saints of Western Montana District feel they were fortunate to be numbered with those who were privileged to hold a reunion again this year. As in former years, we have emerged with a balance with which to begin a reunion for next year, and we hope with sufficient spiritual strength to carry us on as well. If heed is given to the admonition and words of encouragement brought by those appointed to minister to us, this will be an outstanding year for this district. Those who availed themselves of the opportunity to attend the services could not help but feel deeply the call of the church to "Go forward."

"The hour has struck," says Brother Gillen, and unless we shall rise to a keener sense of our responsibilities, and enter whole-heartedly into the work of the church, we can not be partakers of the blessings in store for God's people.

Apostle J. A. Gillen, Elder A. C. Martin, Patriarch George W. Thorburn, and Sister Thorburn were those assigned to conduct the work of the reunion.

Those who attended the classes and lectures were strengthened by the efforts put forth. We trust, as we look forward to another reunion, that more of our young people will sense the importance of preparing themselves for service and take advantage of the opportunities offered for their advancement.

The Girl Scouts were a welcome addition to our camp this year, and contributed their share to the activities.

We were also pleased to again welcome Elder A. J. Moore. Brother Moore served as district president for a number of years. Although age has retarded his activities, it has not decreased his love for the gospel. He still bears a wonderful testimony, and his sincerity brings strength to the Saints.

District conference convened the last Saturday afternoon.

Brother N. P. Coleman was reelected district president, as were his counselors, E. E. Eliason and Doctor F. L. Casey. Brother Jerome Wyckoff, of Deer Lodge, was sustained as bishop's agent.

Sunday afternoon we witnessed the baptism of two children and one adult. One child completed a family circle, while the other one was the first member of a family to unite with the church.

A peaceful spirit prevailed throughout the entire reunion. With a feeling of sadness we said good-by to those grown dear to us by the ties of the gospel. Quoting Brother Gillen again, "It is not so much the parting, as the when, and the how, we shall meet again." The words of encouragement we felt we so much needed have been brought to us. Let us apply them in our lives and as one body turn our face Zionward.

## Lake Orion, Michigan

The annual home-coming of Lake Orion Branch was held on Sunday, August 9. That the program for the day was an interesting one was attested by the attendance at every service. The largest number present at any one session was one hundred and fifty. Visitors were present from Detroit, Saint Clair, Flint, Port Huron, Marlette, Otter Lake, Pontiac, and Oxford, many staying for the evening.

The programs were in charge of Elder A. H. DuRose, district president. The one in the morning was put on by Orion members. A special feature was a song, "Zion Still Beckons Us On," the words of which were written by Mrs. Julia Hammond, and the music by Verna Schaar. This song was sung several times during the day, both for its beauty of sentiment and melody, and also as a tribute to those who have worked so zealously for the upbuilding of the branch. We enjoyed a short talk given by Elder W. Richards, of Detroit East Side Branch.

Dinner at noon was served cafeteria style by the women.

The music in the afternoon, in charge of Mrs. Henrietta Davis, director of music for the city of Detroit, was arranged as an enjoyable half hour to precede the address of the afternoon, "The Final Home-coming," by Elder A. B. Smith, of Detroit. This was an inspiration to all who listened.

Elder Smith preached again in the evening, and Mrs. Davis sang two special songs. The day closed fittingly by the singing of "Zion Still Beckons Us On."

## Thayer, Missouri

This branch is going forward. It is composed of a happy band of Saints working together to forward the cause of our Master. We have completed our stone church building, which is the nicest little church in South Missouri.

Members are continually entering the branch by baptism. The last to be baptized was Brother Clarence Mayo, a promising young man. Saints from other places are coming to this part of the country, and we look forward to the time when this branch will be a strong unit in the church and center place.

We know of pioneers in the latter-day work who labored in Thayer under adverse conditions, some of them being the victims of rock throwing, eggs, hedge apples, and other persecutions. Some of these elders were W. P. Bootman, J. T. Davis, Henry Sparling, Joseph Ward, and C. J. Spurlock. We rejoice to see the growth of their planting many years ago.

Another man strong in the faith is Elder J. W. Hancock, who has moved to Thayer to make his home. With him are three sons, all of whom we have learned to appreciate. We pray that others will join our band, bringing with them the spirit of the great latter-day work.

We were never more aware of the fact that the church needs leaders and pushers, not leaners. It is our privilege to support the church in every way, with tithes and offerings as well as our faith.

## Independence

Congregational singing at the Campus Sunday evening took on a decided missionary tone. Old and favorite gospel hymns were sung with fervor, "When Earth in Bondage Long Had Lain," "Shout the Tidings of Salvation," and "The Old, Old Path." Special music was by the Auditorium orchestra.

"Authority" was the theme of Apostle F. Henry Edwards, who made his second Sunday evening appearance before the combined congregations of Independence.

Pastor John F. Sheehy conducted the service, being assisted in the stand by Elder A. H. Chrestensen.

Elder G. G. Lewis will this year be in charge of the night high school conducted at the Campus and known as the Independence Institute of Arts and Sciences. Accredited high school work will open September 8. Two units of credit will be allowed students who are properly registered. In addition, commercial courses such as typewriting, stenography, and bookkeeping will be offered. There will be a sliding scale of fees, depending on the number of full term registrations, not to exceed eighteen dollars.

### Stone Church

Elder J. E. Vanderwood took for the theme of his Sunday morning sermon the example of Jesus our Lord. His time was devoted to applying the principles which Christ lived to our lives today.

Brother Vanderwood, an active missionary in the field, is not a frequent speaker in the Stone Church pulpit. The greater part of his time he spends beyond the borders of Missouri. At present he is visiting home, having obtained a short leave of absence from his field, New York District. His Sunday morning discourse was appreciated by Stone Church members.

Two numbers were sung by a male quartet, "The Little Brown Church in the Vale," and "Did You Think to Pray?" The singers were: Duane Swalley, Roderick May, Robert Crawford, and Edward Cronenbold.

Elder H. G. Barto presided over the service, assisted by Elder J. E. Kelsey.

The Saints are given opportunity to worship together in services of prayer and testimony at stated times during the week. Practically all of the groups in the district conduct their own prayer services, or meet in larger groups at the church. Two general prayer services are held at the church each Sunday, one at eight o'clock in the morning, the other at 2:30 in the afternoon.

The young people are responsive in matters of attendance, interest, and participation to their own service in the basement of the church each Wednesday evening. Last Wednesday an excellent service was in charge of Elder G. G. Lewis and Priest Almer Sheehy.

Miss Vivian Raschke, of Independence, became the bride of Mr. Odess Athey, of Warrensburg, Missouri, at her home at 2:30 o'clock Sunday afternoon, August 16, President F. M. McDowell officiating. The ceremony was witnessed by about thirty friends. Miss Burdene Raschke, sister of the bride, was bridesmaid, and Mr. W. Earl Page attended the bridegroom. The couple will make their home in Independence this winter, Mr. Athey being the principal of Noland school. Mrs. Athey was for some time a valued employee in the accounting department of the general church offices.

The Stone Church was the scene of the wedding of Miss Joy Carpenter, daughter of Mr. Guy Carpenter, of Chicago, and Mr. Orville Hulmes, son of Mr. and Mrs. George H. Hulmes, of Independence, Monday evening, August 17. The double ring service was said by Pastor John F. Sheehy. Preceding the ceremony the Misses Avarrel Dwyer and Thelma Dwyer sang "I Love You Truly," and George Anway sang "All for You" and "Because." Miss Lorena Kueffer accompanying at the organ. Miss Kueffer also played the wedding march. The candles were lighted by Miss Eugenia Hulmes and Miss Vivian Dwyer. The bride, who was given in marriage by her uncle, Mr. Orly Dwyer, was attended by Miss Naomi Williams as maid of honor. Flower girls were Doris

Jean Flanders and Loraine Dwyer, of Cameron, Missouri, and Helen Robertson and Jocalyn Custead, of Independence. Mary Agnes Weeks was the ring bearer. Paul Carpender, brother of the bride, acted as best man for Mr. Hulmes. Ushers were Miss Ina McCord, Miss Martha Batterton, Miss Opal Williams, and Mrs. Bernice Koehler Oldham. A reception followed at the home of Mr. and Mrs. M. T. Williams at the Campus, where the bride has made her home for some time. Mr. and Mrs. Williams were assisted by Mr. and Mrs. George H. Hulmes; Mr. and Mrs. Orly Dwyer, and Mr. and Mrs. C. C. Koehler. After a short wedding trip the bridal couple will be at home in Independence.

#### Liberty Street

"Rejoice, Jerusalem, and Sing," by Nevin, the choir's anthem Sunday morning, furnished an appropriate background for the sermon by Elder James W. Davis. "Many modern things take our minds from God and the fundamentals of life," he declared; "we must raise our vision to include the Christ objective in life." "When I be lifted up, I will draw all men unto me," was the text used, and the story of Lazarus and the rich man assumed new significance in the light of its application to modern needs.

Mrs. Cora A. Adkins and Mr. Everett E. Bowen, both of Independence, were married August 15, at the home of the bride's daughter, Mrs. Calvin Johnson. Elder W. A. Stevenson performed the ceremony. About forty-five friends and relatives were present. Mr. and Mrs. Bowen are well known in the Liberty Street congregation and have the good wishes of their friends.

The second morning prayer meeting occurred at Liberty Street last Sunday, Pastor John R. Lentell in charge. Increased attendance and good interest are reported.

#### Walnut Park

A party of fifty-five persons and ten cars gathered at the Walnut Park church at six o'clock Sunday morning for a trip to the Stewartsville reunion. This trip was sponsored by the Galilean class, but invitation was extended to all who were interested. The seventy-seven-mile trip to Stewartsville was made without difficulty, the group arriving there at nine o'clock in time for the general prayer meeting. At the ten o'clock hour there was a lecture by President F. M. McDowell, and at eleven o'clock Apostle F. Henry Edwards was the speaker. The Far West Stake officials made the Independence visitors welcome and provided excellent arrangements for eating, etc. A large number of visitors from Kansas City, Lamoni, and other places were also in attendance at the reunion.

At two o'clock in the afternoon the Walnut Park group continued their journey to Far West, the site of the Far West temple and city of Far West which the Saints established in 1836. Elder C. Ed Miller gave an interesting and instructive talk regarding the historical incidents associated with this place. The visitors saw the excavation for the temple and the cornerstones, which are still in the ground where they were laid almost one hundred years ago.

After leaving Far West, the group took up the journey to a point south of Excelsior Springs, where the road crosses Fishing River. About three hundred yards from the bridge a dozen of the more adventuresome spirits in the party located the junction of the east and west forks of the river and after crossing the river stood on the approximate spot where the early Saints of Zion's Camp, while on their way from Kirtland to Jackson County, pitched their tents on the evening of June 19, 1834. This was the place where the river rose almost forty feet overnight because of the violent storm which came and thus prevented their enemies from attacking them. At this same place was received the famous Fishing River revelation, found in section 102, *Doctrine and Covenants*. After visiting this spot which very few members of the church have seen, the party returned to Independence.

Elder Harvey V. Minton's series of sermons in the Holden Stake tent, about half a mile east of Walnut Park church, is being continued this week, the tent being well filled.

Brother Minton was also the speaker at Walnut Park Church Sunday.

#### Spring Branch

Omer E. Sedoris and Sister Mary A. Rich were married at the home of the bride's daughter, Mrs. George Kroesen, in Independence, last Wednesday evening. J. H. Miller read the service.

J. E. Cleveland and Jacob Andes blessed Myron Eugene Harrington, infant son of Brother and Sister Alfred Harrington, at the opening of the eleven o'clock service Sunday morning. A pleasing musical number was rendered by a male quartet from the Atherton group composed of Walter Farley, Claire Austin, Noble Wilkinson, and Ted Snively. Elder J. A. Bozarth was the speaker, taking his text from Hebrews 1.

Elder Robert Fish spoke to the junior church. Both the adult and the junior services were well attended, and much interest was shown.

The Wednesday evening prayer services also have been given good attendance, and the good Spirit is manifested.

Harvest festival canning is just beginning in earnest. We hope that we shall raise our quota on time.

#### Gudgell Park

Friends and relatives numbering almost one hundred were guests at the marriage, Sunday afternoon, of Miss Joy Evelyn Sherman, daughter of Brother and Sister P. A. Sherman, to Everett Harris. The wedding took place on the lawn of the home in Gudgell Park, before the rose arbor. Elder E. A. Smith officiated. Before the ceremony Delta Nace sang "At Dawning," and the Nace string trio played the wedding march. The bride was attended by Mrs. Ronald Sherman, matron of honor, and Charlotte Alberti and Effie Fleming, bridesmaids. Ronald Sherman was best man and Leonard Sherman and Kenneth Sherman ushers, these three being brothers of the bride.

Mr. and Mrs. Harris leave this week for Story City, Iowa, where Mr. Harris is principal of the junior high school and Mrs. Harris will be substitute teacher. Both taught last year in Udell, Iowa.

## Kansas City Stake

#### Central Church

About one hundred and fifty people from Kansas City Stake went to the Stewartsville reunion Sunday. They report a profitable trip.

Brother Almer Sheehy, of Independence, was the Sunday morning speaker. The congregation enjoyed hearing this young speaker.

In the evening the picture was "Blind Bartimæus," and Pastor C. E. Wight continued his series of evening talks.

An all-day stake picnic will be held at Swope Park on Labor Day, September 7. Golf, tennis, volley ball, and other sport tournaments are scheduled. All types of games, recreation, and children's sports are planned. The committee hopes to have a band and prominent speaker for the luncheon program. There will be free ice cream and plenty of lemonade.

#### Second Church

Brother Edgar Cyrus Robertson, age seventy-two, passed from this life August 22. He suffered several years from a complication of ailments, and the last two months of his life were months of severe pain. Nevertheless he passed peacefully away. The interment was in charge of Mrs. Forster, undertaker. The sermon was by Elder Ross Higdon at Central Church, August 24. Interment was in Mound Grove cemetery. Left to mourn are his wife, Margaret Robertson, at home; two daughters: Mrs. Edna Miller, of Mount Vernon, Washington, and Myrtle Robertson, of Kansas City.

## Branch President Tells of Passing of a Faithful Member

Westerly, Rhode Island, Branch is mourning the loss of its oldest member in point of years. Sister Abbie Merritt, affectionately called "Aunt Abbie," was called to her reward August 15, 1931, in her ninety-first year. During the forty-one years of her membership with the church, she has endeared herself to the Saints of Southern New England District and all those of other districts with whom she came in contact.

In the years of her association with the Westerly Branch as a member, "Aunt Abbie" has shown a spirit of devotion to the cause she espoused; a faithfulness to the principles of the gospel, and a loyalty to God and her fellow men, that have been an example to us. This devotion, this faithfulness, and this loyalty enabled her to say with the Psalmist David, "I have not hid Thy righteousness within my heart!" "Aunt Abbie" was ever ready in meeting as well as in everyday life to testify of the goodness of God to her, and bear witness of the many blessings and healings she had received from the hands of her Savior.

She was active until two years ago, when her advanced age slackened her nimble fingers and made inroads on her general health, causing her at the age of eighty-nine to cease work on her braided rugs and patch quilts. Many of us are proud possessors of the work of her hands after she was eighty-five years of age.

The funeral was held August 17, the sermon being preached by Elder William Patterson, district president. She was held in high esteem by her friends and neighbors who gathered to pay respect to her memory, together with the Saints who loved her in life and honored her in death.

Thus Westerly Branch feels a great loss in the passing of "Aunt Abbie." Yet we thank God we have been privileged to associate with a Saint of God, one who when it came to the time to testify of God's goodness to her, did it not from a sense of duty, but rather counted it a privilege and a pleasure. We feel honored to have had her name enrolled on the branch record.

In her patriarchal blessing she is told that her life would go down like the setting of the sun. And as we look at the western horizon of her life, we see it fade into a beautiful setting of righteousness in arms of her Savior. The clouds of persecution, pain, and suffering have been tinged with the light of the gospel and the spirit of love which actuated her life. "Aunt Abbie" has fought the fight; she has lived and kept the faith.

E. EDWARD WILKES.

We are living in a great time. We are a bridge generation. Upon our backs, upon our labors, upon our steadfastness to principle, the generations are passing over from a less good to a better time. The complaints that we hear concerning the slowness of it all are mostly from people who would rather be the crossing thong than the bridge that carries them across. But that is not within our choice. We must do the job that destiny has given us; for if we fail, the next generation will not get across to a better footing. We may go forward confidently, in the fullest faith that what we thus build those who come after will find most fitted for their use.—*Selected.*

Sin has many tools, but a lie is a handle which fits them all.—*Selected.*

## A Christmas Offering Superintendent

By C. B. Woodstock

Some ten or twelve years ago Brother Arthur Smith, of Saint Louis, was appointed general superintendent of Christmas offering for the church. Brother Smith was an energetic man and a good organizer. Under his direction Christmas offering superintendents were appointed in each of the branches and a systematic campaign was carried out. That year the total offering at the close of the Christmas season was over one hundred thousand dollars.

Today it does not seem wise to enter upon so extensive a campaign. The one all-inclusive financial program of the church, the one in which all should participate religiously and in a thoroughly business-like way, is the paying of the tithe. This without question should receive primary consideration. The church can not prosper financially, industrially, nor spiritually until we consistently observe the law the Lord has given. Neither can we prosper as individuals until we recognize our partnership with God.

The Christmas offering is a free will gift, made to the church, as unto God, in token of our love and appreciation of the gift of the Christ to the world. As an offering it represents our desire and effort to assist in the work of our Lord through the church. To the extent that the offering is made through personal effort and self-denial, it is consecrated by our sacrifice and our righteous desire.

In recent years the Christmas offering has averaged forty thousand dollars. Even last year, in a time of severe financial depression, the offering was \$35,591.66. Much of this sum if not given into the work of the church would have been spent along through the year for needless luxuries. It is quite probable that we have all gained individually by our weekly investment of nickels and dimes in the Christmas offering.

Perhaps this year, if our offering is to be systematically gathered and is to accomplish its purpose in the church, a Christmas offering superintendent should be chosen in each branch to perfect local plans, to devise ways and means, to encourage systematic giving, and to keep a record of the local offering. The purpose and plan of the offering should be kept before the people and the offering taken each Sunday, or at least monthly. Some one in the branch should be held responsible for the successful working of the Christmas offering plan.

How great shall be our blessing through the Christmas offering for 1931? It can not be measured alone in dollars and cents.



# MISCELLANEOUS

## Meetings in Des Moines District

Special all-day services will be held at Knoxville, August 30; at Webster City, September 6; at Perry, September 13. A special conference will be held in Des Moines, September 19 and 20, beginning Saturday night with G. Leslie DeLapp of the Presiding Bishopric as speaker. We urge the Saints, who are close to the branches above mentioned, to attend the all-day meetings and to make a special effort to attend the conference.—*The District Presidency.*

## Conference Notices

The annual conference of Toronto District, will be held in Toronto Church, Bathurst Street, at Saint Clair Avenue, October 3 and 4, 1931—*James A. Wilson, acting president; A. L. Farthing, secretary.*

Chatham district conference will convene at Sarnia, Ontario, September 19 and 20. A prayer service at 9:30 o'clock Saturday morning will be followed by the convening of the conference at eleven o'clock. A priesthood meeting will be held Sunday afternoon which should receive a splendid response upon the part of the local ministry. Apostle C. F. Ellis is expected to be with us. Let the Saints come prepared to enjoy a special blessing. The church is located at 207 Talford Avenue.—*D. J. Williams, district president.*

## Conference Minutes

WESTERN MONTANA.—Annual district conference convened at Race Track, August 15, the last Saturday of the Western Montana district reunion, with District President N. P. Coleman in the chair. By regular motions and seconds the following business was transacted. J. A. Gillen was placed in charge, with the district presidency associated with him; the district secretary in charge of the clerical work, with power to choose assistant. Reports from officers, organizations and committees were received and spread upon the minutes of the conference. They came from district officers, from those holding the priesthood, from the branches, from the Orioles, Girl Scouts, Women's Department, and Religious Education Department, from the bishop's agent, district treasurer, and treasurer of the reunion committee, with auditing committee's report. It was resolved that the district have a reunion next year; that the district presidency make provision for a young people's convention; that the sum of two hundred and twenty-five dollars be appropriated by the district for religious purposes in the district; that the sum of ten cents per week be pledged by every member of the district, this money to be paid to the bishop's agent or his solicitors monthly for the purpose of reducing the general church debt. The bishop's agent's report showed that \$2,161.28 had been contributed by the Saints of the district and forwarded to the bishop during the conference year.

## Our Departed Ones

SMITH.—Jessie F. Dancer was born July 23, 1856, in Wills County, Illinois; died at her home at Rich Hill, Missouri, August 5, 1931. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at Plano, Illinois, by Joseph Smith. She was married to Mr. M. V. Smith April 24, 1894, at Lamoni, Iowa. They moved to Rich Hill, Missouri, where they have made their home for the last eighteen years. She leaves to mourn: Her husband; one sister, Miss Alice Dancer of Lamoni, Iowa; a niece, Mrs. Alberta Kelley, of Independence, Missouri; other relatives, and many friends. She lived a faithful, consistent life. The latter part of her life she was a great sufferer but bore pain with fortitude and patience. Interment was at Rich Hill Cemetery. The funeral service was in charge of Frederick A. Smith, assisted by Birch Whiting.

RANGE.—Mary Ellen Root was born at Hayward, Alameda County, California, June 22, 1854. Married John Madison Range September 29, 1870, at Santa Rosa, California. To this union were born nine children: Mrs. Mae White, of San Francisco; Mrs. Carrie Fonda, of Oakland; Howard, of Oakland; Dale, of San Jose; Laura Etta Holmes and Noah Roberts, who have passed on, and Charles W., John C., and Naomi, who died in early childhood. Shortly after their marriage Mr. and Mrs. Range moved to Hollister, California, and were among the pioneers of that town. About twenty years ago they moved to San Jose, where they made their home, winning the esteem and affection of many friends and neighbors, and giving their support to the local church. Mrs. Range united with the church January 11, 1875, and was loyal to it, finding her greatest joy in helping its progress. For many years her health was not good. Her final illness developed about two weeks ago, and she passed peacefully away Wednesday morning, August 5, 1931. The funeral was conducted at the parlors of Hocking and Williams of San Jose, and she was laid to rest in the cemetery of that city. John W. Rushton, of Oakland, conducted the service. Of her it could be said, "She was faithful unto death."

THAYER.—Harvlin A. Thayer was born in Londonderry, New Hampshire, June 9, 1859. At the age of twenty he moved to Haverhill, Massachusetts. Married Clara Steele Delano in 1885. To them

were born three daughters: Mrs. Luzzane Jordan, Mrs. Verna Randall, and Ella Thayer. He united with the Reorganized Church December 17, 1893. Was ordained a priest in 1915. He passed away at his home in Haverhill July 10, 1931, of heart trouble, leaving his wife, three daughters, and four grandchildren. The funeral was in charge of Bishop M. C. Fisher. Interment was in Riverview Cemetery, Groveland. Mr. Thayer was a reliable member of the church, and many friends mourn his passing.

DIGGLE.—Edmund Diggle was born on a farm twenty miles west of Omaha, Nebraska, June 19, 1856, and died at his home in Neola, Iowa, August 14, 1931. He was one of the ten children of Samuel and Sarah Diggle, five of whom have preceded him in death. When a small child, he with his parents moved from Nebraska to southwestern Iowa, in the vicinities of Kanessville, now known as Council Bluffs, Boomer, Reeders Mill, and Union Grove. He was one of the early settlers in Union Grove, Union Grove Township, Harrison County, living in that vicinity until seven years ago last March, when he retired from the farm and moved to Neola. On March 26, 1886, he married Jennie Allie, and to them five children were born, three of whom are still living. He united with the church September 1, 1888. He was a man of very good health until a week before his death. Those surviving are his wife, Jennie; daughter, Bessie, at home; two sons, Guy and Frank, of Neola; three grandsons; one brother, Samuel C., of San Francisco, California; three sisters: Sarah, Mercy Beckman, and Nancy Pettit, all of Saskatoon, Canada, and many other relatives. The funeral was held at the Methodist church in Neola, August 16, Elder Hunker officiating. Interment was in Neola Cemetery.

CARROW.—Elbert Earl Carrow, son of Shelby and May Carrow, was born August 24, 1923, at Joplin, Missouri, and died at Saint John's Hospital, following an emergency operation for appendicitis, early the morning of August 17, 1931. Although young in years, he was of a bright and lovable disposition that endeared him to all who came in contact with him. There mourn his premature departure, besides his father and mother, the grandmother on the mother's side, Mrs. Emma E. Smith, Joplin; grandmother and grandfather on the father's side, Mr. and Mrs. Peter Carrow, of Severy, Kansas; two brothers, Maurice and Lawrence, and one sister, Lorene, of the home address. Also five uncles, and two aunts. And a large number of little playmates and friends. He was preceded to the heavenly home by a sister, who died in infancy, and a brother who departed this life at the age of six years and eight months. Funeral services were conducted at the Joplin church, Elder Frank McDonald in charge. Interment was in Fairview Cemetery.

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Volume 78

Independence, Missouri, September 2, 1931

Number 35

God is not the God of the dead, but  
of the living.—*Jesus.*

## THE VALLEY OF SHRIVELLED HEARTS

*Georga Mesley*

## A LAST MINUTE CALL

*G. N. Briggs*

## THE RISEN CHRIST IN AMERICA

*C. B. Woodstock*

## THE GOSPEL FORUM PRESENTS:

### FURTHER THOUGHTS ON PREPARATION FOR MEMBERSHIP

*Arthur H. DuRose*

## The God of the Living

Religious people today are quite ready to accept the idea of a *living God*, but are sometimes slow to recognize him as the *God of the living*. The words of Jesus bring us sharply to a realization of the significance of this difference.

It is easy to speak of the Creator as "the God of Abraham, Isaac, and Jacob," and to imagine how the prophets burned as they delivered his fiery messages. Without trouble, as they read the New Testament, they understand that its writers were inspired by something that was beyond human power. But it is more difficult for them to think of God as one whose authority extends over those who are living today, as much as it extended over those who lived in other periods of time.

God is the God of the living, or religion is without force and efficacy, churches are only social centers, and a minister becomes no more than a lay leader in an elaborate kind of play. God is the God of the living, or the whole gospel of Christianity loses all its significant and powerful effect for the redemption of men.

To those who are of liberal tendencies it may seem an act too meticulous to insist on this shade of difference. But the Spirit of a living God is the breath of life to the church. Small as the point may seem to some, it is tremendously important. In all the complicated functions of the body the simple mechanical pumping action of the heart-beat is a small thing. But upon it all the others depend, and the moment it ceases the end of all other functions is determined.

The spirit of a living God, inspiring living people, is the heart-beat of the church. Without it nothing else—either activity or organization—is of any avail.

L. L.

## "Word of Wisdom" Contest Closes With a Rush

The last few days have brought in large numbers of manuscripts entered for the "Word of Wisdom" Contest. All Monday the office was busy acknowledging the received entries, many of them which appear, from a casual survey, to be of fine quality. We feel gratified to get them and to realize that so many in the church are truly interested in the subject. Thus our fears, aroused by the few early responses, have been put to flight. The manuscripts will soon be in the hands of the judges.

These manuscripts promise what we had hoped to get: some excellent materials for publication in *Vision*. The prize winners will begin to appear in the October number, and good quality articles re-

ceived in the contest will continue in succeeding issues.

We take this opportunity of thanking those who have entered the contest in a spirit of earnestness, and who have devoted so much thought and effort to a good piece of work.

L. L.

## President Smith's Health Improved

All readers will be happy to learn that President Smith's health has so greatly improved that he has been able to leave Maine, where he has spent the summer under doctor's orders. In a personal letter he writes that he is feeling physically fit and expects to be in shape to "jump into the work" upon returning to his office. Brother Smith preached for the Saints at Jonesport, Maine, on August 9, and spoke again at the Eastern and Western Maine reunion at Brooksville on August 16. He is at present giving his attention to official matters in the East, and expects to reach his home before or about September 10.

Needless to say we have missed President Smith at headquarters. We have been happy, however, to assume additional responsibility so as to free him for much needed rest and recuperation. While he will be confronted at once with a number of problems vital to the welfare of the church, we can also furnish him evidence that the spiritual condition among the Saints is excellent and that there is every indication that an overwhelming majority are behind the present program.

The official family, the Saints in Zion, and the readers of the *Herald* will welcome President Smith and will be happy to go forward with him and under his leadership.

F. M. MCD.

## Graceland Issues Its Last Call

All who have traveled on the railway are familiar with the famous "Last call to dinner!" When the steward issues that order it is really time to get up from your papers or from that interesting conversation with the traveling man from Schenectady, or whatever it is that is keeping you, and go to dinner. If you don't, you don't get any. And then you can survive on pop and chocolate bars until the next meal, which is hard on the stomach.

It is so with college. This is the last call. If you don't decide now, it will be too late to decide. You had better join the parade and go to Graceland.

Tours for the young people of Kansas City and Independence this summer have brought a surprising revelation. It is only necessary to give young people a trip to Graceland in order to convert them. Those who have never seen the college may be able to restrain themselves and be content to register somewhere else. But those who visit the college

when it is in session are almost invariably converted.

If you are a young person, just out of high school and looking for a job, or planning to "go somewhere, I think," you had better made a trip to Graceland. You will not regret it. L. L.

### "Out of the Abundance of the Heart"

When I hear words of praise and cheer fall from the lips of a Saint who in every way is trying to live the truth he knows, I am happy. Be he humble or exalted among men, it lies within the power of such a person to brighten the outlook of the discouraged, to make joyous the sorrowful, to heal the hearts of the miserable, to strengthen the weak. He who speaks well of his fellows and his God is a living benediction. He helps men to forget their doubts and fears as a summer shower washes the parched world free of dust and heat. He is a real Saint, for out of the abundance of his heart, his mouth speaks his love for mankind.

Christ did not tolerate people who plant distrust and suspicion in the hearts of their fellows. He once addressed a group of Pharisees on this subject in very understandable terms: "O generation of vipers! how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. And again I say unto you, That every idle word which men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." This was his lesson: "Out of the abundance of the heart the mouth speaketh."

Idle words? Everyday we meet people who are acquainted with them, people who laugh at faith and hope, who manufacture and spread tales to the hurt of their fellows. These compose society's greatest liability, and no matter where they are found they are known by a common name—gossips. Vipers is the term Christ employed, and it is very descriptive of their nature and work.

Christ taught us, if we follow him, to make our lives so full of love and righteousness, that our hearts will be crowded with "good treasure" from which we may bring forth the "good things" of friendliness, courtesy, consideration, praise, service, good will, and the many other characteristics which make our lives abundant. As we go about our daily work it is a wise thing to check up on the things we say, determining the exact condition of our heart's treasure house.

For us is preserved the lesson: "Out of the abundance of the heart the mouth speaketh." L. B. M.

## Dignity and Beauty in Ministry

### IX—THE BLESSING OF CHILDREN

By *Elbert A. Smith*

One of the most beautiful and significant ceremonies of the church is that of the blessing of children. In this age when atheism is invading the home and undermining its foundations, to have fathers and mothers bring their children to the church to be blessed at the altar of the Lord means more than may appear on the surface. It means more than a formal observance of a rite; it is a pledge that here are families that intend to inculcate in the young lives of their children the fundamental principles of belief and conduct that remain the only secure foundation upon which to build life. Around this service of blessing the church should create such an atmosphere of spiritual sincerity and fervor as shall be commensurate with its significance.

#### *A Service to Remember*

One of the most beautiful services that I have ever witnessed was in the Stone Church some years ago at a well-conducted service to which six young couples came bringing their babies to be blessed. There was good measure—seven babies—one pair of twins. By turn the couples came to the altar, in each instance both father and mother coming and standing with bowed heads during the blessing. There is assurance for the future of the church in such a scene as that.

In the past, too often, the baby to be blessed has been brought to the church without previous arrangement with those in charge of the service, and either at the beginning or the ending of a preaching or prayer meeting, and without any especial effort to make the ceremony outstanding, two men have been called from the audience to attend to the blessing, sometimes without their even having learned the name to be given to the child as a part of the ceremony.

#### *Special Service of Blessing*

In our larger branches, as for instance in the Stone Church, more attention has been given to this matter of later years; and now periodically at an announced time a service especially for the blessing of children is held. Such procedure may not be practical or desirable in a small branch; and yet it may be possible for the officers of a small branch to work out a modified program for such an occasion that will fit into some other service of a Sunday, or perhaps the midweek prayer meeting, that will give dignity to the service of blessing. The following suggested program arranged from one given at the Stone Church may help in such an undertaking. It is by no means intended to serve as a set form.



*Order of Service*

Scripture reading: Psalm 117.

Prayer.

Hymn: "My God, How Wonderful Thou Art!"

Scripture reading: Luke 18: 15-17, recounting the event when Christ blessed children; *Doctrine and Covenants* 17: 19, the commandment given in this age concerning the blessing of children.

A statement from the presiding officer interpreting the meaning of the ceremony.

Parents and children called to the altar. (The secretary is to have a list of those to be blessed, and in each case the presiding officer is to read the name of the baby to be blessed, the date of its birth, and the names of the parents; and when possible to do so both father and mother are to bring the baby to the altar and stand during the blessing.)

Charge to the parents, delivered by the presiding officer, or some other minister, impressing upon them the significance of their duty as parents.

Charge to the congregation as a community, to help bear the responsibility that the church owes to God and society in the rearing of the children of the community to become useful citizens of church and state.

A prayer of blessing for the entire congregation.

Hymn: "My Times Are in Thy Hands."

Benediction.

*Suggestions*

Those in charge of such a service may add much to its dignity by having the details of the service well arranged, as suggested in the foregoing program. The men selected to bless the baby in each instance should know the name to be given so that it will not be necessary to halt proceedings and make inquiry after the baby is in their arms. A sympathetic attitude toward childhood and a realization of the responsibilities of parenthood will help them in the blessing. Here is a minor suggestion, but one that may be useful: An elder of some experience declares that if the baby to be blessed is held in a sitting posture it will seldom cry, but if held lying flat upon its back, perhaps with its head hanging down a bit, there may be "squally weather" ahead that will mar the service. It is difficult to bless a baby that is making more noise than the minister may hope to make and at the same time retain the dignity of the service. The suggestion given may help.

*A Ceremony of Major Importance*

Remember that this is more than an idle and insignificant form—part of a ritual; not only is it supported by the law of the Lord as a truly religious ordinance, it has back of it the soundest psychologi-

cal and philosophical reasons. It means much to the family immediately concerned, and through them it means much to the church and the state as well as to the little baby that is blessed.

(To be continued.)

**Publicity Agents, Attention**

We are requested to remind local publicity agents that the Publicity Department at headquarters has been discontinued, and that its functions are now to be performed by other offices.

In all matters regarding books and publications, the publicity agents are requested to communicate directly with the Business Manager, Herald Publishing House, Independence, Missouri, and to so address all mail. Order blanks and receipt books will be furnished on request.

Appointment of agents can be made by the branch, or by local authorities, according to conditions and circumstances prevailing. Such appointments do not need to be approved or recognized by this office.

**Where Knowledge Fails**

*Harley A. Morris*

In Eden's field two trees grew side by side:

Life's tree and that of Knowledge, good or ill.  
Each proffered man her fruits. He must decide.  
E'en God deigned not to overrule his will.

I do not know what vistas met the eye,  
Or tempting vision seemed to lie ahead.  
I only know that mortal chose to die  
If he might follow on where knowledge led.

Fair Eden's gate clanged shut. The tree of Life  
Was hid from man. His short and bitter breath  
No promise held save weary toil and strife;  
His dearly purchased knowledge claimed by death.

I know not if some memory of the past  
A restless yearning bred into the race.  
I only know man turned to truth at last,  
And in her seeking, sought a moment's grace.

He may mistake the hunter's fevered zeal  
For satisfying peace and lasting rest.  
He may discover Wisdom's laws, and feel  
Tomorrow he will find her treasure chest.

I know not if the future holds the day  
When he shall boast complacently his goal.  
I only know that knowledge had no stay  
To satisfy the yearning of my soul.

There walked a man—a God-man—on the earth.  
He came to Wisdom's hall, and passed the door.  
'Twas not that he despised her flaunted worth;  
'Twas simply that He held the key to more.

I know not how He found the mystic tree,  
Nor by what power He turned the gate aside.  
I only know He stood and beckoned me,  
And, entering, my soul was satisfied.

# The Valley of Shrivelled Hearts

A RADIO TALK

By George Mesley

We do not need a radio, a newspaper, or anyone to tell us that today we are living in perilous times—times when men's hearts fail them for fear, when men are distracted and bewildered by the appalling conditions that exist on every hand, and times when many men are confessing that the only remedy for the present ills of the world is a revolution.

These conditions are not only to be found in Europe, but in Australia, Africa, Asia, and the Americas. Such world conditions of distress and a contrasting picture are very ably portrayed in a story that I culled from the *Iowa Teacher's Magazine* some years ago. The author's name is unknown.

Once, so an old story goes, there was a city called Beautiful. It was the Master City of the World. Through it flowed a river—a life-giving river, named the River of Love. It watered the fertile valley and bore ships with cargoes from other lands. By its sweet water the city was cleansed and the inhabitants refreshed. It furnished fountains around which the children played, near which youth and maiden wooed and age rested. The river's banks were alternations of grassy slopes with many-colored flowers and verdant trees and busy markets with ships and wharves and stores. Its placid spots reflected the blue sky and brown hills far away.

When the sun kissed the hills "good morning" and glittered from the towers and minarets, the men went out to work in the valley, and when the shadows were long they returned, bearing the fruit of their toil. At the gate through which they passed, for it was a walled city, stood an urn with the inscription, "From each according to his ability, unto each according to his need." Into this every man deposited liberally of his earnings, saying, "This I do for the common good." And the river of love flowed through the city, the master city of the world.

Then a change came, silent and unobserved. The river flowed as before, reflecting the blue sky and the brown hills. The children played no less happily, the youth and maiden courted with uncooled ardor, and the peaceful rest of the aged was undisturbed. The fields yielded their accustomed fruit. But, when the men returned from their labors, each walked on that side of the gate opposite the urn and with averted eyes, hugging his earnings to his bosom and saying, "This is mine, with my own hands I earned it—this is mine."

Gradually the fountains became clogged. The river ran murky and black. Death lurked in its water. The happy laugh of the children was gone. Youth and maiden no longer lingered at the fountain, and age paused not at its vacant seats. Man looked at his neighbor with a suspicious eye, and there were those who cried out against the doings of the Almighty.

Today the city is forgotten. Its altars are broken. Its temples have tumbled in ruins. Its homes have crumbled to dust. The valley is a desert of restless sand, inhabited by the serpent, the jackal, and the owl. The river has long ago disappeared, but the place where it once was, is called the valley of the shriveled hearts.

I am well aware of the fact that this is an age of philanthropy, an age when men give millions to build libraries, art galleries, and city parks. And

these are years when cities and governments are responding magnificently to appeals for sustenance for those who are destitute.

But the conditions that make such giving necessary are the conditions that make this world a valley of shriveled hearts. On one side of the valley we see plenty. We see lavish entertainment, we see mansions and ease. On the other side of the valley we see poverty, distress, and—what is far worse—a lack of opportunity to remedy these conditions.

We see men getting charity or a dole when what they most need is a chance to earn a decent living. We see the toiling farmer selling his wheat and cattle at a loss while the consumer pays high prices for these commodities.

We see the taxpayers compelled to support grafting politicians, while necessary legislation is forgotten. We see a great gas monopoly charging exorbitant rates while the city of Chanute, Kansas, pays its entire budget from the earnings of its electric and gas plants, at the same time giving its customers a reasonable rate for these necessities.

We see employers compelling their employees to work twelve and fourteen hours a day, seven days a week, and these employees dare not complain lest they lose their jobs.

A complete catalog of such contrasting and pernicious social economic, and political conditions would call for many volumes and much more time than is allotted for this radio talk. Such conditions as these make life for many people a "desert of restless sand inhabited by the serpent, the jackal, and the owl."

What is the remedy? What are the conditions that shall turn this valley of shriveled hearts into the city beautiful where children can play around the fountains, where youth can work and woo, where age can rest in security.

Let us examine some of the attempts that already have been made to irrigate the conditions in this valley of shriveled hearts:

The outstanding experiment in this age is that being made in Soviet Russia. It would take many talks to discuss adequately the results of this experiment. When it started the world scoffed at it. Later we abused it, and now we are frank to admit that we fear it. We are fearful of its success in an economic way; and some of us are fearful of its results in the lives of the Russian people.

We look for happiness for all, and we find ruthlessness for many. We look for sufficient food, and

we find bread lines hours long. We look for freedom, and we find thousands being deported to Siberia. We look for Christ the Savior of mankind, and we find him banished.

It is true that the Russian experiment is still in its swaddling clothes, and adjustments are being made. It is true that its social and economic results are astounding. But to date the moral achievements to the credit of this form of socialism are woefully meager.

To interpolate the scripture, "What will it profit Russia if she gain the whole world [economically] and lose her own soul" in the process? She has not built the city beautiful if her people have shriveled hearts.

Another type of remedy for the evils that we have enumerated has been developed by the government in Australia, the land of my birth, and my home until 1924. We might call these experiments a paternal socialism. There the government aims to regulate and arbitrate the conditions that shrivel men's hearts.

On that continent the eight-hour day is standard. If an employer makes his men work overtime, he is compelled to pay him for time and a half. He can not pay starvation wages either. Through arbitration courts, the government has fixed a basic wage which is based on the needs of a laborer's family of four. This wage scale considers the price of commodities, rent, clothing, education, and some provision for the future. Those who work in these skilled trades apply to the arbitration court for a higher wage scale in proportion to their skill.

An attempt is made to control the liquor traffic. Public utilities, such as railroads, telephone and telegraph facilities, radio broadcasting, water and electric power, are government owned and serviced. All aged people and invalids receive a pension sufficient to maintain their life. Poor mothers receive a bonus of \$25 to buy necessities for their babies. Such government control relieves much suffering and distress and protects the people from exploitation.

But what are the conditions in Australia today? Are they better than the rest of the world? Very little, if any. There are thousands seeking employment and unable to find it. The people are burdened with taxation. Debt repudiation, as a means of relieving economic pressure, has been seriously considered.

Social legislation alone has not built a city beautiful. It can not build it on a foundation of wasteful competition "that claims the best energies of a man while it needs them and when those energies are reduced or hard times come takes little account of the human needs." Australia can not show the

world the way of life when their way is motivated by selfishness, greed, and a careless regard for the ways of the Master.

There is yet another way to build the city beautiful, the master city of the world, and on every hand we find leaders of men talking in general terms about the essentials of such a program.

We find a body of men like the Rochester, New York, ministerial union, adopting, on the motion of its committee on unemployment, the following:

*"We call attention to the fact that central in all economic and property relationships is the Christian principle of stewardship. All ability and property of any kind should be considered as held to be administered for the welfare of society. The forgetting of this principle creates a social menace; for when only private gain is the objective in the administration of abilities and possessions, inevitably there are engendered forces gravely dangerous to the economic order."*

We find men like Charles Salmon Osborne saying: "People who take more than they need from the table of the earth are pigs." The way to overcome piggishness is for those whose abilities give them more to consider themselves as trustees for the surplus.

We find a group of people like the Amana Society in Iowa living and prospering together for over a hundred years in a definitely Christian community. While it is true that they are losing the interest of their young people through a rigid adherence to outworn forms and modes of living, their basic Christian principles have produced results.

For over a hundred years this church has preached a social gospel—a gospel that seeks to save the lives of men in this world as well as save their spirits for the world hereafter. This we believe is a more abundant life. Today we find courageous men in our church starting a project in which property and wealth as well as talents and time are considered as a stewardship and in which the group will endeavor to control conditions so that every man will have an opportunity to do the thing that he is best fitted to do.

The foundation of such an experiment is laid in the devotion and service of men and women whose lives have been touched and regenerated by the power of the Christ. We believe that this regeneration of individuals is a necessary prelude to a social regeneration.

The prospect of being a partner with God in such a grand experiment for the fuller life of mankind is one of the things that most appeals to me in our faith. And what a challenge such a project is to all the men and women who have pledged themselves to follow the Master of Men. A challenge to face

# Weekly Health Letter

Number Nine

## The Nose and Its Relation to Health and Disease.—7

By A. W. Teel, M. D., Church Physician

Acute coryza, or what is ordinarily known as the common cold in the head, is not merely a congestion but an acute inflammatory disease attacking the mucous membrane of the nose and accessory sinuses. It is often characterized by chilly sensations, nasal discharges, lassitude, and swelling of the mucous membrane of the nose. The patient also complains of a stuffiness, or "stopping up," of the nostrils, and sneezing. If allowed to go unchecked, it may extend into the trachea (windpipe) or to the bronchi, resulting in acute bronchitis, and from there it may extend on down into the lungs, causing pneumonia, tuberculosis, or some other serious disease.

There is no other single ailment that causes the sum total of suffering, inconvenience, and economic loss that the cold does, and yet there are many, including members of the medical profession, who fail to put much stress upon so serious an infection. Usually persons have from one to three or more colds each year, depending upon the individual's susceptibility. If the disease is localized in the nose, we call it a cold in the head, coryza, or rhinitis; if it is in the tonsils, we call it tonsillitis; if it is in the pharynx, we call it pharyngitis; or if it is in the larynx, laryngitis; if in the trachea (windpipe), we call it tracheitis; if in the sinuses, we call it sinusitis; if in the bronchial tubes, we call it bronchitis, etc.

The popular opinion that colds are due to exposure, to drafts, sudden chilling of the body, and changes of temperature is a fallacy. No one can deny but that these are predisposing causes, but it has been amply demonstrated that they can not

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squarely the terrible conditions that the old order has wrought, a challenge to find the strength and weakness of the experiments of other groups—in Russia, Australia, Amana; and above all a challenge to match our lives with the great task of the hour.

"God, make us the men the times demand,  
Strong minds, good hearts, true faith, and willing hands,  
Men whom the lust of office does not thrill,  
Men whom the spoils of conquest can not buy,  
Men who possess opinions and a will,  
Men who have honor, men who will not lie,  
Tall men, sun-crowned, who live above the fog,  
God, make us men!"

produce the specific micro-organism, for that would be spontaneous generation. The bacteria usually associated with a cold or catarrhal conditions are mostly pus-organisms with long and difficult names for laymen to pronounce, hence, I will not name them, as they would be of no material benefit to the readers of these articles. If anyone is interested in studying these groups of bacteria, he may find material in any textbook on bacteriology.

Some of these bacteria have been found to be of a filterable virus, and when they come in contact with the nose, mouth, or throat of lower animals, and healthy person's nasal mucous membrane, they promptly produce a cold. Arctic explorers, while exposed to all kinds of conditions that have been formerly supposed to produce colds, do not suffer from these ailments until they return to civilization, and then they contract colds, just as diphtheria is contracted from diphtheria, and smallpox is contracted from smallpox.

No one who understands contagious and infectious diseases will deny that the common cold is a dangerous disease and is epidemic. Between ten and fifteen per cent of the population at large is affected by colds at one time, and it also has been noted that it goes through schools, homes, factories, and other places where people are closely congregated, resulting in a considerable loss of time and money. While the common cold of itself is not so dangerous, the complications that follow are dangerous, and these may attack any part of the body. In my own experience, I have known several cases of fatal heart conditions and other serious constitutional disturbances to follow a severe cold.

Those who are so unfortunate as to have repeated attacks of colds, have their vitality so depressed that it favors the growth of other infections and hastens the progress of organic diseases. Colds are more contagious during the early stages, and those who have them, would not only benefit themselves but the community at large, if they would remain in bed during the first two or three days. Epidemics vary both in severity and contagiousness, in different seasons of the year. The disease depends upon the virulency of the microbe, or the various microbes, involved.

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The everyday cares and duties which men call drudgery are the weights and counterpoints of the clock of time, giving its pendulum a true vibration and its hands a regular motion. And when they cease to hang from the wheels, the pendulum no longer swings, the hands no longer move, the clock stands still.—*Longfellow.*

## Tom King: A Life History

### PART NINE

By C. H. Porter

(Continued from the *Herald* of August 26, page 803.)

#### *In the Mission Field*

As a missionary Elder King has several things in his favor. He was in the thirty-sixth year of his age, was well versed in the scriptures, also in history of both nations and churches, was thoroughly convinced that the message he presented was true as touching life and salvation, was in no wise afraid of opposition, nor of hardship incident to poverty or adverse surroundings.

He went forth as a Crusader prepared to do battle for the right as God had given him grace to see it. He felt competent to bear faithful testimony to the message and to call upon men everywhere to repent of their sins and to accept the gospel of the kingdom of heaven as the power of God unto salvation. He did not expect to find the path strewn with roses, but felt that as the great Master had marked the way by the print of his feet, his disciples ought not to shrink from walking therein. Soon after his appointment, he attended conference and was, by resolution, instructed to do labor in certain portions of the field where previous labor had been performed and where some disturbance was caused by dissensions among the members.

He was cautioned not to seek to adjust matters but to preach the gospel and to administer to their needs as occasion might require, leaving the adjustment of difficulties for future action.

He left for the field of operation with but a small sum of money, believing that his needs would be provided for as occasion might require. He had three places named where he was instructed particularly to labor. The field was entirely new. He was a stranger in a, to him, strange community. The only letter of recommendation he had was his certificate of appointment. He had obtained names and addresses of a few members at the various places named. He had written letters to them stating that he was required by the conference to visit them and do what might be found necessary as a minister.

Upon arrival at the first place named in his instructions, he found people who welcomed him cordially and readily agreed to cooperate with him in gospel labor. A place to preach was procured, and he soon became warmly attached to them as brethren in Christ. They were kind, affectionate, and hospitable. The attachment thus formed always continued.

At the close of his labor there he had to go to a

somewhat distant point for his second effort in carrying out the instructions of the conference. Before leaving, two or three asked if he had sufficient funds to carry him to the desired field. He said that he had. They expressed themselves as being relieved, for, said they, "We would gladly help you financially, but we are short of funds just now."

Tom did not tell them that it would be necessary for him to receive assistance at the next stopping place before he could leave. At the second point he stayed with a family of good people who were in very moderate circumstances. Before he could do any labor there, the worst storm ever known to the white settlers of Nebraska struck with all its fury and kept people confined to their homes for an unusual length of time. Tom suffered in common with the members of the family where he was, but they shared with him what they had, and for this he was thankful. It was decided that no labor could be done there at that time. It was impossible to get around among the members in the vicinity.

The brother with whom he stayed succeeded in introducing him to one family of Saints. After saying good-bye, the brother called him back and asked if he had sufficient funds to take him to his next point of labor. He said, "I am not sure that I have." "Well," said he, "I am short of money myself, but here is fifty cents I shall be pleased to give you. I wish it was more." Tom thanked him and said that would be sufficient to get him to his next stopping place.

At parting the brother with whom he stayed said he was sorry he could not assist him financially, but it was impossible. Tom thanked him for his hospitality and said he would get along all right. As he was leaving, he was given a large apple. This he put away for future use.

He was told at the depot that they were not certain that the train would get through to his destination, but they were selling tickets at the buyer's risk. They were sure they could make it to a point where he would have to change cars.

When Tom had purchased a ticket, he had but thirty-five cents left. He hoped the train would get through to his destination, but it did not. It plowed its way to where he had to change, and he was there told that the first train out would start in the morning. It was late in the afternoon. It was bitterly cold, and thirty-five cents seemed precious little to Tom, who had eaten nothing but a big apple since breakfast. What to do was the question. He had to sleep somewhere. He was in a strange town. He knew no one.

Leaving his baggage at the depot, he walked up the street until, coming to what appeared to be a cheap rooming house, he went in and asked what

they could furnish him a bed for, for the night. The man said, "If you don't mind using an outdoor stairs, I can let you have a bed for a quarter." Tom looked at the bed and agreed to take it. The man told him he could come in when he pleased and get up when he wanted to.

Tom paid him the price and felt relieved. He took another walk and seeing a young boy in a grocery store he entered and bought ten cents worth of crackers and cheese. This also relieved his mind and ministered to his present necessity. He ate a portion of his purchase for supper and carefully kept the remainder for his next morning breakfast.

He attended a religious meeting at a church in town in the evening, after which he went to his room feeling thankful that he had not had to reveal his somewhat desperate condition to anyone.

A scant supper and a cold room did not discourage him, and he consoled himself with the thought that many a good man had possibly had a like experience, and even the Master had said, "The Son of Man had not where to lay his head."

The next day was bright and clear, but trains ran slowly and it was early afternoon when Tom arrived at his destination. He had hoped that some one would be at the station to meet him, but being disappointed in this he inquired the distance and direction to the home of people whose names had been given him. He was told that the roads were not yet open.

There was nothing for him to do but to make the distance, several miles, on foot. The people advised him not to make the attempt, but he said that he could make it. He found snowdrifts everywhere, but where it would have been impassable for a team Tom found no particular difficulty, as the cold winds had hardened the surface, making it possible to travel reasonably well on foot.

He arrived at the home of friends in the middle of the afternoon, weary with his extended fast and exercise. After being made comfortable, the lady of the house said, "I suppose I ought to get you something to eat, but the men are working in the woods, and unless you are hungry perhaps you will not mind waiting until they return?"

Tom said that would be all right. He felt that having made the trip successfully the missing of a meal was of little consequence. Had the lady known that Tom was hungry she would certainly have ministered to his wants, but this she was never conscious of. It remained a secret safely kept by the one most interested.

He was told that upon receipt of his letter, meetings to be held at the schoolhouse, commencing that evening, were arranged for. This was satisfactory.

He then inquired concerning a family whose name

had been given him, and was told that they lived not far away, and that if he cared to see them before evening they could direct him through the woods so that he would not miss the way. Thinking it would be well for them to be notified of his arrival, he decided to call on them. The direction was easily kept, and he arrived at their home in good time for a short visit and to get supper.

After supper, as he saw no sign of preparation for the evening service, he asked if they were going. They said they thought they would not attend that evening but would do so later. This was somewhat discouraging for the elder, especially as he was unacquainted with the people. He had hoped that the brother would accompany him to the schoolhouse and introduce him to the people. He made no comment but asked for direction and started early so as to avoid any possible mischance. He arrived safely and found the house well filled with young people but very poorly lighted. At the proper time he called the house to order, explained why he was there, and said he hoped they would have an interesting and profitable series of meetings.

They listened attentively to his remarks, sang a familiar hymn, and everything went smoothly until preaching was commenced. Then a change occurred. Instead of listening attentively as he had hoped they would, they commenced to talk, laugh, shuffle feet, anything apparently to confuse the speaker. He stopped suddenly, and, when silence was obtained, gave a personal talk, telling them he hoped they would not spoil the effort by misconduct, that he hoped to hold a series of meetings with them but that it would be useless and a waste of time to do so unless they would give him serious attention.

They listened silently and respectfully to his remarks, but as soon as he recommenced to preach they began the disturbance again. One young boy in front of the rostrum pulled out a revolver, placed it on the desk before him, and twirled it with his finger. Tom stopped preaching and said, "Please arise, and sing the Doxology." They arose promptly, sang the Doxology, and were dismissed. Tom gathered up his books and started for the door.

A young man said, "Aren't you going to have service tomorrow night?" He said, "No. I should consider it a waste of time."

He inquired the direction to the house where he was to be entertained, and felt somewhat forlorn as he wended his way across the snow-clad fields. When he arrived at the home he found a large family present. They asked concerning the meeting, and having heard Tom's report they said it was too bad, but they thought it would be better later.

Tom told them he had left no appointment. He felt that he could not afford to contend with a con-



gregation of young people who cared for nothing but to have a place to meet. He felt that at least some of the friends of the church ought to have been present, so that order might have been preserved. They seemed to desire meetings, but hadn't, as yet, felt disposed to make an effort to attend.

Tom was in a peculiar position. He had been sent there by the conference. He had apprised the ones who ought to have been interested, so that the appointments were made for a series of meetings. He had made the attempt but had received no aid nor assistance from the ones to whom he was sent. After viewing the situation, he felt justified in declining to continue the meetings.

They asked what he thought of doing. He said he would like to get to Nebraska City. Conference would soon meet there, and he would make report of what he had done and determine while there his future course.

He asked if they were intending to drive to the "city" soon. They said they would go in with a load of wood as soon as the roads were open so that they could travel.

Tom stayed with them a few days and then went with two of them to the "city." The trip was a rough one, and the weather was cold, but he was more than pleased to get an opportunity to make the trip.

He made report to the conference, and while there made arrangement for future work. John Evergood, an Englishman of large and varied experience, was at the conference. He invited Tom to go home with him and promised him a schoolhouse in which to hold meetings and an orderly people to address. Tom accepted the invitation. The schoolhouse was six or seven miles from the one in which he declined to hold a series of meetings before attending the conference.

He had good success at this place. People came from all the vicinity. After preaching there for a while, a gentleman approached him one night, at the close of the service, and asked where he intended to go after closing the meetings where he was. He said he hadn't decided yet, but was willing to hold meetings anywhere where the people were willing to entertain him, find a place to hold meetings, and to preserve order. The gentleman said the people of his neighborhood would do that and would be pleased to have him hold a series of meetings in their schoolhouse.

Tom inquired particularly where the schoolhouse was, and finally it dawned upon him that it was the place where he had previously tried to hold meetings and had failed; so he said, "Why, I have been to your schoolhouse intending to hold some meetings and failed because nobody came out but a lot of

young people, and all they seemed to care for was a place to meet to have a good time."

"Oh," said he, "are you the man that was there? Well, we are sorry that happened. You come again, and we will see that you have a good hearing and that order is preserved."

Tom thanked him and said he would see what could be done. He held a good many series of meetings there subsequently and never again had to address a disorderly congregation.

From this time forward Tom had no difficulty in finding places in which to present the gospel. He rejoiced in the work and felt well in its presentation.

(To be continued.)

## A Last Minute Call

### A WORD TO THE PROSPECTIVE STUDENT

*By G. N. Briggs, President of Graceland College*

You, like many others, are no doubt wondering whether this is the year to go to college. The country is in the midst of a period of unemployment and financial depression when it will be very difficult for you to enter the labor market with likelihood of a fair remuneration.

It is felt by President Hoover and his unemployment committee that you can best serve the interests of the country and your own interests by making every possible effort to enter college this year so as to be prepared at the end of a one, two or four year course to meet the requirements of industry and enter the enlarged field which a prosperous country will open to you.

President Hoover urges that in this period of unemployment is the time to prepare for the greatly improved economic conditions which are sure to return.

By taking advantage of this opportunity now, you will be ready when the time comes to take your place in the much larger field of employment which will open to you both as a result of your preparation and the return of prosperity with greatly increased demand for well-equipped young men and women.

Under present conditions there is very little of a constructive program possible. On the other hand, there is positive danger to your career in any protracted period of idleness.

You should plan on entering college. Sacrifices may be necessary, but they will pay abundant dividends. As a competent and serious student you are what the insurance world calls a "high class risk." Your future welfare depends on the capitalization of your investment. You can do this best by entering college.

This is a last minute call. Graceland opens September 4th. With its fully accredited standing,

# CHURCH WORK AND SERVICES

## New Quarterlies for October

C. B. Woodstock

Orders for church school quarterlies should be placed at once so that the new supply may be on hand for use the first Sunday in October. Every pupil of the school should be supplied with a quarterly for home study purposes and for use in the class recitation. All quarterlies above the Kindergarten age are designed for individual use.

Even with the Kindergarten and Primary ages, vast good will be done if parents read and talk the lesson with the children. The home is the best place in the world for certain processes of religious education. The home must cooperate with the church and the church school.

### A New Church School Curriculum

Our quarterly materials are continually being revised, rewritten, and improved. Gradually we are building an excellent system of lessons, not only well fitted to the interests and capacities of the various ages, but covering in a logical way, the entire range of gospel informations and character-building experiences so necessary to develop a people of God.

A complete descriptive list of study materials, including thirty years of consecutive lessons, beside numerous pamphlets planned for study purposes, appeared in *Vision* for August. A special folder with a convenient order blank will be sent on request from the Herald Publishing House.

### New Quarterlies

This is the regular second year for Kindergarten, Primary, Junior, Junior Young People, Senior Young People, and Older Young People cycles. The first year and the third year series in each case may be ordered if two or more classes are to be supplied in each department. Consult the list. There will be but one Adult quarterly newly printed this year.

The Junior Young People are to have a new

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well-prepared faculty, additional buildings, well-equipped library and laboratories, and various courses your needs can be fully met so that after a one, two, or three year course you will be ready to take advantage of the fine opportunities which both the state and the church will offer the well-prepared young man and woman.

quarterly prepared by E. E. Closson, entitled, Part one, "*Making Decisions in Everyday Life.*" For the Senior Young People, Mrs. Anna Salyards has rewritten a splendid informational course in the History of Christianity, from the time of Christ down to the present building of Zion.

Older Young People will have a new year's course in the Restoration. The first two quarters are being written by Eugene and Julia Closson. Last year's course in "*Religion in Life,*" by Leonard Lea, proved very popular. Two quarters were completely sold out, but two quarters still may be had by those who missed this study last year.

### A New Book of Mormon Quarterly

"*The Message of the Book of Mormon*" will be the one new adult quarterly added to growing list of adult study materials. No similar study has been printed for a number of years. It seems very fitting that in this year of financial depression and world distress we are to study "the fullness of the gospel" as revealed in the Nephite record.

The first quarter will deal with "*The Message of the Record,*" in its general aspects and in connection with ancient American tradition, records, and ruins. The second quarter will be largely biographical, "*Messages of Men in Book of Mormon Times.*" The third and fourth quarters will seek to present the fullness of the gospel in Faith, Belief, and Practice as found in the *Book of Mormon.*

*Jesus and His Message,* by Christiana Salyards is our one lesson text in book form. It has already had a big sale and will be popular for adult and young people's class use the coming year. Fifty-two lessons, paper bound, seventy-five cents; cloth bound, one dollar.

In addition there are some twelve or more other adult courses printed in previous years, which are still available for Sunday evening or week-day classes. All quarterlies are priced fifteen cents each, fifty cents per year. Address, The Herald Publishing House, Independence, Missouri.

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"The sense of shame and sin *alone* leads into despair and self-destruction, in one way or another. But Jesus' look, at which Peter wept, had in it that which not only made Peter rebuke himself; it had that in it which made Peter turn with hope and high resolve. He must indeed weep a little while in token of his repentance. But the fact is, that Peter went forth to a renewed and unshaken loyalty to his Master, which he finally sealed with a martyr's death. Peter saw in Jesus' look not only condemnation, but also salvation."—*Tertius Van Dyke.*

## The Risen Christ in America

By C. B. Woodstock

The following extract is taken from one of the lessons in a new Book of Mormon quarterly being prepared for adult study beginning in October, 1931. The new quarterly will be entitled "The Message of the Book of Mormon," and will be the one adult quarterly being printed in the coming year.

For years there has been a growing demand for a new study of this scripture, which holds a tremendous message for Latter Day Saints, and for the world today. Too long its message has been neglected. The record was prepared by divine command, contains most valuable instruction in plain and simple language, has been miraculously preserved and given to the world as a necessary part of the latter-day Restoration. Under divine grace it must shed its light and carry its message of truth and power in a day and unto a people for whom it was divinely written.

### Introduction

The advent and ministry of the Savior is the central theme of the *Book of Mormon*. Indeed, the outstanding message of the sacred record is "Jesus, the Christ, is the Son of God. He is the light, the life, and the truth of the world. In and through him we may find eternal life."

While the Old Testament is replete with prophetic anticipation of his coming, the *Book of Mormon* gives even more definite and detailed light regarding this central fact of history. The *Book of Mormon* tells us that 2,000 years before his coming he was seen by the brother of Jared. (Page 721, paragraph 76.) Ether, too, "saw the days of Christ" (750: 4) some 600 years before his birth. These are additional evidences both to the central fact of the divine mission of the Christ and to the revelation of God through which he is manifest unto those who by purity of life and the exercise of faith have come into divine presence. (28: 62; 31: 112; 79: 23.)

Lehi and Nephi in vision saw the coming of the Son of God and declared their faith in him who should come to take away the sin of the world. Alma and Moroni and Samuel the Lamanite all were given to know, through the power of faith, that Jesus should surely come as the Messiah, that he should be born and minister among the Jews and be crucified, but that he should be raised from the dead by the power of God and manifest himself in person among the Nephites.

Thus was the mission of Jesus foretold in greater detail among the Nephites than was known among the Jews, or than is given in Old Testament prophecy. With great confidence the righteous looked forward in their faith to the Christ who should come, and it was through this faith that their lives were made clean and acceptable unto God. Their belief ripened into a fullness of knowledge of Jesus as the Redeemer of the world, a fact upon which was based their love for God and their desire to walk in his ways. In like manner today our faith gives an assurance of the divine mission of Christ as the Son of God and our Savior, and looks forward to the establishment of his kingdom and his return to the earth. It is this faith, made dynamic in our lives, which constitutes the saving power of the gospel.

The prophetic announcement of the coming of the Savior as given in the *Book of Mormon* told not alone of his physical existence and his earthly ministry, but through revelation men of God were given to know of his baptism, of his spiritual endowment, of his healing power, and of his death and resurrection. Moreover, they saw and explained with great clearness the significance of his ministry, and his atonement for all men, perfected in the resurrection. (See pages 106, 191, 217, 220, 453, 556.)

The great message of the *Book of Mormon* is the declaration of the Christ and his ministry as the Savior of men. This, indeed, must be the central fact today, as anciently. He is the light and life of the world. To bear especial witness of this fact were the ancient American records kept,

and have they been brought to light in our day. Not only have we this additional testimony and this special urge to righteousness, but by the fullness of God's word shall we be judged.

### Signs of Jesus' Birth

Brief reference has been made in former lessons to the prophecy of Samuel, a Lamanite convert among the Nephites, in the city of Zarahemla. This was five years before Jesus was born. With clearness of prophetic vision, the two days without an intervening night were foretold as the sign of his coming. With great boldness the people were called to repentance and faith in God and in the Son of God who should come to redeem mankind. In due course of time, even though few believed the word, the prophecy was fulfilled. (See lesson 6, and *Book of Mormon* 600-602.) "And it came to pass that there was no darkness in all that night, but it was as light as though it was midday." (602: 21.)

In the maze of ancient American legend, one stands out as significant, quoted by Bancroft in *Native Races*, volume 5, page 566: "And this division was made on a day when three suns were seen, which has caused some to think that it took place on the day of the birth of the Redeemer, a day on which it is commonly believed that such a meteor was observed." See also *New Light on American Archaeology*, by L. E. Hills, pages 155-158.

### Signs of Jesus' Death

The signs of Jesus' death, which were literally fulfilled according to the *Book of Mormon* record, we have discussed at length in a recent lesson. Evidently the cataclysm extended over the Western Continent, if, indeed, it did not include the whole surface of the earth. We are told in Matthew 27: 51 that when Jesus died on the cross "the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks were rent." Also in verse 45 that "There was darkness over the earth from the sixth unto the ninth hour," while Jesus hung upon the cross.

The account of these signs and the destruction of life and property which was wrought is given in the *Book of Mormon*, pages 624 to 627. Elder H. A. Stebbins, in his *Book of Mormon Lectures*, devotes several pages to quotations from reliable authors who write of traditions of a great cataclysm, by wind and earthquake and flood and fire which destroyed great cities and swept away vast numbers of people. See *Book of Mormon Lectures*, pages 227-232.

Mrs. Louise Palfrey Sheldon, in the *Divinity of the Book of Mormon Proven by Archaeology*, quotes Professor Baldwin (*Ancient America*, page 186): "Brousseau de Bourbourg claims that there is in the old Central American books a constant tradition of an immense catastrophe. The land was shaken by frightful earthquakes, and the waves of the sea combined with volcanic fires to overwhelm and engulf it." Bancroft (in *Native Races*, volume 5, page 209) probably refers to the same event. It lasted for several days he says, "and all the time they were in darkness, seeing neither sun nor moon."

We are impressed with the fact that the *Book of Mormon* record is not left without an abundance of evidence continually being brought to light confirming its truthfulness.

### The Ministry of Jesus

Jesus appeared after his ascension, hence in his spiritual body. (631: 74.) He appeared to the faithful, who had been spared the awful destruction accompanying the sign of his death. These were gathered at the temple in the land Bountiful. He came to those who had been preparing their lives for his advent. Many, if not all, of the wicked had been cut off. Those who remained had passed through the soul-searching experiences of the three days of darkness and had been made humble and truly repentant, for they had beheld the destruction of the wicked and their hearts had been made to burn within them under the piercing voice of Jesus who

entreated them to forsake wholly their follies and to turn unto him that they might live.

Perhaps few today who pray for the hastening day when Jesus shall return appreciate all that his coming may imply. Have we made the preparation necessary? Are we ready to stand in his presence? Perhaps more than we think, present distressing conditions in the world today have been permitted to come as a part of that very process.

During the days of Jesus' ministry, and in the years immediately after, there was the greatest peace ever known among men. This doubtless was due in large measure to the presence of the Master, himself, and the prevalence of his Spirit among the people. True, the grossly wicked had been destroyed and those who remained had been powerfully moved, both by the terrible experience of the three days and later by the actual presence and ministry of the risen Savior.

#### *Jesus' Teachings*

Of all the words ever written by man, none express more beautifully and with more convincing power the gift of God and his blessing among men than does the account of Jesus' ministry as recorded by Nephi the Disciple. We quote from the writing of his Son Nephi, who succeeded his father in keeping the record. The disciples of Jesus began at once to preach, to teach, and to baptize, and they established the church in all the regions round about.

"All the people were converted unto the Lord upon all the face of the land, both Nephites and Lamanites, and there were no contentions and no disputations among them, and every man did deal justly one with another.

"And they had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free and partakers of the heavenly gift.

"And there were great and marvelous works wrought by the disciples of Jesus, insomuch that they did heal the sick and raise the dead and cause the lame to walk, and the blind to receive their sight, and the deaf to hear.

"And they did not walk any more after the performances and ordinances of the law of Moses, but they did walk after the commandments which they had received from their Lord and their God, continuing in fasting and prayer, and in meeting together oft, both to pray and to hear the word of the Lord.

"And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lying, nor murders, nor any manner of lasciviousness;

"And surely there could not be a happier people among all the people who had been created by the hand of God."—*4 Nephi 1: 3, 4, 6, 13, 14, 18, 19.*

It should be noted that in this great blessing which came to both Nephite and Lamanite alike, God fulfilled his promise made to the Lamanites in the day when their curse of a dark skin came upon them—their sin should be forgiven and they should become a white and a delightsome people when they should return unto the Lord and keep his statutes. (Pages 97 and 159.) Nephi states (872: 11): "And they became an exceeding fair and delightsome people" in the years of the golden age of the Nephites.

#### *The Melchisedec Priesthood Is Given*

Jesus recognized the church as it was established among the Nephites, and chose eleven others to serve with Nephi, the disciple, as special witnesses or standing ministers over the church. To these twelve disciples he gave special instruction for their ministry and ordained them that they should baptize with water and with the Holy Ghost. He evidently conferred upon them the Melchisedec priesthood. (653: 70, 71, and 760, 761.) Although given many duties of apostles, these twelve are always referred to as disciples. When some were taken by death, others were ordained in their stead. (638: 16.) It was three of the original twelve who were permitted to remain as continual ministers for

## THE GOSPEL FORUM

Under this heading we shall be glad to receive and publish articles and letters of interest to our readers on the doctrine and work of the church. Writers are responsible for their own views. Other views on subjects discussed here will be received if of sufficient interest.

### Further Thoughts on Preparation for Membership

*By Arthur H. DuRose*

I read with considerable interest the article by E. Y. Hunker in the Gospel Forum of the *Herald* of August 5 on "*Neglected Instruction*," and I find myself very much in accord with the sentiments he expresses. The membership records of our branches are filled with names of people who never come to church.

Too often we of the local ministry have baptized and laid hands on folks at their first request, trusting that somehow they would acquire the necessary instruction for membership in good standing afterward. Oftentimes in a missionary campaign, numbers of people are taken into the church who know nothing of the work except perhaps the initiatory principles, and when later they hear discussed such

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Christ in the world until the end of time. (676-680.) And Nephi, their leader, was also the spiritual head of the church among the Nephites. At a time when the disciples had met in fasting and prayer that they might know the name by which the church should be called, Jesus came unto them and showed them plainly that it should be called the Church of Christ. (672, 673.)

#### *Other Sheep*

When Jesus was among the Nephites, he told them of still "other sheep" whom he was to visit. We are in the habit of thinking that Jesus meant the Nephites when he said to the disciples in Jerusalem: "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."—*John 10: 16.* But Jesus explained that he had in mind other tribes of Israel, as well as the Nephites and the Lamanites, to whom the Savior would reveal himself. He says further, "I have other sheep which are not of this land; neither of the land of Jerusalem, neither in any parts of the land round about, whither I have been to minister. For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to show myself unto them." (645: 24-26.) Again, after further ministry, when Jesus was about to leave, he said: "But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them." (648: 4.)

It may be significant that Jesus said in Matthew 15: 24, "I am not sent but to the lost sheep of the house of Israel"; and in John 10: 14, "I am the good shepherd, and know my sheep, and am known of mine." And in John 10: 3 and 4, ". . . he calleth his own sheep by name, and leadeth them out . . . he goeth before them, and the sheep follow him: for they know his voice."

matters as "The Gathering," "Zion," "Tithing," etc., they lose interest.

Because the kingdom of heaven is like a net cast into the sea, which gathers in of all kinds, we have thought that we must keep in the net everything which chooses to enter, hoping that somehow the good fish in the net will not be injured by the other kind. Have we no right to refuse membership in the church to those whom we have every reason to believe will be a detriment to the church as well as to themselves? Must we take into the church the vicious, the shiftless, the lazy, merely because under the spell of some preacher's oratory they have a temporary surge of emotion, well knowing that in spite of their uselessness to the church, possibly not one per cent can be removed from the records by due process of the law? This church is as we say the kingdom of God on earth, but this does not insure the useless member an entrance to realms of glory. We all admit that he would be condemned as readily in the church as out of it. So why not let us exercise the law of God and thereby use a little discrimination in the material of which we construct the kingdom militant, knowing that only the useful material can build Zion?

Must we admit the truth of the statement of Jesus even at this late date, that the children of this world are in their generation wiser than the children of light? Even the great Mother Church insists upon giving instruction to candidates before receiving them by baptism (sprinkling), two to three months being the average time required. Some of the other churches have probationary periods in which candidates are expected to demonstrate the reality of their avowed purpose over a definite period of time.

The thought is expressed, however, in the above mentioned article, page 734 and paragraph numbered 3, that the instruction is to take place "after they are received by baptism" and "previous to their partaking of the sacrament and being confirmed by the laying on of the hands of the elders." (*Doctrine and Covenants 17:18.*)

But surely this is too late to insure that the material already received is of good quality. Notice, according to *Doctrine and Covenants 17:7* that persons are "received by baptism into his church." After they have been baptized, they have been received into the church, and the only thing to do then is to hope that the material plus the subsequent instruction will produce a good member.

Let us examine paragraph 7: "All those who humble themselves before God and desire to be baptized . . . and witness before the church that they have truly repented of all their sins, . . . and truly manifest by their works that they have

received of the Spirit of Christ, . . . shall be received by baptism into his church." How long does it take to witness before the church that they have truly repented, or to manifest by their works that they have received of the Spirit of Christ?

While not for one moment would we consider the expounding of all things subsequent to baptism unnecessary, particularly as God has commanded it, surely we should also heed the other command, equally as binding, that a prerequisite for baptism is to "manifest by their works," etc.

The point I am trying to make is that one part of God's command on a given subject is as binding as another, and that it seems better sense to control what comes in by the door, than to try to change poor material into good material by instruction.

I know that this viewpoint lays itself open to attack, because some will say that "Christ came not to call the righteous but sinners to repentance," but I am not contending that a sinner is of necessity poor material for kingdom of God building, nor would I contend that the good moral man will of necessity make good material for kingdom of God building.

I am suggesting, however, that many times owing to our haste in baptizing we bring into the church material which can never be good building material, because the lax, lazy, vicious, selfish, habits of a lifetime can be overcome only by a determination which has the real vital Spirit of Christ as its motive power; and blind ourselves to it as we will, the fact remains that too large a percentage of the "converts" to the church have merely a temporary surge of emotion.

I concur in the suggestions that Elder Hunker offers, and would add that the general authorities of the church should make definite pronouncement as to a minimum time which should elapse between the time that the candidate asks for baptism and the time that the baptism is performed. What could be the objection to the elder advising the candidate that the requirement of the church is that (we will say) one month should elapse between the request and the baptism, and a similar decree could with profit be made regarding the time between baptism and confirmation?

Definite teaching material should be prepared for converts, as the general run of expository material available is hardly suitable to the purpose of educating an inquirer or a new convert in the doctrines, the beliefs, and the practices of the Gospel of the Restoration.

God is the circle of which the center is everywhere and the circumference is nowhere.—*Selected.*

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Far West Stake Reunion

An outstanding spirit of fellowship, ideal camping conditions, consecrated workers, and a large band of devoted Saints combined to make the Far West stake reunion an outstanding success.

With a peak attendance of nearly two thousand people present on the closing day, the 1931 reunion went down in history as a new milestone in the history of the stake. No camp rules were made, and none were needed. The large camp and the many visitors demonstrated that Latter Day Saints can live together in piece without a lot of petty regulations.

The weather man was very kind. No extremely hot temperatures prevailed, and the Saints and their friends came from far and near. Every stake in the church and many of the districts were represented. Attendance started above normal and gained continually during the entire ten-day period.

The reunion opened on Thursday night, August 13, at eight o'clock with a sacrament service. A large crowd attended and partook of the sacred emblems. The theme for the service was "*Inviting God to the Reunion.*" The spirit gained through this opening service remained in the hearts of the people during the entire time.

Class work started Friday morning with President F. M. McDowell teaching the first period at ten o'clock, followed by Apostle J. F. Garver at eleven o'clock. The classes continued each morning at the same hours. Both Brother McDowell and Brother Garver delivered inspiring messages to their large classes from morning to morning. An unusual interest was shown in these classes, which were accredited.

The young people's prayer services showed an outstanding interest. Growing from an attendance of twenty-eight the first morning to three hundred twenty-five the last Sunday morning, the meetings gained momentum as they progressed. A wonderful Spirit was present in these early morning prayer services, and the young people were greatly strengthened and encouraged. A general theme of "*I Would Be True*" was carried out from morning to morning, each day bringing a sub-theme, such as "*If I Would Be True, I Must Qualify*," "*If I Would Be True, I Must Be of Service*," etc. These themes were beautifully expressed in the opening of the service by various men, and the young people responded with their best desires and ambitions. Elder G. T. Richards, missionary, was in charge of these services and made a wonderful contribution.

At nine o'clock each morning the Saints met in general prayer service. These services were in charge of Apostle J. F. Garver and were a source of much encouragement to all who attended. On Friday morning, August 21, the young and older ones met in a joint prayer service. A wonderful Spirit prevailed, and the gift of prophecy was present. The theme was "*Cooperation*," and young and old alike made the service one to be long remembered.

Perhaps the best services of the reunion were the evening preaching services by President F. M. McDowell. Large crowds listened attentively each evening to the message Brother McDowell so forcefully set forth. His analysis of world conditions and his insight into the way out enabled him to stress with more than usual conviction that "the way of the cross is the way of life."

Each evening following the preaching service a recreational hour program was given by the young people from the various branches in the stake. Sunday night, August 16, following immediately after Brother McDowell's sermon on "*The Way of the Cross*," the Ul-Lik-Us Players of First Saint Joseph Church, presented the religious drama, "*The Challenge of the Cross*." The spirit of the sermon and this

beautiful little drama touched the hearts of the audience.

Stewartsville young people presented a radio broadcast one evening, Cameron gave a short comedy, Oakdale-Kings-ton Branches gave a comedy sketch and music, Maple Grove presented a comedy program, and the First Saint Joseph O. T. Z.'s gave a musical program with several numbers in costume. On several nights illustrated lectures and miscellaneous programs met the approval of those attending.

The children's work was in charge of Mrs. G. Scott Daniel, who made an outstanding contribution. Handwork and worship services, including children's prayer meetings on Sunday mornings, were conducted for them.

The afternoons were devoted to recreational activities. Volley ball, baseball, and horseshoe were provided for those who cared to play. The women sponsored several afternoon programs, including lectures and some handwork.

Friday afternoon was Cabin Builders' Day. A short and fitting ceremony was conducted for those who had built cabins for the reproduction of the city of old Far West. A badge of distinction was given to each one who had thus achieved.

The exhibit, which was housed in the Stewartsville church during the reunion, was a great attraction. There were eight hundred and twenty quarts of canned fruits and vegetables on display, together with much fancywork. About two hundred cabins were used in the reproduction of the miniature city of Far West. The exhibit was open every afternoon, and about one thousand five hundred visitors viewed the fruit exhibit and re-lived some of the experiences of the early Saints as they saw this miniature city of old Far West.

Wednesday afternoon was set aside as Community Exhibit Day. Preceding this, the young people visited many of the homes in Stewartsville, explaining the nature of the exhibit and inviting the townspeople to view it. Cars were sent to their doors, and the response was even better than had been anticipated. Most of the community passed through the exhibit hall.

A commissary, refreshment stand, and gasoline station were maintained and operated on the grounds at a small profit. The expense budget of the reunion was oversubscribed.

In addition to the general appointees who were in attendance during the entire reunion, Bishop G. Leslie DeLapp, of the Presiding Bishopric, Apostle F. Henry Edwards, and Elder Blair Jensen, president of Lamoni Stake, were present and delivered some outstanding messages. Patriarch W. A. McDowell was on the grounds during the entire reunion, working in his field.

The music for all services was provided under the direction of the stake music committee. Special musical numbers were provided for each Sunday.

Following the ten days of intensive worship, a large group of men gathered together last Monday morning and worked as they had worshiped—cooperatively. The big tent is stored away, the commissary is locked up, the scores of small tents are gone, but the spirit of the reunion lives on in the lives of those who attended.

## Southern Indiana Conference

Conference of the Southern Indiana District convened at Byrnsville, Indiana, August 15 and 16. District President J. O. Dutton was in charge. There were also in the stand Apostle Clyde F. Ellis, H. W. Burwell, of Louisville, Kentucky, and A. W. Gage, Indianapolis. A splendid spirit prevailed throughout the entire conference. Business was transacted in harmony, and the sermons delivered were of fine character.



## Plano, Illinois

The annual church picnic was held three weeks ago at Cress Springs Park east of town. This is a beautiful place, and the picnic was well attended. We went after dinner and ate supper there.

On a recent Sunday little Sumner Walker, eldest son of Brother Foster and Sister Bessie Walker, was baptized by Brother L. O. Wildermuth, who also baptized Sumner's mother when she was a child. He was confirmed at the church school session.

Brother C. C. Malcor, of Aurora, worshiped here recently and assisted in the pulpit as Jerome F. Wildermuth preached.

About twenty Plano people attended the recent ice cream social given by Sandwich members.

Beryl, second son of J. E. and Ava Wildermuth, of Aurora, has been working on a farm near town since July 4, and making his home with his aunt here. He finds it impossible this year to return to Graceland.

The only bank in town closed lately. This has caused individuals much hardship, and the branch, too, has suffered. Its funds were deposited there.

Brother Charles and Sister Doris Wildermuth and children, of South Dakota, are here on a visit, the first in three years. Brother Wildermuth gave a lecture Sunday evening on their teaching among the Indians. He displayed some lovely beadwork.

Tuesday, August 18, being Brother Wildermuth's birthday, the Saints gave him a surprise party at the home of his uncle and aunt, Mr. and Mrs. John Moore. More than forty were present.

A priesthood meeting of four near-by branches will be held here August 30.

The divisions of the church school hold their sessions each month. The adults gave an interesting service very recently under the leadership of Sister Grace Johnson.

District President J. F. Wildermuth and sons were here a few days on their vacation, visiting Brother Lester Wildermuth's parents. They had a happy family reunion. Brother Lester Wildermuth is now returning to his field in Montana.

## Fanning, Kansas

We are holding the gospel fort here. Have had good attendance all along except on two very rainy Sundays when no sessions were had. This is a farming community, and the Saints are scattered over the country for miles around.

Last March Brother James A. Thomas and family moved into the vicinity, and they have materially helped in the branch. Brother Thomas was the speaker the first Sunday they arrived and has talked several times since. They were welcomed by a house-warming and pound party soon after they moved in.

The sacrament services each month are spiritual meetings well attended by the Saints.

Mrs. Mittie Hedrick Young remains very ill. She has been confined to her bed for some months. Her sister, Melissa Jackson, of Denver, recently came to her bedside.

Virginia Tilden and Ernest Keller were married some months ago. They are moving to a farm near Bendena, Kansas.

Sylvia Chesnut, Vern Simpson, and Wayne Simpson, who attended summer school at Emporia, Kansas, returned last week.

Brother Samuel Twombly will manage the chautauqua part of the Sparks picnic August 29 and 30.

Late copious rains in this territory have assured the farmers and fruit growers of a good return for their labor. We are grateful to the Father who watches all.

On a recent Sunday two carloads of Saints, one from

Sabetha and one from Wichita, Kansas, stopped at the eleven o'clock services.

Some of the Fanning members were able to attend part of the Stewartsville reunion in Far West Stake.

## Coffeyville, Kansas

The approach of the fall season with its gift of harvest things, reminds us that we have many blessings for which we should be thankful. In the uncertainties of life, we are sure of one thing—God's goodness to us.

Elders R. Davey and Lee Quick were here quite recently, holding a two weeks' series of meetings. Brother Davey preached some wonderful sermons. He also started the branch to work. We had long planned to paper and clean up the church. Brother Davey hung the paper, and everyone helped. The result is that we have a clean and cozy little church of which we are all proud.

Brothers Quick and Davey went to Nowata, Oklahoma, from here. A number of Coffeyville Saints attended some of the meetings.

Coffeyville has adopted the church school plan, and most of the Saints like it.

Not many social activities have marked the branch record, but with the coming of fall we hope to have more.

Because of the smallness of the branch, we seem to have little news. We write this to tell the church that we continue active in the gospel work, and we ask the prayers of all for our success.

## San Antonio, Texas

*First Branch, Rockwell Court and South Cherry Streets*

Notwithstanding hot weather and other unfavorable conditions, First San Antonio Branch still strives to keep the gospel fire alive.

On the third Sunday of the month of August, the Saints were favored with two splendid sermons. Elder Yerrington chose for his morning subject "*The Ten Virgins*." A good crowd heard him and commented favorably. In the evening Brother John Robinson, of Second Branch, spoke, being blessed with splendid liberty. He stressed the importance of the representatives of Christ having authority and the significance of continued revelation. This sermon was greatly appreciated. Other speakers of the month were Teddy Dorow and Rouss Eastham, of the local priesthood.

The second Sunday morning hour was set aside for the juniors. Brother E. L. Henson was the speaker, assisted by some of the juniors who gave readings.

Brother T. J. Sheppard, an old-time missionary of this State, gave two good discourses in the recent past. Although Brother Sheppard is now on the declining side of life's journey, his sermons had the old-time ring, and we were glad to hear him preach.

Brother Tom Sheppard, a brother of Sister Henson, assisted at the sacrament service. He and his family, of Missouri, are visiting the Henson family. Brother and Sister Henson's daughter, Esther, also has been the guest of her parents for some time. She recently returned to her home in Washington.

Some of the branch activities have been discontinued for the remainder of the summer. Among these is the Women's Department, or the Blue Bonnet Club. This group had been meeting in the parks where it was very pleasant. The women were studying Gregory's *Seven Laws of Teaching*, under the leadership of Sisters Yerrington and Flossie Waite. They completed the course. Sister John Robinson, of Second Branch, often met with them and on one occasion delivered a lecture on "*The Restoration*" which was most instructive.

Sister Charley Jarvis has been seriously ill but at last

report was some better. Deacon Edson Waite has been in feeble health for some time to the extent that he has been unable to perform his duties. We trust that these members will, in the near future, be restored to health and strength.

## Skiatook, Oklahoma

August 16 Skiatook Saints motored to Sperry church for their children's baptismal service. T. P. Greenwood, pastor of Skiatook Branch, had charge and had made arrangements to make this a reverential and beautiful service. W. P. Rumsey, pastor of Sperry Branch, gave the evening preaching service for this occasion.

While soft music was played by Sister Mozell Elloit, the candidates, dressed in white baptismal robes, marched from the library room to the seat in front of the pulpit and were seated. The parents of the children sat just behind them. The opening hymn was "Jesus, I My Cross Have Taken." Brother Rumsey offered prayer, after which Sister T. P. Greenwood told a story, "The Boy Knight." In the story a word picture was drawn of a boy who wished to become a knight, and it was the good, pure lives of the men whom he knew to be knights that gave him this desire. His life was molded by good deeds, and he was permitted to join the knights—the brotherhood of the Christian world. He took his vow. A choir of children sang:

"He will now receive you if your hearts you bring  
Humbly to the Savior, heaven's exalted King;  
For the invitation, gracious, full, and free,  
Says to all the children, Come, O come to me."

While soft music was played the candidates marched to the rostrum and sang:

"Jesus, we are coming to thy loving arms,  
Safely there reposing, sin no longer harms,  
From the wiles of Satan thou canst set us free,  
Tho' we're little children, we will come to thee."

The eight candidates were seated on the rostrum, and Brother Rumsey conducted each to the font, which was beautifully decorated with white lilies, pond lilies, and delicate-colored morning-glories. Brother T. P. Greenwood officiated in the ordinance of baptism. While the candidates were changing clothes, Brother F. Ed Dillon, of Oklahoma City, district president, talked on the importance of baptism. Then as soft music was played, the candidates marched to seats on the rostrum for confirmation. Sister Greenwood told the story, "The Knight of the Cross."

Brother Ellis Rathbun gave the remarks on "Laying On of Hands," then followed the confirmation, Brothers F. Ed Dillon, W. P. Rumsey, Ellis Rathbun, and T. P. Greenwood officiating. We sang "The Old, Old Path" for closing. The service will be long remembered.

Saints of Skiatook Branch were deeply grieved because of the death of Sister Loyd Carter, caused from an insect bite which resulted in blood poison. She died in Saint John's Hospital at Tulsa, August 15. She was sick three days. Members are trying to help Brother Carter and his eight children. The youngest child is one year old and the oldest boy is eighteen. Brother Carter's sister, Sister Breeding, has come to make her home with them. Brother Carter is our Sunday school superintendent, and is improving the work from time to time.

Church work is progressing. Step by step the new church school plan is being taken up. Interest has been fairly good during the summer months. We have had ten baptisms, and there are a few prospects whom we expect to unite with the church.

Last Sunday evening Brother Harry Robinson and family, of Tulsa, with his father and mother, from San Antonio, Texas, were with us. It was Brother Harry's night to preach, but he with Brother Greenwood persuaded the father to preach. It was a good sermon. We hope to have him again.

## Kewanee, Illinois

Corner Sixth and Tremont Streets

District President E. R. Davis and District Missionary F. C. Bevan opened a series of meetings August 5 and continued until August 23 with good attendance. Brother Bevan preached some powerful sermons. All who attended have been helped in a spiritual way, and feel a new determination to press on and do all they can to help in this great work.

Special music for these services was furnished by F. C. Bevan, Edwin Winquist, Ethel Mitton, Elizabeth Jones, Tressie Sanfleben, Ruby Atkinson, June Kubelius, Margaret Mitton, Margaret Burchett, Vera Winquist, Harry Jones, Donald Winquist, and Russell Taylor.

The Saints witnessed the beautiful ordinance of baptism Sunday evening, August 23, when Marjorie Kenneth and Lois Sandergren and Gene and Phyllis Swanson were baptized by Elder Harry Jones. Sunday morning, August 23, the infant son of Sister Mary Hoffman was blessed.

The church school held its annual picnic August 8. Games were played, and a basket supper was served at six o'clock.

Miss Charlotte Burchett and Chester Wilkinson were united in marriage July 31, Elder Harry Jones officiating. We wish this young couple much happiness and prosperity.

August 24 Aileen Burchett was baptized by Elder Harry Jones and confirmed by Elder Edward Jones and Missionary F. C. Bevan. Following the confirmation the Saints enjoyed a social evening in the lower auditorium of the church. F. C. Bevan was in charge of the games, and refreshments were served by the women.

## The Reunion at Woodbine, Iowa

The joint reunion of Eastern Nebraska, Southwestern and Northwestern Iowa Districts, held at Woodbine, August 14 to 23, was the most outstanding reunion that has been held in this section of the country for many years. The spirit of fellowship among the people was excellent, and the power and light made manifest in the preaching and prayer services were above the average. Indeed the Saints were lifted to greater heights, their vision was enlarged, and their determination to serve more whole-heartedly was evident.

The attendance throughout the entire reunion exceeded that of the previous years. There were forty-four tents on the grounds, several people obtained rooms in town, and large numbers drove in from the surrounding country to attend the classes and other services.

Class work was ably conducted by Melvin Russell, pastor in Omaha, and E. Y. Hunker, missionary in western Iowa. Apostle E. J. Gleazer preached a series of missionary sermons with great power and light. He also conducted a round table in church problems. We were happy to have Apostle F. Henry Edwards with us a few days, who gave splendid instructions in the classes he conducted. Bishop G. L. DeLapp was in attendance during the last Saturday and Sunday and did some good work in laying before the people our present financial condition. Among the many things he did was to develop confidence among the Saints; he left an assurance that while we have a heavy load to carry, the present policy, if followed by the Bishopric and loyally supported by the people, will lead us to economic freedom.

The adult prayer meetings, presided over by Elder L. G. Holloway, was characterized by an intelligent response on the part of the people and by a goodly degree of the power of God. The Word of the Lord came with much assurance, admonishing, encouraging, instructing, and inspiring the Saints to a deeper appreciation of and a greater devotion to the church.

Sister Pearl Leise did an outstanding piece of work with the children which was much appreciated by all. Sister Dorothy Stoff directed the reunion choir, which furnished splendid music.

No small part of the reunion was the recreation directed

by E. Y. Hunker and "Sandy" Smith. The volley ball and baseball games furnished plenty of excitement and thrills as well as exercise.

We feel sure this reunion was a source of great spiritual strength to the Saints. We were made to again know that this is God's church and that he is still with it today as he has been in the past. We were given the assurance that the church would finally triumph and that God would make bare his arm in the hastening of his work. Many were moved to rededicate themselves to the cause of Christ, and to go forward at any cost.

### Artland, Saskatchewan

Artland Branch did what it could during Sacrifice Week. We felt blessed in coming together in fasting and prayer.

Owing to hard times throughout this region, not many were able to attend the district conference, but Apostle James A. Gillen called here on his way to Alberta District and gave two good sermons the evenings of July 27 and 28.

We held a two-day meeting August 1 and 2. Brother and Sister Ward L. Christy, of Saskatoon, were here to help, and some enjoyable meetings were had. A few members from Ribstone attended.

Sister Rosetta Cornish Atkinson is in the Macklin Hospital, where she underwent an operation for cancer.

### Blenheim, Ontario

Elder and Sister R. H. Jones are leading the members of this branch to a broader understanding of the church and its objective, increasing the desire of everyone to move forward.

We have a small Sunday school composed of three classes, primaries, young people, and adults. While a march is played on the organ, the old and young march to their places.

Bishop Dent, speaker for August 9, delivered a splendid sermon on the theme, "How to Pray." The basis for his discourse was taken from Matthew 6.

The program for August 16 was as follows: Prelude, "Home, Sweet Home"; call to worship; hymn by the congregation; scripture reading; hymn; sermonet, "Vision of the Home," by R. H. Jones; hymn; reading, "Home"; offering, quiet music; closing hymn.

Readers, pray for us that we may take advantage of the opportunities offered, and ascend to the heights God would have his great church occupy. Here we add the adage: "Help thy brother's boat across, and lo, thine own has reached the shore!"

### Brentwood, Missouri

*Marshall and Berry Avenues*

This branch is going forward in the good work. With the exception of Sunday evening services, regular meetings continue. It was thought wise not to hold meetings on Sunday evening during the summer months.

Two new families of Saints are in attendance. One of these had been living about three blocks from the church and did not know of the branch until another member happened to encounter them and mention the proximity of the church.

A number of people are now away on vacations, but in the fall their faces will again be seen in the congregation.

August 18 a few Brentwood members attended the farewell social at the Saint Louis Church. Elder Bruce Brown was leaving for Independence, and Brother Trowbridge for the South to take up his business.

Two older members of this branch have been taken from us. Brothers Kurrelmeyer and Ouillen. They are missed.

Brother Mills Nelson occupied the pulpit Sunday, August 16. This was his second attempt to preach, and he did well.

We should like to hear from other branches which have not reported their activities to *Herald* columns.

### Kirtland Reunion

One of the most successful and best carried out reunions held by the Kirtland Reunion Association at Kirtland, Ohio, closed on August 16. The various motion of thanks, the singing of "God Be With You Till We Meet Again" and the blessing and benediction pronounced by Patriarch F. G. Pitt were fraught with good feeling, and brought to a climax a happy period of spiritual revival, edification and fellowship.

Attendance was not as large as in former years, but those who came wished to secure the best that a reunion can give. There were large crowds each Sunday.

In planning for the reunion the committee was gravely concerned as to the outlook. The general depression suggested postponement, but inspiration indicated that a reunion should be held. Brother John L. Cooper, pastor of Kirtland branch and in charge of the commissary department for the reunion, was encouraged to make preparations. Church land that hitherto had raised only hay was used for raising corn, potatoes, beans, etc. This had great influence in making the reunion a financial success. The prompt work of A. E. Anderton, secretary-treasurer, in bringing to the reunion, just before its close, a report showing that it was a financial success was greatly appreciated.

Apostle J. F. Curtis arrived the day before the opening and at the meeting for organization was associated with the committee in presiding over the reunion. Regrets were expressed that Apostle Clyde F. Ellis could not come.

The prayer meetings, held each morning at eight o'clock were well attended and marked by a high degree of spirituality. Many testimonies were given indicating the manifestation of the power of God and the truthfulness of the gospel. The gifts of tongues and prophecy were heard and prayers for the sick were answered.

Two periods of class work were held each day. In the first period there were classes by J. A. Gunsolley and A. E. Webbe. The subject of the first named was, "The Quest in Religious Education" and the second, "The Relation of Health to Stewardship." The second period Brother J. F. Curtis had all to himself and conducted a class on "Priesthood." These classes were well attended, and many stayed in their class through the five sessions. The work of each teacher was highly appreciated.

Interest in the work of Brother J. F. Curtis was keen. He is a diligent and enthusiastic teacher and has made a devoted study on the question of priesthood. His sermons were highly appreciated and the manner in which he mixed with the people showed that he was untiring in his efforts to make the reunion the success it was.

Sermons were delivered by Elders John R. Grice, G. T. Griffiths, F. G. Pitt, A. C. Silvers, John T. Gresty, W. I. Fligg, and J. E. Bishop. Each Sunday the reunion was visited by Bishop L. F. P. Curry, at which time he preached. He had eager attention and as the financial condition of the church is uppermost in the minds of the Saints. The candor and the clear descriptions of Bishop Curry, as to the condition of the finances, is bound to win friends and eventually bring about a better situation that will put the church on a sound financial foundation.

Sister Auverne Proper had charge of the beginners and the children of that age were well cared for each day. She was ably assisted by Mary Gale, Catherine Booher, and Sarah Booher. Junior service was conducted each day by Sister Gunsolley in the upper auditorium of the Temple. She was assisted by a number of people who gave stories and sermonets. Credit is due Sisters Proper and Gunsolley, each of whom made special preparation for her work and gave freely of her talent.

T. G. Neville had charge of the music and was assisted at the organ and piano by Sister Addie Clough and his son, Byron Neville. Many special numbers were graciously rendered by the musicians from various places.

One of the interesting features of the reunion was the presence of many veterans of church service. As members of the evangelical order there were Gomer T. Griffiths, F. G.

Pitt, A. D. Angus and John T. Gresty. A. E. Stone, who resides at Kirtland, was not able to attend the meetings.

There were many young people present and they wholeheartedly participated in the services and recreation. The recreation was in charge of Arthur Shepherd and Paul Booher, who provided a varied program of baseball, volley ball, horseshoe pitching and swimming. Several trips to the lake at Mentor Beach were enjoyed. Games were played at night, just after the sermon and before retiring. One evening a special program of songs and speeches was given in honor of Brother and Sister Taylor, of New Bedford, Massachusetts, who had been married a few days before.

Among the special features was a band concert given by the Lake County Band, the Graceland College program in charge of an old Graceland, J. A. Gunsolley, assisted by a number of Graceland alumni and Sister Gunsolley, and a play given by the Dramatic Club of Kirtland. This event realized a sum of over seventy dollars which was presented to the committee to apply on the indebtedness of the Kirtland Auditorium.

Another meeting of special importance was the unveiling of the pictures of Joseph Smith, the founder of the church, Joseph Smith, his son, and successor in the presidency of the church and Frederick M. Smith, the grandson of the founder, and successor of his father in the presidency of the church. These pictures were presented by Elder L. D. Ullom to the Kirtland Temple. Other pictures were presented by Brother Ullom and received by Brother Cooper, who has charge of the Temple.

The unveiling ceremony was organized by Brother John L. Cooper, who also had charge of the service. The veiled pictures were placed in front of the congregation and just under the pulpit. In the pulpit were Brother Cooper, in charge of the ceremony, Brother F. G. Pitt, who spoke at the unveiling of the picture of Joseph Smith, Brother J. F. Curtis, who spoke at the unveiling of the picture of the Martyr and James E. Bishop, who spoke at the unveiling of the picture of Frederick M. Smith. At appropriate times during the ceremony, solos were sung by Mrs. Lucretia Schniederhorse, Mrs. Louis Gauthier, and T. G. Neville. At the close a duet was sung by Brother and Sister Householder. At the request of Brother Cooper, the veils were lifted from the pictures by Ruth Evangeline Curry, Edith May Thomas, and Helen Cox, each being about twelve years old. As each picture was unveiled Brother Cooper announced the speaker. Brother Curtis spoke of the life and work of Joseph Smith, the first Prophet and President of the church. He invited the congregation to look at the picture, and said the very appearance of the man discredited the foolish and ill-grounded stories that had been told of him. Brother Curtis indicated his faith in the prophetic calling of Joseph Smith, the first President and Prophet of the church, which had been organized by command of God and as a result of the restoration of the gospel.

Brother F. G. Pitt spoke of his personal contact with Joseph Smith, in Plano, Illinois. Many incidents were related which revealed the loving personality of the man who had presided over the church for more than fifty years.

Brother James E. Bishop read a few biographical notes of F. M. Smith from the *"Ancestry and Posterity of Joseph Smith and Emma Hale,"* and stated that perhaps the best judges of this man would live fifty years from now. The speaker suggested that the contribution that Frederick M. Smith had given to the church would be found in ideas of church government, education and the social aspects of Christ's teaching.

It would be impossible to mention the names of all who contributed to the success of the reunion and labored behind the scenes and at menial tasks. The success of the reunion largely depended on the preparations made by John L. Cooper and the efficiency of the commissary department, carried on by him and by A. E. Anderton. Sister Nutter was cook and rendered excellent service and Brother Martin Ahlstrom supervised the refreshment tent.

There has gone into history another significant reunion.

May the blessings of God that so stirred our hearts while sitting in the courts of Kirtland Temple, the house of the Lord, be reflected in our services in the days that are before us.

## Brooksville Reunion

The annual reunion of Eastern and Western Maine Districts convened at the reunion camp on Walker Pond, at Brooksville, Maine, August 15. Apostle R. S. Budd presided over this gathering and associated with him were Elders Newman M. Wilson and Edward F. Robertson.

President Frederick M. Smith was a welcome visitor the first Saturday and Sunday of the reunion. His forceful sermon on, *"Selfishness Is the Antithesis of Charity,"* was well received by a large audience.

Bishop E. L. Traver preached the first sermon on Sunday morning, the good news he brought to those assembled was that a loyal sister had offered to pay one thousand dollars toward the indebtedness on the reunion property providing the balance of five hundred and fifty dollars be subscribed by others. The members were assured that this laudable end had been attained, and the grounds were free from debt. Another item of good news came at the close of the reunion, informing us that the Western District had gone over the top, reaching its quota of the General Church Budget. We understand that this is the first one to raise its part.

Brother and Sister Hewitt were special workers. Their daughter and son, Marnie and Bill, accompanied them. Their presence and the service they rendered endeared them to the hearts of all.

Adult prayer meetings were held each morning at 9 o'clock and were presided over by Elders W. E. Rogers and Henry Eaton. Adult classes were conducted by Brothers Budd and Hewitt. The theme of the lessons taught by Brother Budd was *"The Doctrine and Covenants and Latter-Day Revelation,"* while those presented by Brother Hewitt were the *"Fundamental Principles of the Gospel."*

The activities of the young people were under the direction of Brother and Sister Hewitt, Brother Dowker being associated with them. Prayer meetings were held each morning at nine o'clock. Two classes were conducted following this service. Sister Hewitt taught a course in the *Book of Mormon* and Brother Dowker took the class on short journeys in church history. A commendable spirit of interest and cooperation was in evidence in all the meetings. The old ties of gospel fellowship were strengthened and new ties were formed which promise good things for the future of the church work in the State of Maine.

Bishop and Sister M. C. Fisher, of Somerville, Massachusetts, were welcomed by their old friends near the close of the reunion. Sunday morning Brother Fisher preached on the present financial condition. Brother Budd preached two sermons on *"The New Birth,"* and *"Seek, Do and Teach."* *"The New Life,"* and *"Service"* were subjects presented by Brother Hewitt in his discourses.

"The Restoration" was the theme carried out each evening under the following headings: "The Need," "The Ministry," "The Message," "The Spirit," and "The Aim" by Elders Wilson, Dowker, Hewitt, Robertson, and Budd.

Eight were baptized during this reunion. They are, Virginia P. Hatch, Helen M. Lynch, and Laura A. Carter, of Sargentville Branch, Rollins E. Dobbins, Frederick S. Woodward and William L. Dawes, of Jonesport Branch; Wilson G. and Augusta L. Francis of Corea Branch. Elders Wilson and Dowker were the officiating ministers.

Recreational activities of the camp were volley ball, baseball, swimming, a sail on the bay, horseshoe contests, and campfire games and singsongs after the evening services. These were under the direction of Brothers Begg and Hewitt. On Friday evening a court scene was presented by reunion members for the pleasure and instruction of all.

Brother Wilson and his staff of workers served excellent

meals in the dining hall. Nothing but praise was heard for this fine service, and the appreciation of all was evidenced by their willingness to help whenever required. A fine spirit was manifested throughout the entire reunion and made the hour of parting an ordeal. In his inimitable way Brother W. E. Rogers dispensed good things to eat and drink from the store.

Weather was ideal and attendance was large considering the conditions that prevented many from attending the reunion. Members and friends from nearly every part of these districts and visitors from Massachusetts, Connecticut and California were in attendance. The neighbors showed a keen interest in the meeting.

## Independence

High school boys and girls are hunting up their school books. This week they are enrolling for the 1931-1932 school term. Next Monday, Labor Day, is the first day of school.

On Sunday there occurred a meeting of the Graceland General Alumni Committee in the office of Doctor Charles F. Grabske. Plans were formulated for reaching all Graceland alumni and for carrying into effect the Graceland publicity program for the year. Helping students to attend college and giving Graceland all the support she needs were matters discussed. Committee members present were N. Ray Carmichael, of Lamoni, Iowa; C. E. Wight, Kansas City, Missouri; and D. R. Carmichael, Leonard Lea, and Charles F. Grabski, of Independence.

Because the weather was threatening, the Sunday evening Campus service was held in the Stone Church. Music was by the Auditorium Orchestra, conducted by Orlando Nace, and hymns sung by the congregation were "Great and Marvelous Are Thy Works," "Come Tell the Story of His Love," and "Consecration."

"At the Heart of the Gospel," an impelling sermon, was delivered by President F. M. McDowell, whom the Saints welcomed home last week from his three weeks of reunion tour.

Pastor John F. Sheehy was in charge of the service, assisted by Bishop G. Leslie DeLapp.

Elder C. C. Koehler is very busy these days meeting Harvest Home Festival booth promoters and builders in the lower room of the Auditorium. Groups of men and women, boys and girls in Independence, are busy formulating festival plans.

### Stone Church

An attractive part of the worship service of the church school Sunday morning was a vocal duet, "Did You Think to Pray?" by Alicebell and Alba Sims, members of the young people's department at the Auditorium. The sermon was by Superintendent H. W. Harder.

The necessity of returning to law and government to bring about the establishment of the kingdom of God on earth was the theme thought of the Sunday morning sermon by Bishop J. A. Koehler. Stress was given individual and group preparation in bringing about this condition. Music was furnished by the women's chorus directed by Jeannette Craig. Elder H. G. Barto was in charge of the service, and Elder Earl F. Hoisington offered the invocation and benediction.

Girl Scout Troop No. 33 climaxed its summer activities August 25, with an investiture ceremony at the Y. K. T. room in which six girls received tenderfoot pins and eight second class badges. The troop has been organized since April, and the rapid progress the girls have made in attaining second class rank makes a record for their troop. Two more are ready for investiture. This troop is composed of the youngest Girl Scouts of the Stone Church, and its officers are Miss May Snead captain, and Mrs. Lomax Odom, lieutenant.

Miss Olive E. Jones, daughter of Mr. and Mrs. Elmer Jones of Skiatook, Oklahoma, became the bride of Elvin J. Van-

derwood, son of Elder and Mrs. J. E. Vanderwood, Sunday morning at ten o'clock, August 16, at the home of the bridegroom's parents in Independence. Pastor John F. Sheehy read the marriage ceremony. Miss Vida Juergens was bridesmaid and Mr. Ralph Smith attended the bridegroom. After a wedding trip to the Ozarks, the bridal couple are at home in Independence, at 1302 West Maple Avenue. The bride is a graduate of the School of Nursing of the Independence Sanitarium.

Revival meetings will open tomorrow evening on the lawn of the J. J. Teeter home, 902 West Maple Avenue, Patriarch Ammon White being the speaker. Everyone is invited to attend. This is a missionary undertaking of Group 2.

An attractive little play, directed by Jane Fairbanks, pleased the junior church at the Campus the morning of August 23. Those who took part in the production were Warren Cannon, Alice Margaret Baldus, Myron May, Mary Snyder and Ronald Lentell. Helen Mader played a piano solo. Elder G. G. Lewis was present.

The boys' class, taught by Sister A. B. Phillips, picnicked at Budd Park, in Kansas City, the afternoon of August 27. They were accompanied by Sisters A. B. Phillips, A. R. Moler, and J. R. Lentell. The boys spent a fine time swimming.

Last Sunday Audrey Andes and Virginia Thompson sang a duet, and Pastor Will Bolinger talked. There was a reading by Sister Moler's niece from Englewood.

### Second Church

August 9 Bishop J. A. Becker was the morning speaker, his theme being "Occupy Till I Come." Sister Mildred Foulks, of Mount Vernon, Illinois, sang a pleasing solo.

The Saints of this district met at the home of Brother Floyd Mortimer for a farewell party August 13. The Mortimer family will be missed by everyone as every member is talented and willing to help.

"The Harvest Festival" was the subject of Elder C. C. Koehler, who talked August 16. Brother Koehler is the originator of the festival in Independence.

Three days later union prayer meeting was held at the church. President Elbert A. Smith, Elder John F. Sheehy, and Bishop G. Leslie DeLapp were in charge, assisted by A. K. Dillee and T. A. Beck.

Sister Mary Elizabeth Kent passed from this life August 21. The funeral occurred August 23 at Second Church, A. K. Dillee in charge and D. A. Whiting preaching the sermon. A quartet composed of Sisters Gladys Inman, Katherine Inman, Amy Demming, and Grace Nave furnished the music.

Elder R. D. Weaver was the eleven o'clock speaker August 23, his topic being "The Lord's Prayer." This discourse was very much appreciated by the congregation. Music was by a mixed quartet.

### Enoch Hill

At the eleven o'clock hour Elder H. L. Barto took as his theme "Zion, a New Jerusalem." He spoke of it as an actual condition which must be developed through effort. The scripture reading was from *Doctrine and Covenants* 36:12. Music was furnished by a quartet of young girls, who performed well.

An interesting feature of the church school program was a demonstration of a missionary service by the young people. There were announcements, prayer, music by the junior choir, and a short gospel sermon by Lawrence Martin. After his talk some of the "congregation" asked questions and ventured objections to the church organization, which he answered. The time being short, he was invited back two weeks hence to speak again. The program gave the morning service a missionary tone.

A farewell social on the church lawn for Brother and Sister W. J. Brewer, August 21, was largely attended. A one-act play, written by Miss Nellie Kramer, and picturing the Brewer family two months hence in their southern Missouri home, entertained the crowd, and was followed by a

varied program. There were talks by many old friends of the Brewer family, and Brother Brewer expressed appreciation for the years of association with members here. The Brewers were presented a wicker rocking chair by the congregation and the priesthood gave Brother Brewer a brief case.

The inter-church volley ball tournament, conducted last Thursday night on the Enoch Hill courts, attracted a large crowd of ball fans from Independence and Kansas City. On one court played the girls' teams from Gudgeon Park, Chelsea Church (Kansas City), and Enoch Hill, Gudgeon Park taking all the honors.

In the boys' tournament the Stone Church and Enoch Hill went to the finals, the Stone Church after defeating Gudgeon Park and Chelsea (Kansas City Stake's league winner), and Enoch Hill after defeating Mount Washington. The Stone Church won the final game and was declared tournament victor.

#### *Englewood*

The gala day of the month of August for Englewood Branch was the day of the picnic at the Campus August 11. Guests for the occasion were church officials. Presidents Elbert A. Smith and F. M. McDowell and other members of the official family of the church were present. After a few short talks by the guests, the two hundred picnickers spread basket lunches on the tables, and ate. Many remained for the moving picture in the evening.

One of the important features of the evening was the presentation of a quilt to the pastor, Elder D. S. McNamara. This quilt, made by the Women's Department, had inscribed on it the names of about four hundred people in the branch. Money paid by the members to have their names put on the quilt was turned over to the local bishop's agent.

The branch orchestra, reinforced by several musicians from other branches in Independence, gave a concert from 10:30 to 11 o'clock, August 23. Brother Fred Mollison directed the orchestra. Practices are held every Tuesday night at the church. The beginners' practice at 6:30 o'clock and the more experienced musicians begin rehearsal at 7:30.

Elder Leonard White, a member of this branch, was the speaker the morning of August 23, and Elder R. D. Weaver August 30.

The junior department gave a program for the Sunday school last Sunday. It was a demonstration of the work carried on in this department, the children acting as officers. Pattie Donaldson was the superintendent; Earl Lee Honaker, offered the prayer; Francis Tomilson directed the music; Richard Howery played the piano.

The branch this Friday evening is enjoying a stake fry at Hills Memorial Park.

## Kansas City Stake

### *Central Church*

"*The Prince of Peace*," a three-reel presentation of the life of Christ, was the moving picture attraction which preceded the Sunday evening sermon. This was the last of the series of pictures planned for the summer season, and the best.

Plans for the Labor Day picnic at Swope Park are now complete. Each family is to bring basket lunch by the menu posted on the church bulletin board, and dinner will be served cafeteria style at the park. There will be tennis, croquet, horseshoe, baseball, and volley ball games, races for the children, and a golf tournament at Stayton Meadows Golf Club on Highway 40.

Chelsea boys won first place in the volley ball tournament. Chelsea girls and Quindaro girls tied for first place and Central and Quindaro boys tied for second place.

Following its brief vacation the choir will meet tomorrow night to resume work. New members will be welcome.

### *Argentine Church*

August 27 the women's club sponsored a reception for Pastor R. E. Browne. Following a short program of songs

and speeches, they surprised him with a beautiful gift quilt, the handwork of their loyal department.

Elder Hugh W. Gould finished the series of Sunday evening sermons conducted during August on the concluding Sunday of the month. The morning sermon was by Brother William Fox.

## Galien, Michigan

On August 13 a few Saints from Buchanan met at Clear Lake, Michigan, near Buchanan, where Elder J. W. McKnight baptized a Mrs. Harroff, who is a neighbor of theirs at Galien. She was confirmed at the services at Buchanan Sunday evening.

The following Monday on his way to Battle Creek, Brother McKnight stopped at Decatur and baptized a man eighty-two years old, also a former school-teacher who is now married and the mother of two small children. Brother McKnight blessed these children.

Brother and Sister McKnight are now spending a few days at Battle Creek with friends.

## Side Lights

### *Dowie and Voliva*

It was about the year 1890 that Elder Joseph F. Burton was a missionary for our church to Australia. During his labors there, John Alexander Dowie, a minister of a popular Protestant Church, heard him and perhaps others present the fullness of the restored gospel. The Reverend Dowie was an attentive listener. He bought and read the church books; nevertheless he did not yield obedience. Instead of obeying the precious truths he heard, he soon devoted his time and study to the perverting of the blessed gospel plan of salvation to a cunningly devised religion suited to a carnal mind. Soon he left Australia and came to America. *En route* to Chicago he made a short visit in Salt Lake City, Utah, where he became deeply interested in some of the "Mormon" temporalities. Afterwards he established a church and his Zion City, north of Chicago.

Prominent among his teachings were his claim of having the prophetic mantle of Elijah (Malachi 4:5, 6), healings, and triune baptism by immersion, etc. He gathered several thousand people who subscribed to his doctrines before his death. The Reverend Wilbur Glenn Voliva, an eccentric preacher, became his successor.

Very recently the Associated Press reported Mr. Voliva as saying: "We are in the time of the end" and "the beginning of the millennium and the coming of Christ is 1935." One of the daily papers also states that Mr. Voliva had previously predicted the world would come to an end in 1923, 1927, and 1930. His set time "measuring rod" may still need readjusting.

### *Polygamy in Palestine*

It is reported that until recently a Jew, Gentile, or Mohammedan in Palestine could legally take several wives. A revision of the Palestine criminal law is recommended that: "In the future the practice of polygamy in Palestine will be permitted only to persons whose religion sanctions it." A positive and universal law should be enacted against the crime of polygamy in the Holy Land. It is not unusual for Arab girls ten years old in Palestine to be sold into slavery for a period of twenty-five years. A terrible evil!

It is reported that about 100,000 Jews went to Palestine from other parts of the world during the decade between 1920 and 1930. However, many did not remain. A deficit of about four million dollars in the colonization fund of the Palestine Zionists' organization at Jerusalem is reported, yet the Jews are not discouraged or giving up their well-planned



work. Latter Day Saints should also be determined to press forward in their well-defined church enterprises.

#### *Presbyterians Suffer Financial Loss*

The Associated Press reports a decrease of nearly five million dollars in contributions to the Presbyterian Church in America for the year ending March 31, 1931, as compared with the preceding year.

#### *Economy Versus Waste*

Bishop Elmer C. Evans, Grand Rapids, Michigan, wrote: "Economy is the avoiding of all waste and extravagance. The church which would conduct its work on an economical basis will seriously undertake the task of closing all avenues of waste. We must not confine our plans of economy to money matters alone; the waste of time and talent is the greatest loss within our church. We have enough talent to take care of every need. How much of it is being used in an active manner?"

#### *Paragraphs of Interest*

Confidence of the Saints in the leading officials of branch, district, stake, and general church, including missionaries, is the greatest asset the church can hope to have.

Doctor Henry Drummond says, "An evil temper does more to unchristianize society than worldliness, drunkenness, and vice."

Anne Stillwell wrote: "We can hold our heads high and inspire others with courage in times of great distress, but it is the minor, daily irritations of our commonplace, workaday life that find out the weak spots in our character. It is the daily clash of varying temperaments, the constant grind of dull monotony that rub off the bright burnish of our soul's armor and render us dull and dispirited."

"Prosperity is not civilization's enemy, but it is its greatest danger. If we keep our eyes on God, no amount of prosperity can harm us."

"There is all the difference in the world between starting life as a success and starting it as a failure."

Two started to a tree, one watched his feet, the other watched the tree. Which one made the best and surest line of travel? Saints should keep in touch with the church, travel with it, maintaining their true course marked out in the three standard books, having their eyes always toward the goal—Zion's redemption.

C. J. HUNT.

## Northern and Western Michigan Reunion

The Park of the Pines reunion opened its eleventh session Friday, August 14, at ten o'clock in the morning with a social service followed by a business meeting. Elder Allen Schreur was in charge. Apostle D. T. Williams was chosen to preside over the reunion, being given power to choose his associates. The reception committee was appointed as follows: Brother and Sister B. H. Doty, Ella Doty, Elder Ledsworth, Elder E. N. Burt, and Elder Robert Jones. Sister Nicholas, of Saginaw, was chosen editor of the camp paper. Brother McKinnon was chosen patrolman of the grounds. The dining hall was in charge of Sister Sarah Schreur and four group leaders.

On Friday, August 21, a business meeting was held for the purpose of electing officers for the coming year. The reunion committee selected is composed of Dirk Schreur, Richard Hartnell, Buell Shelley, Alvin Ellis, H. McKinnon, and Arthur Starks. It was decided that Northern and Western Districts should invite the other Michigan districts to permanently participate in reunion work. Brothers Allen Schreur, Dirk Schreur, Richard Hartnell and John Bennett were given votes of thanks for their work. Two sisters also were publicly thanked by the reunion, Sarah Schreur and Ada Alldread. The treasurer of the reunion committee, Allen Schreur, reported \$306.07 resources and an indebtedness of \$303.20; balance on hand, \$3.87. He also reported a debt of \$334.36 for

insurance, taxes, and the building of a new office. Pledges were taken Sunday morning to raise the amount. One hundred and twenty-five dollars was paid in cash, and the balance covered by pledges.

Leaders of the various departments this year were very capable and their instruction highly interesting. Elder Hubert Case had charge of the adult class on *Doctrine and Covenants*; Apostle Williams of the young people's class and Brother Jones and Sister Ada Alldread of the junior church. Brother Clark gave splendid lectures to the priesthood. Brother Case conducted experience meetings which were much enjoyed. Sister Thomas Clark gave lectures on sex hygiene to the women.

Brother Byron Doty had charge of the band and orchestra and Sister Louise Evans had charge of the vocal department. The music added much to the meetings and was appreciated by everyone.

Social life at camp was varied and provided entertainment and recreation for all. Brother Jones was in charge of the recreation assisted by Brothers McKinnon, Doty, and Pohly. From two until four thirty o'clock in the afternoon ball games were the attraction. There were games between the married and single men, the married and single women and between various sections of the state. Volley ball was also enjoyed. At four thirty o'clock everyone went swimming on our own beach on Lake Charlevoix. Brother D. T. Williams, Ella Doty, Mabel Ash, and William Webber swam across the lake three and one-half miles. Two boats accompanied them to insure safety. Seven started the trip, but three became exhausted and were taken into the boats.

After the evening preaching service more recreation was in order. There was a corn roast, a marshmallow toast, a treasure hunt, music, plays, and general entertainment. Brother Johnson was the camp singer, and his witty songs were much enjoyed. Special mention should be made of Sisters Grace and Ella Doty, who ably helped in the entertainment. One afternoon was given to the children, there being games and a watermelon treat.

The young people held three sunrise prayer meetings. The Spirit of God was felt among them and will help them when they return home.

General prayer meetings were well attended and comfort was given many members.

The preaching services were by Apostle Williams, Elder Hubert Case, Robert Jones, E. N. Burt, B. H. Doty, and Allen Schreur.

Weather all during the reunion was ideal for camping, being warm and sunny but not too hot. In fact, there was nothing to mar the pleasure and inspiration of the entire ten days, and everyone departed feeling that the reunion was a huge success.

Three souls were inducted into the kingdom on Sunday afternoon.

About three hundred people attended the reunion, there being about twenty-five tents.

As this letter is being written trucks are driving in on the grounds with lumber, cement, and gravel, and the line is laid for the new junior church, a building twenty-four by forty feet. This construction is in charge of Brother Richard Hartnell. The new building is across the road from the auditorium.

Some of the most inspiring characters in history have failed in one sense. That is, they were given hemlock to drink, they were crucified, or burned at the stake. They, themselves, however, were not failures. They were shining successes. St. Lawrence, the Martyr, was roasted to death on a grid. After they had had him over a slow fire for some time, so the story runs, he looked up at his torturers and said whimsically, "Turn me over. That side is done." That man was not a failure.—*Harry E. Fosdick.*

## MISCELLANEOUS

### Pastoral

*To the Saints of Rock Island District, Greetings:* As the month of September has been set apart as a time for a special visiting campaign in the interests of a revival of church attendance, to culminate with Rally Day, I come to you with the plea that every branch president, officer, and member lend his powers to the success of the month's work.

As I can not be present in each of the branches to help in this campaign, I urge that every branch organize its forces for the important work ahead of us, and at the close of the month I should like a report from each branch as to the number of homes visited and the number of persons present at the services on Rally Day, September 27.

September 6 to 12 I expect to be busy at Joy, visiting and holding special meetings. September 13 I will conduct an all-day meeting at Buffalo Prairie. September 14 to 19 I expect to work in Galesburg Branch. September 20 it is expected that there will be an all-day meeting near Deer Grove, and from September 22 to 30 I expect to visit and hold cottage meetings at Davenport with special services at Davenport church on Rally day.

Let us renew our diligence in the Lord for a spiritual revival, with an increase in the missionary spirit, during the fall and winter. To date we have had sixty-seven baptisms so far this year, affecting ten of the nineteen branches. Let us make it one hundred before the end of the year with all the branches participating.—*E. R. Davis, 2325 Twenty-third Avenue, Moline, Illinois.*

### Conference Date Changed

The date of the special conference to be conducted in Des Moines, Iowa, has been changed from September 19 and 20 to September 12 and 13. Bishop G. Leslie DeLapp and Apostle F. Henry Edwards will be the speakers. Business meeting is called for 7:30 o'clock in the evening, Saturday night, and there will be a sermon at 8 o'clock.—*District Presidency, by C. E. McDonald.*

### Conference Notices

Conference of Utah District will convene September 26, and 27, in Salt Lake City, Utah, at 336 South Fourth East. Conference will be called to order at 10 a. m., Saturday, September 26. Apostle M. A. McConley will be present and Saturday evening will give a lantern talk on the progress of the work of the Reorganization in establishing Zion and the Zionic program. Send all reports to the secretary of the district, Mrs. Roy Hews, Keisel Avenue, Ogden, Utah. We are hoping that there will be a good attendance, and full reports from all the branches.—*A. M. Chase, district president, 336 South Fourth East, Salt Lake City, Utah.*

Conference of Western Maine District will convene with Mountainville Branch, October 10 and 11. That of Eastern Maine District will convene at Jonesport, October 17 and 18. These conferences will have interesting programs, and it is hoped both may be well attended by Saints from over the state.—*E. F. Robertson, Stonington, Maine.*

Wheeling district conference business session will begin at 2:30 o'clock in the afternoon, September 5. The usual sessions with some special features will fill the time until Sunday night. Negotiations are under way, but as yet, district officers have not received definite word concerning the member of the general ministry to be present. The place of the conference is the church on First Street, Moundsville, West Virginia.—*Samuel A. Martin, district secretary, Box 267, Bridgeport, Ohio.*

### Annual All-Day Meeting

The annual union, all-day meeting will be held at Buffalo Prairie church Sunday, September 13. Prayer meeting will convene at 9:45 o'clock in the morning; preaching at 11 o'clock, 2 and 3:15 o'clock in the afternoon. The Buffalo Prairie, Millersburg, Joy, and Mathersville Branches are asked to unite in this effort. Those who wish to attend from other points are invited and will be welcome. We shall try to provide a different speaker for each of the preaching services. Basket lunch at noon.—*E. R. Davis, district president.*

### District Institute

The Kirtland district accredited institute which was scheduled for Youngstown, Ohio, in July and was postponed, will be held at Sharon Branch, Elm Avenue, Sharon, Pennsylvania, September 12 and 13. The first session will be held Saturday evening at 7:30 o'clock. The instructors will be Patriarch J. A. Gunsolley, Sister J. A. Gunsolley, and Elder Ernest A. Webbe. Come and help make the institute a success.—*James E. Bishop, district president; William F. Webbe, superintendent of church schools.*

### Our Departed Ones

CARTER.—Mary E. Richardson, was born July 7, 1892. She departed this life August 16, 1931, at Saint John's Hospital, Tulsa, Oklahoma. She married Loyd Carter November 11, 1910. To this union nine children were born. Eight are living, one child preceded her in death. She was baptized in 1924 by Brother Hubert Case and lived faithful until death. She leaves to mourn besides her husband and children, her mother, four brothers, three sisters, other relatives and a host of friends. The funeral was at the Skiatook, Oklahoma, Saints church, the sermon being preached by Brother Emmett Lancaster, of Tulsa, Oklahoma. Interment in Hillside Cemetery, Skiatook.

### Brothers of the Faith

In Christ there is no East nor West,  
In him no South nor North;  
But one great fellowship of love  
Throughout the whole wide earth.

In him shall true hearts everywhere  
Their high communion find;  
His service is the golden cord  
Close-binding all mankind.

Join hands then, brothers of the faith,  
Whate'er your race may be;  
Who serves my Father as a son  
Is surely kin to me.

In Christ now meet both East and West,  
In him meet South and North;  
All Christly souls are one in him  
Throughout the whole wide earth.

—*John Oxenham.*

### Just a Smile

A cheery smile will often prove  
A most contagious thing.  
It spreads and scatters happiness  
Like blossoms in the spring.

And when things all go crookedly,  
And everything looks blue;  
A cheery smile is well worth while,  
And always helps you thru.

—*Anon.*

## THE SAINTS' HERALD

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## JESUS HEALED THEM

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments. . . . And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.—*Matthew 4: 23-25.*

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## THE CHURCH AND THE WORLD

*E. B. Hull*

## WHOM SHALL WE SERVE?

*N. L. Booker*

## THE PRICE OF SUCCESS

*R. R. R.*

## THE CLIMAX OF WAR

*C. H. Porter*

## Jesus Healed and Taught

In the accounts of the early public work of Jesus two aspects of his mission stand out: his teaching and his healing. Because he was able in so many instances to heal men, he found among them a ready audience for his teaching.

His first move was to heal. It was first necessary to heal men in order to get their thoughts away from pain and trouble before they could be taught the message. Thus he foreshadowed the two great fields of interest and activity for the Christian religion: the remedial and the constructive. Out of his interest in healing came the church's responsibility for medical aid, for social reform, and for economic justice. Out of his interest in teaching came the church's responsibility for education, and for the regeneration of human hearts and ideals.

From this relation of the Master to the people has developed the relation of the Christian religion and the people of later times. The people have wanted religion as they wanted Jesus, chiefly to be healed. For healing and help they have displayed a burning thirst, an anxiety. Once they had got what they wanted they were on their way back to the old haunts and the old paths. But Jesus also wanted to teach and to save. He could meet the people on their own ground simply because he could and would heal them.

From the time of Jesus to our own time, the multifarious Christian religions have retained, in some degree, their capacity for teaching. But somewhere in the shuffle of the centuries they have lost their power of healing. And with that loss their hold on the hearts of men has gradually but surely weakened, and men have turned from religion to other things for help in their times of greatest need.

Healing is the true meeting place of man and God. It may be a mark of man's unworthiness that he desires the material benefit of healing rather than the spiritual benefit of regeneration; but it is certainly a fact that people are much impressed by healing, and most earnestly desire it.

It is significant that the Restoration of the Gospel brought with it the restoration of this ancient function of religion. Its program of healing has taken the broadest possible scope. There are the provisions for all means of healing: the word of wisdom for the maintenance of normal health; the ordinance of the laying on of hands for the operation of the Holy Spirit in the healing of body and mind; the consecrated oil as the visible symbol and the tangible agent of God's healing power. More than this, the church has seen as Jesus saw the necessity for social healing, and under the direction of his teaching has developed the philosophy of a new social order and a new economic program that would

meliorate and possibly remove the social ills from which the world suffers.

Unless the church can point the way to heal the social and economic ills from which society suffers, the church has nothing to say to society that can possibly attract its attention or hold its respect. Unless the church can provide healing for individuals and the physical, moral, and spiritual ills from which they suffer, the church has nothing to say to individuals that will command their attention or hold their respect. The very beginning of the work of the church, as with the work of Jesus, is in healing.

It is our deep conviction that it is the work of the church to heal men of their physical, moral, and spiritual ills; that it is the task of the church to point the way to better human relationships, to a finer human society, dominated by ideals of justice, mercy, and truth. This duty, this opportunity is before the church. It has already made a partial development of its program, and has already fulfilled a part of its responsibilities, but only part. There is much yet to be done; the way is long before us. Yet the tasks are not beyond human capacity, and the way is not impassable. Our people have seen a vision of their high goals of endeavor, which shines to their eyes like the first light of the dawn of a new day. Will the high noon of that new day find us sitting indolently on those low rocks from which we first saw the dawn?

L. L.

## Christ the Man and Friend

Do we consider enough the manhood of Christ? First we think of him as the Savior of men, then as the Son of God. But do we often think of Christ the Man?

As he lived with and among his fellows, Christ was an outstanding figure. Secular historians who have refused to acknowledge him as the Son of God, have called him a "great" and a "good" man. His mission, we read from the Scriptures, was to save men from their sins, to give them a more abundant life. He told them to love God and their neighbors, to be clean and reverent and obedient; and he lived for them what he taught. His parables, told by the roadside, in the village, on the seashore, taught the people who gathered to hear him, to have faith, to consider each other, to be busy, to be humble and true. Through him they learned to know God not as a mighty and fearful Ruler, but as a loving Father. To them he opened new vistas in life, opportunities exceeding their greatest dreams—the life more abundant. "Go ye and learn—" he admonished them.

Today, as in every age, men find it hard to live up to the best in them. Christ knew it would not be an

easy thing for them to follow his example. He knew that often human inertia would hold them back, that circumstances would crush hope and ambition, that adversity would destroy confidence. And so he prepared men, in his teachings, for the things they must encounter. He set a child in the midst of his followers and said to them: "Of such is the kingdom of heaven." He taught them that the highest type of manhood includes a certain amount of child-likeness.

In this connection I quote a little poem I found the other day. Its title is "*The Two Prayers*":

Last night my little boy confessed to me  
Some childish wrong;  
And kneeling at my knee  
He prayed with tears—  
"Dear God, make me a man  
Like Daddy—wise and strong;  
I know you can."  
Then, while he slept,  
I knelt beside his bed,  
Confessed my sins,  
And prayed with low-bowed head:  
"O God, make me a child  
Like my child here—  
Pure, guileless,  
Trusting thee with faith sincere."

Let us think of Christ the Man and our Friend  
who says: "Follow me." L. B. M.

### Opening Days at Graceland

Too late to be included with the regular articles, the excellent report of the opening of Graceland, written by Leslie Flowers, is included with the columns of news. It is a matter for rejoicing that the church college has, even in these times of depression, an enrollment that is practically up to standard, and may be better when the final count is in. This fact is a tribute to the quality of Graceland's work, and reputation among the church people. We feel fortunate that in a year when a number of other smaller institutions have had to close, Graceland is able to continue its important work. It would be a tragedy if Graceland had to close—a heavy loss to the church and to its young people. It is our hope that Graceland may never close. L. L.

Our little systems have their day;  
They have their day and cease to be:  
They are but broken lights of thee,  
And thou, O Lord, art more than they.

We have but faith: we can not know;  
For knowledge is of things we see;  
And yet we trust it comes from thee,  
A beam in darkness: let it grow.

—Alfred Tennyson, from *In Memoriam*, Poem.

## Dignity and Beauty in Ministry

### X.—COMMUNION SERVICE

By Elbert A. Smith

The communion of the Lord's supper appeals to the Saints more than any other service. This is attested by the fact that in almost every branch the largest attendance is at communion service. The Sacrament meets a real human need. A great variety of subjects may be considered at a preaching or testimony meeting, but at the Sacrament meeting Christ should be the ever present theme: "This do in remembrance of me."

#### *A Carefully Thought Out Order of Service*

It is the opportunity and duty of the ministry to so conduct the service that Christ may be brought into the meeting and His spirit be present. To do so the minister must himself go there in that spirit and by his remarks and deportment help others to open their hearts to its influence.

Details of administration, the machinery of the service, should not monopolize attention to the exclusion of weightier matters, else the meeting will be merely formal. Yet details must be thought out and systematized or the spirit of the meeting will be ruined. The mechanics of the service should be planned before time; and the men taking part be instructed, and drilled if necessary, so that they will know what they are to do, and when and how they are to do it.

#### *Be Ye Clean*

The vessels should be clean and the linen spotlessly white. When the cloth is lifted it should be folded carefully and laid aside so that it may be returned and the vessels covered when the emblems have been served. The men taking part should be clean and presentable, careful in their habits in the stand. The hands that handle the emblems should be clean, both symbolically and actually. A period of reverential quiet should precede the service. The buzz of conversation should not be allowed to run on till the very moment of opening the service. Too many of our churches become houses of worship only with the opening hymn of the service.

#### *The Oblation*

The oblation should be taken up, and usually before the emblems are served. The people should be made to feel that the oblation is more than merely a formal taking up of a collection. If a bishop or bishop's agent is present he may briefly explain the purpose of the oblation, that it is an offering to help the poor of the church, and that fittingly we make that offering before taking the emblems. In some



of the branches the offering is brought to the altar and is blessed by those in charge; sometimes the prayer is offered before the offering is taken up, as the men are about to leave the altar to receive it.

#### *Preparing the Emblems*

The emblems should be on the table ready before the service begins. In some of the larger congregations where time must be conserved the bread is broken before the meeting, excepting that a portion is left to be broken during the service to retain the significance of the symbol. Where the individual cup is used the wine is poured before the service by the proper officers, and there remains but to uncover it at the time of blessing.

#### *Order of Service*

At the Stone Church in Independence the priests are seated on the rostrum to the right and left of those in immediate charge, and slightly to their rear. The congregation kneels during the blessing of the emblems, as instructed in the book, and are taught to kneel facing the altar. Two men from among those in charge then serve the priests who are to pass the emblems. After this service the priests file out to right and left, simultaneously, receiving the communion plates or cups as they go. One of them remains to serve those who are in charge. Those working in opposite aisles are careful to keep abreast both while serving the emblems and when returning to the rostrum. The whole group returns to the rostrum simultaneously when their task is finished. Precision and order are thus secured.

#### *The Form of Prayer*

There are only two stipulations as to the form of service set forth in the books; it is specified that the audience shall kneel while the emblems are being blessed; and the form of words to be used is given. This form is explicit. It is exceedingly significant and beautiful and loses much by any sort of mutilation or variation. The custom is general to read the prayer, thus avoiding the danger of forgetting the words and falling into confusion. Unless one has the words thoroughly memorized he had best read the prayer—some have wandered from the text with distressing results. This is one of the few times wherein the Lord has been at pains to give us the form of words to be used in prayer and that form should be used; the more particularly as it really constitutes a covenant into which the people enter.

#### *Prayer and Testimony*

Where there is prayer and testimony following the Sacrament they should be of a nature to fit the occasion. The wisdom of the presiding officer will

be taxed to guide the audience in such matters. The testimonies should be testimonies and not long drawn out sermons. In this the minister should set the example himself. Many a meeting of such nature has been spoiled by long, tedious and irrelevant introductory remarks.

#### *A Service Exclusively Sacramental*

For many years, most of the branches of the church being small, the sacrament was administered at some other service, usually at a prayer and testimony meeting, of more recent years ordinarily at the Sunday morning service on the first Sunday of the month. In such small branches after the sacramental service, time would remain for prayer and testimony. Of late years in some of our larger branches so many have been in attendance, especially in Independence, that almost the entire hour would be taken up in the communion service and the fifteen or twenty minutes remaining to be given over to prayer and testimony became a problem. There was not time to enter into such a service properly and develop it; and often one or two would take up the entire time in testimony and that sometimes not of a kind to harmonize with the sacrament service that had just closed. For that reason those in charge in some of these congregations, as at the Stone Church, decided to separate the sacrament service from the prayer and testimony meeting and make the morning service the first Sunday of each month strictly and entirely a communion service, with a prayer and testimony meeting in the afternoon. At such morning services, devoted exclusively to the sacrament, instrumental music of a sacred nature has been admitted as a part of the program of service. Where the communion is observed as a part of a prayer and testimony meeting it is clearly evident that instrumental music is barred. (*Doctrine and Covenants* 119: 6.)

#### *A Notable Memorial*

Going back to our opening thought: details should not monopolize the attention of the minister in charge: the spirit of the communion service is the big thing and should be uppermost in his mind. That such may be the case details should be thought out and systematized and organized along orderly lines. The details will then be taken care of Sunday by Sunday as a matter of habit and will not intrude constantly upon attention during the meeting to cause confusion. The house of God is a house of order. Order is always associated with system. Order and system minister to beauty and dignity, and given the Spirit's presence in power and light will make the Sacrament service what it should be, the church's greatest and most notable memorial to the life and passion of Christ.

(To be continued.)

# The Church and the World

By E. B. Hull

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world.—*John 17: 15, 16.*

But as it was in the days of Noah, so it shall be also at the coming of the Son of Man. For it shall be with them as it was in the days which were before the flood; for until the day that Noah entered into the ark, they were eating and drinking, marrying and given in marriage, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be.—*Matthew 24: 44, 45 (Inspired Version.)*

Christ used simple illustrations to impress the minds of his disciples that they were not of the world, they were different, they had been born again, and should conduct themselves accordingly. He prayed to his Father "that they should not be taken out of the world, but that they should be kept from the evil." He also said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5: 16.)

The question might be asked, "*How are we letting our light shine?*" Are we sending it out in one candle quantities, or as a blazing searchlight?

A one candle light may not be strong enough to pierce our modern systems of sin, and also it will show that we are not much different from the masses that make no such profession.

"You are writing a gospel,  
A chapter each day,  
By deeds that you do,  
By words that you say,  
Men read what you write,  
Whether faithless or true,  
Say, what is the gospel  
According to you?"

People are watching us to see if we practice what we preach. Character is caught as well as taught. "It isn't so much what you know that counts, but what you do with what you know."

## *The Attitude of the Early Christian Church*

In the so-called Christian church after the days of Constantine, there was a tendency to go away from the world. Priests took themselves into obscure places and made hermits of themselves. They thought a Christian, in the true sense of the term, should be *out of contact* with the world so he could not commit sin. Here is where they made a mistake. They were thinking only of themselves, they did not realize that a Christian has a duty to society. Our life is not a separate and independent life. We are not merely individuals, we are members of society, a functioning part of group life. If the disciples

of Christ are to be "lights of the world," they must mingle with the peoples of the world, assume some responsibility in their education and development, spiritually and otherwise.

The church in those early days thought only of itself. It bought houses and lands, dictated policies secular as well as religious, even to the controlling of kings and monarchs. It sought to influence government enactments for its own benefit. It wanted to keep everything within its own organization. Proselyting among the peoples of the world was a secondary consideration. Churchmen expected their church increase to come from the children of their members.

With this policy in force, a church revolution was the result. Groups went off by themselves, adopting new policies and creeds, but they, like their mother, soon developed selfish desires and there was a multiplicity of religious factions, which have continued down to our day.

We have a picture of the church that Christ organized in the twelfth chapter of Revelation. This church is here represented as a woman that is about to give birth to a man child. This woman is the church, the man child is the authority of God in the church. A great red dragon stood before the woman ready to devour her child after it was born, but the man child was caught up unto God and to his throne, and the woman (the church) went into the wilderness (of the people) where she is to remain for one thousand two hundred and sixty years, according to Revelation 12: 6, 14, and Daniel 7: 25. Revelation 14: 6, 7 refers to a time when the gospel with its authority restored, will again be preached on the earth. But "as it was in the days of Noah, so it shall be also at the coming of the Son of Man." Moses tells of Noah's time:

And God saw that wickedness of man had become great in the earth; and every man was lifted up in the imagination of the thoughts of his heart; being only evil continually. . . . The earth was corrupt before God; and it was filled with violence.—*Genesis 8: 10, 17. (Inspired Version.)*

The church was in existence in some condition during the first five centuries of the Christian era, but during the sixth century she declined, and in the seventh she lay buried. The beautiful church of Revelation, twelfth chapter, was no more, but we have a picture of another organization in the seventeenth chapter of the same book.

## *The World Modifies the Church*

The acceptance of Christianity in the fourth century by the Emperor Constantine was a most unfor-

tunate event for the spiritual welfare of the church. Marsh, the historian, says:

Constantine brought the world into the church and the church was paralyzed. . . . The body existed, but the spirit had fled. Constantine set up an immense national church, but the humility, faith, and the spirituality of the age of Polycarp had passed away.—*Marsh's Ecclesiastical History, page 198.*

By the latter part of the fifth century prayers to Saints and to the Virgin Mary were introduced. In the sixth century the church had so far forgotten the doctrine of Christ, that whole nations were forced to accept Christianity (so called) on penalty of death. Orders of monks were introduced and papal power became supreme. During this century the monks became very rich through gifts from the people. The use of holy water was also introduced during this period.

In the eighth century the worship of images became so great, that some of the members of the Greek Catholic Church formed themselves into a body of image breakers, to destroy what they believed to be idolatry.

In the ninth century the doctrine of transubstantiation was introduced. Predestination also began to be taught.

In the tenth century the worship of the Virgin Mary became so intense as to almost equal that of Christ. It was also during this century that the rosary was introduced.

In the eleventh century the Popes received the title of "Masters of the world."

From the twelfth to the sixteenth century the church waged terrible persecutions against those who undertook to translate the *Bible* and allow it to be read by the people.

From the sixteenth to the eighteenth century we see the coming forth of the different reformers.

By this time the quorum of twelve apostles (as instituted by Christ in his church) had disappeared; the seventies also were gone; the ordinance of baptism had been changed; the laying on of hands for the gift of the Holy Spirit was not practiced after the fifth century. Prophets no longer warned the people and directed the church, for they, too, were gone. The church was changed. The man child (God's authority) had been taken back to heaven and the church had only a dead form left. Isaiah says:

They have transgressed the laws, changed the ordinances, broken the everlasting covenant.—*Isaiah 24: 5.*

#### *The World in the Church Today*

In our present age, we find things have drifted to the opposite extreme. We have all kinds of churches today, the true and the false. The restored church came forth at the end of the one thousand two hundred and sixty years with all the

officers, gifts, and blessings that it had when organized by Christ, and there are those that have come forth in this age trying to imitate the original, specializing on healing, tongues, etc.

His Satanic Majesty is now working on another tact to obtain his purposes. He encourages the church to adopt the ways of the world, and we find that there is a tendency to bring the world into the church, by copying world systems and introducing them into the church, thus doing away with the pure system of worshiping God. Many church members indulge in the same world pleasures that nonprofessors of religion enjoy, and the church ignores their activities. We are speaking of the church universal, and not any one sect or organization. The Devil's business is to keep people from getting too close to "the truth," even if he has to organize a church of his own that people may have some form of worship.

When church members do the same things the world does, they lose their Christian influence. When the line of demarcation is drawn between the church and the world, sometimes the distinction is very small, hardly discernible. When the church loses the Christ Spirit, then the members no longer have the vision of the work the church is expected to be doing.

One of our leading educators made the statement: "There is too little difference between the man in the church and the man outside of the church. Too little difference in attitudes, in conduct, in practices, between the man who claims the new birth and the man who makes no such claim." Well may the world say: "Show us your faith by your works." We should bear in mind that people measure the church of which we are members by what they find in us individually. Talk does not mean so much as that which our lives demonstrate. When we utilize the principles of the gospel to the extent that they have transformed us into sons and daughters of God, then we are in a position to invite the world to give ear when we shall speak.

A big ocean liner is at home only when it is in deep water. It would be useless out on a sandy desert. When the boat is in deep water it can be controlled, made to go forward, backward, or sideways, but if the water should be allowed to fill the boat, *it will sink*. So it is with the church. The church is in the world, that is its place, working with the peoples of the world, showing the Christ Spirit to those that are in darkness. The church must mingle with the world (not adopt the world's ways) to be of any value to the world people. The church should be as a lighthouse, giving light to all. It is in its element when so placed. But, if the world ever gets into the church, the church *will sink*.

### Why People Do Not Go to Church

The *Christian Advocate* says:

If the church loses her grip on the world, it will not be because of the influence of those who scoff at religion. It will be because the world comes to the doors of the church hungry, asking for the bread of life, and they are turned away with an offering of leaves. There are today the sick who want healing; the sinner who is weary of sinning; the weak who would be strong. They come to the church seeking the God of our Lord Jesus Christ. What do they get? They are told that they must accept a lot of man-made systems if they would be in their society, but if the church discovers that these have committed what they call a public sin, or they are not of their class, they are given the "cold shoulder." They discover that the members of the church are no different than themselves, so they go away.

If you were a salesman, and came to a prospective customer, you would not want the customer to think that you had not been working very diligently at your business for some time, and that you were not very much interested in the line you were selling, you were only doing it because it was your duty. If you did, you as a salesman would not make many sales, for the customer would say: "The salesman doesn't believe in the article he is trying to sell; I don't believe he has ever made it work himself."

This is one reason why more people do not go to church. The church member doesn't stimulate confidence in the article he has for sale as being a valuable product. One of the complaints God has made against this generation, is, "That every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall."—*Doctrine and Covenants 1:3*. John says:

And I heard a voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—*Revelation 18:4*.

### The Season's Charm

By *Mary E. Gillin*

April wears green that with silver is blent;  
Her green by the sunlight from darkness is sent:

May decks herself out in blossoming trees,  
With song-birds unnumbered—with humming of bees:

June wears her roses as queens wear a crown,  
Perfection at hand with scarcely a frown.

September and August, July as well—  
Each one has its boast—Each something to tell;

But count them all in and name them together,  
Forgotten their charm in October's bright weather;

Forgotten the rose in the golden rod's glow;  
October's blue skies are the fairest we know:

For an Artist Divine his colors has spread,  
And Beauty sleeps now on earth's lowly bed.

### The Price of Success

By *R. R. R.*

Our success depends upon the strength of our purpose, and if we would make much progress we must be very diligent. The price of success in any undertaking may properly be measured in terms of right motives, hard work, and persistence.

Some men and women try for years to succeed in some business or profession before the first faint evidences of success are manifested. During these long years bitter disappointments are felt, enthusiasm is dampened, and the temptation often arises to abandon all further activity in that undertaking, and to attempt to break into some new profession, business, or trade. Some attempt to pursue other courses, and they either make good or drift along from one position to another in an aimless manner. Others persist in their charted course, overcome great obstacles, and eventually win the hard fight for success.

A few people are prone to regard success as a result of pure luck, or a stroke of good fortune; but luck has frequently shown itself to be an intangible superstition—a fickle jade. Any person seasoned in games of chance will admit, if he is candid, that luck never crowned a worthy achievement, never produced a great work, never proved of permanent value. Every material manifestation of man's ingenuity and craftsmanship, whether it be a skyscraper, a railroad, an automobile, or a simple pin, reflects the skill of the thinker, the methodical planning, measuring, and computing of a trained and active mind. This principle is true in practically every business, trade, or profession.

We frequently read of fortunes being amassed by men who started in life as ragged, friendless urchins, and naturally admire the worth-while qualities possessed by them that gave them the courage to battle against great odds and grimly to resolve not to be beaten in the game of life. Mighty enterprises have developed from untiring efforts of self-educated men, whose early years were marked by actual deprivation and hardship. Let the young men and women who graduate from the various universities of the nation and who are now ready to step out into the world to make a living, be impressed with the fact that their success in life depends entirely upon their own efforts. Perhaps some of them may discover that the years they spent in college were literally wasted; others, no doubt, may find their college training of immeasurable help in securing a position of importance and trust. Basically, however, the fact remains that hard work, diligence, application of useful knowledge gained, all point to success in life and make for a better nation, and a more prosperous and harmonious people.

# Weekly Health Letter

Number Ten

## The Nose and Its Relation to Health and Disease.—8

By A. W. Teel, M. D., Church Physician

The New York State Commission on Ventilation, including other notable investigators, conclude that drafts, in themselves, can not produce a cold, but that the sudden changes of temperature lessen the resistance to infection. Undoubtedly, drafts predispose to respiratory infections in some individuals, but it seems evident from investigations that have been made, that the exposure of a particular portion of the body to a draft or cold air is more likely to be followed by acute respiratory infections, than when the entire bodily surface is subjected to the same low temperature. Psychic stimulation will produce congestion of the mucous linings of the respiratory tract, especially over the turbinates, which if long continued, will make the mucous membrane of the nose become unduly sensitive. A great variety of mechanical and chemical substances are more likely to produce such hyper-susceptibility. Pollen and protein are common manifestations of this kind of sensitiveness.

Chilling of the body has a great variety of effects, and it is assumed that the contraction of the capillaries of the skin has attended the congestion of the internal organs, but instead of attacking the internal organs, it may attack the tonsils and pharynx as well as the skin, producing a drop in the temperature with a resultant increase in the activity of bacteria to these parts.

Drafts are injurious to infants and to susceptible individuals, but are not likely to injure persons in good physical condition. Those who are accustomed to still, warm air are the persons who are usually harmed. "It is not the engine drivers and firemen of trains that catch cold, but the passengers in the stuffy carriages." The good effects of cold baths, exercise, sunlight, and good wholesome food are of great benefit.

To avoid taking cold, there are two things of importance to consider: the first is to avoid the infection; and the second, to guard oneself from the predisposing causes. Experiments upon lower animals and the experience with man, make it plainly evident that colds are a contact disease. Hence, the necessity of avoiding persons who have colds, especially in elevators, street cars, offices, or other poorly ventilated places. Unfortunately, there are people who have not sufficient refinement to refrain from coughing or sneezing in one's face.

Self-education in sanitary habits and cleanliness, based upon modern conception of contact infection, is greatly needed. The disregard of sanitary habits and hygiene undoubtedly convey secretions from the nose and mouth which are practically reeking with all kinds of disease germs, even in healthy persons. Poor ventilation and the overcrowding of street cars, and the dust nuisance in our cities, should be eradicated. Spitting ordinances should be enforced; the roller towel and the common drinking cup should be abolished. Fingers, food, toys, pipes, pencils, and other objects contaminated with the fresh secretions, will transmit the disease.

## Tom King: A Life History

PART TEN

By C. H. Porter

(Continued from the *Herald* of September 2, page 826.)

### *Not All Fair Sailing*

Tom loved the work and was willing to make sacrifice for its advancement. He was absent from home most of the time. This was a trial, but he had counted the cost, and having started he had no desire to leave it.

His wife was a faithful companion, and he felt that the home would be carefully guarded and the children well cared for in his absence, so he devoted his time and energy to the faithful discharge of duty. Summer was not too hot nor winter too cold to deter him from prosecuting the work to the best of his ability. He responded, so far as practicable, to all calls made upon him as a minister in the field assigned him and was prospered in his efforts.

He found some things of a discouraging nature, but he held fast to the principles of the everlasting gospel, and felt that he could endure much for its sake. He felt that inasmuch as the Master had endured "great contradiction of sinners," it would ill become a disciple to shrink from duty because some disagreed with him, even though duty became harder as a consequence.

His first serious difficulty occurred before he was ordained. It came to him unexpectedly. A missionary came to the home branch and preached a sermon one Sunday morning on the proper training of children. He stated that he had seen children of the Saints, who ought to have been at the service, going fishing.

The sermon appealed strongly to Tom, and at the close of the service he spoke to the pastor and asked what he thought of it. He said he approved of it. Tom said, "Well, what are we going to do about it?" He said he did not know what they would do. Tom said if he approved of the discourse it seemed as

though some action ought to be had to correct the evil of Sabbath desecration. The elder said he supposed they could call a meeting and try to organize a Union Sunday school.

Tom said he understood from the preacher that it was the children of the Saints who were breaking the Sabbath, and it seemed to him that inasmuch as the statement was admitted to be true, that it became the duty of the Saints to make an effort to train their own children first.

He suggested that they organize a Sunday school and, at least, teach their own children the way of righteousness.

The conversation became general. Some said they had no suitable place. Tom invited them to use his home. They agreed to do this, but the arrangement caused considerable disagreement.

One Sunday evening while the pastor was absent the officer presiding at a meeting held at the home of a family of Saints, took occasion to discourse at considerable length on the gravity of the offense of a member of the church assuming the right to direct the affairs of the branch, etc.

Tom listened with surprise, which at length gave place to indignation, for he perceived that the officer was reproving him for the part he had taken in regard to Sunday school. He stood this for awhile, but at last arose quietly and requested that his hat might be handed to him.

The officer asked what he was going to do. Tom told him he had listened to all he cared to hear of his harangue and was going to leave. He asked him not to do this. Tom agreed not to leave if he had finished his discourse.

This caused a sensation. Two rooms were crowded with people. Some of them were not members. Tom felt sorry over the affair but felt that he would do the same again under like circumstances. He rested but little that night. He fervently prayed that he might have light upon the subject. He did not want to be in opposition to the older members of the branch, especially of its officers, yet he could not admit that his course was wrong in regard to the Sunday school, neither could he admit that the officer was right in publicly administering a stern rebuke to a young member of the church whose only offense was that he had insisted upon the necessity of instructing the children of the Saints in the way of righteousness.

The next day brought no relief to his overwrought feelings. He still prayed for light. During the following night he had a remarkable dream: He dreamed that a meeting was being held, in the same place it was held the previous Sunday evening, and that contention arose in regard to certain work that he had done. It was contended that the work would

not stand the test if it was properly measured. He demanded that the test be applied.

Immediately a messenger appeared in the meeting holding in his hand a most beautiful measuring rod. The work in question was placed upon a stand in the midst of the congregation. Then the messenger held the measuring rod poised above the work, between his thumb and forefinger. When Tom saw the perfection of the measuring rod he said to himself, "What work done by man can ever stand the test?"

The rod was held poised in the presence of all the assembly and presently it was slowly lowered, and the work upon the stand slowly rose until it met the rod in its descent, just as iron or steel is attracted by the lodestone, and when they met the work was shown to be perfect.

Tom awoke, and little cared he then whether others were pleased with his work for he felt assured that it would stand the test of true measurement.

This was a great help to him, not alone for the case in hand but also for future experiences. This was not the only dream Tom received that had for him special significance. It seemed that while many dreams denoted nothing of importance others came by way of warning and for instruction in righteousness. He found in his experience many things revealed to him in this way.

Shortly before his call to the active ministry he received the following dream that he wrote in form of a parable, that he might remember it in detail, and, if possible, profit by it.

Once upon a time a young man was earnestly invited to unite with an army whose avowed intention was to wage war against iniquity and to strive to establish righteousness in the earth. He considered the matter carefully and finally concluded to accept the invitation. He did so in good faith because he was convinced that iniquity was evil and righteousness was good. He was told by his associates that it would be necessary for him to fight, as a good soldier, against all evil, and to maintain good works.

These things appealed very strongly to him; and in the early days of his association with the army he so far approved himself, by personal conduct, that he was chosen to an important position. He was cautioned by the good Spirit to be very careful as a standard bearer, for many would be dissatisfied that he had been so chosen, and would be unwilling to follow his lead. A narrow path was shown to him which led through rough and stony ways, and he was made to understand that the banner must be held aloft that all might see it floating in the breeze, and have no doubt of the way.

He rejoiced that he was thought worthy to carry the banner, and resolved that according to his strength so should the banner be held aloft, and the narrow way be kept.

He had not traveled far when he clearly heard mutterings of discontent from those who, in ranks, were following the standard. They said the road was too rough and thorny. They could see no good in following so narrow a path; and, bye and bye, the standard-bearer found that they who beforetime had followed in ranks were falling behind. Their dissatisfaction had borne fruit and they had become laggards. Still the narrow way was plain to the standard-bearer, and the good Spirit said: This is the way, walk ye in it.

He continued to follow this path until he came to a level



plain. The banner was still held high, but they who before-time followed, and whose murmurs of discontent were heard, were no longer visible. The standard-bearer was alone.

The standard was still held fairly to the breeze, but the bearer said: What is the use? I will plant it fairly by the way, and I will rest in the plain while those behind are coming. They must come this way for there is no other; and when they come they must find the banner floating in the breeze.

So the bearer planted the standard in the way with staff erect and banner spread while he went from place to place upon the plain, examining things of interest to him.

While doing this he went farther than he intended, and anon he heard many voices singing the songs of the army, and looking up he saw many people, in ranks, traveling the narrow path that led to where the banner was planted.

His first thought was of his duty as standard-bearer; and looking across the intervening space, to his great chagrin and disappointment, he saw the banner hanging at half mast; and realized all at once his distance from the path that he had been told to follow. He knew that his fellow soldiers were going to an encampment, and was greatly disappointed that he who had been chosen to carry the banner had, although under great temptation, been recreant to the trust placed in him.

While sore at heart he turned from the scene and walked rapidly away. Before long he came to a large inclosure in which were confined many large swine, black in color: he thought first of passing around, but still feeling sore with disappointment he decided to take a short cut across the inclosure. He crossed the fence and was at once fiercely attacked by the swine.

He did not deviate from his course but met the attack and kicked the swine until their jaws rattled.

He finally came to the fence on the opposite side of the inclosure; there to his great surprise he found one of the chief officers of the army, who said to him: "How do you like to fight swine?" He replied, "I do not like it." "Ah," said the other, "I know just what that is. I have done the same thing myself."

The officer gave him no word of reprimand, and together they went to the encampment.

The consideration of this story gave him great concern and he determined that, by the grace of God, he would not be recreant to any trust placed in his keeping.

For many years this thought came to him as a steadying influence, when he felt almost deserted and alone, while battling for the right as God had given him to see it. The banner must be held fairly to the breeze, and, no matter at what cost, the bearer must keep the narrow path of sobriety and righteousness.

Later, while at a place where he was quite successful and had baptized a goodly number, he dreamed as follows:

He was standing in front of the house where he was being entertained when suddenly, without warning, his hat was snatched off his head and taken high into the air. He watched until it was almost out of sight, when it changed its flight and descended to almost within his reach. He sought, without moving from his place, to recover it, but failed.

He felt the dream to be significant but had no gift of interpretation. In his experience alone was he able to read and to comprehend it. Many instances later caused him to ponder seriously whenever he was warned by dreams of coming events,

especially when a sudden gust of wind would remove his hat from his head, and whenever he so dreamed it was always a surprise to him, and came without previous warning.

One more instance of this nature will suffice.

On the morning of May 27, 1907, he dreamed that he was at a familiar place, about a quarter of a mile from home. He drew a bucket of water from a well, and took a drink from the bucket. The water was good and he concluded to carry the water, in the bucket, home. He started and was walking due west. He had gone but a short distance when a sudden but furious gust of wind snatched the hat from his head. It came so suddenly that he hadn't time to raise his hand to prevent its removal. The wind came directly from the north. He thought the hat would go but a short distance, and that he would be able to recover it again, but it struck the ground and went from him with great rapidity. It went due south for quite a distance, then turned an acute angle and went due east. He followed the course taken by the hat, but was unable to find it. To his great surprise he found two or three hats but could not find his own. He refused even to try them on his head. He saw a woman and she asked him what he sought. He told her he was looking for his hat. She said, "Why don't you take one of these?" He replied, "They are not mine. I don't want them."

The following poem was written as a result of a dream that seemed significant:

I dreamed a dream, in Joseph's den,  
That now has set me thinking;  
I dreamed that I was climbing, when  
The ground beneath was sinking.

I dreamed there was another with me,  
He also had some trouble;  
He climbed, and climbed, and then, said he,  
"This surely is a muddle."

But still he seemed to reach, with care,  
The goal for which he sought,  
While I continued still to wear  
The bank away, I thought.

It seemed to give where'er I put  
My hand or foot upon it;  
The bank did crumble, and did look,  
Too far to reach the summit.

I fought with care for every inch,  
And would not yield the struggle;  
The bank still gave, and it did look  
To be a ceaseless muddle.

I am not sure I climbed the height;  
I only know I tried,  
And that the top was still in sight—  
I hope that I was wise.

Tom was well acquainted with the brother that was with him in the dream, and esteemed him highly.

(To be continued.)

Employ thy time well if thou meanest to gain leisure; and since thou art not sure of a moment throw not away an hour.—*Franklin*.

## Whom Shall We Serve: God or Mammon?

By N. L. Booker

No man will serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and Mammon.—*Matthew 6: 24.*

To the individual I suggest that however much his society, his nation, his race may serve Mammon, he is free to renounce the idol and escape the idol's laws. Escaping the idol's laws he comes within the realm of God's laws; and coming within the realm of God's laws he reaches the region of plenty. He may be the poorest and most ill-paid laborer, but God will recognize his industry not in proportion to his technical skill but according to the spiritual excellence which goes into it.

Technical skill depends largely upon the right man finding the right job. As the world is organized today more often than not, the right man is put into the wrong job and must do his best with it.

Our industrial questions are primarily spiritual. That is why they can never be settled on a purely political or economic basis, and why every attempt to settle them on a purely political or economic basis leads to conditions more confusing than those from which we seek to escape. The so-called purely economic basis is that where Mammon's laws are considered and God's laws are held to be impractical.

Complete justice is meted out to both capital and labor where God's laws are held to be practical and are observed. Because Mammon's laws have been in force and God's laws held impractical, the problems of capital and labor in one form or another have been before the world for thousands of years. The more acute this problem becomes, the farther we are from a solution. Daily it becomes more complex, and we were never so far from a solution as we are today. As a result of these conditions, poverty is a canker at the heart of both church and state, and has been so in every stage of our civilization. In 1931 it is no more under control than it was in the days of Charlemagne, or Atilla, the Hun. Charitable efforts to relieve the situation have never been effective; high wages and high prices have never solved the problem; strikes which wrought confusion to wages and prices alike have not relieved it, but all these perplex the minds of the most clear-sighted among us.

Or again, taxes crippling incomes and gnawing at the heart of industry vex us each year with a sense of the futility of man's efforts for the common good and the uselessness of our energies under the present political economy. These difficulties, with many kindred ones, are the workings of the laws of Mammon. The case is, therefore, simple. We will never

be free from these difficulties until we are free from these laws. "Little children, keep yourselves from idols."—*1 John 5: 21.* The bondservants of Mammon will go from misery to misery until the will which opposes God is broken. There is no other way.

Can the church free itself from these conditions? Must we wait until the race as a whole, or even the nation to which we belong, gives up the service of Mammon? "Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play."—*1 Corinthians 10: 7.*

Obedience to the laws of God will set us free, and we can enjoy the benefits of freedom.

When the church is freed from the entanglements of man's economic system, then it will in reality be the kingdom of heaven at hand. Nothing will prove this true until we demonstrate to the world the solution of the economic problems as God has revealed it to us.

There are many people today over whom there is the shadow of a cloud from which they feel they will never escape. The way before them seems dark and hopeless. Farmers, clerks, factory hands, tradesmen, working men and women of every stamp and occupation bow to the fact that they must always toil wearily on at tasks which are rarely of their own choosing; that they must always labor for little pay; that they must always be denied their desires for expansion; that as it was with their fathers and mothers before them, so it will be with them and with their children after them. There seems no ray of hope, yet they try to force themselves to be satisfied with their lot.

Here and there, however, is a rebel. Here and there is a man or woman who feels that joyless tasks and little pay with little or nothing to look forward to are cruel elements of life—not fair, not just on the part of man or God. But what can they do? They are in man's economic machine. The machine turns round, and they turn with it. They can do nothing else but turn with it. They see no prospect of change for the better.

It is out of such men and women that our modern world breeds revolutionists, that dangerous band that seeks redress from the laws of Mammon by appealing to the laws of Mammon, thus making conditions more confusing and complex.

A revolution is indeed needed—a revolution in point of view. Political revolution for the sake of righting governmental abuses has been known to produce beneficent results, but material revolution, the attack of the poor on the rich to take away their possessions, has never achieved anything worth

while. Many times it has been tried, and many times it has failed. Being part of the system of Mammon, it could do nothing else but fall. The evils which Mammon has wrought Mammon will never remedy.

A revolution in point of view, applying the economic law as God has revealed to his church, has these advantages: First, it contains within it the seeds of success in that it is a revolution toward God, the owner of the earth and the fullness thereof. Bishop Koehler says, "Success requires that we put righteousness ahead of business and adjust business to our concepts of right." Secondly, it takes place within the individual himself—a turning toward the right—and does no one any harm. Thirdly, it does not run counter to man's economic laws; it only uses and transcends them. It directs and corrects them. Working along their lines, it stimulates their fruits. Letting the inner man out of the economic trap, this sort of revolution sets man in a world in which first, and last, and before everything else he is God's steward, under the just laws of God and in God's pay. God's pay being sure, and paid as we need it, we are no longer weighed down with the fear of poverty.

... God's high wisdom knows a way;  
And that is sure, let come what may,  
Who does God's work will get God's pay.

—Dennis McCarty.

Money-fear being removed, we can the more easily give ourselves to the knowledge that "the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost"; that whoever in this way devotedly serves Christ, God takes pleasure in him and men commend him highly. (Romans 14: 17, 18.)

### Near at Hand

It is said that some years ago a vessel sailing along the northern coast of the South American continent, was observed to make signals of distress. When hailed by another vessel, they reported themselves as "dying for water." "Dip it up, then," was the response, "you are in the mouth of the Amazon River." There was fresh water all around them, and they had nothing to do but dip it up, and yet they were dying of thirst because they thought themselves surrounded by the salt sea.

How often are men ignorant of their mercies! How sad that they should perish for want of knowledge! Jesus is near the seeker, even when he is tossed upon oceans of doubt. The sinner has but to stoop down and drink and live, and yet is as ready to perish as if salvation were hard to find.—*Spurgeon*.

## THE GOSPEL FORUM

Under this heading we shall be glad to receive and publish articles and letters of interest to our readers on the doctrine and work of the church. Writers are responsible for their own views. Other views on subjects discussed here will be received if of sufficient interest.

### The Climax of War as Foretold by the Hebrew Prophets

By C. H. Porter

The World War has caused many to think seriously of what the future has in reserve for us. Many have sought to find a means of preventing future wars, and have tried a League of Nations, a World's Court, and other ways of doing this. "A war to end war" was a favorite slogan during the great conflict, but we still find much restlessness among the peoples of the earth, and while we are anxiously seeking means to preserve peace on earth and good will among men yet it is evident we look with much concern to the future. All admit that war is terrible. Many predict that if another war is fought by the major powers that it will prove to be more destructive than any previous one, and no nation desires to become a party to it. Nevertheless, as a student of the *Bible* and also of the history of nations it seems to be impossible to arrive at any other conclusion than that the great conflict of the ages as foretold by the Hebrew prophets has yet to be fought.

Men anciently fought with weapons such as bows and arrows, clubs, knives, swords, spears, etc. Today war has become a science, and men fight on land, on water, under the water, and in the air. The killing is oftentimes done at long distance, either on land, sea, under the sea, or from the clouds. War has taken possession of the whole world as a field of operation. The seas, the continents, and the air, are all used. Science has been made to serve in every part of world dominion. No space is free from it. No wonder we are fearful of it! Yet war will come. The harvest of the world will be reaped, and as men and nations have sown so also must they reap, for this is an immutable law which can not be broken.

Speaking of the end of the age, Christ said: "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places."

Joel said: "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. And the Lord shall roar out of Zion, and utter his voice out of Jerusalem: and the heavens and the earth shall shake: but the Lord will be the

hope of his people, and the strength of the children of Israel."

Ezekiel says: "Thus saith the Lord God: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal": and mentions, "Persia, Ethiopia, and Libya with them: all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee."

We can readily locate these people. Their territory is marked on the Oxford maps, as follows: Magog, northwest of the Caspian Sea; Gomer, north of the Black Sea; Tubal, southeast of the Black Sea; Togarmah, west of the Caspian Sea, and southeast of the Black Sea; Ethiopia, southwest of Egypt; Libya, on the border of the Mediterranean Sea, and west of Egypt.

Of this people it is said: "In the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

"And thou shalt say, I will go up to the land of unwalled villages; . . . to take a spoil, and to take a prey; to turn thine hand . . . upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

"And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army.

"And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days."

We find this great army challenged, as follows: "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"

This is the voice of England and her dominions demanding of Russia why she has gathered her forces against the ancient land of Israel, which for centuries had been waste, but which is now being restored. This is the beginning of the time of the end of the age. This means the settlement of the great Eastern question. This is the battle of Israel in defense of the land given by covenant to the great ancestors of their race, Abraham, Isaac, and Jacob, and their seed for ever. This is the battle spoken of in the Scriptures as the great day of the Lord God Almighty, and the Lord says: "I will call for a sword against him throughout all my mountains, . . . every man's sword shall be against his brother.

And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. . . . And I will be known in the eyes of many nations, and they shall know that I am the Lord."

Joel also saw the destruction of this great army, and said: "I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he has done great things." And to the land of Israel he says: "Fear not, O land; be glad and rejoice: for the Lord will do great things."

From the foregoing, and many other evidences we might adduce from the Scriptures, we can see that the prophets of Israel saw and predicted the climax of war. We do not know when the great event of the ages will reach its climax, but we see many of the Israelites gathering to their homeland under the protection of England which we have reason to believe represents Ephraim among the nations. This is in line with the predictions made by their prophets, and political events seem to be shaping themselves to the end foreshown.

### Three Stages in Work for God

While the yoke of the Lord Jesus is easy and his burden is light, nevertheless the furrow that he calls us to undertake is not always by any means easy plowing. There is no yoke that fits so smoothly and handily as his, but there is no work that requires more steady trudging and persistent faithfulness than his. Three stages of that work are strikingly set forth by Hudson Taylor when he says: "Commonly there are three stages in work for God: 1. Impossible; 2. Difficult; 3. Done!" It need not surprise us if much of the work with which we are confronted possesses these three stages. Said General William Booth, "God loves with a special love the man who has a passion for the impossible." Are you confronting today the impossible in work for God? Praise him for that, because you are in a way to discover the blessing of finding that work difficult, and then to experience the deep joy of finding it done, by the same Lord who started you on the furrow.—*Flint Tidings*.

Rob not God, nor the poor, lest thou ruin thyself; the eagle snatched a coal from the altar, but it fired her nest.—*Selected*.

# CHURCH WORK AND SERVICES

## Changing to a Single Department

*The following inquiry is made by a district president. Since it represents a common problem, we publish the reply. It may prove helpful to others.*—C. B. W.

### Query:

"The membership of our district are anxious to work in harmony with the general church program, and with the new program of Religious Education. Most of our branches, however, are still organized with a Sunday school, a Women's Department, and a few still have Religios. We have your new *Handbook*. Can you tell us how we may best work in harmony with the new plan? For instance, how may the local Women's Department fit into the new plan? We have a district Women's Department superintendent. What is her work?"

### Reply:

The action of last General Conference approved the recommendation of the First Presidency that the former three departments chiefly concerned with religious education be merged into a single department in locals and districts as rapidly "as found wise and practicable and as conditions in the various stakes, districts, and branches would seem to justify."

We note that the government in your district has been very conservative. If, however, there is a growing spirit of unity, and the officers of the two or three departments are working together and with the pastors to develop the most efficient program for the branches, we think you are moving in the desired direction, even if slowly.

The so-called "new program" is clearly set out in the advice given in the new *Church School Handbook*. There are no laws which must be obeyed, no set form which must be followed. The advice in every case is planned to carry into effect the resolution of General Conference. It is the result of the best study and experiment available in the church, conducted under the direction of the First Presidency. However, it is advice to be studied and applied in such measure as may seem "wise and practicable" to those in charge of branches, districts, and stakes.

While the general office is organized as a single department, those in charge will gladly give any assistance possible to make all parts of the local program effective. It is hoped that at coming elections

in branches and districts there will be a closer following of the plan given in the *Handbook*.

### *Women's Work in the Church*

The women of the church are naturally an important part of the adult division. The church is concerned with at least three groups of adults; with parents and possibilities and problems of the home, which concern both fathers and mothers; with the men of the priesthood and their qualification and active service; and with the women in the particular field of their calling and service, in their homes, in the church, and in the community. Each branch or local church school must recognize the above responsibility, and under the pastor's direction must make such provision as may be possible to meet the needs and realize the possibilities of each group. The provision that is made will vary with the size of the branch, with facilities, with available leaders, with opportunities, with the development of the membership, and with the spirit which prevails within the branch.

The program of the adult division will probably include Sunday morning classes, Sunday evening classes, week-day or week-evening classes, socials, clubs, clinics, sewing circles, church dinners, bazaars, etc.

We quote from the *Church School Handbook*, page 21:

"Usually special provision should be made for the women of the adult division to organize for study and work projects under a women's leader. By all means the vital purposes and ideals of the former Women's Department should find continued expression and renewed emphasis in the work of the women of the adult division. It is essential, however, that the organization of the women of any branch operate as a unit of the church school, with due consideration for all other interests of the school and the work of the branch as a whole.

"Any working group which has the making of money as one of its objectives should work in consultation with the pastor and the branch financial agent."

The above plan is what the church is recommending. If your branches still wish to maintain the older form of Women's Department, let their good work continue under the advice of the pastor and be reported as part of the total program of the branch.

Your district superintendent of women is logically an assistant to the district presidency, or to the district director of religious education, to encourage and supervise study and project work of the women in all the branches and at district gatherings.

If your district is organized under the new plan,

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Alabama Reunion

The economic depression which has gripped the world so hard held no fear for Alabama Saints, but rather caused them to sacrifice more temporarily in order that they might enjoy the spiritual uplift at the reunion held at McKenzie, July 18 to 26. The attendance was larger than in a number of years, and greater unity was felt because all had come to study and qualify for the work of forwarding the Zionics program as a solution to the world situation.

The missionary part of the reunion was ably handled by Elder G. T. Richards, of Far West Stake, and by Elder G. E. Burt, pastor at Mobile. The morning preaching was done by Elder Burt and Elder Glenn Davis, pastor at McKenzie. Adult prayer services were in charge of Brother Richards, while Brother Lyle D. Flynn lead the young people's meetings.

Class work for the adults on "*Religion in the Home*" was conducted by Sister G. E. Burt, and Brother Burt taught a class on "*The Purpose of Religious Teaching*." Brother Davis taught the young people "*Stewardship of Life*." All the children attended the "Stewardship School," where they were taught the fundamentals of stewardship in a way that could be understood by them.

Musical activities were in charge of Sister Anna Mae Hough. The choir, under her leadership, contributed well to the missionary service.

The handwork for the juniors was in charge of Sister Rogene Miller, while the women's work was lead by Sister Burt. Brother Flynn conducted the scouting program for the boys.

Only on three nights during the entire reunion was there seating room. On two evenings the congregation was so large that the big Pleasant Hill Church was filled, and the rest of the crowd met across the road in the schoolhouse, where a separate service was conducted, two missionary sermons being presented at the same hour. So inspiring was the missionary endeavor that seventeen, children, young people, and adults, were baptized. This is fine for the immediate results.

As for determining the success of the reunion, only time can do that. We know however, that the gospel was presented in grandeur and with power. The presence of God was keenly felt in all the devotional services. The class-work opened to our minds the lure of the unattained. As one man said, "We prayed, we studied, we sang, we worked, and we felt."

The success of the reunion will be and can only be measured in terms of the accomplishments rising out of it. If the prayers offered are put into practice, if the sermons listened to are lived, if the instruction finds root in the souls of others, if the songs carry us joyfully and hopefully into our daily endeavors, and if that godly feeling can remain to lead us to a successful ministry, whether we are of the priesthood or not, and eventually lead us and others Zionward—then, and only then can we say that the reunion was successful. And to this end all are at work.

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you have a director of religious education who may be one of the district presidency or some one chosen to assist the presidency, having supervision over all phases and interests of religious education within the district.

## The State of Franklin

*"The Land of the Sky."*

Did you ever hear of the State of Franklin? Yes, in the United States, and one of them. No, not a state of mind nor condition, but territory with laws and a seat of government. You never did? Well, neither had I until a few months ago I reached the mountainous country now forming the eastern part of Tennessee and parts of Kentucky and Alabama which border on the Cumberland, the Appalachian, the Blue Ridge, and the Great Smoky mountains, reaching eastward to western Virginia and North and South Carolina.

The greater part of this section, now called "The Land of the Sky," composed the State of Franklin, organized in 1784. A constitution was framed and ratified, and a legislature and a governor, John Sevier, were elected. The new government was suppressed by North Carolina in 1788. At first it was known as the Watauga Association. Receiving no help from North Carolina against the Indians, the western inhabitants formed their own State.

A capital was built which now bears the name of Jonesborough, and as the lines now run it is in Tennessee. The State house is now used for a county seat and is in a good state of preservation being repaired from time to time. As I approached the door, I was struck with the view of a bronze tablet beside the door with the Ten Commandments in bold relief. Its dimensions are three by four feet and the letters can be read fifteen or twenty feet away and by the oldest man without glasses.

The unofficial capital has been transferred to Asheville in North Carolina, in the spotlight because of one of the most gigantic bank failures of recent times which also caused the failure of several banks in many directions. Asheville is the summer home of the Vanderbilts and other eastern capitalists. The chief hotel in the city is named The George Vanderbilt. The cool climate of summer and balmy breezes of a southern winter, comparable to that of the Mediterranean, attract tourists from all over the world at all seasons of the year, not to camp out in the sticks amid bugs and mosquitoes but to reside in one of the most up-to-date cities money can beautify. It is called the "Land of The Lure," and the boast is sent broadcast that "when tourists reach this country they stay awhile." Last year 779,675 tourists visited Asheville alone and in "The Land of The Sky" left \$17,000,000.

In this section thirty mountain peaks pierce the clouds, the highest being Mount Mitchel, which has an altitude of 6,684 feet, and is the highest east of the Rockies. The morning we stood on top of this point and from a fifty-foot observation tower looked out upon the world seemingly a hundred miles around, there were strata of clouds, one below us and one above. Through the lower one, appearing as a great sea, came up thousands of islands, while the openings in the fleecy mist above, appeared as doorways into heaven. A most enchanting scene which follows us into dreamland. I must not tell of the trip through rain and slush over the twelve-mile, one-way road, a log road with double hairpin curves, to be negotiated after dark.

I would willingly forget that three hours' drive. Much of the enchanting beauty of the next morning was overshadowed by the thoughts of the return trip, which however, in the day light, proved to be tame.

Enchanting as was the view from Mount Mitchel, yet for visual beauty the trip to Blowing Rock, over the Yonah-lassee Trail impels our praise to Deity for the mighty grandeur of nature. On the right as we round the head of a valley that ends or rather begins against the sheer side of a rocky mountain cap, we view a landscape worthy of any



artist, and reaching fifty to seventy-five miles to Lake Lure. We are driving along under a ledge of overhanging rock shelves, with springs issuing beside the road at short intervals, while running down the upper side of the shelf and falling outside our trail, are other springs through the mist of which we look at the valley previously described. Beside the road and back in the grottoes are campers rolling up their bedding or preparing lunch. Nobody passes here without "stopping a while."

One of the wonders of the world is Blowing Rock, which is widely advertised and draws tourists from all over the world. The interesting part of it is the people you meet from everywhere. The upward-turned, flat rock extending some twelve feet over the almost perpendicular valley side, causes a draft on the same principle as a tall smoke stack. When the wind blows from every direction but one, the visitor may throw his hat, handkerchief or glove out beyond the rock, and it will be blown back to him. It was our misfortune to visit it during a heavy rain storm and the wind was in the wrong direction. Between showers several of us tried various objects only to see them disappear more quickly than usual, owing to the suction of the wind. Glad we did not try our hat. Some one remarked it either blows up or down, and in either case it is blowing rock.

At the edge of the little city are two springs only a few feet apart. The water from one flows into the Atlantic ocean, and that from the other goes to the Mississippi and the Gulf of Mexico.

An authority says: "The towns of Boone and Blowing Rock, two gems in a majestic mountain setting, beckon to those who seek the unusual in beauty and nature at its best, a view supreme.

"Situated at an altitude of over four thousand feet on the crest of the famous Blue Ridge Mountains amid a natural heritage of wild flowers—rhododendrons, azaleas, mountain laurel, and other native blooms, this charming section is unsurpassed and is justly called 'Nature's Playground.'

"The average summer temperature is seventy-six degrees and there are no mosquitoes. Sleep under a blanket every night. From a visit is born a desire to remain."

All this is veritably true. There sprang up in our hearts at once a desire to remain. It was with difficulty that I persuaded my wife to drive to Boone rather than remain another day. Its citizens are the purest Anglo-American stock in America. An ever-changing panorama of scenic beauty greets the eye at every turn. There are no factories, no noise, no dirt, not a thing to disturb, yet all the conveniences of a modern city are available. Here one may enjoy the cool mountain air in the seclusion of a home while enjoying a summer's vacation in the mountains in the highest incorporated town east of the Rockies. The country bears still another appropriate name: "The Delectable Scenic Vacation Land."

A journey through North Carolina brings one in contact with some of the oldest geographical formations on earth, yet also takes in the spot where modern aviation first succeeded. En route one passes sections unusually rich in historical reminiscences, dating from the day of the hardy pioneers, like Boone and Sevier, down through the days of Revolutionary heroes and the bloody sway of Blackbeard the pirate. There is scarcely an era in the history of North Carolina that has not had some vital part in the colorful pageant of America in the making.

And yet so far as I know or have heard, there has never been a sermon preached by representatives of the latter-day Restoration in this region. In this State, and especially in Sky Land, is the head of Methodism and Presbyterianism in America. Of these I will write later.

One writer says: "It is pretty well noised about that North Carolina has the highest birth rate, the lowest death rate, and the purest American blood on the continent." Typhoid fever is practically unknown and other diseases are far below the normal per cent.

Again and again I asked myself the question: Why has this part of the country not been evangelized? The friendli-

ness of the people has grown into a proverb. The historian says: "With North Carolinians the spirit of hospitality is more than mere tradition although the latter is indeed a rich heritage."

Three tenths of one per cent of the people are foreign born. Thousands of former dwellers in other sections, who have come to cast their lot in North Carolina, have been attracted fully as much by the spirit of her people as by the natural advantages abundant throughout the commonwealth.

The average climate is comparable to the Levant of Bible times except in the higher altitudes where a constant low temperature is maintained in summer and high in winter. The annual mean temperature varies from 48.4 degrees in the mountains to 63.4 on the coast. Throughout the year about twenty degrees in temperature separate the east from the west.

The wealth of the State has multiplied eight times since the beginning of the present century.

North Carolina has the largest towel mills in the world which produce 600,000 towels daily. It has the largest denim mills in the world, the largest damask mills. It produces more tobacco than all the other states combined.

Mr. Duke of "Duke's Mixture," has built here one of the largest universities in several states, and proposes to make it the largest in the world.

The State produces more peanuts than any other state, more mica and ranks first in feldspar. It has developed more electric power than any other state in the South, has the largest pulp mills in the United States, the largest hosiery mills in the world. It boasts more cotton textile mills and makes a wider variety of textile products than any state in the Union; operates more spindle hours. It makes more wooden bedroom furniture than any state. Has the largest heavyweight underwear mills in the Union.

It has a wider variety of soil and produces a wider variety of grains, fruits, and vegetables than any other state.

North Carolina has the largest cordage and twine output in the United States and more miscellaneous manufacturing plants. It pays more federal tax than the original thirteen colonies combined. It leads the southern states in the manufacture of furniture, and all states in the variety of precious stones. Here gold was first discovered in the United States in 1799. Here American independence was born and the first revolutionary meeting held. Why has the church neglected this field?

J. W. PETERSON.

## Kansas Pioneer Saint Passes Away

On the morning of August 3 there passed from mortal life another faithful member, Sister Ann Elizabeth Kirk, at Scammon, Kansas. She lived the life of a devoted Christian, being strong in the faith, helpful to others, and sure of the mercy of her Lord. With her, self was the last to be considered, and she gave her life to the church and to her home. Her many friends will miss her.

Sister Kirk was born August 21, 1856 in Boone County, Illinois. She married William Kirk in 1875, and to them nine children were given, five daughters and four sons. Entered the fold of Christ May 2, 1880, being baptized by J. T. Davies. Though afflicted for many years, she bore her suffering with patience, and passed peacefully away. The funeral was carried out as she had planned it, Elder Lee Quick preaching the sermon and she was laid to rest in Edgman Cemetery beside eight of her children who have passed on.

There survive Sister Kirk her husband, her eldest daughter, Sister Clara M. Mercer, of Scammon, seven grandchildren and their companions, twenty-one great grandchildren, four sisters, and one brother as well as many friends.

Sister Kirk had lived in Cherokee County, Kansas, for sixty-one years.

## Graceland's Thirty-seventh Opening

*The Graceland Campus*

*Friday, September 4*

Three days ago the Graceland College campus was a sleepy-looking place. Today the air is full of the spirit of ready-for-another-year's business. Overnight the Hill has come to life!

Early in the week those who were to assist in the preparations and the welcoming began to straggle in. By Thursday evening the mealtime sounds at the dining room had grown from a murmur to a mild roar. Freshmen began to appear here and there and gettings-acquainted were the order of the day. By this morning the old halls and walls had fully awakened from their summer's lethargy and were resounding with voices, with laughter, and with the tread of many comings and goings.

The faculty had been holding long conclaves, and the deans had been in secret session. The registration machinery had been set up and oiled for action. Meantime each incoming automobile, or bus, or railroad-motorbus (Lamoni's locomotive!) had been unloading its consignment of students, hat bags, traveling bags, paper bags, suitcases, trunks, or what-did-you-bring into the hands of the waiting reception committees and transfer men.

Today seventy-five or eighty freshmen have taken possession of the campus—and more are coming! Having been divided into three groups, they are now going through a process of: registration, physical examinations, and a course in Library Use and Time Budgeting.

About ninety freshmen in all are expected, and it is anticipated that the total enrollment of the college will approximate that of last year, something over two hundred. There will be fewer women students and more men this year.

### *The Official Welcome*

At the opening assembly this morning Apostle John F. Garver, for the Board of Trustees, extended an official and characteristic welcome to the new freshmen, who, by the way, are as "new" as any freshmen you ever saw! And, as the official welcomer observed, "This is the finest looking bunch of freshmen we've ever had." President G. N. Briggs also spoke in welcome, and introduced the members of the faculty.

Mr. Garver sympathized with the freshmen in his "I know just how you feel," but warned them that they would feel worse when they had to leave next spring and sever the ties of association and friendship that in the meantime will have been formed. On the question of "Is it worth while to be here?" he offered several suggestions. Thirty-six years of history have made it worth while, he said. The opportunities offered by the college make it worth while. Some day *you* will *do* things that will make it worth while to have been here. But the most important thing is that the personality you bring with you will make it worth while. "To that personality I speak this word of welcome."

Mr. Briggs offered his traditional prophecy for a "better year than ever before," and assured the new students that the investment made in them by their parents, the church, and the state would bring valuable returns.

### *What Is Your Horsepower?*

"Each student achieving at the level of his ability." With this motto as the objective of the school, Dean A. R. Gilbert, Director of Student Personnel, invited the freshmen to produce in their college work whatever amount of "horsepower" their abilities equipped them to develop. The first step toward this objective is the school's freshman program, and from the opening assembly the freshmen were led forth to face the "terrors" of the first installment in the "testing time." These tests determine the ability level of each new student, and thus indicate the level at which he should work in his college studies.

### *The Official Program*

In a second assembly early this afternoon the freshmen took their first lesson in learning the songs and pep cheers of the college. This has come to be one of the regular features of "Freshmen Days"—to develop a "we" feeling through participating in some of the traditions and customs of the institution. And as, under the direction of Roy A. Cheville, the freshmen sang "Graceland Forever" and "Alma Mater Hymn," and burst forth with a "Go Graceland" yell they immediately ceased to be onlookers and strangers and partook of their first sense of ownership in the college, which is henceforth to be *their* college.

The program for tonight and for the next few days follows in summary:

*Friday evening:* Reception at the church park for the freshmen, by the young people of Lamoni. Another regular feature of "Freshman Days."

*Saturday morning:* Assembly at 9 o'clock. Further lessons in songs and cheers. The literary societies will be presented by Miss Florence Thompson, director of forensics. The forensic and athletic programs of the school will be outlined.

*Saturday afternoon:* Assembly at 1:15. More songs and cheers. (By this time the freshmen will be so good at these that the old-timers will have to sit up and take notice!) The musical opportunities of the school will be presented by Miss Mabel Carlile, director of that department.

*Saturday evening:* Picnic dinner at South Woods under the direction of E. E. Closson.

*Sunday morning:* At 9:30 the first meeting of the collegiate department of the Lamoni church school, on the Hill. Organization and courses offered to be presented by Noble Kelly, superintendent. At 10:45 communion service at the Coliseum.

*Sunday evening:* Church service at the Coliseum, with Apostle John F. Garver in the pulpit.

*Monday morning:* General assembly at 9 o'clock. (The upperclassmen are now "officially" on the scene and being registered!) Freshmen at Zimmerman Hall for *more* tests.

*Monday afternoon:* At 1 o'clock, the first regular freshman chapel session.

*Tuesday morning:* Classes have their opening sessions.

*Wednesday morning:* Graceland's Thirty-seventh year is on!

### *The Athletic Forecast*

Graceland's football schedule for 1931 has been completed and is as follows:

September 26, Osceola Junior College, at Lamoni.

October 19, Iowa Wesleyan, at Lamoni.

October 17, (*Homecoming Game*), Clarinda Junior College, at Lamoni.

October 23, Chilicothe Business College, at Chilicothe, Mo.

October 31, Kidder College, at Lamoni.

November 3, Creston Junior College, at Creston.

November 11, Albia Junior College, at Albia.

The football prospects are good, according to Coach A. R. Gilbert with six to nine letter men expected back on the squad. Prospects for basketball are bright, with four or five letter men returning and the freshmen material better than usual.

Football practice will start immediately.

### *This Old Business of Opening*

For thirty-seven years now Graceland has been having openings. Old stuff, you might say—and yet, each one is as new as the last and as full of eagerness and excitement.

The sophomores and juniors are back, beaming with jubilation and striving, oh so hard, not to express their superiority to obviously! The campus is green and inviting; and the freshmen (dare we say it?), despite their good looks, fulfill all the expectations of "green" candidates for collegiate life.

The bookstore is full of books that in a few days will find their way into the hands of more or less anxious seekers of knowledge. The faculty members are brushing up on their opening lectures.

The Library Owl gazes solemnly upon the scene.

Graceland College is again in session. L. E. Flowers.

## Independence

"The Aim of the Restoration" was the theme of Apostle R. S. Budd, speaker at the Campus Sunday evening. Independence Saints were happy to hear one of Brother Budd's earnest discourses from the Campus pulpit before the summer series draws to a close.

Musical features consisted of numbers by the Auditorium Orchestra directed by Orlando Nace. Pastor John F. Sheehy was in charge, assisted by Walter Chapman. Favorite hymns were sung by the congregation, "Redeemer of Israel," "How Firm a Foundation," and "Father, Bless Thy Word to All."

Though Labor Day was not observed with a formal celebration at the Campus, the public was invited to picnic all day on the grounds, making use of the tables, ovens, and other conveniences. In the afternoon the Harbin Brothers Baseball Team and the Viking Refrigerators Team played a tie-off game. The tie occurred July 4 when the game was called off in the fifth inning on account of rain. At dark the moving picture, "The Man Who Laughs," was seen by a large crowd.

Independence schools opened the morning of Labor Day. More than forty-five hundred children answered the nine o'clock school bell.

The Independence Institute of Arts and Sciences opened for accredited high school work the evening of September 8. This school, maintained for those "who must work but are willing to study," gives an opportunity for those who desire to get credit towards high school graduation.

A special prayer service for all the priesthood of Independence was conducted at the Stone Church Sunday afternoon. Large attendance and a good spirit characterized this hour of song, prayer, and testimony.

### Stone Church

"God put love in the program of his church," asserted President F. M. McDowell in his talk at the Sunday morning communion service, "love which involves self-denial and complete giving of self." He gave a definite program of activity, and the sacrament reminds us of the divine challenge extended every Saint to participate in the work of latter days. We must be active, we can not be a spectator and do God's will. Peter was a spectator in the gospel until Pentecost; then, fired with holy zeal, he gave the world his message. Like Peter, those who would live must identify themselves with the great program of living.

In charge of Pastor J. F. Sheehy, a large congregation was moved to worship in the spirit of peace and reverence. The Scripture reading, the Twenty-third Psalm, seemed particularly appropriate and reassuring, at this sacrament opening the fall and winter season, "the new year," as Brother McDowell called.

A prayer of blessing and supplication in behalf of the church was offered by Patriarch W. A. McDowell, and the oblation talk was by Bishop J. A. Becker.

In the stand were seated ministers who conducted the service: Elders F. M. McDowell, J. F. Sheehy, J. A. Becker, S. A. Thiel, C. Ed. Miller, H. G. Barto, W. A. McDowell, and Stanley Kelley.

The junior department sacrament service at the Campus was well attended. The juniors were pleased to see Elder William Cowan present again after his recent vacation. Brother W. F. Bolinger was in charge of the service and read from the *Book of Mormon* 3 Nephi 9: 40-46, the account of the first sacrament service of the Nephites, instituted by Jesus during his visit to the South American continent. Following the serving of the sacrament the juniors gave expression to their desires in song and testimony.

This week will see the opening of fall work on the part of the Stone Church Choir. The first rehearsal will be tomorrow evening in the basement of the Stone Church. The evening will be divided into rehearsal and social entertainment, and it is hoped that all old choir members and many new singers will be present. Paul N. Craig is the director.

The Wahdemna Choral Club, directed by Paul N. Craig, will open its season's activities with a concert at the Scottish Rite Temple the afternoon of Sunday, September 27. In the evening of that same day the club will sing at Bennington Church in Kansas City, and the third concert will be given at the Auditorium October 11 at the close of the Harvest Home Festival. The club held its first rehearsal September 8.

One of the most active and most beloved older members of the ministry, Elder J. M. Terry, has been resting for a week at the Sanitarium. Yesterday he was reported as feeling "much better." All summer Brother Terry has been very busy administering to the sick at the Sanitarium, preaching, and helping wherever there was need. His services are deeply appreciated by a wide circle of member and nonmember friends. Prayers were asked for him at the Stone Church sacrament service.

Sister Ida Myrtle Street was laid to rest in Mound Grove Cemetery September 4, the funeral sermon being preached by Elder Joseph Luff. She was born August 19, 1891, at Independence, and died September 2, 1931, at Kansas City, Missouri. Her baptism occurred at Independence June 10, 1900, Wallace Robinson being the officiating minister. For the past two years Sister Street has lived in the West. Many friends mourn her passing.

## McKenzie Stewardship School

Realizing that the program of the church and the purpose of the Restoration can not be thoroughly presented by holding session but once a week, the Pleasant Hill, Alabama, Branch conducted a two weeks' summer school for beginners, primaries, juniors, and intermediates on "Stewardship of Life."

The school was under the direct supervision of Lyle D. Flynn, who taught the older intermediates. Assisting him were Anna Mae Hough, who taught the younger intermediates; Gertrude Drake, who taught the older juniors; Mary Lou Patrick, who taught the younger juniors; and Odessa Harper Flynn and Marguerite Orr, who taught the beginners. Rogene Miller had charge of the handwork, while Anna Mae Hough and Odessa H. Flynn were in charge of the music.

The opening day was spent discussing Zion, as it resembled other cities with its homes, schools, industries, transportation, churches, public utilities, etc., with the farming districts round about; but differing from the cities of the world because it was God-planned, inhabited by Saints of God, and all its activities were for the advancing of righteousness. Approaches to Zion in Enoch's time, in the Book of Mormon times, at Kirtland, at Far West and at Nauvoo were discussed. We learned that Independence is to be the center place with Zion spreading her wings wider and wider as the Saints prepare. The road to Zion will be traveled by the steward, who is the individual who uses his God-given abilities for "the interest of his neighbor with an eye single to the glory of God."

The second day was spent discussing "Stewardship of Life." Every person has been sent to earth to perform a God-assigned task, being armed with certain capacities and talents for its accomplishment. In all phases of our lives we are accountable to God for the way we have used our lives, being rewarded or punished accordingly.

The next two days were spent studying the "Stewardship of Physical Life," under which head our bodies were discussed as the temples housing our souls. Food, shelter, clothing, habits, and many other things that pertain to our physical welfare were reviewed, that all might have a better understanding of the way to purify our bodies to make them holy temples for God's Spirit. The person who trains his body well, so that he leads a useful life, bringing honor to his parents, friends, church and country, is a physical steward.

The next two days were spent studying the mind, its work,

its development, and how it can be trained for Zion building. Man, because of his superior mind, has been given dominion over the rest of the animal kingdom. The man who keeps his thoughts high, and develops his mind for godly purposes is a mental steward.

The "*Stewardship of Spiritual Life*" was presented on the next two days. The doctrines of the church were analyzed and studied. The man who accepts the gospel fundamentals, and uses them to magnify his calling of helping to fulfill all righteousness is a spiritual steward.

Next was discussed our moral obligations. He who uses his life well with a conscience free from sin is a moral steward.

The following two days were spent discussing the financial program of the church. Several inventories were filed, some tithing was paid, and all learned that our financial abilities play an important part in the forwarding of the cause of Zion. The financial steward is he who uses his money, property, and all temporal blessings for the interest of all, that God's purposes might be realized.

The final day brought a review. In discussion we decided that "the way we share our properties, gifts, talents, and capacities with our neighbors determines our standing as a social steward."

Seventy children met daily throughout the school, and studied hard the Zion plan of salvation. The teachers found joy in giving their preparation to so great a cause as that of teaching the boys and girls the methods of accomplishing the purpose of the restored gospel.

Both teachers and pupils, as well as the branch are looking to the school another year, which no doubt will run for a longer period of time.

## Duluth, Minnesota

*Sixtieth Avenue, West, and Bristol Street*

We were pleased to see in our midst during July, Sister Anna Sylvester, of Lansing, Michigan, who was visiting relatives and friends. Her home was always open to the missionaries when the work was young in Duluth. It is a pleasure to see her faith in God still very strong.

Four carloads of Saints journeyed to Two Harbors July 29 to meet with the Saints there in joint prayer service.

Elder Vernon Lundeen, pastor of Minneapolis Branch and member of the district presidency, was in charge of the sacramental service, and a fine spirit was enjoyed. Each one was strengthened for the task ahead. Brother Lundeen spoke in the evening, Brother E. J. Walters, pastor of this branch, occupying the Minneapolis pulpit.

Of late the following speakers have stood behind the sacred desk of Duluth Church: Elder Sam Case, Pastor E. J. Walters, W. C. Stauty, Elder George W. Day, of Bemidji, Minnesota, L. S. Wight, district president, of Minneapolis, Elder Vernon Lundeen, of Minneapolis, and Abraham Miller, of Port Arthur, Ontario.

The annual Sunday school picnic was held at Lester Park the afternoon of August 25. Elder Vernon Lundeen was with us. A program of sports and a bountiful lunch with ice cream were enjoyed.

A special business meeting was held the evening of August 22 with Elder L. S. Wight in charge. After routine business, time was spent in parliamentary practice, Elder Vernon Lundeen assisting. Sunday, August 23, Brother Wight was the morning speaker, and in the evening Elder George W. Day, of Bemidji.

August 30 Brother Abraham Miller, of Port Arthur, Ontario, was here, and Brother William Randle, of Cloud Bay, Ontario. The former, who is a priest, occupied the stand, relating many of his experiences had during his forty or more years' membership in the church. When we see old warriors in the church driving over two hundred miles to meet with God's people, we feel a keener desire to buckle

on the full gospel armor and move forward to the consummation of the will of God.

The annual business meeting will be held in Duluth, September 14, so that beginning with the church school year, October 1, we shall go forward to the end that in our midst Zion may be made ready.

The district conference will convene in Duluth, September 19 and 20.

## Shidler, Oklahoma

We think it will interest *Herald* readers to hear from what has been known as Foraker Branch. At the suggestion of Brother S. W. Simmons, who moved to Shidler last winter, the Saints decided to build a church at this place. There were parts of six families hereabouts who were members of the church and none at Foraker. So we bought a lot and remodeled a building standing on it. The members did the work, whole families coming and bringing their lunches and working all day. Brother G. Swain was in charge of the carpentering and cabinet making. Brother Woslum donated the paint for the interior of the building and applied it. The sisters stained the new seats, and paid for the electric meter. All deserve much credit for the way they worked. In two weeks from the time the work began in earnest, the church was ready for occupancy.

Brother and Sister Fred Swain moved to Winfield about this time and loaned the branch the use of their piano which has been much appreciated.

Members have also appreciated the presence of Brother and Sister Simmons. The prayer meetings which had been discontinued before they came, are now well attended, a spiritual atmosphere prevails at all the services directed by Brother Simmons, who is the assistant pastor and Brother Paul Storm, priest. Brother Storm, though not a fluent speaker, by his daily walk in life speaks volumes to those around him, especially to those not of the faith.

Our church building comfortably seats one hundred and fifty persons. At the funeral of Brother Reuben Workman more than two hundred and fifty people were counted. All who were inside the building and many who stood outside the windows heard the sermon by Brother Simmons.

Though Brother Simmons has experienced some suffering this summer from eczema, he held a series of meetings in July, which lasted over fifteen nights. Night after night Brother Simmons stood before the congregation to preach the word of God, his eczema-covered feet clad in white hose. During this period there was a wonderful outpouring of the Spirit.

Saints were saddened to learn of the death of the infant of Brother E. E. and Sister Flora Workman, who passed away August 21 at their home near Newkirk, Oklahoma.

This region has had the most abundant crops for some years.

We pray for the advancement of Zion.

## Reunion at Brush Creek, Illinois

August 30 closed another successful reunion for the Southeastern Illinois District, at Brush Creek. The sessions opened August 21. During this time 'neath the friendly shade of the tent, the Saints were taught many things concerning church legislative and other problems.

Due to the fine missionary effort exerted, six candidates were made members of the church. Brother and Sister Leonard Caudle and little daughter, Wanda, were baptized, completing the Caudle family circle in the gospel. Their daughter was the first to take the step. Other candidates were children: Roy Milner, Howard Knapp, and James Clow.

Every attendant at the Brush Creek reunion desires to offer thanks to God for his great blessings during the stay together. A fine spirit prevailed.

There were present to help, Apostle J. F. Garver, Brother

Carl Edstrom, of Saint Louis, Missouri; Elder R. L. Fulk, and others of the priesthood. Doctor Daykin, of Taylorville, spoke on Sunday. It is hoped that every one will meditate on the divine word received through Apostle Garver, and as a result will move forward.

The juniors were splendidly cared for under the direction of Sisters R. L. Fulk, V. Sheppard, and others.

## Oshoto, Wyoming

August 2 our reunion opened at Spearfish, South Dakota. Since only a few from Oshoto were able to attend, the ones at home held church school as usual. Fifty were present. Then we had a basket dinner and spent the rest of the day visiting.

A good crowd gathered at the church August 9 for the session of the church school. Brother Vaughn McElroy was in charge. We missed the Saints who had gone to reunion but were glad that they could attend. All reports were that they enjoyed good meetings and class work.

Sister Lyman T. Johnston and family, of Casper, Wyoming, were present on this Sunday, Sister Johnston giving a reading to the church school. She was visiting her parents, Mr. and Mrs. W. H. McElroy.

On August 10 Brother and Sister Henry Watt gave a farewell party for a friend, and a week later Brother and Sister George Redding were surprised on their thirty-third wedding anniversary by their friends. Another social activity was a birthday party for Brother T. C. Grey.

A large crowd gathered August 16 for the church school, and many happy faces eloquently told of the good meetings at Spearfish. The young people were in charge of the school, and Brother Fred Cousins was the speaker.

Members of the branch have in the past month taken interesting motor trips, to spend vacations with friends and relatives. On the other hand, a number of visitors have been in our midst.

Though there was no rain, the weather was cooler August 23, and a good crowd participated in the church school and heard Brother Cousins, the speaker.

Brother and Sister George Redding were called to Neligh, Nebraska, the latter part of the month, by the serious illness of Brother Redding's father. Also Brother and Sister Henry Watt in their car left for Canada. Brother Watt's father is very low.

Friends of the McElroy family gave them a surprise party September 1.

## Columbus, Ohio

### *Second Branch, Rinehard and Twenty-second Streets*

August has come and gone, taking with it the very hot days of summer. Since this is the month of vacation, attendance at Second Branch was somewhat decreased.

Several Saints were privileged to attend the Kirtland reunion. They came home enthusiastic over the spiritual treat they had experienced in this historic spot. It is their earnest desire to put into practice in their own lives the things told them by the Spirit.

Brother A. H. Nieman, whom we were glad to have present again, assisted Pastor R. E. Madden in the sacrament service. A peaceful meeting sent the Saints home encouraged and happy.

Seventeen members of the Women's Department and one visitor met August 13 for a potluck dinner at noon. A paper, "No Short Cut Possible," was read by Vassie Sheets.

Speakers for the month were: A. H. Nieman, H. E. French, J. E. Matthews, Edgar R. Kimball, Chester Carey, A. E. Anderton, Doctor W. B. Reeves, G. H. Kirkendall, and John R. Grice. The sermons were splendid being accompanied in every instance by a degree of the Spirit.

## Lamoni Stake

### *Lamoni*

Services held Sunday, August 30, in Lamoni, were especially interesting to the many visiting friends and students entering Graceland College. The motto "Forget not the ancient landmarks," was appropriate for the occasion.

After the opening exercises, Sister Evelyn Burgess gave a short but impressive talk on "Ancient Landmarks." She spoke of the scene at the home of Mary and Martha where Mary had "chosen the better part," and concluded saying there were many Marys and Marthas in Lamoni.

Something especially interesting to Lamoni people as well as the visitors was the presentation of the new pulpit made from oak salvaged from the ruins of the Brick Church by Joseph Anthony. Brother Anthony gave a detailed account of how this relic came into existence, and named several other Lamoni people connected with its creation. Some unique features of this pulpit are the adjustable book rest, the lamp on the front of the book rest which can be put out of sight when not in use, and the small piece of engraved metal on the front of the pulpit, made from salvaged metal of the old bell (which, by the way, was completely melted during the fire). The metal plate states from what the pulpit is made and gives the date of the building and burning of the Brick Church. Brother Cheville accepted the gift for Lamoni Branch, closing with the statement that the pulpit is especially valuable because of its spiritual significance, carrying with it as it does the memories that hover in and around the old Brick Church. The pulpit is beautiful and is greatly appreciated by Lamoni Branch.

During the class session of the church school the young people gathered together to hear a talk by Mrs. Olive Mortimore on "The Early History of Lamoni Stake." Mrs. Mortimore dwelt on the history of the early settlers of Lamoni which she had gleaned from Lamoni residents who still live to tell the story of the early days. The audience could not help but appreciate the ease and comfort of today when compared with the toils of the pioneer life of fifty years ago.

At the close of the church school session the congregation passed to seats and the services continued. Three interesting addresses were delivered. "Lamoni's Place in the Church's History," by George W. Blair was well received. He dealt with the founding of the church headquarters in Lamoni, the growth and development of the town, the building of the Herald office and church, and explained what the loss by fire of each building had meant to Lamoni. He spoke of the many residents who formerly lived here and of their work in building up the town and community.

"Graceland's Place in the Church's History" was clearly presented by President G. N. Briggs. He showed how the plans of the early church had finally resulted in the building of Graceland College. He cited the work of Marietta Walker as one whose name should be held in sacred remembrance by the youth of the church for her untiring zeal and devotion to the cause of education. President Briggs also called to remembrance many whose lives are being spent in doing good elsewhere after completing courses at Graceland.

Brother Roy A. Cheville then spoke on "Lamoni Stake in the Church of Tomorrow." Brother Cheville hopes that although we do not have beautiful edifices in which to worship that may be found elsewhere, we may have the wonderful blessings of unity and harmony and brotherly love here in Lamoni.

After the benediction dinner was spread in the basement of the Coliseum for the visiting young people, during the course of which Mrs. Lyda Williams spoke of the old buildings of Lamoni. She mentioned the movements leading up to the building of the Herald building, the Brick Church, the Saints' Home and the College Administration building. She also mentioned the Liberty Home and the Children's Home. Following the dinner a tour was made of historic places in Lamoni.

## OF GENERAL INTEREST

### Is a Revival on the Way?

*The following extracts, taken from an article by Luther A. Weigle in the "Federal Council Bulletin" for April, 1931, reveal a wholesome and thoughtful confidence that is a strong contrast to much of the current gloomy pessimism that has invaded the ranks of the religious leaders of the world.*

*If the religious leaders of the world have no real faith in the ultimate triumph of the Christian church over its enemies, then the message of Christ is likely to fail in their hands. If, with Doctor Weigle, they can look at the past with honest criticism, and by comparison see growing out of the uncertainty of the present a reason for future hope, then the strength of the Christian gospel is not likely to be diminished. At any rate, it may be comfort in times of ill fortune to realize that the cause of Christianity has at numbers of times been at lower ebb than it is at present.*

In the closing years of the eighteenth century the moral and religious life of America touched a low ebb. At Princeton, in 1782, there were but two students who professed to be Christians; at Bowdoin, in 1810, there was one. A revival at Yale had swelled the membership of the college church in 1783; but seventeen years later there were but five student members. When Lyman Beecher entered Yale as a student, he found that most of the senior class were infidels, and called one another Voltaire, Rousseau, D'Alembert, etc.

But in that same year a new president came to Yale College—Timothy Dwight, grandson of Jonathan Edwards. A resolute opponent of the current deism and infidelity, he met the situation with good humor, sound judgment, human sympathy, and the intellectual resources of a great teacher. And in time, he won the battle. In 1802, the college experienced a revival of religion. One third of the student body professed conversion; and one half of these became ministers. Three times again before President Dwight's death, in 1808, 1812, and 1815, like movements of religious quickening were experienced at Yale.

What happened at Yale happened at other colleges. At Williams, in 1806, a group of five students, driven by a thunderstorm to seek shelter under a haystack, talked and prayed together concerning "the moral darkness of Asia" and resolved to go as missionaries to the peoples of that continent. In due time they addressed a plea to the churches of Massachusetts to send them; and their plea was answered by the organization of the American Board of Commissioners for Foreign Missions.

What happened in the colleges happened everywhere, in cities and towns and villages, in settled countryside and in camp meetings upon the frontier. People turned to God again.

The time in which we are now living is in some respects strangely like those closing years of the eighteenth century which I have described, when skepticism, atheism, and infidelity were the vogue.

The foes of Christ have never been more open in their antagonism than today. It is not merely that men are drawn away by pride and lust, by love of comfort, by spiritual dullness and inertia; there are those who deliberately reject Him. . . .

The new paganism can not last. I have too much faith in human nature and in the love and power of God to believe that this sort of thing can go on for very long. There are already signs of its breaking up. The disillusionment and the sense of futility which it begets have been poignantly described by Walter Lippman in his *Preface to Morals*, and by Joseph Wood Krutch in *The Modern Temper*.

I believe that we are upon the threshold of a great revival of religious faith. The world is beginning to sense its spiritual hunger.

Such a revival will not come through the mere reassertion of old authorities or the reiteration of timeworn dogmas. We are living in a different world from that of our fathers. We need, not the forms of the old-time religion, but its spirit. The times demand of us, not the mere transmission of a moral and spiritual heritage, but creative thinking and adventurous action. We must labor and pray for insight and understanding to discern what is right, and for power to do the right, in this vastly complex world of our day.

To this end, we must in all of our thinking and doing, consistently maintain a social point of view, and have courage to explore the possibilities of the social gospel. . . .

We must, again, in all of our thinking and doing maintain the educational point of view. God's work demands not less, but more, of human intelligence than the transient interests of the day. In morals and religion no less than in politics, business, industry, and the sciences, the quest of truth demands severe self-discipline, a full measure of honest labor, and complete intellectual integrity. We must seek again to make religion a vital part of the education of our children; we must regain for the cause of Christ the great colleges of this land which were founded in His name; we must make our own faith intelligent; we must accept and use to all good ends the tremendous resources which the sciences and the arts are placing at our disposal.

Finally, we must in all of our thinking and doing maintain the evangelistic point of view. We are not our own; we are God's husbandry, God's building. Our lives well up from forces wide and deep as the universe; they are rooted and sustained in Ultimate



Reality. It is the faith of the Christian that the heart of Reality stands revealed in Jesus Christ, that God is what Christ showed him to be. That faith, that gospel, has lifting, saving power. Evangelism is not to be defined in terms of method, but in terms of attitude, spirit, and faith.

In the power of the Spirit of God, let us meet the paganism of our day with a social gospel that is content to leave no part of life and no child of God outside of the kingdom, with an educational program that enlists in the cause of Christ the whole range of human powers, and with an evangelism wide enough to include the full redemptive purpose of Him who came that men might have life and have it abundantly.

### The Error—the Remedy

Churches which are struggling with church building debts in a period of industrial and business depression are wondering just where the error was in their calculations. They had not looked for it to end like this. The building program was put over with enthusiasm. The new edifice was dedicated with cheer. But the tumult and the shouting have died, and those who mounted up on wings as eagles are finding it difficult to walk.

Yes, there was an error in the reasoning, but it was not in the necessity. Church buildings were needed then and they are needed now. Suitable churches for worship and suitable educational buildings for the modern church school are still needed by the hundreds. With all of the advance of the past decade church building has lagged behind building programs in other lines.

The error which was made was a common one. It was shared with business and social agencies. It was a typical American error. It was the product of high geared promotion. Americans are essentially evolutionists. They believe that every hamlet, city, and town must, inevitably, grow bigger, richer, and better. Most of us bought homes on a similar assumption. We builded our churches with this as a basis of faith. The community, we thought, must grow bigger, our people must grow richer, we will build a church equal to the future. Pay for it? The future will be so rich that there will be no question about getting it paid for.

All this was true in 1920. It was true in 1925. It was true in 1928. In 1929 things began to shake. In 1930 they shook a little harder. In 1931 they were still shaking. First men talked of paper losses. Then they talked of real losses. Churches came face to face with the fact that they had obligations to meet. Providence or Santa Claus was not paying the bill for them.

Now what is the remedy? Wait for the return of prosperity? Hardly. Who is going to meet principal and interest payments in the meantime? The only way to face the situation is in the spirit of Christian stewardship. When a church has a debt every member must be made to feel that it is his personal obligation. It is both morally and legally. And the debt must be paid.

Most of us have gone through that situation in our own experiences. We rebelled against paying for the car bought just before a price cut was announced. We rebelled against the thought of taking losses on our real estate. But saner judgment convinced us that life was more than these things and that we were going to live and go ahead. We knuckled down and went to work and paid the obligations.

Church debts are going to be met in the same spirit and by the same methods. Many churches are still waiting for Santa Claus, but here and there are churches which are honest enough to face the actual situations. They are going ahead. Campaigns are inaugurated. Stewardship is pressed home. Folks are finding that there is a satisfaction in making a sacrifice for the church. That sacrifice spells progress.

The churches of America need have no fear of the future if they believe in Christian stewardship.—*Editorial, Church Management, August, 1931.*

### The Gospel of Jesus

Jesus to me is, therefore, the Christ who sums up and completes the highest religion in the world before his time. And as I study other faiths, he seems to me their Fulfiller also. Christianity is not to me one among many religions, but religion in its consummate flowering. The religion of the future will not be an amalgam compounded of Christianity and other faiths, but Christianity in which the Spirit of Jesus is loyally followed in all man's relations with God and with fellow men. In other faiths certain virtues may have been cultivated better than among the Christians we know, and certain religious resources may be used which we do not seem to employ; but these are never incompatible with Jesus. Those who pass from other religions into Christianity are not aware of parting with anything vital in their religion. They find in Christ all and more than they previously possessed. In taking his Gospel to the world we go never to destroy anything of worth, but to conserve and perfect it. It is because apart from Jesus every life is incomplete, that it seems to me the obligation of Christians to share him with the whole world.—*Henry Sloane Coffin.*

## MISCELLANEOUS

### Appointment of District President

Notice is hereby given of the appointment of Elder J. W. Peterson as president of the Eastern Oklahoma District, succeeding Elder C. G. Smallwood, who has resigned. The appointment is made subject to approval of the next district conference.—*The First Presidency, by F. M. McDowell.*

### Conference Notices

The Northeastern Nebraska District will hold its annual conference at Decatur, Nebraska, Saturday and Sunday, October 3 and 4. Business meeting at 2:30 o'clock in the afternoon Saturday. Apostle E. J. Gleazer will be present and will conduct special meetings for a week following the conference. Send ministerial and statistical reports to District Secretary J. E. Steele, 2909 Woolworth Avenue, Omaha, Nebraska. We urge the Saints to make special effort to attend this conference.—*E. B. Hull, District President.*

The annual conference of Northern Wisconsin District will be held in the Saints' chapel, Frankfort Branch, near Arkansaw, Wisconsin, September 26 and 27. First meeting Saturday, 10 o'clock in morning. There will be election of delegates to next General Conference, appointing of district officers, reports, etc. Mail reports to Mrs. Mary Mair, secretary, Rural Free Delivery, Chetek, Wisconsin.—*C. J. Hunt, district president.*

### All-day Meeting

There will be an all-day meeting at the farm home of Ed. Burgess, near Deer Grove, Illinois, Sunday, September 20. There will be preaching at 11 a. m. and 2.30 p. m. with basket lunch at noon. All Saints in that vicinity and others who wish to attend are invited.—*E. R. Davis, President Rock Island District.*

### Our Departed Ones

**HEDRICK.**—Ida May Hedrick was born near Fanning, Kansas, February 10, 1874, the daughter of William and Mary A. Collins Hedrick, pioneers of Doniphan County. She died at Fanning of a paralytic stroke, August 25, 1931. Brother J. W. Roberts administered the rites of baptism to her May 10, 1917, and she continued a faithful member of Fanning Branch until her death. The many acts of kindness and benevolence of our sister endeared her to a host of friends throughout the community of her residence. Our sister never entered the bonds of matrimony, but is survived by the following brothers and sisters: Mrs. Malissa J. Jackson, Fanning; Frank G. Hedrick, Atchison, Kansas; Mrs. Clara A. Young, Fanning; Mrs. Margaret Hopkins, Fanning; Mrs. Mary E. Walker, Baldwin City, Kansas; James Hedrick, Los Angeles, California. The funeral was from the church at Fanning in charge of Samuel Twombly.

**SELLERS.**—Daniel Bell Sellers was born at McKenzie, Alabama, May 29, 1876, and died in the same community August 13, 1931. He became a member of the Reorganized Church of Jesus Christ of Latter Day Saints October 9, 1892, being led into the waters of baptism by Elder M. M. Turpin. He was married February 5, 1902, to Minnie J. Vickrey, whose death occurred April 26, 1906. To this union were born two children, Edna, who is now Mrs. Joe Vickrey, of McKenzie, and Leslie T., of Independence, Missouri. He was again married November 11, 1908, to Evie Vickrey. To this union were born four children, Gwendolyn, who is now Mrs. Louis Benton, of Montgomery, Alabama; Marjorie Delores, of the home, and two children who died in infancy. Besides the wife and children who mourn, are his seven brothers, two sisters, and a community of friends. The parting of Brother Bell, as he was called, leaves an impressive type of life stamped upon the hearts of all who knew him. The service was in charge of Lyle D. Flynn, Elder A. D. McCall delivering the sermon. Interment was in Pleasant Hill Cemetery.

**WILLOCKS.**—Minnie Weldon was born in Humboldt County, California, October 5, 1880. Was married to John Willocks, of Manchester, England, May 29, 1920. Early in life she united with the church and was a consistent member throughout her life. Since childhood she made her home in San Jose, California, where for many years she was engaged as nurse in the State hospital. There throughout her long professional life, she won the affection and confidence of those whom she ministered to because of her patience and friendly disposition. For the last few years her health has been declining, and two months ago she became seriously ill. She passed away Tuesday evening, August 18, in the home of her sister, Mrs. Thomas of San Jose. The funeral was conducted at the parlors

of Hocking and Williams by J. W. Rushton, and interment was at the San Jose Cemetery August 22. Besides her husband there mourn her passing her brothers: E. A. Weldon of Castroville, George of Lafayette, and Jack of San Jose. Her sisters, Mrs. Maud Smith and Mrs. Ione Thomas, of San Jose.

**ALDREDGE.**—Catherine Urfer was born near Berne, Switzerland, October 7, 1840. Died at the home of her son, W. R. Crosley, in Springfield, South Dakota, August 8, 1931. When she was six years old she came to America with her parents, the ocean voyage requiring three months. The family settled in Lee County, Iowa. In 1859 she married William Crosley, who died in 1895. Ten children were born to this union, three of whom have passed on. In February, 1903, she was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints by Oscar Case, and remained faithful to the end. She married Al Aldredge in 1908, and he died thirteen years ago. Surviving are seven children, thirty-one grandchildren, fifty-one great-grandchildren, five great-great-grandchildren. The funeral was held in the Congregational Church in Springfield, South Dakota, the sermon by the Reverend A. C. Warner.

**HINDERKS.**—Elizabeth Piepergerdes Hinderks, wife of the late Temme T. Hinderks, was born in Oldenburg, Germany, February 6, 1862. When five years of age she came to America with her father and family, and they settled in the vicinity of Burlington, Iowa. January 9, 1879, she married Temme T. Hinderks, of Stewartville, Missouri. Mr. Hinderks died January 14, 1928. To them were born eight children, all of whom survive their parents. In the days of her youth she united with the Reorganized Church of Jesus Christ of Latter Day Saints, and to this faith she remained true till death. After a brief illness following a stroke of paralysis, she peacefully passed away. God has called home a mother in Israel who will receive a well-earned reward. The funeral service was conducted in the Saints Church at Cameron, Missouri, Elder Ward A. Hougas in charge. The sermon was by Elder Sam Twombly, of Fanning, Kansas. Interment was in Maple Grove Cemetery, near Stewartville.

### Prayer

God, though this life is but a wraith,  
Although we know not what we use;  
Although we grope with little faith,  
God, give me the heart to fight—and lose.

Ever insurgent let me be,  
Make me more daring than devout;  
From sleek contentment keep me free  
And fill me with a buoyant doubt.

Open my eyes to visions girt  
With beauty, and with wonder lit,—  
But let me always see the dirt,  
And all that spawn and die in it.

Open my ears to music, let  
Me thrill with Spring's first flutes and drums  
But never let me dare forget  
The bitter ballads of the slums.

From compromise and things half done,  
Keep me, with stern and stubborn pride;  
But when at last the fight is won,  
God, keep me still unsatisfied.

—*Louis Untermeyer.*

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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 78

Independence, Missouri, September 16, 1931

Number 37

"And Jesus answering saith unto them,  
Have faith in God."—*Mark 11 : 22.*

## THE LOCAL BRANCH AS A MISSIONARY UNIT THE WORKING METHOD OF A NEW EVANGELISM

### RALLY DAY AND PROMOTION

*C. B. Woodstock*

### ANNOUNCING COLLEGE DAY

OCTOBER 18

## Principles of the Gospel

### I.—FAITH

Jesus dealt in imperatives—divine imperatives. It is not recorded of him that he ever quibbled or argued, but he often explained. But the burden of his message to humanity was delivered in a series of commandments. As a master of men he spoke with authority; as men would have obeyed a king, they obeyed him. "Have faith in God," he said; "Come, and follow me," "Sell all that thou hast, and give to the poor." In growing numbers they heard and obeyed him.

Faith is an imperative, not an argument. One does not argue about the law of gravity, the sun, or rain. Gravity eventually brings back to the earth all that has ever been seen to leave it. Sun, wind and rain perform their work regardless of our wishes. They are not disputable forces in the economy of life. Likewise, faith is not disputable in the spiritual life.

Faith is a challenge and a command. It tells a man that if he would rise above mortality and the claims of the flesh he must believe in God. If he is satisfied with the earth and its mortality, of course, he need not trouble with faith. But faith is the first condition of immortal life.

Faith lifts a man toward God. It must be genuine. Lip service will not do. Only a faith that burns like an inner light to the soul will cause that quickening of the spirit, that other self, who alone when aroused from sleep can communicate with divine nature.

Faith is belief, faith is trust, faith is confidence in the morality and integrity of that Purpose and Being which brought us into existence.

The commands of Jesus were not delivered for personal pleasure or aggrandizement. They were given for the salvation of man and for the building of the kingdom. This fact is implicit in all that he said and did. What he said was what any other might have said if that other could have seen truth as clearly and as divinely as he did. His utterances and his commandments are to be regarded as revelations of truth.

The world today needs to heed this simple fundamental of the gospel, "Have faith in God." Men attend church, and wonder why they can not see immediately what it is that brings the Christian back to the house of the Lord again and again. It is because they come without faith, and they depart without light. There is no other way to God, except through the passage way of faith. It is the first required step in any conceivable plan of salvation.

L. L.

## OFFICIAL

### College Day, October 18

The church-wide observance of College Day this year has been set for the third Sunday in October, the 18th. This is also Graceland Home-coming Sunday. Many alumni and other friends of the college will be going to Lamoni for the Home-coming events. Those who can not do so will have an opportunity to express their Home-coming spirit by participating in College Day exercises in the branches where they attend.

College Day, established as one of the regular events of the church year by General Conference in 1917, should be observed with all the special features appropriate to the occasion. Branch presidents should begin immediately to make plans for their programs. Specific suggestions and College Day materials will be mailed out within the next week or so. We recommend that each branch president either take immediate charge himself of planning and carrying out this special program, or appoint some other able person to be responsible for it. The service should be arranged at the hour on College Day when the largest number of people can be reached with its message.

Because of the prevailing economic conditions, we realize the difficulty of making contributions to the Scholarship Fund as large this year as formerly. But for these same reasons the *need* this year is greater. About seventy young men and women now in Graceland are depending on us for assistance. They are anxious to continue their education; they are asking not for gifts but for loans which their records have assured us they will repay as soon as possible. We must make special effort not to fail them.

Many among the church's most able workers in the past have come forth from the halls of Graceland College. Her student body is one of the most promising groups to which the church looks both for leadership and for devoted follower-ship in carrying forward the program of the Restoration.

The expansion of Graceland's ministry is of utmost importance to us as a people. It is important because those whom she serves are the boys and girls of our own homes. It is important because out of those boys and girls Graceland builds the men and women who shall yet build Zion.

Under this conviction our support of these, our own young people, must go on. With assurance that the cause is most worthy, let us determine that the influence of Graceland's inspiration shall continue to spread.

THE FIRST PRESIDENCY.

## Dignity and Beauty in Ministry

By Elbert A. Smith

### XI.—MARRIAGE

Anything that the minister can do to promote respect for the marriage covenant and the institutions of marriage and the home is a wholesome service to society. He has such an opportunity for service when called upon to officiate at weddings. He may not influence the covenanting parties so much by any long harangue upon the subject, since they are not ordinarily in a state of mind to appreciate a sermon; but rather by the spirit of the whole occasion he may impress upon them that it is a religious sacrament and that God is present to accept, recognize, and bless their vows.

#### *Encourage Church Weddings*

Church weddings are to be encouraged. The covenant made before the altar in the house recognized as being dedicated to the Lord has a religious significance hard to obtain under other conditions. The cost of a church wedding has been a hindrance to some in the past. But a church wedding, like a private or home wedding, may be made expensive or inexpensive according to desire.

I have solemnized weddings in the Stone Church in Independence where the expense was almost nil. A few friends and relatives were present, the church was decorated with flowers from home gardens, the bride and groom came in traveling dress, ready for their journey, and the whole affair was as simple and inexpensive as the most modest home wedding could well be; yet there was the altar and the church atmosphere. Lives were tied up to the church.

#### *Rehearsals*

Whether in the church or in the home, the minister should do his part to lend dignity and beauty to the ceremony. He should have the details of the service well thought out and arranged beforehand. Particularly if the wedding is to be rather formal there should be careful rehearsals with everyone present who is to take part, and every step of the program should be gone through from start to finish (excepting of course the actual sealing of the covenant) until the danger of blunders is reduced to the vanishing point. Even in the simplest of home weddings it is advisable to meet (if for only a few moments) with those taking part that they may understand the various steps of the ceremony and know just what is expected of them. After one such rehearsal the bridegroom remarked, "Well, I feel much better now that I know just what we have to do."

#### *Order of Service*

The marriage should be one of the most significant, touching, and reverential ceremonies con-

ducted in all the ministry of the church. Unseen and unborn generations may be imagined to come to the altar with those who out of a pure love have plighted their troth and who now come that God may consecrate their union. It is an unimaginative and uninspired minister who fails to bring his best to such a service.

The church has no set form of procedure at wedding; nor has it a set ceremony excepting in general outline. Those sponsoring the wedding usually have the details of the entering march and exit worked out to their own taste and satisfaction, though the minister may at times be asked to advise. At the beginning of the wedding march the party of the bridegroom enters, often from a side door, from the "study" or "pastor's room" if the church has such room. The minister leads and takes his stand in the center of the stage facing the audience, and with the bridegroom and best man at his left, watching for the entrance of the bridal party. The minister is the center of the group and his station is a guide to others as they enter. The bridal party enters in order, the attendants of the bride taking place at the right of the minister to complete the semicircle. The bride arrives upon the arm of her father and the groom steps forward to meet her. The father retires to his place in the audience and the covenanting parties stand before the minister, "the man on the right of the woman and the woman on the left of the man." They are now ready for the ceremony to begin.

#### *The Ceremony*

Section 111 of the *Doctrine and Covenants* sets forth the general order of the marriage ceremony; but gives little of set form beyond the one question and answer. This question and answer seem almost too brief of themselves to constitute a ceremony. (Section 111 is not a revelation.)

It is not the intention or desire here to set forth a form that shall be generally adopted. The church has not been much given to formalism. We have the commandment to kneel and a set form of words in the communion service, the words to be used at baptism given by revelation, and the question and answer in section 111 in the marriage covenant as adopted by conference resolution—aside from that our church service is almost entirely without set forms. The service now to be outlined is therefore only suggestive, as an aid to other ministers in working out the marriage ceremony. It retains the question and answer prescribed by section 111; a form of covenant which is exceedingly significant and vital.

#### *The Address*

Dearly beloved friends: We are met at this altar, in the sight of God, and in the face of this congre-



gation, to join together in marriage this man and this woman, John Alden and Priscilla Mullens. Marriage is much more than a civil contract, to be entered into lightly and to be broken at will. It is a sacrament commanded of God and sanctified by the church. The modern ungodly and destructive theories and attitudes toward marriage and the home are to be condemned and should have no place in our lives and thought.

Our heavenly Father instituted marriage and himself gave the first woman in marriage. He has commanded us in his Holy Word, "There shall not any man among you have save it be but one wife." And the further commandment is given to the man, "Thou shalt love thy wife with all thy heart, and thou shalt cleave unto her and none else." The responsibility is equally upon the woman, "Thou shalt love thy husband with all thy heart, and thou shalt cleave unto him and none else."

Into this holy estate these two persons present come now to be joined. If any man can show just cause why they should not lawfully be joined together, let him speak now, or else forever after hold his peace.

#### *The Charge to the Contracting Parties*

I charge you both in the sight of God to enter into this covenant with the utmost seriousness, being fully determined in love to observe it scrupulously. I charge you that you never at any time permit any third person or any cause or consideration whatsoever to come between you to the putting assunder of that which God shall at this hour join together. Let us pray: (The prayer follows.)

#### *The Vows*

To the man: "John, do you take this woman to be your wife, and promise to love, cherish, and honor her, so long as you both do live?"

The man answers, "I do."

To the woman: "Priscilla, do you take this man to be your husband, and promise to love, cherish, and honor him, so long as you both do live?"

The woman answers, "I do."

#### *The Rings*

The minister receives the bride's ring from the best man or from the ring bearer, or from the best man who in turn has received it from the ring bearer, and may offer such a prayer as this: O Lord, receive and bless this ring. It is the ancient symbol of wedded love. May its endless form symbolize the never-ending devotion and fidelity of this man and this woman to each other and to their covenant.

The groom then receives the ring from the minister and places it upon the finger of the bride.

The minister receives the groom's ring from the ring bearer or from the bride's maid, as the case may be, and may offer such a prayer as this: O Lord, receive this ring and bless it. May its richness and purity symbolize the fidelity and devotion of this woman and this man to each other and to their covenant.

The bride then receives the ring and places it upon the finger of the groom.

#### *The Final Covenant*

John and Priscilla, do you both mutually agree to be each other's companion, husband and wife, observing all the legal rights and duties belonging to that condition, that is keeping yourselves wholly for each other, and from all others, during your lives?

They answered, "Yes," or "We do," after which the minister commands them to join their right hands, and placing his right hand upon theirs he declares, "By virtue of the laws of the land, and by the authority of the Church, and in the name of Jesus Christ, I pronounce you husband and wife. May God add his blessing and help you to fulfill your covenant from henceforth and for ever. Amen."

#### *The Benediction*

The bridegroom salutes the bride and the bridal party then marches out. The minister steps to the front of the platform and stands there until the party has made its exit, after which he causes the congregation to stand while the benediction is pronounced.

#### *Addenda: Where "Responses" Are Required*

At an occasional wedding the minister may be especially asked to use "responses," though among our people that seldom happens. In such a case the response may follow the vows and precede the giving of the rings, and may be as follows:

The man: "I, John, take thee, Priscilla, to be my wedded wife, to have and to hold, from this hour forward, for better or for worse, for richer or for poorer, in sickness and in health, to love and to cherish, till death do us part. Thereto I plight thee my troth."

The woman: "I, Priscilla, take thee, John, to be my wedded husband, to have and to hold, from this day forward for better or for worse, for richer or for poorer, in sickness and in health, to love and to cherish, till death do us part. Thereto I plight thee my troth."

The minister should read the responses slowly and distinctly, a phrase at a time, the covenanting party to repeat the words after him.

## The Local Branch as a Missionary Unit

*The following article was written to aid the missionary work of the church and is here presented at the request of the Editor of the Ensign to suggest to our membership a few ways in which they can help.*

The local branch can be the most effective missionary unit in the church. This statement is no detractor of the excellent work and fine abilities of our missionaries, but is rather intended to help and support them. At the late General Conference a number of them stressed the need of the help and support of good active branches, and it is partly in behalf of our men in the field that we undertake to write on this theme. The local congregation can engage actively in the missionary work in a very helpful way, and be productive of much good. The missionary can play a solitary hand, but it is a difficult business.

### *The Case of the Missionary*

The lone missionary meeting strangers in his field labors against every sort of disadvantage. He has no place in which to preach, and must use time and energy in finding one and persuading people to let him use it. Perhaps no one knows him and he has to convince a skeptical people of his integrity, his sincerity, and of the value of his message. Every burden rests heavily upon him. He is under necessity very often of persuading strangers to take him in and give him food and shelter. Certainly it is a wonder, considering the lives they have to lead, that our missionaries live as long as they do.

Against difficulties and opposition he works hard to bring the people to hear him. With the most diligent effort and the deepest devotion he is enabled, with the aid of spiritual power and grace, to present a message that will arouse interest and bring numbers of people into the church—over the threshold and into the borders of the Kingdom. With this encouraging start made, he has to go away to other parts of the untouched fields to seek yet other people, leaving this little nucleus of folk to shift for themselves. Often the new converts to the faith prove to be strong enough that they remain faithful, never doubting nor losing sight of the heavenly vision. But it is shown in recent statistics that there is a high rate of membership mortality among these isolated people, and we must realize that it is a mistake for them, a mistake for the church, a mistake from every viewpoint to make a beginning and let it die through neglect. The starting next time is that much more difficult.

Beginnings are too costly and memberships too precious to be allowed to languish. Far better to have the new converts near some older members, or near a branch if possible, in order that they may

have the association, the encouragement and support of those who have long acquaintance with the work.

There was a time when it was necessary for all of our missionaries to make sporadic beginnings in isolated places, and leave them to shift for themselves. And it is still unfortunately necessary for them to continue to do so in many places. Some people have even come to regard these conditions as traditionally right, and consider that the best missionary work is done under such circumstances. Even brief consideration of the facts will prove the idea to be wrong. The heartbreaking effort, the wasted energy getting started, the short time spent in the community, and the quick departure for another place, leaving the handful of baptized people to shift for themselves, are all undesirable features. Spectacular accomplishments to the contrary will be cited, but it may be observed that the people brought many of their religious ideas with them, and assimilated a complete understanding of the work slowly and with difficulty.

### *How the Branch Can Help*

The local church provides a ready location and meeting place for the work of the missionary. Its people can aid him by providing music, and such friendly encouragement as will make the meetings attractive for the visitors. They can encourage attendance by inviting their friends and neighbors. And when the missionary has gone, the branch is there to give strength and instruction to the new converts, and help them to continue the mental and spiritual growth, through the early stages of which they need particular guidance.

Every branch, every congregation, should carry on missionary activities. Nothing stands still, at least not for a long time. It either grows or dies. If the local branch has not vitality and interest enough to reach new people, its numbers will dwindle. Death carries away a few, and removal carries away many in these days when people move so rapidly from one locality to another. Therefore constant effort must be made to replenish the lost numbers, and that effort should be made to increase the actual numbers of active persons.

It is not enough for the church to minister to the needs of those who are already within its ranks. A true love of humanity, a true devotion to the gospel and the church will stimulate its members and leaders to wish to bring others to the faith.

### *What Is First Necessary*

Members and officers of the branch may well ask, "What can we do?" Sometimes, being so close to the conditions in their own branches, they may not see what needs to be done. It is a good practice to visit occasionally at other branches and even at other churches, when opportunity offers, to see what is being done.

In the first place, we must offer some old advice. Its age does not diminish its value, but rather, is a guaranty of its permanence and worth. The spiritual life of the branch should be at a high standard before that branch is able to function effectually in a missionary way. As often as this idea has been repeated, it must be said again. For the spiritual life of the branch to be at a high standard, the life of most of the individuals within it must be similarly high. It is impossible to do the best work, to carry on branch work effectively unless there is peace, harmony and brotherly love in the relations of its people.

### *Making the Branch Ready*

The branch should be ready in its external appearance, as well as in its spiritual condition for visitors. There are members who would concentrate all attention on spiritual matters, neglecting entirely or very largely the physical appearances. There is a danger in this attitude which we should be careful to avoid.

Nonmembers and the people of the world judge by external appearances, and to tell the truth we often judge largely by that means ourselves, as is shown by the frequent errors that appear in our judgments. But people who are becoming acquainted with the church will gather their first impressions from appearances, having nothing else from which to judge.

The church is judged by the dignity of the services, by the quietness and reverence of the people in their conduct within the building. Why should it not be so judged? Is it not right to expect spiritual tranquillity to be accompanied by physical quietness, reverence to be accompanied by restraint and dignity?

Any one of us, walking down the street of a large city, and seeing a ragged and dirty man coming toward us, will judge him to be a "hobo" or some sort of social derelict. True, he may be a gentleman in disguise, but the chances are against it. We can know nothing of his character and personality except what his face and clothes—his external appearance tell us. In one case out of a hundred we may be wrong. But it is probable that in more than ninety-five cases out of a hundred the judgment will be right.

Any one of us, walking in a large city, and finding a tiny church on a side street, and seeing its yard

grown up to weeds, a litter of papers and rubbish about, and the steps unswept, would readily judge it to be the church home of an unthrifty people, with its spirituality and culture at a very low ebb. If we should go up into that building and find the clock unwound, the song books on the floor, the plaster smudged with ancient spots of soot, our judgment would be confirmed, whether true or false, in the idea that here was an unworthy people.

"But," some one would say, "I know these people, and some of them have hearts of gold!" The stranger might be convinced, and again he might not.

Many of the smaller churches could be made beautiful with a little expense and care. They could be turned into lovely church homes of which the members could be proud and to which they might be happy to bring their friends.

A party or class of the young people at the church could clean the yard and premises in a single afternoon. The damaged stairs could be repaired, perhaps a little paint applied. Flowers in the yards, or vines to climb up the side of the building would help. On the inside, the walls and ceilings will be the first to show untidiness, and would need first attention.

### *Inviting the Neighbor and Stranger*

If Jesus were to return to earth today, would he be invited to your church, and if invited, what kind of reception would be given him? We should issue our invitations as if the Savior himself might, perchance, come among our guests.

You never know, until you are refused, that people will not come. And if they come you can never know which ones will become interested and perhaps become some of the best and ablest workers.

In our invitations we should aim high. It is true that the weak, the wayward, and the unstable all need the kingdom of God. But the kingdom of God needs some strong and faithful servants first to take care of them. It needs officers and teachers. If it is not equipped to care for the weak, all its effort will be lost.

Therefore it is good to seek strong and able people in order that the needs of the weak may be supplied. Does this seem selfish and unscriptural? Then turn to the thirteenth chapter of Matthew and read the forty-seventh and forty-eighth verses:

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

Perhaps the reading was not intended to convey exactly this lesson, but the lesson is there, and its basis is wisdom.

There is much that the branch can do, but it must first do something for itself. There are souls that

## Weekly Health Letter

Number Eleven

### The Nose and Its Relation to Health and Disease.—9

By A. W. Teel, M. D., Church Physician

Anything that will diminish one's vitality, will diminish one's resistance. This is one of the characteristic predisposing causes of colds and other diseases. Some of the principal predisposing causes are improper food, vitiated air, dust, drafts, overwork, exposure to cold, and loss of sleep.

Some people enjoy a specific immunity, while on the other hand, it must be clearly kept in mind that vigorous, healthy people are liable to contract a cold if they come in contact with the infection. One attack predisposes to another. Hence, the necessity for the strengthening of one's resistance by good hygienic habits, sunshine, fresh air, and especially diet.

Mechanical defects such as a deviated nasal septum will prevent the proper filtering power of the nose, also local conditions such as chronic catarrh, enlarged tonsils, adenoids, and polypus, should have the proper treatment by a specialist. Those who have the "cold habit" should be careful that the air they inhale is free from dust; not too dry, or too warm. Cleanliness and proper care of the mouth, nose, throat, and teeth, even in good health, is highly necessary as a prevention.

Bacteria accompanying colds are found in the nose, mouth, throat, and teeth of healthy persons. From what has already been said, it is hardly necessary to emphasize the necessity, especially during epidemics, for individuals to avoid theaters, crowded and closed cars, mass meetings, etc.

Hand and mouth infection can be prevented by washing the hands before eating, care concerning handkerchiefs, and keeping the fingers away from the mouth and nostrils. Isolation and disinfection of the discharges are extremely necessary as each case is a focus of infection. Carriers of disease are quite numerous, and there is constant danger in this

it can save, but before it can start the important work of saving the souls of others, it must carry out the imperative work of saving the souls that are already in the church.

Of course, if people waited until they had attained perfection, before starting to take the gospel to the world, nothing would ever be done. Perfection can hardly be obtained in this life. The branch should find a working basis and then go ahead with its tasks.

class of persons disseminating these infections; hence, the great necessity of the public being educated in sanitary habits, such as the avoidance of spitting and kissing promiscuously, the great peril in the common drinking cup, the indiscriminate sneezing and coughing, and the pernicious habit of placing unnecessary things in the mouth, especially the fingers. It seems that civilization has hardly advanced enough to require all restaurants, hotels, soda fountains, and the like, to properly cleanse all cups, glasses, spoons, etc., by scalding and sterilizing them before they are used each time.

It is common for people to work and play together, to sleep and eat with the same table-ware and to use the same towels. This is one of the principal means whereby infectious material enters the upper respiratory tract and causes epidemics that are so frequently found in industrial establishments, camps, schools, prisons, etc.

Health officers should disseminate knowledge concerning the proper cleansing and oiling of the streets, requiring a stricter conformity to the building and housing laws, and see that the spitting ordinances in our cities are enforced. Many of our schools, colleges, theaters, street cars, and other public places should have their attention called to the peril of crowding in such places. Epidemics should be traced from their source and free facilities for laboratory diagnosis should be provided.

### Report of the Department of Statistics

By Carroll L. Olson, Statistician

The report of the Department of Statistics for the month of August shows the following changes in the total enrollment of the church:

Total enrollment of the church August 1, 1931.....	109,605
August baptisms .....	373
Gains from the unknown .....	7
Gains by correction .....	8
Total gain .....	388
Deaths .....	64
Expulsions .....	14
Loss by correction .....	7
Total loss .....	85
Net gain during the month .....	303
Total enrollment of church September 1, 1931.....	109,908

The following miscellaneous changes also took place during the month:

Transfers .....	486
Blessings .....	147
Marriages .....	85
Ordinations .....	18
Divorces .....	9
Silences .....	2
Restored .....	1

The three districts which deserve honorable mention in the matter of baptisms this past month are the Alabama District, with a total of 16, the Western Oklahoma District, with a total of 16 also, and the Southwest Iowa District, with a total of 15. Of the Alabama baptisms, 12 were performed at McKenzie by Missionary G. T. Richards and 4 at Owassa by Elder H. H. Wiggins. In the Western Oklahoma District, 9 baptisms were performed by Priest Howard Harpham at Davidson, 3 at Davidson by Missionary Z. Z. Renfroe, and 4 at Calumet by Elder Matt Crownover. The Southwestern Iowa baptisms were all performed at Council Bluffs, 10 by Elder Amos Graybill, and 5 by Pastor Ray Whiting.

The following branches outside the stakes reported 5 baptisms or more each:

Council Bluffs, Iowa .....	15
Detroit, Michigan .....	12
Pleasant Hill, Alabama .....	11
Merlin, Ontario .....	10
Davidson, Oklahoma .....	9
North Platte, Nebraska .....	9
Portland, Oregon .....	8
Marlin, Texas .....	7
Utleyville, Colorado .....	7
Hagerman, Idaho .....	6
Kewanee, Illinois .....	6
Macon, Missouri .....	6
Skiatook, Oklahoma .....	6
Deselm, Illinois .....	5
High Hill, Kentucky .....	5
San Antonio 1st, Texas .....	5
Santa Barbara, California .....	5
Soldiers' Grove, Wisconsin .....	5

The total of 373 baptisms were distributed as follows:

Zion and the Stakes .....	38
United States and Canada outside the Stakes .....	292
Society Islands Mission .....	39
British Isles Mission .....	3
Norway Mission .....	1
Total .....	373

### "Great Living"

Life is not easy to understand. In some moods it seems a jumble of letters, and we can not spell out a clear sentence. It is very quick — at least, it soon becomes very quick. It begins as a lake in the hills, but soon its waters are a hurrying stream. And the things most worth having are never thrust into our hands. As J. L. Patton says, life is like an oriental shopkeeper. He displays his goods, sits at the back of his shop, and you may safely reckon that he keeps his best goods hidden; they have to be asked for. Most of us make a muddle of life, not because we are evil, but because we are ignorant. We do not know the goods which last. — *Flint Tidings*.

## Tom King: A Life History

PART ELEVEN

By C. H. Porter

(Continued from the *Herald* of September 9, page 850.)

### Differences

During the years of his active ministry Tom found himself at disagreement with some others upon questions which caused him great perplexity and more or less of grief. Prominent among these were the question of representation; ordaining of ministers; holding of reunions; observance of the sabbath; decorum at meetings and conduct of Sunday schools.

The first of these arose soon after his appointment to field work. The rule in the district had been for every member present to have voice and vote in the conferences. This rule was changed at a conference, when but few were present, so that all branches thereafter were represented by delegates; the priesthood members having ex-officio voice and vote. This was strongly objected to by some, and it was contended that the change was illegally made, no previous notice having been given of such proposed action. Tom objected to the measure believing it to have been wrongly acted upon, no previous notice having been given to the branches.

He saw that a strong effort would be made at the next conference to have the resolution by which the change was effected rescinded. He learned also that a majority of the higher officials of the district would sustain the action of the preceding conference. He desired to avoid a conflict with his brother ministers yet he could not indorse the action of the previous conference.

He wrote to the missionary in charge, stating how he felt in regard to the matter, and asked to be excused from attending the coming conference. Instead of sending him the reply he hoped for, his superior officer peremptorily ordered him to be present. Tom obeyed the order knowing that it meant a presentation of the question in a manner that would precipitate a strong battle of the forces.

A complaint was made charging the previous conference with action upon an important question thereby changing a rule of long standing in the district without previous notice to the branches. The president admitted that previous notice ought to have been first given before final action was had. He asked forgiveness for his part of the work, which he said after due consideration he believed to have been premature.

In reply Tom said he felt sure that forgiveness would be freely accorded to all who took part in the work done provided they would make the matter right by rescinding the action of the last conference; thereby placing the matter where it was previously; then take the matter up in an orderly way and decide the question upon its merits.

The motion to rescind was taken up. The membership were declared ineligible to vote, and the motion was lost. This left the work of the preceding conference indorsed, and the delegate system confirmed. For many years this question was a matter of contention in the district.

About twenty years later the following paper was prepared and read by Tom at a conference held at Nebraska City, Nebraska, May, 1907. History of the Delegate Measure in this District:

"About twenty years ago it was adopted at Nebraska City. Elder R. M. Elvin led the debate for the affirmative. The measure was strongly objected to by some in the succeeding conference.

"The next determined fight was had at Wabash Park. The measure was defended by Elders R. J. and Levi Anthony, J. B. Gouldsmith, J. W. Waldsmith, H. O. Smith, and H. C. Bronson. It was objected to specially by Elders Joshua Armstrong, Henderson Fields, W. M. Self, and C. H. Porter.

"This resulted in a committee of three being appointed to draft a set of resolutions to be presented at the next conference, touching the matter. Elders H. C. Bronson, J. W. Wald-

smith, and C. H. Porter were so appointed. The views of the appointees being different a compromise measure was presented, as written by C. H. Porter, and adopted by the conference. The objectors were still dissatisfied, and again the matter was made an issue at a conference held at Wilber. At this conference the matter was deferred. At Fairfield the matter came up for final action and Elder Mark H. Forscutt led the contest again to a successful issue, favoring the delegate system. Still later the matter came up at the Palmyra Branch. Elder W. E. Peak led those favoring the delegate system. Again the system was retained, and has continued to be the rule of the district until now.

#### Objections to the Proposed Measure to Abolish:

1. Any branch has a right, in common with all other branches, to be fully and properly represented in our district conferences. If the delegate system is abolished no branch other than the one with which the conference is held can be fully or properly represented;

Therefore, it is not right to abolish the delegate system.

2. The mass-meeting is a relic of feudalism. It was the means used by the people to voice their sentiments when they had little or no voice in legislative assemblies. The mass-meeting was never a legislative body. In times past the Indian had his pow-wow, the Scotchman his clan gathering, the Northman his storthing, and the German his mass-meeting. In times of great excitement or pressing need the mass-meeting is still resorted to by the people in civilized lands, but it is not for legislative work they assemble, but simply to voice the sentiment of the general public. Legislative action is left for the deliberations of councils and parliaments, where sentiment is crystallized into law and becomes the voice of the ruling authorities.

3. The branches can not be fairly represented in any other way than by their representatives duly chosen, and, if found necessary, instructed how to vote on measures of special or general interest to them.

No branch ought to be given a preponderant advantage on any question affecting the whole. If the delegate system is abolished and mass conventions become the rule a preponderant advantage will be given to the branch where the conference is held.

Therefore, a change of system would destroy the equilibrium now existing in the district.

4. It would not necessarily affect, in any appreciable degree, the attendance at our conferences.

To illustrate: Blue River has a membership of 197 which entitles said branch to elect 33 delegates. I think all will agree that if mass conference should be held in this district we could not reasonably expect more than 33 members of that branch to be present at any conference, saying nothing of the priesthood bearing members of said branch.

Therefore, if the delegate system is abolished we will have robbed the branches of their right to be heard by their delegates and given them no equivalent.

5. The Sunday School Association and the General Church both favor delegate representation.

#### Sunday school basis of representation:

1. 'District Associations shall be represented by delegates.'

2. Voting: 'In the election of officers of the District Association and of delegates to the General Association, the vote shall be by the yeas and nays.'—Article 5, page 10.

Mass Conventions: 'Any district association convention, where the membership is under 400, may upon a two-thirds vote of the delegates present, change from delegate to mass convention.'—Article 10, page 11.

#### General Church.—Rules of Representation:

"My servant was directed to present to the church rules of representation, and he so stated to the body at different times that he was so led; but the conferences of my people saw proper to change these articles and rules of representation, and propositions are pending that they may be still further changed.

"The direction of the Spirit is that they be left as they now are until such time as the increased numbers of the members

of the church shall require either an enlargement of the number entitled to delegate, or that there may be a closer line drawn as to the number of delegates which the church shall require to meet."—Section 125, paragraph 7, *Doctrine and Covenants*.

The resolution to abolish was lost, 38 yeas, 48 noes.

Note from historian's record:

"The question of the abolishment of the delegate system as laid over from last conference was brought up, discussed and defeated by a vote of thirty-eight in the affirmative to forty-eight for the negative, thus for the fourth time in twenty years this question has been before the conferences and the system remains unchanged."

Tom objected in the first place to the method by which it was adopted, hence he advocated its repeal. Finding that to be impossible he advocated the measure as presented by the committee. Still later when it was brought before the conference he pleaded for peace and harmony, asking the movers not to insist upon its presentation. They were fully determined, however, to press it to an issue. He then championed the cause of the delegate system, believing it to be entirely in harmony with church procedure and granting equal rights to all the branches.

At a conference held at Nebraska City, Nebraska, July, 1917, the following action was had: "Resolved, that due notice be given that at the next conference a resolution will be presented to rescind the delegate system, and that our conferences will consist of all members present."

Tom's branch chose delegates to the next conference and instructed them to "cast the vote of the branch against the pending resolution providing for the abolishment of the delegate system, and to call for the yeas and nays on the question if the same seems necessary."

At the conference, January, 1918, "The resolution on the delegate question was, on motion, indefinitely postponed."

At a conference held at Lincoln, Nebraska, February, 1919, "A motion prevailed to the effect that the abolishing of the delegate system be made a special order of the next conference, that the secretary notify the branches of this action, and ask them to send delegates with instructions on the matter."

(The above quotations are taken from the historian's record.)

Tom was interested in the matter but concluded that it was poor policy to continue its agitation. After conferring with others it was decided to make no concerted effort against the proposed change.

At the conference, June 1919, it was, "Moved to resolve into a mass convention, and that the Southern Nebraska district abolish the delegate system, and hereafter meet en masse."

"Moved, as a substitute, that it be the sense of this conference that we permanently dispense with the delegate system, and that this conference, and all succeeding conferences, be held en masse." (Quotations taken from historian's record.)

The substitute prevailed. The presiding officer ruled that this matter could be taken up at any future conference by proper notice. The matter is at rest. It was a disturbing factor for about a quarter of a century. May it continue to rest in peace as a dead issue. We shall all sooner or later have had our little day and peace we trust will come to us.

In its inception it was to Tom a serious affair. He could not indorse as right the method by which the change was effected nor could he approve of the confirmation of the act by the succeeding conference. This placed him in opposition to those he was expected to work in harmony with. It cost him grief and sorrow, and he decided that rather than be considered obstinate and egotistical he would ask to be relieved from missionary work at the end of the year. He would probably have done this, but before the season closed he attended a reunion and while there preached a sermon that attracted the attention of a member of the First Presi-



# CHURCH WORK AND SERVICES

## Rally Day and Promotion

SEPTEMBER 27

As has been previously noted, the Joint Council of the Church has set September 27 as a day for the rallying of all the forces of the branches throughout the church. This time seems opportune, as it is also the day designated for the closing of the class work of the Church School year, and the promotion of those who should move on and up in the scale of religious education. So rally day becomes one of accounting and recognition, as a means of stimulating renewed interest in the work of the church.

Doubtless the first purpose of the day is to increase the attendance at church services. This comes through carefully worked plans in which the progress of regular attendants is recognized through promotion, new and potential members are sought out and invited to be present, and indifferent members are especially invited and welcomed at the services.

But it is not enough just to get everybody out on Rally Day. The services of that day must be so stimulating, helpful and interesting that the experience will arouse a desire for a further and continued attendance. The following Sundays must be equally attractive and interesting. This will call for a carefully planned program as we go into the new church school year.

### Promotion Plans

It is logical that promotion in the church school should come near the last of September, if possible on September 27. This should not conflict with Rally Day plans. Indeed, it makes an additional occasion for a rallying of class memberships during the month and a fitting occasion for the recognition of attainment in promotion from one department to another. The ceremony connected with promotion

should be meaningful, dignified, and impressive. The details of the exercise must of necessity be worked out to suit conditions. Within the children's division, and perhaps with intermediates, it will be well to take recognition of promotions, having those being promoted from one department to another seated with their teachers in reserved seats near the front, or, if space will permit, upon the platform. A careful check of the grading should be made at this time and an effort made to promote only those whose age and development warrant their going to a more advanced department. This is especially true in the children's and young people's divisions. (See *The Church School Handbook*, pages 15 and 28.)

Promotion certificates are not expensive, often are cherished by the children, and the awarding of them impressively marks the progress of the children through the church school. A neat certificate may be purchased from the Herald Publishing House at six cents each, sixty cents a dozen.

In large schools some children's divisions or departments may wish to hold their promotion exercises in their own rooms. In general it will be well to hold an impressive service for all in the main church auditorium. This may be at the regular Sunday school hour, or in the place of the church school worship service. In some places accustomed to the continuous service there may be a short, impressive meeting in departments, followed by the general promotion exercises, followed in turn by a short sermon appropriate to the occasion.

*Promotion Day Program*

We suggest the following for the general promotion ceremony:

Processional: Organ or other music, during which all who are to participate march to their places.

Opening with song and prayer.

Address: "Growing as Jesus Grew." A ten-minute talk.

Presentation of classes for promotion, by their teachers and superintendents, with a brief statement of commendation.

Awarding of certificates.

Acceptance of new classes, by their new superintendents, in a brief word of welcome.

A charge to the school for the new year, by the director of religious education, or by the pastor.

Special music should vary and enrich the program.

Such words as "Onward to Zion" are especially appropriate.

If this exercise is to be followed by a sermon, the theme should probably follow the idea of education, training, building for Zion and the kingdom of God.

*Organization for the New Year*

In order that officers and teachers for the new year may take their places the first Sunday in October, we suggest that the annual election take place as early as convenient in September. A whole month would not be too long to complete the organization and to perfect plans for a favorable opening on October 4. Retiring officers and teachers should hold over through the month of September. This would permit a formal installation of the new workers, either on Sunday evening, September 27, or on Sunday, October 4. New officers should enter upon their service, not only as well qualified as possible, but under a special spirit of consecration for their work, in which they are joined by the entire membership. For a discussion of elections see *The Church School Handbook*, page 11.

*Plan New Courses Early*

Care should be taken in every department to determine the quarterlies desired for class use. Consult the *Vision* for August for the official list of current quarterlies, or send to the Herald Publishing House for a neat folder or the *Church School Curriculum*, and an order blank. If there is but one class in a department, where there are three one-year series available, this is the year for the study of the second year of the series.

Note the options which may be had in the young people's and adult grades. Consult the needs and wishes of the membership, and try to supply as fully as possible. If there are to be two or more adult classes, try to determine weeks beforehand what subject matter will meet the demand and select the best possible teachers available. Get their consent to begin at once to prepare for a real teaching task.

Then try to get your adults to select their class because of their interest in, or need of, the subject matter informations. Too long we have sat in a particular corner, or listened to a certain teacher, or adhered to a social group.

Secure quarterlies for all, and develop a class attitude and a class method which will insure the study of the quarterly as a text before coming to the class. Then we may have real recitations.

The value of our quarterly lessons will be increased many fold if studied in the home. Much effort and expense is put upon the quarterlies. Only by personal, thoughtful reading following by class discussion under able leadership can we secure the growth in clearness of vision and in spiritual vigor necessary for Christian character building anticipated in the gospel.

Given a studious, qualified teacher and a class having a background of information and appreciation through their own free study, and we shall soon have a real school of religious education.

**THE GOSPEL FORUM**

Under this heading we shall be glad to receive and publish articles and letters of interest to our readers on the doctrine and work of the church. Writers are responsible for their own views. Other views on subjects discussed here will be received if of sufficient interest.

**The Fall of Man—Was It Necessary?  
Was It for Good or Evil?**

By L. W. Newcombe

The fall and the agency of man are doctrines that will always perhaps be somewhat of a mystery, but latter-day revelation has done much to clear away the ambiguity which has shrouded them in the past. We believe that God is omnipotent and omniscient and that therefore he could destroy evil if he wished, but also that he could see advantages in not destroying it or he would do so. Did God design the fall of man and the entrance of death and wretchedness and sorrow on the earth? Without doubt this is exactly what he intended, although not as ends in themselves, but as means to an end impossible otherwise to accomplish.

The origin of the Devil is revealed by the following:

For behold the Devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency; and they were thrust down, and thus became the Devil and his angels.—*Doctrine and Covenants 28: 10.*

He was cast out into the earth:

That old serpent called the Devil, and also called Satan, which deceiveth the whole world; he was cast out into the earth and his angels were cast out with him.—*Revelation 12: 8.*

It was God that cast him down to the earth, and it was therefore his design that he should be here.

I caused that he should be cast down and he became Satan, yea, even the Devil, the father of lies, to deceive and to blind men and to lead them captive at his will.—*Genesis 3: 4, 5.*

Two things are clear from the above passages: namely, first, God caused the Devil to be cast down to the earth; second, "To deceive and blind men and to lead them captive at his will, those who would not hearken to his [God's] voice."

The Devil's power to tempt and rule was delegated to him by God. At the temptation of Jesus he offered Jesus all the kingdoms of the world, saying, "All this power will I give thee and the glory of them, for they are delivered unto me and to whomsoever I will give them."—*Luke 4: 6.* If he lied about this, then there could have been no temptation to Jesus, who also would know if he spoke truly or not. He, the Devil, is the "Prince of

this world." His "delegated" power is clearly shown in the story of Job. Read Job 1: 7-12.

It was given unto him to make war with the Saints and to overcome them; and power was given him over all kindreds and tongues and nations. (Revelation 13: 7.)

He doeth great wonders and . . . deceiveth them that dwell on the earth.—*Revelation 13: 13, 14.*

We have learned so far, then, that God cast the Devil down to earth with delegated power to deceive and tempt man under certain restraints.

Let us now return to the fall of Adam and Eve and see if God designed this also, which has so often been considered a great disaster, and detriment to the best interests of the human family.

And he [Satan] sought to beguile Eve also, for he knew not the mind of God.—*Genesis 3: 7.*

Satan was then unconsciously doing in accordance with the mind of God when he tempted Eve. Lehi says, speaking of the transgression of Adam:

But behold all things have been done in the wisdom of him who knoweth all things.—*2 Nephi 1: 114.*

The fall of man was a necessity, for a number of reasons: First, it brought him to know good from evil, which he could not otherwise have known.

And I, the Lord God said unto my only begotten, Behold the man is become, as one of us to know good from evil.—*Genesis 3: 28.*

Adam, filled with the Holy Spirit, said:

Blessed be the name of God for because of my transgressions my eyes are opened.—*Genesis 4: 10.*

Eve confirms this, saying:

Were it not for our transgression . . . we should never have known good from evil.—*Verse 11.*

For if they never should have bitter, they could not know the sweet, wherefore it came that the Devil tempted Adam and he partook of the forbidden fruit.—*Doctrine and Covenants 28: 10.*

The name of the tree, the tree of the knowledge of good and evil, (Genesis 2:20), signified something, and for once the Devil told the truth when he said, "Your eyes shall be opened and ye shall know good from evil (Genesis 3: 10), although in the same breath he lied when he said, "Ye shall not surely die."

Second, the fall was necessary because there could have been no children to people the earth, otherwise. Eve said, "Were it not for our transgression we should never have had seed." (Genesis 4: 11.) Lehi said, "If Adam had not transgressed, they would have had no children." (2 Nephi 1: 111-113.) Enoch said, "Because Adam fell, we are." (Genesis 6: 49.) Lehi also said, "Adam fell that men might be." (2 Nephi 1: 115.)

We do not know the nature of the forbidden fruit, which affected reproduction, but accept the above statements as conclusive proof, that without the fall the earth could not have been peopled.

Third, the fall was necessary because without it there could be no consciousness of joy, good, righteousness, life. Adam said, "Because of my transgression, my eyes are opened, and in this life I shall have joy." (Genesis 4: 10.) Eve said, "Were it not for our transgression we never should have known good from evil, and the joy of our redemption." (Verse 11.) Lehi said, "If Adam had not transgressed . . . wherefore they would have remained in a state of innocence, having no joy, for they knew no misery, doing no good for they knew no sin." (2 Nephi 1: 113.)

In order to understand the nature of the fall of Adam, we should remember that Adam and Eve were in a characterless condition, as Brother Peisker states. "In a state of innocence," says Lehi. He did not know good from evil, could not have understood what the death penalty signified, not having seen or experienced death in any form. He would be like a child, easily led and giving heed to the lost speaker, and would, like a child, accept with entire confidence any statement made to him. The one act of disobedience, or fall of Adam and Eve, could not have been the cause of all mankind becoming "carnal, sensual, devilish." Character could not be fixed by one act; instead, we find nothing to show that Adam and Eve were not of the most upright and faithful character. "And Adam ceased not to call upon God, and also Eve his wife." (Genesis 5: 3.)

The plan of redemption was prepared before the fall; Christ was the "Lamb slain from the foundation of the world." (Revelation 13: 8.) "Atonement which was prepared from the foundation of the world for all mankind." (Mosiah 2: 11.) Adam was immediately redeemed from the fall. "Behold, I have forgiven thee thy transgression in the garden of Eden. Hence came the saying abroad among the people that the Son of God hath atoned for original guilt." (Genesis 6: 55, 56.) The fall of Adam did not, then, mean the condemnation of mankind; and the children of Adam as well as all children born into the world are not judged by Adam's fall. Speaking of children, King Benjamin said:

For behold as in Adam, or by nature, they fall, even so the blood of Christ atoneth for their sins, if it were possible they could sin.—*Malachi 1: 114, 115.*

Behold I say unto you that little children are redeemed from the foundation of the world through my only Begotten.—*Doctrine and Covenants 28: 13.*

The fall of Adam then brought no condemnation on his children, since the atonement overcame the evil effects, but, instead, the fall gave man his

agency. "And because they are redeemed from the fall they became free forever. Knowing good from evil to act for themselves." (2 Nephi 1: 117-119.) "Until the fall they could not be agents unto themselves, for if they never taste bitter they could not know the sweet."

It is truth that makes men free, half truths are misleading, and to know a matter thoroughly both sides must be considered. Life can not be fully understood or fully enjoyed, if death is unknown. The law of opposites is clearly stated by Lehi:

For it must needs be that there is an opposition in all things. If not so . . . righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad.—2 Nephi 1: 81-90.

Not only was Adam himself forgiven his transgression, and his children and the children of all men under eight years free from condemnation by the atonement, but all who have died in ignorance of the plan of redemption are released from penalty from Adam's fall.

For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam who have died, not knowing the will of God concerning them or have ignorantly sinned.—Mosiah 1: 7.

It is then absolutely certain that Adam's transgression brought no condemnation to mankind whatsoever. It introduced to all people the opportunity of acting for themselves, with perfect freedom and knowledge of choice, and was a part of the plan of God for the salvation of all men, and therefore was ordained to come to pass.

God having now provided the agency of man through the plan of redemption, the fullness of that plan and purpose was revealed to Adam.

In that day [or at once] the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying, I am the only Begotten of the Father from the beginning henceforth and forever, that as thou hast fallen thou mayest be redeemed and all mankind even as many as well.—Genesis 4: 9.

Adam commenced to make this known to his sons.

And Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters.—Genesis 4: 12.

And they [the sons] believed it not, and they loved Satan more than God, and men began from that time forth to be carnal, sensual, and devilish.—Verse 13.

This makes it clear that it was not the fall of Adam which made men "carnal, sensual, and devilish," but instead their own rejection of the "plan of redemption."

Because that Adam fell, we are, and by his fall came death, and we are made partakers of misery and woe. Behold, Satan hath come among the children of men and tempted them to worship him and man has become carnal, sensual, and devilish.—Genesis 6: 55, 56.

And God cursed the earth, for they would not hearken nor believe on the only Begotten Son of God.—Genesis 5: 43, 44.

The fall of Adam, then, brought to man his agency, which makes humanity godlike in that he is now permitted to work out his salvation and have joy in accomplishment. The troubles of the world are not due to the fall, but to the refusal of men to hearken to and obey the plans of redemption.

It was God's intention that Adam should partake of the forbidden fruit. He did not compel Adam to do so, neither did he make any great effort to prevent him, because he knew that ultimately the greater "joy of our redemption" would be far better than a characterless, innocent, and unprogressive existence. Under the "plan of redemption" man does necessarily have to sin personally in order to appreciate righteousness, but sin must exist where he can see and experience its effects. "It must needs be that offenses come." We do not necessarily have to die physically to experience the horror of death, but we must come in contact with death, wickedness, and misery, to experience their opposites, their value and joy. "Christ himself was tempted in all points like as we are, yet without sin." However, in order to be so tempted it was necessary for him to take upon him the nature of man and live amongst evil conditions. And it was thus he became the Savior of mankind. It behooved him (God) to make the "Captain of our salvation perfect through suffering." (Hebrews 2: 10.)

Though he were a Son, yet learned he obedience by the things which he suffered, and being made perfect he became the author of eternal salvation unto all that obey him.—Hebrews 5: 8-9.

The goal of "perfection" is more than sinlessness, and that goal is now impossible (through the fall and agency and the redemption) of attainment for all.

Till we all come to the knowledge of the Son of God unto the perfect man unto the measure of the stature of the fullness of Christ.—Ephesians 4: 13.

The "joys of our redemption," pictured in glowing terms by the inspired writers of all ages, from Eve and Adam onward, leaves no possible chance to doubt the value of every several part of that great plan, nor the justice, mercy, and loving-kindness of the wisdom of God, who "doeth all things well."

Everlasting joy and holiness shall be upon their heads. They shall obtain gladness and joy; and sorrow and sighing shall flee away.—Isaiah 51: 11.

They shall hunger no more, neither thirst any more and God shall wipe away all tears from their eyes.—Revelation 7: 13.

For I reckon that the sufferings of this present time are not to be named with the glory which shall be revealed in us.—Romans 8: 18.

Let us go on unto perfection.

(The references used in this article from Genesis are from the Inspired Translation.)

## The Spirit of God as It Worked With the Lord's People in Bible Times

By George Jenkins

The Holy Spirit makes known to men the things of God, in the past, in the present, and in the future, enlightening men in the way of truth and righteousness. It is one of the Godhead operating between God and man, making known the things of God, the Father, to his children on the earth; guiding and directing them that they need not walk in darkness, but walk in the light of heaven.

Job, a humble and faithful servant of God, received by the Spirit of God the knowledge that Jesus Christ would stand upon the earth in the latter days, and spoke of him, saying, "Oh that my words were now written! Oh that they were printed in a book. That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth." What joy must have filled the soul of this servant to receive such a marvelous manifestation through the Spirit of God! The people of the Lord in the time of Enoch were also led and directed by this Spirit. Enoch lived so close to God in the keeping of the commandments that the record says he walked and talked with God. How great must have been the faith of Enoch! So great was it that when the enemies of the people of God came to battle against them, he spoke the word of the Lord, and the earth trembled, and the mountains fled, even according to his command. The rivers of water were turned out of their courses, and the roar of the lions was heard out of the wilderness.

"The Lord called his people Zion; because they were of one heart and one mind." This people rejoiced in the Lord and in the Lord's work. There was no poor among them, for they loved their neighbors as themselves, and every one had according to his needs. In this instance we see how the Spirit of the Lord worked among this people, who became so pure that their city was taken up into heaven.

We see also a demonstration of God's Spirit and its working in the time of Moses. Joshua was full of the spirit of wisdom, for Moses had laid his hands upon him. With the assistance of the Spirit of God, Joshua caused the children of Israel to hearken to the commands of the Lord.

### To Every Man

Every one may receive the Spirit of God, if he will live in obedience to the commandments of God as set forth in Paul's letter to the Hebrew saints. God is no respecter of persons. In every age he that worketh righteousness is accepted of him. The promise

is to all. Everyone needs this divine help as he moves forward in his service to the Lord. As the Apostle James taught, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." If we ask for light and wisdom in God's appointed way, we will receive. Jesus told his disciples: "And I pray the Father, and he shall give you another comforter, that he may abide with you forever." We could not believe that Jesus would ask the Father to send a blessing on his children that he would not give them.

We realize how great is our need of this abiding comforter that will guide us into all truth, when we see all around us the great divisions that exist in the world regarding religious belief.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that he shall speak; and he will show you things to come. He shall glorify me: for he shall receive of mine and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine and show it unto you.—*John 16: 13-15.*

The Holy Ghost makes known to man the things of God, that man need not walk in darkness, but walk in the light as Christ is in the light, enlightening every man that comes into the world.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—*John 14: 25, 26.*

From the beginning of man, God has ever shown his loving-kindness to his children, by warning them of danger, sin, and unrighteousness, by directing them in the way of truth, honor, virtue, and peace, and by directing them in the way that leads to endless bliss and glory.

### Bears Witness of Christ

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."—*John 15: 26.* As it is written that no man can say that Jesus is the Lord but by the Holy Ghost how essential it is for the Spirit to reveal to man that Jesus is the Savior of men. He that comes to God must believe that he is, and that he is a rewarder of them that diligently seek him. This asking must be in faith. The Apostle Paul, in giving his experiences in his service to God, and in his reviving of the gospel, said that he neither received it of man, neither was taught it by man but by the revelation of Jesus Christ.

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.—*1 Thessalonians 1: 5.*

Jesus spoke to the disciples saying that all power was given to him in heaven and in earth. Hence none other than Jesus Christ could delegate this right to man. Jesus has said if any man will do God's will he shall know of the doctrine, whether he spoke of himself or of men. Jesus instructed his disciples to await at Jerusalem till the Holy Ghost should come; and after it had come upon them, they should be witnesses for him in all the world. In 1 Corinthians, the twelfth chapter, the Apostle Paul tells how the Spirit operated on the minds of the saints at Corinth:

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh one and the selfsame Spirit, dividing to every man severally as he will.

As God is unchangeable, so the Spirit of God is unchangeable. It works the same today as in the days of the past. We are admonished of the Lord to try the spirit, to see if it be of God, for many false spirits are gone out into the world.

#### *The Laying On of Hands*

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John. Who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.—*Acts 8: 14-19.*

Both in the Old Testament and in the New Testament the Holy Ghost was received through the laying on of hands.

To this end Jesus came to the earth to teach the way of life and salvataion. No other name has been given whereby man can be saved. It is Jesus who has pointed out the way of life, and led the way and given the command for us to follow him. The Spirit of God is given to guide us into all truth; an abiding comforter. The promise is that by it we shall know whether Jesus spoke of himself or of God. Whatsoever God does it shall be forever. Nothing can be added to it nor anything taken from it.

#### *The Fruits of the Spirit*

The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. These blessings and gifts were enjoyed by the members of the church that Jesus built when here on the earth. The disciples of Jesus went everywhere preaching and building up the kingdom, and God confirmed

the words spoken by having signs follow them that believed.

Jesus prayed that his disciples might become one as he and his Father were one. This could be accomplished only by their keeping the commandments, and by God working with them by giving them his Spirit to lead them into the truth as revealed in his sacred word. He said that they would know the truth and the truth would make them free. Freedom comes through obedience to the gospel law, as revealed in the sacred record.

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Let me but do my work from day to day  
In field or forest, at the desk or loom,  
In roaring market-place or tranquil  
room;

Let me but find it in my heart to say,  
When vagrant wishes beckon me  
astray,

"This is my work, my blessing, not my  
doom.

Of all who live, I am the one by whom  
This work can best be done in the right  
way."

Then shall I see it not too great nor  
small

To suit my spirit and to prove my  
powers;

Then shall I cheerful greet the labor-  
ing hours,

And cheerful turn when the long  
shadow fall

At eventide to play and love and rest,  
Because I know for me my work is  
best.—*Henry Van Dyke.*

### Prayer

For me, no quest of this or that,  
No wild demand, no cry nor moan,  
If God be Commissariat—  
What I have missed, what I have known,  
Was mine to keep or lose, alone.

Yet for the things I hold most dear,  
For silvered night or gold-barred day,  
For singing birds when dawn is near,  
For rest at eventide, I pray—  
May these things never pass away.

And I would make a still, soft prayer  
For small white houses in the sun,  
For slumbering fields, and pastures where  
The shadows pass when day is done,  
And sky and meadow meet as one.

For sea fog and a lifting mist,  
For ships that seek the harbor bar,  
For mountain tops, and hills, sun-kissed  
Or moon-drenched at the evening star—  
For these my thanks — the things that are.

*Beth Walker, in Good Housekeeping.*



# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Detroit, Michigan

(From Detroit's Beacon Light)

### First Church

While vacation months usually cut down regular attendance, they give opportunity for workers to accumulate materials and ideas with which to take up their duties in the fall. Many diligent workers are absent at present, and while sometimes it is difficult to carry on, we look forward to a general round-up in the early fall.

The superintendent of the church school, Clarence Heaviland, attended the reunion at the Park of the Pines.

The church school picnic was a huge success. One hundred and thirty attended. While the day was rather threatening during the early hours, the sun finally made its appearance and shone over Rouge Park, and the group of children and children that had grown tall many years ago, enjoyed one of the most delightful times of the season. Clarence Heaviland and Richard Wood deserve mention because of the way they managed the sports. Refreshments were under the direction of B. Janrow, Velma Armstrong, Grace Silk, and Betty Ayers.

The reunion of Orion Branch occurred August 9, and was attended by several from this branch. Sister Henrietta Davis helped Brother Schaar in arranging a program for the day's activities. Several of our young people rendered musical numbers while members of the priesthood assisted in the celebration by their presence and counsel. Brother V. D. Schaar and family, formerly of Detroit, are enthusiastic workers in Orion Branch.

Elders Lawrence Campbell and Bruce Brown were speakers enjoyed at First Church during the month of August.

Jimmie Miller, little son of Brother Frederick Miller, was the victim of a serious accident in August. While the injuries are severe, a speedy recovery is hoped for.

Elder and Sister Clyde Gault continue their work in Milan Mission. An all-day meeting was held there June 7 and during the day two children from Milan and one adult from Brightmoor were baptized. Brother Lewis Richards assisted Brother Gault in the ceremonies. Guests from other branches were welcomed, and among those attending were Elder Hager, of Sylvania, with his daughter and son-in-law, Brother and Sister Clark, of Toledo. Others from River Rouge, Wyandotte, Ann Arbor, and Monroe helped to fill the little church to capacity.

Later Milan Mission was again the scene of an all-day service during which Brother Gault baptized five persons, as a result of his efforts in Brightmoor on Thursday evenings. Many persons are reached in these efforts affecting the outlying territories, who otherwise might never be reached by the message of Christ. Services are regularly held in Milan every second Wednesday evening and on Sunday. There is an average attendance of thirty. Elders K. Green, Walter Bennett, and Willard Shotwell have given assistance that was appreciated in Milan.

September 15 is the day for the opening meeting of the Women's Department. The program will be under the direction of Group No. 7 led by Mrs. Mary Cook. Group No. 8 of the Women's Department, led by Mrs. Birdie Janrow, will give the first supper of the season in First Church the last week in September. A real old-fashioned harvest home supper will be served.

Sister Rose Conway passed away at the home of her sister, Mrs. Melvin Donaldson, July 5, after an illness of several months. Left to mourn are her daughter, Mabel, two sisters, and two brothers. The body was interred at West

Jordan, Michigan, where services were held on July 7 at the Saints' church.

### East Side Church

The Wednesday evening prayer services are meeting with the approval of a good number of the congregation who are beginning to attend. More than thirty members were counted at some of the August meetings.

The Department of Recreation and Expression is providing entertainment for everyone. The ice cream social held the evening of August 7 for the benefit of the Boys' Athletic Association netted about fourteen dollars. Tables were placed on the lawn and members of the association, dressed in white, served the refreshments.

At the annual business meeting of the Recreational and Expression Department Anna Mae Pappas, superintendent, nominated Edwin Chambers as her assistant. He was elected. By taking over this office he is automatically made president of the dramatic club. Gilbert Gustavus was elected boys' leader; Evelyn Vincent, secretary; Mrs. Elidora Richards, chorister; and Ilene Lively, pianist.

The boys of the Latter Day Saint Athletic Association met in a business capacity in June and elected the following officers: President, Gilbert Gustavus; vice president, Herbert Lively; secretary, Arthur Stewart; treasurer, Robert Gibson. Officers have made arrangements for the 1931-32 basketball season. This project will be financed by the Board of Stewards.

## Toronto Reunion

The Toronto district reunion convened at the reunion camp at Lowbanks, Ontario, on the north shore of Lake Erie, July 25. We were sorry that James A. Wilson, district president, was unable to be with us because of illness. This also kept Sister Wilson away until the last Sunday. They are active reunion workers, and we missed them. J. L. Prentice, pastor of Toronto Branch, was chosen to preside over the reunion with power to choose his associates. This action was taken at the Saturday evening business session.

Elder J. E. Vanderwood, missionary from New York District, and Sister Vanderwood and Elder Richard D. Weaver, missionary in Toronto District, were present almost the full time and were instrumental in making the reunion a success. Bishop A. F. McLean, of Toronto, was present for the Sundays and preached three constructive sermons. Elder Douglas Cameron was present also for a week and preached.

Class work was conducted by J. E. Vanderwood on "The Constitutional Law of the Church," and credits were granted toward a certificate in religious education and leadership. J. L. Prentice also taught a class on "Church History." Their attention shows that the members are anxious to learn.

The prayer meeting were presided over by Richard D. Weaver. The young people attended the services every other day, which proved very satisfactory and produced almost a full attendance. The Lord blessed us with the gift of prophecy, and special prayers for the sick resulted in blessings. The testimonies indicated that the power of God was working with his people.

The activities of the children were directed by Sister M. Washington, assisted by Sister Castle. They conducted junior services each morning in the junior tent.

The young people were kept actively engaged under the leadership of Brother Bertrum Gozzard, leader of the boys, who has proved himself to be very successful in this work. The girls were ably directed by Sisters George Landes and James Pycock. On Sunday evening they put on a sketch

entitled "Building the Ladder," which was well received.

The camp paper, "The Evening Chatter," was read each night at the close of the preaching service, and produced some real excitement. The editor, Kenneth Pugsley, was ably assisted by Sister Moroni Washington. Where they obtained all the news and "scandal" is a mystery.

The recreational activities of the camp were under the direction of Eldon Oliver and W. J. Bavington, and consisted of baseball, swimming, volley ball, horseshoe contests, with campfire games and songs in the evening.

Music for the different services was under the direction of Brother W. J. Bailey. He arranged special musical numbers for Sundays. Ernest Newton was appointed deacon in charge of the preaching tent.

Elder George Mesley, of Kansas City, stopped at the camp on his way to Niagara Falls, and we persuaded him to stay over and preach to us. He gave two powerful sermons which were appreciated. We were sorry that he was unable to stay longer.

There was a wonderful organization of workers and a real system, thanks to the following people. Sister W. J. Bailey had charge of the kitchen; Sister A. F. McLean arranged the dining room; Sister W. S. Faulds handled the store; James V. Clark had a system all his own in handling the tents; the grounds were in charge of Bertrum Gozzard and James V. Clark. There were many other able workers, but space does not permit mention of them.

One of the interesting features of the reunion was the unity and peace that prevailed among the people. The members seemed anxious to be of service and to assist in any way possible. May such gatherings so mould the characters of the Saints that they will be able to live in Zion as a united people.

### Roseville Mission

Francis and Ila Lee Stricklin were baptized by Elder Leo Willsie June 21. The Women's division meets every Thursday and is very active. The study period is taken up with discussion of the *Doctrine and Covenants* and other church books.

We are pleased at the feeling of good fellowship and the determined efforts to see that Roseville Mission is growing. We hope for the time when the mission will be filled to the doors. Let us work together to that end.

Summer visitors here have been much appreciated.

### Union Branch

Clitherall, Minnesota.—The little church at Clitherall resumed services in April with good interest and attention. Members met two or three days and cleaned and redecorated the church, painting and calcimining.

Church school work is progressing under the superintendency of Sister John Murdock with Edward Christianson assistant; Winifred Richards, treasurer; Norma Whiting, organist; Malcolm Whiting, chorister; F. P. Tucker, adult teacher; Lester Whiting, pastor; Alta Kimber, secretary.

We feel that we are fortunate in living in the park region of Minnesota, as the vacation season brings us a number of visitors. Early in the season the branch was greatly encouraged by a visit from Elder Ray Whiting and family, of Council Bluffs, and Brother and Sister Arthur Whiting, of Independence. Other visitors have been Sister Nina Tucker and family, of Independence; Brother and Sister Wallace Peterson and children, of Albert City, Iowa; members from Frazee; the Zuelsdorfs from Duluth; the Flanders and Andersen families, of Independence; and Elder and Sister Leonard Lea and Brother and Sister Henry Lund, also from Independence. Mr. and Mrs. Mitchell, nonmembers from New York City, spent a few days at our lakes. Mr. Mitchell was first impressed by a visit to the Salt Lake Temple a few years ago. Recently he has finished reading the *Book of*

*Mormon* and feels that it is inspired. They attended the Sunday school session and prayer meeting and showed a keen interest in the work of the church. This visit made us feel the power of the gospel in honest hearts and taught us the need for preparation to meet just such opportunities as this one.

The general depression has not passed us by, but we are learning not only the value of a dollar but the importance of the right use of our dollars.

### Minneapolis, Minnesota

Queen and Fifth Avenues, North

It has been some time since the readers of the *Herald* have heard from Minneapolis Branch, but now as the summer draws to a close and we are planning for the fall work, we pause a moment to give an account of things as they are here. Seldom have the weeks been filled with such constructive work as have been those of the past few months. Nor have we ever been so blessed with ministerial visitors as at this season. Brother A. Carmichael and Brother G. L. DeLapp of the Presiding Bishopric have been here, as well as Apostles J. A. Gillen and J. F. Garver, Carrol S. Olson, church statistician; Pastor MacFarland, of Oelwein, Iowa; Pastor Walters of Duluth, Minnesota, and C. J. Smith, missionary to Minnesota. Each one of these men made a real contribution to the Saints in the Twin Cities.

No other department in the branch has given greater service this summer than the Department of Religious Education. With Sister Lydia Wight as the director, it has continued to function, and the attendance at church school services has kept up remarkably well. Early in June this department sponsored an examination clinic, which cared for forty-five of the children and young people. These examinations are to continue along with follow-up work where needed. Sister Wight was able to secure the services of our Doctor Louis Nolan and a registered nurse, Sister Fred Goode. Two other nurses, Sister Louise Nolan and Sister Ruth Gunlock have also been available. The contribution which this clinic has made this summer has opened up another avenue of service for our people and the whole service which the branch renders has been enhanced.

The church school has also sponsored a combination mid-week service for the summer months, which included services from five o'clock until 9:30 on alternate Wednesday evenings. The Oriole Girls met from five o'clock to six, then dinner was served to all, after which the young people and children had recreation until nine o'clock. While they were playing the adults were having health lectures and their prayer service. Then at nine o'clock every one interested joined in choir rehearsal and music class. The average attendance was about seventy, which number we feel was well worth serving in this way.

The young people of the branch have shown remarkable interest in their bi-weekly prayer services, which have been held regularly on Sunday mornings at 8:15 o'clock. Those who are older are taking a great deal of courage from the whole-hearted response that is being made by these young people. It is hoped that we can hold a greater number of them for real service in the church. As it was voiced by one of our young persons, the reason for our prayer services (and our church) is that we might see Jesus, and seeing him, we might show him to others, that they, in turn, might learn to know him and to reproduce his life in them. We have especially enjoyed the presence of Sister Loleta Johnson in this service this summer. She has just returned to Graceland for her second year.

Brother Harold Keairnes, who came from Omaha about three years ago, has given us some splendid help. Not content with being alone, however, he returned to Omaha and brought back a fine little wife, who was Lois Wren. Because of their work, Brother Harold was called to the priesthood

and is to be ordained in October. Everyone here enjoys their company and appreciates their help.

We have some outstanding workers in Minneapolis, but a large share of the credit for branch progress goes to the splendid response and cooperation of all the Saints. No-where in the church can you find a warmer-hearted group than we have here, and this fact, coupled with that degree of progress which we feel we have made, gives us encouragement for the work which lies ahead. May the Saints in all the church be blessed with a return of confidence in each other and a deeper faith in our heavenly Father.

### River Rouge Church

Sister Annie Wood, wife of Elder Wilber Wood, of River Rouge, passed away August 3. She had been enjoying fair health of late, and her sudden demise was a great shock to everyone. The funeral was held from the River Rouge Church, the service being in charge of Elder Kenneth Green. Interment was in Roseland Cemetery. Sister Wood leaves to mourn her husband and three children.

### Valley Center, Michigan

September 2.—An all-day service is slated for Valley Center Branch September 27. The Saints are anticipating a pleasant and profitable day.

Though many one-day meetings have been held throughout this district, Valley Center Branch has not canceled its own activities to attend. The pastor and membership feel that when we close the church doors in order that a few may attend meetings in other places, many members and nonmembers who do not get to attend these special meetings suffer loss. We attribute the success of our endeavors in obtaining new members and holding old members, to the fact that we never close the church or fail to hold services. There are three services at the church each Sunday in the year with the exception of the two reunion Sundays.

Sunday, August 31, found the Saints gathering at their customary baptismal place a few miles east of the church. There three candidates were inducted into the kingdom by Pastor H. E. C. Muir. At the water's edge some fifty Saints and nonmembers gathered at three o'clock in the afternoon to witness a wonderful manifestation of the Holy Spirit. The local priesthood rendered valuable assistance in the ceremony. Hearts were made glad under the influence of God's power, and many rejoiced to be Saints in latter days. Others are nearing the kingdom. There on the bank of the stream one sister, who is unable to attend church at night, was confirmed. That evening the other two candidates were confirmed before a large congregation by the pastor and local elders. God recognized his servants and newly-born children with a measure of his Spirit. Elder Muir delivered an able discourse following the confirmation, and the congregation expressed itself as pleased with the message.

The church school, organized under the new plan, has as its director E. D. Finken, and is progressing. Interest is manifested by every member, and attendance is increasing; the average running now between eighty and one hundred each Sunday. So far as possible to meet the needs of the branch, we have worked out and applied the new plan of church school conduction. We find that it unifies our services. We continue to maintain the social service preceding the church school session. We feel that the social service is of more value to our people than the religious service outlined for that hour in *Vision*. Under our system we are prospering spiritually and numerically.

A contest put on by the church school in June draws to a close September 7. The losing side is to furnish refreshments and amusements at some convenient location. Surely good will develop from this movement.

The branch effort at Valley Center is directed toward working out the policies of the church and blending our lives with the power of the gospel so that we may become a Zion here in our own little city. The Lord has said that Zion is the pure in heart, and we are trying to so live that we shall be able to inject righteousness into the Zion of our Lord when the time of gathering arrives. We are preparing for Zion in our own branch and in carrying out this aim we are growing.

### A Layman Appreciates Honolulu Branch

Brewton, Alabama.—I was elected correspondent for the Hawaiian Branch the latter part of June, but since I have not had the opportunity to collect necessary official matter, I want to tell my experiences while in the Islands. I am now spending my vacation at home, and wish this letter published in behalf of the Honolulu Saints.

I arrived in Honolulu early in October, 1930. The only information I had concerning the church there was the name of Elder G. J. Waller, given me at the Auditorium, in Independence, Missouri, by Elder M. A. Etzenhouser about September 8, 1930. It was when I learned that I was leaving Independence for the Hawaiian Islands, that I asked Brother Etzenhouser about the people and churches in the islands and how I could locate them.

"Just ask anyone in Honolulu or anyone who has lived there for several years, and he can tell you how to locate Brother Waller," said Brother Etzenhouser.

This proved true. The first man whom I approached, gave me the necessary information, how to locate Brother Waller and also one of our churches.

I went to the Main Branch which is located at 1680 Mott-Smith Drive. This was the first Sunday of October. I was somewhat astonished at seeing so beautiful a church and at the happy welcome I received.

I also had the privilege of meeting several Saints from the Japanese and Chinese Branches.

Honolulu Saints I found to be actively trying to carry out the new church school program.

One thing I wish to say is that most of the Saints in Hawaii can speak English as well as we do in the United States. When I went there I knew that Honolulu was a modern city and that the schools taught the English language, but I did not expect to hear English so generally and so fluently spoken. I find many people today who share the opinion I had when I went to Hawaii; they ask me: "Can the people in the island understand your language? And can you understand theirs?" I trust that none of us will be so inquisitive at the next General Conference, and ask such questions as these of the Hawaiian members who happen to be present. I met some of the Saints in Honolulu who told me that when they attended the Centennial Conference, they were bored with such questions.

But back to the main subject—Honolulu and her Saints. I soon found work to do and an opportunity to learn many things which I trust will be to my advantage in the future. It has been said by many that the Hawaiian Islands compose the melting pot of the nations. Here all the races mingle together and become one. I hope that some day we shall see *Zion* established and conducted in a similar manner that we shall gather and do as one race.

Hawaiian Saints have not forgotten the missionaries who in years past have labored among them. You frequently hear mention of names of missionaries and their wives.

Brother and Sister Macrae spent about a year in Honolulu, but last April they went to Hilo, and we (that was in Honolulu) heard that they were received with gladness and given a warm welcome. They are doing a fine work in that island. The Saints in Honolulu look forward to their return. Brother Macrae proved to be a good organizer and his wife was a good missionary, too.

The church work in the islands is progressing, but like many of the fields I have visited, they need more laborers.

And while I am writing of laborers, I wish to mention Brother Waller. He is now seventy-one years old, but still one of the most active men in the church. His name is known for good throughout the islands. At another time I will write something concerning the work he is doing.

I spent nine happy months in the islands, and am now on a three months' vacation in the States. Just now I am at home in Brewton. Whether I shall return to the islands, I do not yet know. I take this opportunity to send greetings to the Hawaiian Saints and to thank them for the kindness they showed me.

JESSE R. EVANS.

## Madison, Wisconsin

September 7.—Madison Saints are progressing even though we are without our able pastor, Elder Amos Berve, who is now recuperating in Independence.

Now that the very hot weather is over, we look for better attendance. Good crowds are usually had at the three Sunday services and the Wednesday night prayer meeting.

Work of remodeling the basement and repairing the building has been under way all summer. It goes slowly because we are doing our own work, and meet but once a week.

Yesterday we were handicapped in the services by the fact that most of the members in Madison, taking advantage of the two-day holiday, were out of town. Some went to Nauvoo, some to Northern Wisconsin, some to Milwaukee, and still others to various other points. We had only fifteen at Sunday school and a few more at the communion service. Nevertheless the Spirit of God was present. It seems that the Holy Spirit is always with us here. This causes us to realize that we have heavy responsibility, because we know the Lord wants us to push forward.

Apostle D. T. Williams was here in the evening and gave the first of his monthly lectures. His first sermon was on "Faith," and we are sorry that only thirty Saints were present to hear him. The next time he comes we hope to fill the church to capacity.

As he was analyzing his theme, Brother Williams asserted that there are three meanings of faith: faith in humanity, faith in nature, and faith in God. We are looking forward to the rest of Brother Williams' sermons.

## Kirtland, Ohio

Kirtland Saints were happy to have Patriarch and Sister F. G. Pitt and Sister Fredrick, from Joliet, Illinois, here during the reunion. After reunion, they remained in Kirtland for a few days, Brother Pitt delivering some inspiring sermons.

Brother Bertram Lewis, brother of Sister Harmona Schupp, a former resident of this city, visited here during the reunion. This year he will be a teacher and coach in the high school in Mattituck, Long Island, New York.

August 20 Brother and Sister Frank C. Webbe entertained the Kirtland Dramatic Club with a lawn party at their home.

Sister Daisy Lewis who recently underwent a major operation in Cleveland, is convalescing at her home.

A number of the church school workers are planning to attend the Kirtland district accredited institute at Sharon, Pennsylvania, September 12 and 13.

Sister Gladys Wiggins, of Wichita, Kansas, mother of Sister Dora Wilcox, of Kirtland, passed away in Kirtland August 23. Those who knew her were saddened and will remember her as an ardent church worker.

Elder and Sister Ebenezer Curry will celebrate their golden wedding anniversary September 15.

Brother Paul Booher and Sister Beatrice Gale, heads of the young people's division, report a full year's activities. The gatherings held have included literary, music, dramatic, and historic programs as well as athletic events and various outings.

## Mallard Iowa

The funeral of Sister Crane, of Albert City, was conducted at Mallard church July 9. She was a woman who lived a saintly life. Brother Benjamin Fish preached the funeral sermon.

During the period of severely hot weather visitors have been few. However, there were families of Saints present at our services from Marathon and Centerville, Iowa, and Cameron, Missouri.

A farewell party was given the evening of August 25, at the home of Brother and Sister Benjamin Fish, in honor of their son, Velmer, and Norman Kolarich. These two young men are this winter attending Graceland College and make our number of Gracelanders and ex-Gracelanders three. There are others, we trust, who will be able to attend as they finish work here. These two young men have, through church work, grown near and dear to the Saints, and carry with them the best wishes of the branch. The evening was spent in playing games and eating light refreshments after which the young men were presented a token of remembrance from the branch. Brother and Sister Fish and Sister Kolarich took Velmar and Norman to Lamoni.

We of Mallard Branch hope to see Graceland grow and our young people prepare to take up work in different fields of service.

August 28 the Sunday school picnic was held at Harrison Park, at Emmetsburg. Though the weather was cool and the wind strong, and volley ball was a popular game to keep the picnickers warm, all had a good time.

## Holden Stake

### Marshall

Pastor T. L. McCormick preached his farewell sermon Sunday night, August 30. A surprise party was given him and his family before their departure to Warrensburg where the two sons, Jay and Walter, will attend the State Teachers College. This is Jay's second year. We shall miss the McCormicks in church work.

Sister William Mitchel and son and daughter visited Marshall Branch on a recent week-end. Sister Mitchel gave one of her spicy recitations at the Sunday evening service. Elder R. D. Weaver is the author of the poem, "The Bee and the Grasshopper," which she read.

Sister Zella James Stewart has returned to her relatives and friends from Nebraska, where her husband was buried.

## Eastern Colorado District Gains

The work of the church in Eastern Colorado District is moving along nicely.

Missionary H. E. Winegar has been very busy this summer holding special series of meetings. The Saints in most places have shown a splendid spirit of cooperation, and have labored hard to make the meetings a success.

Quite a number have been baptized in the district, this year. To date Elder Winegar has baptized seventeen and many of the local men have also officiated in services of baptism.

A very fine meeting was held early in the summer at Lamar, Nebraska. This branch is perhaps better known as the Chase County (Nebraska) Branch. During the special series of meetings at this place the church was dedicated. A large number of people came to the dedication service. One man was baptized at this meeting, Brother Sam Brunke, the village blacksmith. He will make a fine member and will do his part in helping carry on the work. Elder B. J. Peters is the pastor at Lamar, and is doing a good piece of work in holding the Saints together. The branch is not large but is composed of a loyal band of Saints. More news from this district is promised in the near future.

## Fresno, Calif .

2412 Clay Street

It may be of interest to the many friends of Fresno Branch to know that on Saturday evening, August 22, we elected officers for the coming year, beginning October 1, and held the annual business meeting.

After the usual business was attended to, the following officers were elected:

Branch pastor, T. F. Enix (encumbent); clerk, Mrs. A. S. Votaw, (encumbent); treasurer, W. F. Crane, (encumbent); director of religious education, Mrs. L. W. Roberts; superintendent of music, Ethel Godfrey; publicity agent, Maxine Godfrey; librarian, Altha Roberts, (encumbent); historian, Mrs. J. R. Buchanan; bishop's agent, A. S. Votaw, (encumbent).

District President G. P. Levitt was with us and acted as chairman for the evening. He remained to preach on Sunday morning, using for his subject "Idols." It was a timely topic and the discourse was interesting.

We were much disappointed that he could not also preach for us in the evening, but business called him home.

The Saints are anticipating the continued record of the past year and hope that the progress may be as steady and sure during the coming year.

We await the arrival of Bishop Albert Carmichael, whom we are expecting Friday, September 11. He will remain over Sunday.

The Annual Labor Day picnic was held in Roeding Park, with many happy participants. The recreation committee, headed by Sister Lillie Jennings, kept the good time going. A basket lunch was spread at noon.

MRS. L. W. ROBERTS.

## Colorado Springs, Colorado

The fall season finds the work at this place still progressing. We have had several visitors who have contributed their bit to the success of the meetings. Among these were the Conleys, of Kansas City, the Wilkinsons, from Independence, Missouri, Sister Stringer, of Wichita Falls, Texas, Brother Anderson, of Lincoln, Nebraska, and Brother and Sister B. B. Root, of Kansas City. Brother Conley and Brother Wilkinson preached while they were here. Both services were enjoyed by the Saints.

For the Fourth of July picnic the Saints joined with the Falcon Sunday School, and held their celebration in the bluffs about midway between the two places.

On August 16 we received our first official visit from the new district president, Glaude A. Smith, who preached for us following a short prayer service. He enjoyed liberty in speaking, and brought to our attention what it means to say, "I'm a follower of the Christ."

The Women's Department held a social on the night of August 19, when they gave a playlet. Later they were asked by the Union Church, of Roswell, if they would repeat the playlet at a social they were giving. The sisters complied and enjoyed the fellowship of the members of that church. This Department has found it interesting to celebrate each month with a birthday party for the members who have a birthday that month. September 10, they drove to the home of Sister J. D. Curtis. The day proved an enjoyable one.

The Department of Religious Education, under the direction of Floyd Engstrum, has two classes working for credits. One meets on Sunday evening, while the other one meets on Monday evening. Several in the classes have over two hundred credits. They gave a playlet the night of September 13.

Many attended the district conference which was held in Denver August 28 to 30. There they found much to encourage them in the work. They feel that their faith was strengthened by the spirit of unity that prevailed over the conference.

## Lancaster, Ohio

Lancaster Branch has steadily increased in membership by baptisms and transfers. The work is progressing and interest is growing.

On August 14 the young people's division was organized with Elmer H. Caldwell as supervisor and Bessie Wasem as assistant. The young folks are doing splendid work. Already plans for work on a large scale are being put into effect.

Prayer meetings are well attended, a large per cent of attendance being young people.

Sacrament service August 2 was in charge of Elder S. E. Dickson and the Spirit was present in power. In the afternoon many of the members visited The Plains Branch where Brother Dickson spoke.

Deacon Grover Wasem made his first attempt at a public exhortation August 9. He did exceedingly well, and we are proud of the way he is helping the branch.

Other speakers for the month were Priests Luther C. Kirkendall and Elmer Caldwell, and Elder William P. Vickroy. The evening of August 23 there was special music by Sister Alice Lane, of Lamoni, Iowa.

Lancaster Saints are happy in the fact that the priesthood and laity are taking increased interest. We desire the prayers of the Saints that our faith will continue and our courage grow. It is our wish to serve God.

## Kansas City Stake

Central Church

Evening speakers during the month of September will be members of the Quorum of Twelve. Apostle Roy S. Budd spoke Sunday evening.

The Allied Campaigners were in Kansas City Sunday. These nationally known leaders are holding mass meetings in two hundred and sixty-one cities. They are bringing to the people the needs and facts of prohibition. They have the support of all law enforcement and temperance organizations, and seek to enroll the dry sentiment of the country in a movement for education and enforcement. At the Ararat Temple Sunday afternoon and evening Doctor Daniel Poling, international president of Christian Endeavor, and Oliver W. Stewart, both widely known prohibition campaigners, spoke. Some of the Saints took advantage of the opportunity to hear these men and enroll in this great cause.

September 27 will be rally day for the church school, and the first Sunday of October will see the beginning of new courses of study in various classes.

On Friday afternoon and evening of this week the women's club will have a picnic at the home of Mrs. Bown, Fifty-first and Wornall, on the Kansas side. All members of the club and their families are invited, the women going in the afternoon and the men in the evening.

Brother Calvin Rich gave the morning sermonet of the church school on Sunday.

Bennington Church.

Assistant Pastor Joseph Curtis has been conducting a series of missionary meetings at Sixteenth and Bennington Streets. At the conclusion of the meetings eight people were baptized. During the past two weeks he has been holding meetings on a vacant lot at Seventh and Wheeling Streets.

Argentine Church

News of the death of their son, Wendell F., in Waco, Texas, where he had been visiting during the summer, reached Elder Daniel P. and Sister Winnie Cooper, September 4. Wendell was shot by someone as yet unknown. Brother Cooper immediately went to Waco and returned with the body. The young man was born March 2, 1911, at Council Bluffs, Iowa, and was baptized by Elder J. A. Tanner in 1921, in Kansas City, Missouri. The funeral service was in charge of Pastor



R. E. Browne, the sermon by Patriarch Ammon White, at the local church. Interment was in charge of the Latta Funeral Home in Maple Hill Cemetery. Brother and Sister Cooper have the sympathy of all their friends. A fine, manly son has been called beyond.

The evening of September 13 Doctor Harold Bullard preached a forceful sermon on Ecclesiastes 3: 15, 16, and Romans 1: 20. He is deeply concerned about the conditions of the world outside the church and the carelessness of some inside the church. The remedy, he holds, is the application of the teachings of Jesus Christ and the latter-day gospel. Stake Missionary Arthur Oakman will open a series of meetings at Argentine Church the evening of September 20. The meetings will continue as long as it seems wise.

Brother Charles Bragg sponsored a watermelon social, furnishing home-grown watermelons. The event was held on the lawn of Brother William Fox's home, September 4, and a good number enjoyed the evening.

## Independence

Sunday evening brought to a close the union services of Independence congregations at the Campus after a summer of pleasant, open-air meetings. The evening's program held the attention of the assembled crowd from beginning to end. In a few words Pastor J. F. Sheehy summed up the summer's effort and announced events of the near future which need our prayers and cooperation—the Harvest Home Festival, the work of the Independence Institute of Arts and Sciences, and the meetings of the Joint Council next week.

Then a happy surprise awaited the people. President Frederick M. Smith made his first pulpit appearance since his return from the East a few days ago. He spoke of his summer as a Maine fisherman, his recuperation, his feelings upon his return to headquarters, and his intense desire to "carry on."

A boys' chorus, conducted by Orlando Nace, sang two familiar hymns, and the Auditorium Orchestra accompanied congregational singing. Elder G. G. Lewis was in charge of the service.

The passing of September sees an increase in the activities of the Harvest Home Festival builders. Many who believe in planning and working ahead are fast accumulating their harvest gifts and setting up their booth frame-works.

Throughout Independence during the summer months the Saints have manifested a strong tendency to gather in cottage or missionary meetings. One of these lasted for three weeks; others have varied in length from one night to a week. Among the speakers have been Apostles R. S. Budd and J. F. Curtis, Elders Ammon White, Harvey Minton, and R. D. Weaver. These services have been much enjoyed.

### Stone Church

The impressiveness of the morning preaching service at the Stone Church Sunday will long cause the congregation to remember and to think. Pastor John F. Sheehy spoke simply and briefly on the theme, "Worship in the House of God," his object being to improve the quality of services in the Stone Church. For a scripture reading he chose *Doctrine and Covenants* 119: 7, and talked in a way calculated to impress upon each hearer his individual responsibility in making possible a good worship service.

The Stone Church Choir made its first appearance of the fall season, contributing two anthems to the musical program broadcast over KMBC, "Incline Thine Ear to Me," arranged by Fredrich Himmel, the contralto solo being sung by Mrs. S. A. Burgess; and "God Is Our Refuge and Strength," by Dudley Buck. Mrs. Burgess also sang as a solo number, "What Are These Which Are Arrayed," by Brown. Paul N. Craig directed the choir, and Robert Miller played the organ.

President Elbert A. Smith was in charge of the service, being assisted by Elder O. A. McDowell.

### Walnut Park

"Search the scriptures, for in them ye think ye have eternal life"; "Examine yourselves and see if ye be in the faith"; "Be ready to give a reason for the hope that is in you," are typical of the many biblical quotations used by J. F. Curtis Sunday in the forenoon sermon. His urgent counsel was to stabilize our faith in the books rather than rest our assurance on men whom we believe will be safe guides. Carroll L. Olson had charge of the service; prayer by C. V. Hopkins.

The morning prayer meeting, attended by about one hundred, was presided over by C. K. Green, Fred Wille, and F. W. Lanpher. A large proportion of this one hundred are quite regular attendants, finding much in the services to encourage them. On the previous Sunday the presiding officer was Brother Clyde Bullard, he and his wife, Margaret Gard Bullard, both formerly of Walnut Park, being here from Chicago to visit their parents after fifteen months' absence. Many friends gave them a hearty welcome and enjoyed again hearing Margaret's voice in song.

Sunday school, September 13, was in charge of Albert Chapman, Sanford Downs, chorister, Mrs. Douglas Byrne pianist. The special number was a song in their native tongue by three little girls from Germany, Ilse Warnecke and the little Misses Drigalla. The Walnut Park orchestra contributes largely to the success of the Sunday school every Sunday.

Two weeks ago Elder Welton Wood was the speaker, teaching the value of good home training. His teaching in his own home has been effective and makes his sermons doubly so.

The tent meetings conducted by Elder Harvey Minton closed after three weeks of splendid attendance. Apostle Curtis spoke twice and Elder J. F. Sheehy once. J. Charles May furnished musical numbers one evening, and local talent of Group 29, East, responded many evenings to calls for special numbers. The meetings in this particular group gave needed instruction and encouragement to the Saints, and at the close several brought their children to Brother Minton for baptism. Seven were baptized in the Walnut Park font.

### Enoch Hill

The theme, "Our Missionaries," was used by the church school the morning of September 6. E. H. McKean was in charge and gave a short talk. Miss Nellie Kramer read a story, "Our Church in the Islands."

Apostle Roy S. Budd was present at the sacrament service which was in charge of the pastor who was assisted by members of the local priesthood. A good meeting was had.

The church school feature last Sunday morning was a continuation of the short doctrinal discussion begun two Sundays ago, by two of our young men, Lawrence Martin and Freddie Burrows. The discussion represented a talk between a Latter Day Saint and a nonmember. Programs such as this one stimulate the interest of old and young in our fundamental beliefs. Miss Nellie Kramer was in charge of the service.

Elder T. A. Beck, of Second Church, was the morning speaker.

## Why We Have the Harvest Festival

Harvest Home Festival workers are very busy in the groups in Independence. The following letter written by Sister D. C. Moore, of Group 21, catches up and presents the spirit and attitude of these laborers:

"This is my third year as solicitor in my group, and I have found those whose attitude toward the Harvest Festival has been much at variance with my own belief and that of others. To me the festival is not merely a place to show off how much fruit and vegetables we have canned or how much better our booth looks than the one next to it.

"In Deuteronomy 26 we learn why the early saints were



commanded to rejoice, and verses 10 and 11 read: 'And now, behold, I have brought the firstfruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God: And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.' It would appear that they also must have held a festival. Probably it was not conducted in the same manner, but its purpose and reason were identical with those of our Harvest Festival today. To me the festival marks a time of rejoicing for the good things the Lord has given us.

"The festival is also a time of sacrifice, for without sacrifice there is no pleasing God. I am proud to say there are many in our group sacrificing their time, labor and strength that they may give generously to the festival. Among these is an elderly brother who has all the responsibility of the household and the housework to do, as well as an invalid wife to care for. He is donating the following: Four quarts of tomatoes, two quarts stringless beans, one quart peaches, one pint plum butter. Others have caught the spirit and are working hard to make up the group contribution.

"And as we work we remember that our gift of the harvest goes to feed the poor and the helpless, many of whom we will have with us this winter.

"What are you doing?"

### Eastern Colorado District Conference

September 10.—Three days of meetings, including the district conference, were held in Denver, August 28, 29, and 30, instead of the usual ten-day reunion which was called off.

On Friday morning the prayer meeting was very well attended and an excellent spirit prevailed throughout. This was a splendid beginning for the series of meetings. At ten o'clock in the morning the opening address by Apostle E. J. Gleazer was on the theme to be used throughout the series: "A Living God, A Living Church." District Missionary H. E. Winegar followed with a sermon on the theme. In the afternoon District President Glaude A. Smith spoke on the subject, "God Hath Spoken," and was followed by a sermon by Brother Gleazer entitled "God Has Called," dealing with calls to the ministry. In the evening a good fellowship program was provided by members from branches throughout the district. H. E. Winegar demonstrated his ability as an entertainer. A watermelon feed on the church lawn followed, drawing a good crowd.

Saturday morning, following a well-attended and worthwhile prayer meeting, the district conference convened with the district presidency and Apostle E. J. Gleazer in charge. Organization and reading of reports occupied most of the time. In the afternoon new district by-laws were discussed and adopted. Recommendations from several branches that the following men be ordained were adopted, and the ordinations ordered provided for, namely, Elliston Stevens, of La Junta, Charles W. Sutton, of Genoa, Fred and Leslie A. Vosmer, of Denver. During the election of officers Glaude Smith was sustained as district president, together with his counselors E. J. Williams and J. D. Curtis. Also in regards to the other officers little if any change was made in personnel. Following the business session Brother Curtis presented the needs of the reunion grounds to the conference. In the evening he preached on development of character in relation to the building of Zion, after which the young people of the district were entertained by the Denver young people at Washington Park.

Brother Alma Booker, president of Western Colorado District, and his wife and daughter were with us for part of the conference. A good many Saints from out of the district were present, but space forbids an attempt to give their names.

Sunday's services began at eight o'clock with a young people's prayer meeting. The time was well spent, the good Spirit being present, and many expressed their appreciation

of the latter-day cause and their desire and determination to assist in carrying it on. The fervent prayers also evidenced the devotion of these young people to God and his church.

We feel that they can be depended on to assume the responsibilities and bear the burdens that will surely come to them. Immediately after this meeting, the church school began its work, in charge of Sister Winegar, district director of religious education, who addressed us on the place of religious education in the church. The morning sermon was preached by Brother Gleazer who emphasized the fact that the Lord always provided a way for the accomplishment of his purposes.

At the afternoon sacrament meeting Brother E. J. Williams made the opening remarks, which were very fitting. After the sacrament was administered Brother Gleazer delivered the charge to the men to be ordained, and Brother Smith offered a special prayer in their behalf. Elliston Stevens was then ordained to the office of priest by H. E. Winegar and E. J. Williams; Fred Kemp to the office of priest by E. J. Williams and H. E. Winegar; Charles W. Sutton to the office of priest by J. R. Sutton and J. D. Curtis; Leslie A. Vosmer to the office of deacon by J. D. Curtis and J. R. Sutton. The Spirit of God attended the ordinations to a marked degree. The people were especially moved as they witnessed the ordination of Charles Sutton by his father. Following the ordinations the Lord blessed the congregation with the spirit of prayer and testimony. The gift of prophecy was also made manifest, resting upon Brother Gleazer in great power and clear intelligence as he delivered the word of the Lord to Ralph Radcliffe, E. F. Shupe, Ralph Vincent, Paul Diefendorf and Richard Salyards. Under the power of the Spirit, Brother Glaude Smith delivered an admonition and call to greater service to the priesthood.

After this service the reunion ground trustees, E. J. Williams, A. E. Tabor, R. E. Vincent and J. D. Curtis, spoke on the immediate needs of the reunion grounds at Colorado Springs, stating that they had received enough money to pay the interest to date, and asking if possible that we raise one hundred dollars at once to pay on the principal. A splendid response met their request. A sum of about two hundred dollars was received in a few minutes in cash and pledges.

A musical program at 7.15 in the evening, in charge of Sister Inez Schrunck, district chorister, was followed by a sermon by Brother Gleazer, after which the conference was officially adjourned.

Denver Branch provided dinner and supper in the basement every day at very reasonable prices. Sister Ada Shupe was in charge of this work, assisted by a band of capable and willing workers.

Without doubt many people came to the conference burdened and tried by the peculiar conditions prevailing in the world and in the church. But the great God who is rich in mercy and mighty to save, and who always knows the needs of his people, heard their cries and ministered to them in power. The Sunday afternoon sacrament, prayer and testimony meeting was easily the crowning point of the conference. An endowment of power was received which will enable this portion of latter-day Israel to continue its work. We were comforted, encouraged, strengthened, our faith increased, our comprehension of this "marvelous work and a wonder" enlarged, and all were urged forward with renewed diligence to work the works of Him who has called us into his kingdom and glory. Under that Spirit, no matter what the obstacles, nothing that God requires is impossible to his people. As Brother Gleazer pointed out, moved by that Spirit Nephi declared: "I will go and do the things the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." As we met together in the various meetings we were made to realize how high and glorious are our privileges, how great and binding are our responsibilities, for by the grace of God we are called to be a chosen generation, a royal priesthood, a holy nation, a peculiar people,

# MISCELLANEOUS

## Conference Notices

Minnesota district conference will be held at Duluth, September 19 and 20. Church is located at 300 North Sixtieth Avenue West. All Minnesota Saints who can are urged to attend.—*Wesley Elwin, secretary.*

The date of the Utah district conference has been postponed. The time it will be held will be announced later.—*A. M. Chase, district president.*

## Priesthood Convention

Southern Ohio District will hold a priesthood convention at First Columbus Branch, Tompkins Street and Medary Avenue, October 3 and 4. The first classes will convene at 10 a. m. October 3, and will continue during the afternoon. Saturday evening at 6:30 there will be a banquet open to all, and it is requested that each man be accompanied by his wife or a friend. We are planning to make this the biggest event in the history of Southern Ohio, and urge that all the priesthood avail themselves of the opportunity of being better prepared for service. Should there be present during the day those who are not members of the priesthood, classes will be provided. Tickets for the banquet are 50 cents a person, reservations must be made not later than September 28, and money must accompany all reservations. This gathering takes the place of the fall conference. Classes will be conducted by Apostle C. F. Ellis, Elder A. E. Anderson, Elder J. R. Grice, and possibly by Bishop H. E. French. Brother Grice will be toastmaster at the banquet, and an entertaining program is being arranged.—*A. E. Anderson, district president.*

## Our Departed Ones

**JONES.**—Mary Della Jones was born in Cass County, Indiana, March 23, 1858. She married J. A. Jones in 1876, and to them eleven children were born. Three children passed away in infancy. She died most unexpectedly at her home in Fairland, Oklahoma, August 19, 1931. She was an admirable, christian woman respected and loved by all who knew her. Became a member of the church October 23, 1899, being baptized by S. W. Simmons. While she had not been in good health for years, she retired Tuesday night feeling as well as usual, and passed away shortly before dawn Wednesday morning. There survive her husband, eight children: J. C. Jones, Sacramento, California; J. Albert Jones, Fairland; Mrs. William Brice, Fairland; Mrs. A. J. Carney, Trinidad, Colorado; Mrs. Thomas Thompson, Fairland; O. S., W. A., and J. G. Jones, all of Fairland; fifteen grandchildren, four great-grandchildren; one brother, George H. Rhonemus, Galena, Missouri; one sister, Mrs. Amos Berry, Fairland. The funeral was held in the Saints' church at Fairland, Elder Frank McDonald preaching the sermon.

**CHRESTENSEN.**—Charles Cyrus Chrestensen was born in Streator, Illinois, May 10, 1875, and died September 8, 1931. There remain to mourn his passing, Louise, his wife, four daughters: Mabel, Stella, Ruth, and Juanita. Two grandchildren, George and Charles, sons of G. W. and Mabel Deller; also his father and mother, James C. and Carrie S. Chrestensen; four brothers: George G., Walter W., Alfred A., and Lehi L.; one sister, Mrs. May M. Lionberger. One daughter, Ethel, preceded him to the other shore. He made his home in Independence, Missouri, for some time, but for a number of years had been a resident of Joplin, Missouri, where he was engaged in the barber business. Services were conducted at the Hurlbut Chapel by Elder Frank McDonald. Interment was in Fairview Cemetery.

**ROSS.**—Minnie Johnson was born in Jasper County, Missouri, August 11, 1897; departed this life at Fort Scott, Kansas, August 24, 1931. Death followed an automobile accident at Pleasanton, Kansas, which occurred at 9.25 p. m. Sunday. She was married to William C. Ross, at Asbury, Missouri, September 22, 1914. To this union were born four daughters, Dorothy Laurene, 16; Myrtle Mae, 14; Thelma Maxine, 10; and Betty Jean, 8, who with the husband remain to mourn her untimely departure. Both her parents preceded her in death. She was baptized a member of the Reorganized Church of

Jesus Christ of Latter Day Saints about eight years ago. There remains one sister, Mae J. Howard, of Wichita, Kansas, also a host of sorrowing relatives and friends. Funeral services were conducted at the Smith Funeral Home, Pittsburg, Kansas, by Elder Frank McDonald of Joplin.

**MOORE.**—Lora Fay Bean was born July 25, 1894, at Dora, Missouri. Married Anson V. Moore October 14, 1911, and to them were borne three children: Mrs. Mary Moore Flowman, Helen and Verne Moore, all living in Rupert, Idaho. Mrs. Moore accepted the gospel September 29, 1913, and was a devoted member until her death which took place at her home in Rupert, Idaho, September 4, 1931. She is survived by her husband, Elder Anson V. Moore, three children, two sisters, and two brothers. She was a patient sufferer the last nine years of her life. The funeral sermon from the Saints' church in Rupert, was by O. W. Okerlind. A faithful member has gone to a well-earned reward.

**LACEY.**—Nancy Anna Hershey was born January 7, 1848, near Warsaw, Wisconsin. She became a member of the Reorganized Church of Jesus Christ of Latter Day Saints May 10, 1868, being baptized at Salt Lake City, Utah, by J. W. Gillen. She passed from this life at the home of her son, Leonard, in Hemet, California, early the morning of April 3, 1931, after an illness of seven weeks. She had been in California for only twelve weeks, ten of which had been spent with her son in Hemet. Interment was in the old home cemetery at Shelton, Nebraska. She is survived by five sons: F. J. Lacey, Pomona, California; W. D. Lacey, Shelton, Nebraska; William and Edward, Carpenter, Wyoming; Leonard, in Hemet; three daughters; Mrs. Mamie Allen, Tulsa, Oklahoma; Mrs. Carrie Johnson, Omaha, Nebraska, and Mrs. Dorothy Fatheringham, Puente, California. There are also twenty-three grandchildren, twelve great-grandchildren; three sisters, and one brother.

**STREET.**—Ida Myrtle Street was born August 19, 1891, at Independence, Missouri. Was baptized a member of the church June 10, 1900, by Wallace Robinson, at Independence. Graduated from the William Chrisman High School in 1909; was employed by the city hall and courthouse at Kansas City, Missouri. For the past two years she has lived in Los Angeles, California, and Seattle, Washington. The funeral sermon was by Elder Joseph Luff. Interment was in Mound Grove Cemetery.

**PETTETT.**—Jane Maria Moses, daughter of James and Roxey Moses, was born April 20, 1835, at Canaan, Connecticut. Shortly before her birth her parents united with the church, and soon after their daughter's birth, they moved to Kirtland. With her parents, she followed and shared the fortunes of the church until the death of the Prophet at Carthage and the expulsion from Nauvoo. After this exodus, they moved back to Connecticut, called there by the needs of the parents of Mr. Moses. In 1860, she married Ezra Pettett, and in 1861 the family, including the young married couple moved to Utah. Later with her husband, she united with the Reorganized Church. Her husband passed away June 23, 1908. She died August 11, 1931, at Salt Lake City, Utah. Surviving are two sons, Ezra and Parley, one daughter, Mrs. Josephine Groesbeck, six grandchildren, ten great-grandchildren and two great-great-grandchildren. She made her home with her unmarried son, Ezra Pettett, and was loved and honored by all her neighbors who called her "Aunt Jane." The funeral was in charge of Bishop John C. Duncan, of the Utah Church, and Elder A. M. Chase, of the Reorganized Church, preached the funeral sermon. The rites were held from the Deseret Mortuary. Of Mrs. Pettett it may be said, as the Master once said of another, "She hath done what she could."

**WATKINS.**—Millie Watkins was born in Scranton, Pennsylvania, November 15, 1878. She was baptized into the church July 23, 1909. Married Benjamin Watkins December 9, 1899, and to them were born six sons and four daughters: Thomas, Rhoda, Donald, Willard, Benjamin, Harold, Elizabeth, Mildred, Dorothy, and Robert. She passed from this life August 7, 1931, at Scranton. Was a faithful member of the church, bearing a strong testimony to the truth of the gospel. For the last two years she suffered much, but her end was a sleep. Surviving are her husband, ten children, a sister, and a grandmother who is eighty-two years of age. Elder Thomas Jones had charge of the funeral and Elder Richard Hawkins preached the sermon at the home, assisted by Elder Frank Dippel. Interment was in Washburn Cemetery.

**SHEPPARD.**—George W. Sheppard was born in Brooklyn, New York, January 11, 1849. He passed from this life at the home of his son in Comstock, Nebraska, September 6, 1931. For a period of twenty-nine years the deceased made his home in Brooklyn. He served his country in the Civil War both in the Army and the Navy; he also saw service in the Mexican campaign. From Brooklyn he moved to West Point, New York, where he was married to Miss Elizabeth Brinley, fifty-two years ago. To them were born five children, all of whom are living: Mrs. William Woodley, of Dumont, Iowa; William G. Sheppard, of Hempstead, New York; Leslie H. Sheppard, of Comstock, Nebraska; Roy D. Sheppard, of New Raymer, Colorado, and Benjamin L. Sheppard, Comstock, Nebraska. There are also twenty-seven grandchildren and four great-grandchildren. In the year 1896 he and his wife united with the church, being baptized east of what is now the town of Comstock, Nebraska. The funeral service was held in the Comstock, Nebraska, Methodist Church. The sermon was by E. B. Hull, assisted by the Reverend W. S. Morris. Interment was in Comstock, Nebraska, Cemetery.

that we in this day should show forth the praises of him who hath called us out of darkness into his marvelous light. The experiences of the conference have caused us to realize as never before, perhaps, that our highest privilege is to be sons and daughters of God, without rebuke, in the midst of a sinful, careless, and confused nation, among whom we are called to shine as lights in the world, holding forth the word of life.

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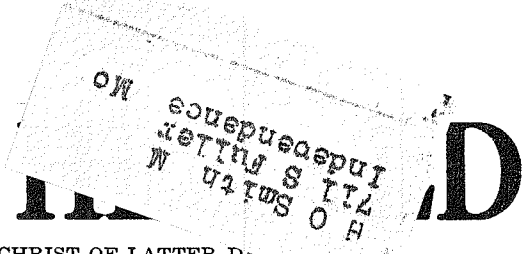
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Independence, Missouri, September 23, 1931

Number 38

“Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel.”—*Mark 1: 14, 15.*

## THE WORSHIP OF GOD

By Frederick A. Smith  
Presiding Patriarch of the Church

THE BOOK OF MORMON  
ANNOUNCING A NEW COURSE OF STUDY

WORD OF WISDOM  
“VISION” NAMES THE PRIZE WINNERS

**Prepare Now for College Day – October 18**

## Principles of the Gospel

### II. REPENTANCE

Perhaps there is no more difficult problem in all the range of religious experience than the problem of repentance. Repentance requires absolute honesty; it will admit of no deception, not even the self-deception with which conscience is so often lulled to sleep. Repentance requires a measure of ruthlessness in the application of impartial justice. Most difficult of all, the guilty party must pass judgment upon himself, and inflict the penalty of transgression. He is aided in this task by the knowledge that God sees all that he does, and knows all that he thinks.

Repentance, in its true form, involves a changed viewpoint toward one's past actions and experience; that whereas one may previously, while walking in darkness, have regarded his conduct as beyond reproach, he now sees those actions in the light of Christian righteousness and beholds for the first time the flaws and blemishes of his life. A new viewpoint, with new standards and ideals, new goals for attainment are set up. Repentance brings with it a sincere sorrow for past mistakes, a determination to make restitution so far as possible for all sins, and a decision to lead forever after a new way of life.

There is such a thing as false repentance, which is only the sorrow that the malefactor feels when he is caught. It brings with it no change of heart, no reform, without which punishment is vain. This repentance is of a temporary character and lasts only until the person is free to go in the old ways again, hoping that he will be clever enough the next time to escape the consequences of his acts. This is an animal kind of repentance, and means nothing for the development of human character or the improvement of human life.

The work of repentance is probably nowhere better stated than in the language of Paul: "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (2 Corinthians 7: 10.) Repentance is godly sorrow, leading to salvation which is to have a permanent effect in life. The sorrow of worldly repentance leads to death because it gives the soul no light, causes no regeneration, and lets the individual continue on his way to destruction.

Repentance is the great corrective, the most severe of lessons, perhaps the most important part of one's education. Repentance is absolutely necessary, for without it one's heart is not in a state to take the succeeding steps of spiritual experience.

"Say nothing but repentance unto this generation," are the words of a latter day prophet, indi-

cating the importance of the subject as seen at the time of the founding of the church.

It takes time to teach repentance. Repentance must be continuous. Its corrective action must be applied in remolding character as long as character is in the process of formation and reformation. As long as people develop they will make mistakes, removable only by repentance. The great acts of repentance, of course, are necessary before a person is ready for baptism. But no one can pretend to the state of perfection which makes continuous repentance unnecessary.

"Repent ye: for the kingdom of heaven is at hand. . . . Prepare ye the way of the Lord, make his paths straight," said John the Baptist, in anticipation of the coming of Jesus.

L. L.

## The Harvest Festival Grows

Upon one occasion, Christ issued the invitation: "Come and offer thy gift." The season of the year reminds us of our opportunity to help. The harvest, in most places, has dealt plentifully with us, and the people wish to give thanks to a generous heavenly Father by giving gifts. The Harvest Home Festival is the channel through which, at this season of the year, our gifts may flow into the laps of the needy.

Were you in Independence today, it would be your privilege to see the Harvest Festival growing. Out of such simple things as pieces of lumber, pots of paint, rolls of paper, it is fast taking form under the hands of artisans and helpers. Already fruits and vegetables are being brought in. The Saints are building, and new settings and enlarged space assignments for local organizations point to a much larger festival than ever before.

Representatives of stakes, districts, congregations, clubs, and other organizations, cooperating with Elder C. C. Koehler, in charge of the agricultural exhibits, are hard at work. Plans are drawn up and discussed, materials brought in, and soon a group is occupied with hammer and saw. In another part of the assembly room people are stringing up strips of green and white crepe paper. In another booth the sky is being raised. All are busy.

Shipments of festival gifts are being received almost daily. Several containers of goods have arrived from Iowa. Products have come from Hawaii, a large honey shipment from Douglas, Wyoming, maple syrup and sugar from Maine. Calls for space come in daily. This week one club earnestly requested space for "one hundred more bushels of apples and pears." New industrial exhibits will be

seen in the upper room of the Auditorium along with the most of those of last year.

Special attractions of the thirteenth annual Harvest Home Festival will be the Baby Show, fruit, vegetables, and baked goods contests, the Flower Show, an educational exhibit by the Mid-West Wool Marketing Association which was a part of the Missouri State Fair, and booths of such new organizations as the "Sunny South Club," "California Club," and the "Three-I Club." The blue ribbon prize winning exhibit of William Chrisman High School of Independence (State Fair, 1931,) will be on display.

The Stone Church occupies the place of honor this year, the stage in the north end of the lower room, and is working out a unique plan. Its display is flanked on either side by booths belonging to the Boy Scouts and the Girl Scouts.

Happily the Saints are giving their gifts in very presentable form. As they work, their plans grow. Their enthusiasm is high, and they plan to be ready for the festival opening, October 6.

L. B. M..

### President Smith's Return

Returning from a period of recuperation in the east, stopping to speak for reunions and branch congregations on the way, and for visits with friends, President Frederick M. Smith has at last arrived at home, ready to resume the work of his office. Doctor Charles F. Grabske, the Assistant Church Physician, who ordered the period of recuperation, is said to be pleased with the result, and it is hoped in official circles that President Smith may, with proper care, continue in his improved state of health.

President Smith returns to face an accumulation of heavy work. Due to the steady efforts and loyal devotion to duty of President MacDowell, the routine of the office has been kept going, but there is much to be done.

A word of caution will appeal to those who have a genuine regard for the health and welfare of our President. They will not bother him with trivial matters, for they know that the burdens are heavy and that human energy has a limit. Loyalty and consideration at this time will do much to make his tasks easier and to preserve his strength for important work. Some people, as always, will be selfish and inconsiderate, but we hope that they will be few in number.

Meanwhile, the official family rejoices to have President Smith at home once again.

L. L.

### Joint Council in Session

The congregations of Independence were made glad by the presence of old friends who are members of the Joint Council, called in from distant fields of labor. The Joint Council started its meetings Monday, and will continue for several days at least. Meanwhile the spell of record-breaking September heat has been broken, and the weather of Independence and vicinity has been moderated, as a favor, perhaps, to our visitors. Though no official announcements have been made, it is known that the body is considering matters of importance to the general work of the church.

### Basket Converts

A stake president told us recently that he expects a "large crop of basket converts this fall." Times are hard, and many people will be out of work. What is a basket convert? A basket convert is one who joins the church with the hope of being helped or perhaps entirely supported through the winter when it is uncomfortable to work. Such people have no actual interest in the church, and quit attending the moment that financial support ceases.

Our friend described such a family of people. There was the father, two grown sons, and a young child. The mother was dead. All through the summer each man had managed to average about one day of work a week. They were not especially keen in hunting it. One fact betrayed their character: they had a large back yard, and adjoining their home were several vacant lots of good soil where they could have planted gardens and raised a great deal of food to help them through the winter. The men were in good health, but in all their days of idleness they never once scratched the ground to plant a garden. They have already applied for help for the coming winter. They were helped during the last winter. How do they deserve to be treated now?

The trouble has been that some ministers have gone out to convert just such a class of people, attracting them with promises that the church would help them.

It is the purpose of the church to bring men to a knowledge of the gospel, to change their ideals, to regenerate them. But this purpose is entirely frustrated when loafers are supported in idleness, and professional parasites are accepted on an insincere confession of faith. Instead of becoming self-respecting men they become conscienceless grafters.

The church has many members who have faithfully given the church financial support for years, and who have demonstrated good faith by regular attendance, who will, unfortunately, be out of em-



ployment during the coming winter. These people will be in need, but they will be very slow to ask for help and reluctant to accept it. But they ought to have it to prevent the actual suffering that may result without it. They have been worthy, and they are now worthy. To them the church owes a duty—a first duty. There will be more of them, probably, than the church can provide with adequate help.

In contrast with these people who are slow to ask help, will be the usual group of chronic whiners, the importunate pleaders with their woeful stories. They are very easy to convert when a basket of food and a ton of coal are in sight. In fact, they will be so ardent that it will be difficult to avoid converting some of them. They will obey the gospel—until sometime about the middle of next March.

Another family was found who had not only joined the church to get help; they had also joined the Catholic Church and were receiving help from it too. And they pulling the strings to get help from other charities as well. And, when they felt that their cause was slipping, they were able to put up a good, high-powered testimony in prayer meeting. But they had gone a little too far.

These things should make us careful, but not cynical.

Every able man ought to be self-supporting. Every family ought to be economically independent. Those who fall into misfortune ought to do everything possible to help themselves before they get help from others. It is not a part of the church program to make the industrious support the idle. After all, the church is for workers, not slackers. It would be a cause for happiness if we should have the money to support the worthy poor of all the world. But we will be fortunate if we have enough to give proper care to our own.

The indigent, the idle, the lazy, are always looking for places and opportunities to get free food, free rent, free everything. They would be perfectly satisfied in a time of plenty to let others do the work of supporting them. They have no self-respect, no ambition. They are not averse to a little hypocrisy in pretending conversion if doing so will make it possible for them to live easily.

L. L.

I have come to have very profound and deep-rooted doubts where Science, as practiced at present by the human race, will ever do anything to make the world a better and happier place to live in, or will ever stop contributing to our general misery as whole-heartedly as it has been doing for these last umtedee years.—*Hendrik Van Loon*.

## Dignity and Beauty in Ministry

By *Elbert A. Smith*

### XII.—DIGNITY AND BEAUTY FROM WITHIN

Dignity and beauty are characteristics of the soul. They are not to be put on from the outside. They represent what the man is. Fortunately we have certain choices concerning what we shall be. We may "grow in grace." The attitudes that one assumes toward himself, his brethren, and his God will awake or mar his ministry.

#### *Attitude Toward One's Self*

A minister must be conscious of being right with himself, his fellows, and his God. That is righteousness. A man who is wrong and feels wrong in his attitudes can not minister in the true spirit of his office and calling. "It makes a great difference in the force of a sermon whether a *man* be behind it or no." (Emerson.)

No minister who is proud and lifted up in his own mind, who is "big headed," can carry on a creditable ministry. "No one can assist in this work except he shall be humble and full of love, having faith, hope, and charity." Pride of self, pride in one's pulpit ability or personal appearance, is fatal.

On the other hand, self-depreciation may be almost as fatal. An "inferiority complex" may ride its victim into obscurity. Some of our men have lost out entirely, others have been handicapped in their work by reason of a habit of always doubting and depreciating their own ability to do the things that were well within their powers.

What do you say to yourself? That is a pertinent question. Do you talk failure to yourself all the time? Do you say, I cannot do that task? Do you think of yourself as a poor sort of stick at best?

True humility is quite consistent with a clear and fair estimate of one's own powers and abilities. "Know thyself," is a commandment very pertinent to the ministry. Correctly estimate your own powers as a preacher, executive, and so on, and then work diligently to grow into the full exercise of those powers. Grow by service as well as study and prayer.

Above all one must have a sense of being right with himself. He must live up to his own higher ideals and he must use his powers to their fullness in the work to which he is consecrated. Otherwise in some form or other slothfulness and blemishes will appear in his ministry to mar its beauty. "To thine own self be true," is a wise admonition from the pen of the bard of Avon: "This above all: To thine own self be true, and it must follow, as the

night the day, thou canst not then be false to any man."

#### *Attitude Toward Others*

The minister who is in any way jealous of the success of his fellow ministers is taking one of the short cuts to ruin in his own ministry. He can not preserve dignity or beauty in his work with the petty and mean spirit of jealousy gnawing at his heart. Inevitably it will show its own characteristics of pettiness and meanness in his conversation and actions.

The minister who rejoices in the success of his fellows and is happy when they are honored can cultivate a serenity of spirit that will sweeten his ministry. And why not? When a fellow minister is honored, the church is honored. When a fellow minister is able and successful, the whole church is benefited. I am a part of the church and draw dividends on the success and honor of my brethren: The work that I am interested in is advanced and that is what I desire. Kindness, good will, and justice make for success in this ministry.

The minister must have the right attitude toward the membership of the church. One vital dynamic in his ministry to them must be a genuine love for them. The man who feels exalted, who thinks that his lofty intellect is wasted upon the masses, whose sermons are in his own judgment above the heads of the people, and who finds it beneath his dignity to preach so that he can be understood, will not have a dignified and beautiful ministry. He will simply be ridiculous. His Master felt no such reservations.

The man who is interested mainly in the praise of the people, or in their donations, also is in a precarious position. The basis of service in the ministry must be a very real love for and interest in humanity. Christ thought so highly of human souls that he left the courts of glory to come and administer to their needs. All colors, all races, the bond, the free, the ignorant, the learned, the rich, the poor, all were within the scope of his interest and his mission. Those who have with them his spirit will share the dignity and beauty of his ministry. Not otherwise may it be shared.

#### *Attitude Toward God*

The man who gets right with himself and others is quite apt to be right with God. A very great part of the law is designed to promote fellowship between brethren: "Thou shalt love thy brother as thyself." "Little children, love one another." "Forgive seventy times seven." "If thou bring thy gift to the altar, and there rememberest that thy brother hast aught against thee; leave there thy gift before the altar, and go thy way; *first* be reconciled to thy brother, and *then* come and offer thy gift."

Those passages mark the road to the presence of God. A conscience free of offense toward self and others leaves us free to approach the throne of grace and ask for assistance. And such good conscience and sense of being right permeates a man's entire ministry so that he may face life nobly and death with serenity.

On the road to Carthage Joseph Smith said: "I am going like a lamb to the slaughter; but I am calm as the summer's morn; I have a conscience void of offense toward God and toward all men." From Carthage, just before his assassination, he wrote to his wife: "I am very much resigned to my lot, knowing that I am justified and that I have done the best that could be done." Whatever errors of judgment he may have made, he had acted in good faith and to the best of his ability. His conscience was free of offense toward God and man and he was calm and serene in the face of death.

A greater example is found in the person of our Master, who just before his crucifixion declared, "The Prince of this world cometh but he hath nothing in me." Satan searched him in vain for something upon which he could lay claim, but the consecration had been complete; there were no reservations. Christ had remained true to his own calling and convictions. He had established right relations with his fellow men. He had maintained right relations with God. He was a righteous man. As a result he was filled with grace and power. He was anointed above his fellows. His ministry remains the marvel of the ages, and in all things is the pattern after which we are to shape our lives and ministry.

(Concluded.)

(Editorial continued on page 910.)

### Look Pleasant

We can not, of course, all be handsome,  
And it's hard for us all to be good,  
We are sure, now and then, to be lonely,  
And we don't always do as we should.  
To be patient is not always easy,  
To be cheerful is much harder still,  
But at least we can always be pleasant  
If we make up our minds that we will.

And it pays every time to be kindly  
Although you feel worried and blue  
If you smile at the world and look cheerful  
The world will soon smile back at you.  
So try to brace up and look pleasant,  
No matter how long you are down.  
Good humor is always contagious;  
You banish your friends when you frown.

—The Sunday School Herald.

# The Worship of God

(Sermon preached by Frederick A. Smith at the Union Street Church, Independence, Missouri, July 12, 1931.)

I have chosen a topic tonight that is probably as old as, I was going to say as old as the hills, and I would be right in this. We are ever prone to talk about worshiping God, and sometimes I wonder if we realize, fully sense or grasp, what we mean when we say "worshiping God." I read here in the 4th chapter of John's gospel, beginning with the 22nd verse:

Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.

Now he not only spoke of the principle of worship, but he expressed the thought, in talking to this woman at the well, that she worshiped she knew not what. If that was true she did not have an intelligent worship, for I am sure there is not one of us if we took the definition of the word worship in its fullest sense could intelligently worship what we did not know anything about.

## *Worship Is Universal*

Another expression that he makes is "we know what we worship, for salvation is of the Jews." The difference is one of knowledge and ignorance. Every nation of people in some form or manner has some form of worship. We have heard individuals make the expression they did not have to worship God and they did not worship him, and that they did not worship anybody or anything, but if you would take the pains to watch very carefully you would discover these individuals were rendering a kind of worship just the same. It might be an extraordinarily fine baseball player, a prize fighter, a politician, or an orator whom they considered exceptionally fine and just a little better and a little higher in their estimation than anybody else. In this condition you will find worship in the world today. It is true there are different forms and ideas of worship, some of them ridiculous in their make up, others serious, and some even tragic. The principle of worship is one that moves even in the savage nations and among those people who do not know the gospel as we know it, yet they have a form of worship for deity in some shape or form, to whom they render homage and give praise hoping for benefit coming as a consequence of their praying.

## *"In Spirit and in Truth"*

"Ye must worship him in spirit and in truth." Many of them have the spirit of worship, but do

they worship him in truth? Right here a definition of truth may be acceptable. The Psalmist says in his writings, "Thy law is truth. Thy commandments are truth." Christ himself in that wonderful prayer recorded by John, in which he asked the Lord to bless his disciples, gives the definition "thy word is truth." Note that. The definition given by Christ gives us to understand that the true form of worship so far as God himself explains it, is that the true worshiper must worship him according to his law and his commandments. If it is not according to that it necessarily can not be in truth and will of necessity fail.

## *"Thou Shalt Not Bow Down to Any Image"*

Now let us look for a moment at some of the forms. We go into an eastern country and ask the question when we arrive there, "What form of worship do you have?" and we are answered, "Yes, we have worship." "Well, what is the nature of it?" and they take you down to their temple. Possibly when you enter the temple the smell of the incense will be exceedingly strong, and the light dim; but after you have accustomed your eye to it and you look around you will see a form of worship, and as you notice the people come in they prostrate themselves to the earth and make their prayer to their deity. But what is their deity? You look up and you discover in front of you a great idol, and your thoughts turn to the statement of God, "thou shalt not bow down to any image of wood or stone or anything of the kind." And you discover at once you are face to face with an opposition to the word of God. Can it be in truth? You stand watching and you see them come in and as you look at that idol you find the hands outstretched in front and closed up between, and you wonder at this, but you notice as they come they will offer their prayers and then drop their offering or sacrifice into this place between the hands and it disappears. Finally we see a mother with a little baby in her arms, she prostrates herself upon the earth, she goes through her supplications and prayers with all the sincerity and earnestness that anyone could, and then she rises and she hugs that little one to her, plants upon it a mother's passionate kiss and then drops it into this receptacle, into the hands of this great idol, and turns with streaming eyes and leaves the place. You make a little further inquiry and you discover that inside of this idol is a roaring furnace of fire, and the little one has been offered as a sacrifice to appease the wrath of their God, to

bring the favor of God unto them. And you say that can not be in truth. Why not? It is contrary to everything God has given, is it not? Surely.

### *Terrible Forms of Worship*

We move from this place and we come to another one. We make inquiry here, as to their religion. Yes, they have it, and we wonder about it for they do not give us any more information than to say they have religion, and if we wait until such a day which is a fete day, we will be able to see them worship. We wait until the time comes and then our guide takes us out and gets us a place where we can see the street for a long distance. The people begin to gather around the street, and after a while we hear shouts and singing and we look down the street and see coming over a little incline a huge car and on top of it there sits the form of a man, and we wonder about it and notice that that car is tipping and rocking as it comes along that smooth street and we ask ourselves the question, what is the cause of this, and as it comes within reach we discover some of these worshippers are casting themselves in front of this car and this huge thing is drawn over them and crushing them, they are offering themselves as a sacrifice to appease the wrath of their God, and we turn away sickened at the sight and we say "that is not of God. It is not in truth." But there is a worship there, is there not? But you say, not an intelligent devotion. No, possibly not, and God evidently wants an intelligent worship. He does not want fanaticism, he does not want anything that merges toward that, but he does want a service that can be rendered in an intelligent and acceptable manner.

But we will pass on. We come to another place, and here we see no temple. We see no juggernaut, and we ask what their worship is, and they tell us at a certain time we shall see. They take us out at sunrise, down to the side of a river, sluggish, muddy, dirty, and we wonder why our guide has taken us there and we question him and he says, "Be patient, you will see." And soon the people gather in throngs and then we see the priest coming with his robes on and everything ready. He makes his prayer and supplications and then they bring forward a poor victim, and as they bring this human being to the priest he goes through an incantation or form of prayer and blessing and then he is cast into the river and immediately he is drawn into the depths by the alligators as they lurk there, and I ask the guide why that kind of work is done and he says that is the service—this river is sacred and these alligators are sacred. Their worship is the river; it is a big thing, it overflows every year and makes rich the soil and the possibility of a

yield that nothing else could, and so they offer their sacrifice to it. Is that the truth? and you say no. But it is a form of worship just the same.

I go further down and as we reach another part of the country we find a different class of people altogether. Do they have a form of worship here? Oh, yes. And when it comes time for the service imagine our surprise, imagine our feelings when we discover all the people bowing down and rendering service and making supplication and shouting and singing all to a white cow, sleek and fat, combed and cared for in fine shape, but a white cow just the same. Ridiculous, you say? Yes, they worship it, and you must not laugh, for they do not laugh, and you dare not, it is so sacred that they would have you put to death if you made the least sign of lightness or anything of that character. Are they serious? Yes. Devout? Yes. But my friends, you discover we have stepped from one point to another—the ridiculous and sublime are placed before us in the same time.

But I am going to move from that point to a special part of our own land, and as we go into that part of our continent we find some very peculiar things, they erect pyramids very similar to the pyramids of Egypt, generally situated in a narrow valley. On the top of a pyramid they have an altar. Our guide takes us to the top of a high hill and as the daylight begins to make its appearance the people gather in throngs at the base of this pyramid, all ready for the signal for worship, and as the priest comes out upon the top with his robes and everything ready he gives the signal, he offers prayer, and then as the light grows stronger we discover that the altar is a huge stone rounding on the top with rings in each corner, and there upon that stone bending back on it with each hand tied to a ring, and each foot tied to a ring at the other end, lies a human being, and as that sun rises and the first rays light that altar a terrible knife flashes through the air and the victim's heart is taken and held throbbing and beating in the sunlight as the first beams come upon it, a human sacrifice. We turn sickened away. Such was the religion anciently practiced on this continent. Whom did they worship? What was their deity, and you answer, *The sun*. The greatest thing they knew in the world. Was it in truth? No. We can not accept that.

Then go to the savages of our own land and see them cut themselves with knives, hang themselves by ropes put through the flesh where they have cut it in and then tied it into these places, and hang by it until it festers and they drop out. All is a form of worship, to bring to their warriors success, to bring to their hunters success, that they may have food, to appease their god as they express it. Sin-

cerity and devotion may be made manifest that way possibly, but would it be satisfactory to you? No. Would it be an intelligent worship? If we let God tell his own story, if we listen to what he has given to us it is absolutely contrary to all that he has asked at the hands of humanity and can not be acceptable for it is not in truth, although the spirit of worship may be there.

Now I am going to take you to another class, and as I take you to that class somebody says, "Well, what about them?" Turn to the fifteenth chapter of Matthew and you discover the Savior attacking the scribes and Pharisees, charged them with "teaching for doctrines the commandments of men," and told them, "Thus have ye made the commandment of God of none effect by your tradition."

Now then you look at it from that standpoint—and these were the people that rejected God after he had revealed himself to them he had given to them his law and instructions, but they had departed from that, and though their form of worship may have been just as beautiful and possibly more elaborate in form than that he had required at their hands, yet because of their traditions they had made their service to God of no effect, they worshiped him in vain. Then the service was not acceptable, for it was not an intelligent service, but partook of the nature of fanaticism and the ideas of man instead of the principles which Christ himself had given.

#### *The Test Applied to Our Own Time*

Let us look at our own situation. Look at the land in which we dwell for a season and see. We have churches all around us everywhere, and we discover there are honest conscientious people in them—good people—and they worship God. They look to him as being the great giver of every good gift, as the creator of every good thing, as the ideal of perfection, as the one being in all the universe that has been able successfully to manifest perfection in all of its attributes, and consequently they worship him because he appeals to their love of virtue, righteousness, greatness, and power that manifests itself and makes men respect him. And yet, what have they done? They have made the commandments of God of no effect. How about the traditions of man? For instance, they tell you baptism is not necessary. They recognize laying on of hands for ordination and cut out all the rest of it as if it were of no value for anything else. I might go on and outline to you many other things of this description, but you have before you the same thing now. You have judged all these others by the law and you have said they were out of harmony with the command, the law and the word of God; consequently their worship was not acceptable.

Let us come right down to our own selves. We have a perfect right, if we are going to judge them, to judge ourselves by that same law. Have we recognized in the fullest sense the things that God has given? When we looked upon God with that intelligent conception of what he is, have we seen in him our ideal of perfection? Have we witnessed in him a manifestation of power such as nowhere else is to be found? Have we even been able to go to him with the consciousness that he is able to answer our petition and grant to us what no one else could do? Have we been able to do that? Do we do it? Or have we set up our own ideals and put ourselves in a position where we are professing to judge and say what that worship shall be and say how we are going to worship him, and say whether we will do this or that or the other? If we have, we are just as much out of harmony as the other people.

#### *God's Wisdom and Man's Folly*

Now I think sometimes that is precisely what we have done, to a large extent it has been done, and I just want to call your attention to a little thought now in a St. Louis paper. In it I found a thing that struck me very forcibly. A minister of the Episcopal church used as his text, "The foolishness of God is wiser than men: and the weakness of God is stronger than men." The speaker was Doctor Karl Morgan Block. He says:

Weakness is superior to strength and folly is triumphant over wisdom—that is a dangerous thesis to endeavor to maintain, yet upon the consciousness of the truth of this paradox St. Paul was willing to stake his life. He had no hesitancy in assuming the character of a fool. It was a strange sermon for the Corinthian congregation, because the Greeks placed an excessive amount of stress on the importance of wisdom, and St. Paul recommended folly. How could the story of a crucified felon capture the intellect of the Greeks? Their love of gayety recoiled from the idea of suffering: their sense of beauty was agast at the forlorn scene on Calvary.

He gives a very fine thought here. The Greeks who loved wisdom and made that their great theme, almost worshiping it, they who loved the idea of beauty and made things around them beautiful, considered the ideas of a Christ folly, could not harmonize their philosophy with the things that Christ had advocated or the things that the Apostle Paul had taught; but the Apostle Paul had been converted, brought down in the dust, and had been able to see the greatness of God, the marvelous power of the Christ, and he had been able to recognize in the beauty that Christ gave to the world, the importance of principle of salvation and redemption; is a part of his policy, and he was able to grasp the magnitude of it and the beauty of it, and it appealed to him, and yet he was a man of letters, a man of wisdom.

Doctor Block goes on and says:

We, too, have come to look upon the Christian faith from the philosophical point of view, and we are demanding that is square absolutely with our intellectual predispositions and predilections. So the gospel of Christ frequently impresses the modern mind as both folly and weakness, because it does not submit itself comfortably to our intellectual processes and demands.

Did you ever stop to think that that is what we do? But he has told you the truth, he has unfolded for you the working of many of the minds in the world today, and that is why we have the condition that we do all around us.

The religion of Jesus Christ will always be folly to the attitude of the worldly wise. God can never be found by logic. The mind alone can not perceive him: the heart and the will must enter. There is a gap between logic and God, and that gap is bridged by faith. It is not possible for the Christian religion to give the answer in express terms to every question man may try to solve.

Now you have before you the statement and he has given a good one. It is not possible from the human standpoint absolutely for the religion of Jesus Christ to give you a satisfactory answer to every problem that arises. It cannot be done. Why? Because our predilections, our surroundings, our environment, our educational influences dispose us to let the material things of the world be more important to us than the spiritual laws that Christ has asked us to keep. That is the situation that confronts us, and will continue to confront us until we come down into the depths now and grow into spiritual life again. That is the thing we need, and we have to have it again.

The modern world in its own way will always insist upon its own wisdom, its own intellectual gifts. But what do we know? We have only scratched the surface. It is so easy for one to depend upon forces that are material: it is so easy to rationalize the truth of the gospel because it seems to be beyond one's own experience. The whole story of Christianity is a story of folly, from a purely intellectual point of view. The history of mankind is filled with stories of fools.

#### *The Promise of Knowledge*

I wish to call your attention to a few thoughts Christ has given to us in connection with this. In John (17: 1-3) we are told that to know God and Jesus Christ is "life eternal." To know that we may know God is life eternal. That presents to us a religion of knowledge, not ignorance. The service that we render, the worship we give shall be based upon actual knowledge and given intelligently and comprehensively. To make that a little stronger I will quote (John 7: 17) where he makes the declaration: "If any man will to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Does it mean anything to us? There is a knowledge given, there is an unfolding of the situation, that the service of God, that the worship he asked us to render to him shall not be based

on fanaticism or ignorance, but based upon a knowledge that we are worshiping the true God. That is the thing we want to know, that is the thing we must know if we are going to worship God acceptably.

He says, "If any man will do his will he shall know." Does that apply to us? Does it reach down to us today? Does it give to us an opportunity of reaching a point where we no longer hang between the philosophy of the world and the ideas that present themselves there, but we reach out and lay hold of the divine and through the influences of the divine we are brought into such close touch with God that we are able to comprehend him? Our intellects must be quickened until we transcend the limitations of man and go into the divine and there grasp and gather that which is comprehensive enough to bring to humanity the knowledge that we need that we may walk uprightly and know God. That is the beauty of the whole thing, and as you look at it you will see something of the nature of what God has given.

#### *In the Image of God*

I go back to the very beginning and I discover in the creation of mankind, God said, "Let us make man in our image." Yes, in the image of God. I want to ask you friends, how far does that creative power in the image of God go? Just in the shape and form of our bodies? Is that all? All you have to do is read a little further and you discover he makes us like God, he gives us the intellect, he gives us the right and power to use it, and then he says "I give unto you dominion?" I want to know if it doesn't reach right out until we become like God. Creation provides for that very thing, and all the way through his gospel is that peculiar provision made in his word everywhere, that his children shall have the right to worship him, not blindly, ignorantly, foolishly, but wisely, intelligently, and I may say spiritually in the sense in which he asks them to worship him. That kind of worship must of necessity partake of the divine and that must lead the human being to a higher plane and make him sense more keenly his responsibility to God, make him sense more keenly his responsibility to his fellowmen, make him sense more thoroughly in his consideration of the things around him the responsibility that must necessarily come to him if he ever expects to reach the heights that God desires him to reach. For I am frank to make the statement to you that I do not believe we have reached it, in our human state I do not believe we will be able to reach it, until under the divine law there must come to us that lifting process of God that shall enable us to partake of the divine until we are like him, as God says, we should be perfect



even as God is perfect—perfect in our sphere as God is perfect in his sphere, and that essentially means that we shall perfect ourselves along the line that God has planned for us.

*"They Shall See God"*

People say no one ever saw God. Where do they get that idea? The *Bible* is full of the evidences that different individuals did see God, and they described him, and yet the world says they haven't seen him and consequently men come to the conclusion that because they have seen no material form that no one has seen God, and their philosophy leads us to that conclusion. But, my friends, when we begin to look around us we realize he has made provision for that, so his own people shall have an opportunity and shall be able to see the things of God. Take Section 67: 3 of the *Doctrine and Covenants* and you will find a little statement, "They shall see God and know that I am." Who? The followers of Jesus Christ. When? When they worship him in spirit and truth, when they bring themselves to that position where they will recognize God as being wiser in his foolishness than man is in his wisdom, when they reach the position where they listen to the admonition of God in which he makes that declaration, unto such is promised his spirit and they that worship him must worship him—in spirit and truth. What is his spirit going to do? Turn to 1 Corinthians and there in the second chapter read and discover the thought. Apostle Paul makes the thought clear, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. . . . For the spirit searcheth all things, yea, the deep things of God." There you have the thought, and he emphasizes it by making the declaration and "what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God."

My friends, this brings us forcibly to the thought, God made provision that we might receive the very thing that would enable us to know God and consequently offer to him an intelligent worship, an intelligent service that shall be based wholly upon the recognition that God is, that he lives, that he has power, that he is the truth, and that he is willing to hear and answer the appeals of his children. Are we directing our worship along these lines or are we running blind? Then I want to look at one other passage in Section 94: 4 of the *Doctrine and Covenants*. If you read that carefully you will discover he is talking about the temple, and he says when that temple is built if you do not allow anything unholy to come into it, all the pure in heart that come into that temple shall see God. Under-

stand that thought, there is the provision given. No longer ignorance, no longer doubt and suspicion, but the recognition of the fact that when we have brought ourselves to that attitude he has asked us to reach and put ourselves in harmony with his commandments and worship him in spirit and in truth, there is open for us a possibility that we shall see God. Knowledge, my friends. And as you look at that you can see what a wonderful provision he has made, what a marvelous outline of thought and care in behalf of humanity. We must not lose sight of these things and give up to the wisdom of the world and the ideas of man and the traditions that may be handed down. You see the danger that lies before us there. If we do lose sight of them as we do we will be exactly like as the others who have preceded us who have done that thing. They lost their touch with God, they lost the light and wisdom that otherwise they ought to have had, they ceased to worship him in spirit and truth. And let me ask you to recognize the thought that worship means devotion. Devotion means love, that love of God, that love of right, that love of truth that shall permeate our being until we are willing to lay down our very life as a sacrifice in the interests of it if it is necessary to do so.

Now, my friends, look at it frankly and you will see something of what it means, and where are we today? What is the condition of the world and what is our own condition so far as that is concerned? God has said over and over again, "I am God, I change not." We have before us the consciousness that God has given to us the recognition and placed before us the consciousness that we are intelligent and he expects us to worship him with an intelligent worship, an intelligent devotion. He does not ask for a fanatical one, and I am glad he doesn't.

I picked out a statement here I am going to read, the heading is "Need for Real Religion." This is from Bernard Iddings Bell in the *Atlantic Monthly*:

Contemplation of the end toward which mankind is struggling is what the world need now, as it has always needed it. It is in this contemplation that religion consists, religion which we must have if life is to regain its dignity.

It must, of course, be real religion, not a socially conventionalized substitute, of the sort ascribed to the heroine of a late popular novel, of whom it is written, "She had no religion beyond a sufficient initiation into its ceremonies to permit attendance on them, on social occasions, without a *faux pas*. Religion is to a human being either the most serious and vital of human activities or worse than nothing. Our religion must be emancipated from social humbuggery, with all its apparatus of dress clothes and rented pews and sycophantic parsons and patronizing persons. Ours must be a mystical and sacramental religion, wherein and whereby you and I and our children may lift our hearts in self-freed adoration toward that perfection which we long to embrace; religion wherein and whereby we may forget food and drink and clothes and motors and worldly positions and organized amusements and clever trickiness of speech, and all the rest

# Weekly Health Letter

Number Twelve

## The Nose and Its Relation to Health and Disease.—10

By A. W. Teel, M. D., Church Physician

Those who have a pain or headache located over the eye and on one side of the head, distress coming on sometime in the morning hours, or the latter part of the night and lasting until about noon, should consult a competent physician and see if they are having an attack of frontal-sinuitis. These symptoms quite often will be kept up intermittently, from time to time for several weeks. The eyes are sensitive to light, with accompanied tenderness under the eye-brows. There may, or may not be, a discharge from the nose. It is possible that the patient may get well and not have any treatment whatsoever. On the other hand, there may be a low-grade of inflammation left behind, which becomes chronic. Repeated attacks of this infection may be cured, if taken in time, by proper treatment. It indicates some abnormal condition in the nose. This abnormality has been mentioned a number of times in previous articles. If the antrum or maxillary sinus is acutely infected, the pain or distress is decidedly worse when the patient stoops over, or bends the head forward. And when in the upright posture, there is often pain in the face, on the side of the nostril. In many cases, the pain may extend up and

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of the animal palavering which owns and hampers us—none of which satisfies us, most of which stifles us, and feed in our hearts on Him who—cynics to the contrary notwithstanding—is all that we long to be.

He has put it in nice form there, he has struck the keynote, he has opened wide the door of that we want, a real religion that will develop within us that spirit of love, that spirit of—I am going to say imitation, for we want to use it—wherein we may imitate God. Strive to become like him until our very life may reflect the truth, the wisdom, the love, the service that he gave to the human race, that will reflect the perfection of character that shall make us worthy and fit to enter into the presence of our God.

Can we worship him like that? Will our religion take us that far? I say yes, if we get down on our knees, put away our follies and listen to the wisdom of God, the advice and counsel that he has given, and come down to the real service and worship of God. We can reach that condition. May God help us to that end, is my prayer.

above the eye. This is when the swelling has become so extensive that it has closed the normal opening of the sinus.

Here, apparently is a mistake of nature, for the opening being higher up than the cavity of this sinus, makes it more difficult to empty itself. The surgeon, quite often, finds it necessary to make a lower opening to wash out the pus and give it the proper ventilation. Many cases of asthma have been relieved by cleansing out one, or both, of these sinuses.

A diseased root of a tooth, located beneath the floor of the maxillary sinus, may be the cause of the infection. It is believed, by some, that nearly one-half of all the diseases of the sinuses have their origin in diseased teeth, while the others may be due, chiefly, to disease of the nose or some anatomical defects.

Situated away up in the recesses of the skull are small cavities, or spaces, which are called ethmoid cells. When they become inflamed, it is called ethmoiditis. While this condition may occur in adults, it is a very common condition among children, especially those who cough a great deal and who have considerable secretion in the nose and throat. The cause for the inflammation of the ethmoid sinuses is exactly the same as that of the other sinuses. Quite often, this is preceded by a deep-seated headache which has a tendency to locate between the eyes or on top of the head. There may, or may not, be pain. Fortunately, nearly every case can be cured if taken in time, provided there is no bony malformation of the nose.

The cough, which is quite persistent, usually comes when the patient lies down at night, or when he gets up in the morning. It is believed, by many, that diseased tonsils and adenoids serve to keep up an active inflammation of this, or the other sinuses.

If the disease becomes chronic, polypus are likely to spring from them, causing a more or less complete occlusion of the nasal airways, and an asthmatic condition. If the eyes become inflamed, it is an indication that the case is quite serious and that it is likely to extend to one or both eyes, causing total blindness, or serious brain complications.

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All of the finest things we have today were discovered, fashioned or conceived by those who kept constantly in sight the motto, "I may be wrong." If science or art be the highest forms of human activity, it must be admitted that these are occupations in which no man can reach the peaks merely by bulldog determination.—*Heywood Brown, in the New York World.*

## A New "Book of Mormon" Study

An unusual opportunity will be afforded adult students of the church school in the new *Book of Mormon Quarterly* which will be ready for use the first Sunday in October. For one hundred years we have had the sacred record of ancient America, containing in plain and simple language the fullness of the gospel of Christ, given to us as a people in whom its message should find concrete expression in lives and works of righteousness, and through whom its message of truth and power should go to the world to supplement the testimony of the *Bible*. But to many Latter Day Saints the *Book of Mormon* is still a closed book, for its contents are not known and its message is not appreciated.

It seems fitting that we should turn to the *Book of Mormon* in the present trying times of economic and industrial depression, when the nations of the world are seeking anew for religious and economic fundamentals upon which civilization may securely build. As a church we may return with new vigor to seek light and inspiration in this marvelous record so significantly given as an essential part of the restoration of the gospel in latter days. We appreciate fully the efforts of the past which have given us quarterly lessons, articles and sermons upon the *Book of Mormon*. It is with the former good work as a background that we must push further our study. It is upon the foundation already laid that we must continue to build.

The new study will appear as a gospel quarterly of the adult series, in four quarters beginning in October, 1931, under the title, *The Message of the Book of Mormon*.

The first quarter will discuss "The Book and Its Message," with emphasis upon the ever increasing amount of American tradition and archaeological discoveries tending to verify emphatically the claims of the record.

The second quarter will present "The Messages of Men in Book of Mormon Times" in biographical sketches.

The third and fourth quarters will seek to discuss "The Fullness of the Gospel in Faith, Belief and Practice," as contained in the record.

The preparation of the lessons is in the hands of a group of editors who are in a position to bring most vital lessons to adult students. This will be the only new adult quarterly for the coming year and a very large addition is being printed to supply the demand.

The quarterly is being prepared as a source book for adult students. It will contain much valuable information and quotations not otherwise easily available. A copy of this quarterly should be in

every home of Latter Day Saints. It will be read with interest, and kept as a valuable reference work in the library. The lessons are too long to be read in class. The value of the lesson will be multiplied many times if the quarterly is read at home, and the class time given to discussion and emphasis placed upon important teachings to be applied in our lives today.

All quarterlies are priced 15 cents each, 50 cents per year, The Herald Publishing House.

## Tom King: A Life History

PART TWELVE

By C. H. Porter

(Continued from the *Herald* of September 16, page 874.)

### *Ordaining of Ministers*

The church of which Tom was a minister was strong in its teaching of a "Called Ministry," and Tom was heartily in accord with the belief. He believed without any reservation whatever, that, "No man taketh this honor unto himself, but he that is called of God, as was Aaron," (Hebrews 5:4) also the instruction to the church in *Doctrine and Covenants 17:12*. "Every elder, priest, teacher or deacon, is to be ordained according to the gifts and callings of God unto him." Tom never varied, or wavered in his mind, from this central, vital, truth relative to this important matter. In keeping strictly in line with this he sometimes found it necessary to object to the proposed action of his brethren, who were more liberal in the application of the principle than he could in good conscience be.

On one occasion he visited a branch just prior to the convening of conference. While there he learned that the brethren had concluded to present the name of a young man to the conference asking that he be ordained to the office of priest.

He was well acquainted with the young man, and was earnestly desirous to see him become a useful worker in the church but was not satisfied that he was qualified to accept the ordination. He said nothing adverse to the action but listened carefully to what was said in conference relative to the matter.

Before final action was taken he made some remarks and called attention to the fact that in order for any one to be qualified to serve as an officer of the church he must "be ordained according to the gifts and callings of God unto him." He did not doubt the sincerity or honesty of purpose of either the young man or his friends, but felt that he could not endorse the plea for ordination unless the young man could certify that he felt truly called of God to the work, and the gifts were, at least in a measure, manifest to qualify him for the office. The matter was deferred until the next quarterly conference.

At the close of the meeting Tom invited the young man to walk with him, and in conversation urged the necessity of preparing himself for a life of usefulness by study and prayerful meditation upon the duties of the office to which he felt called, so that he might present a life consecrated to useful service to the Master. The young man promised to do this, but before three months had passed he fell into evil practices and his ordination was indefinitely postponed.

On another occasion, while in charge of the work in a certain field, Tom received a letter from the president of a branch stating that it was thought advisable to present the name of a young man of their membership to the coming conference with a recommendation that he be ordained an elder. Tom knew the young man well. He recognized his

gifts of personality and oratory, but considered him weak in some things and his spirituality not strong. He liked the candidate and his friends, but felt that it would be a mistake to recommend him to so important an office unless he could truly measure up to the scriptural requirements.

He wrote to the president and told him how he felt regarding the matter, and the branch deferred action.

The next year the work in that district was in charge of another missionary and the young man was ordained to the eldership. The weaknesses in the man's character soon became manifest, and he was brought to trial before an elder's court, placed under official silence, and became lost to the church.

It was not a pleasant duty to find it necessary to urge caution in matters of this kind, and sometimes Tom would gladly have taken the easier course of silence and let the parties have the fruition of their desires without let or hindrance, but conscience forbade.

Official life in the church meant, to Tom, a life of sacrifice and service, and while he was glad to see others willing to accept office he felt that no office is well filled unless its duties are faithfully performed. To him loose or careless work was almost an abomination. He always contended that in the service of God no man is justified in offering other than his best. Conscious of his own imperfections while doing the best of which he was capable, he sometimes met with opposition from his brethren because of the ideal standard that he presented, in contrast with loose methods which sometimes were apparent.

#### *Reunions, etc.*

The district in which Tom labored was comparatively large, and the branches and membership were scattered thinly over the territory.

During the twenty-four years of his missionary service about thirteen reunions were held in the district.

He approved the holding of these gatherings for a while, but from experience he decided that they were unprofitable, and while he did not oppose those who favored them, yet he did not actively endorse them. He believed that more good was accomplished, with less expense, by close systematic labor than in any other way.

Some of the brethren thought reunions were of great benefit to the members by bringing them together at least once a year. Tom thought the cost was too great for the good obtained. The cost of travel, the loss of time and the incidental expense totaled a considerable sum. Living in a tent for about two weeks did not appeal to him, nor did the floating element that sometimes gathered there.

Another feature that always militated against good feeling to Tom was that at such gatherings it was usually considered necessary to buy and sell supplies, including ice cream, etc., on Sunday. This seemed to him to be far removed from the *Bible* teaching. "Remember the sabbath day, to keep it holy." (Exodus 20: 8.) Also from *Doctrine and Covenants* 59: 3, which says, "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; . . . And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, . . . that thy joy may be full."

He took part in the meetings and did the best he could under the circumstances, but enthusiasm and zeal were lacking. He studied the matter carefully but saw no reason to revise the opinion he formed from the experience gained. It sometimes happened that it was difficult to enjoy the meetings as fully as desired because some of his brethren accused him of being an opposer rather than a supporter of them.

On one such occasion he wrote the following poem:

"I went to camp with heart aglow,  
And hoped to be at peace.  
I found that things weren't right somehow,  
So now I ask of each—

Can we get more than we expend,  
In loving Christian care?  
Can we the work of God extend,  
If we neglect to wear

The robes of righteousness, so fair,  
The Saints of God should use?  
Ah, no! We surely would not dare,  
His bounty to abuse.

If we would spread His kingdom here,  
And unto others show,  
The holy walk and godly fear,  
That others ought to know,

Then we must walk in Wisdom's ways,  
In charity and faith;  
And then we'll find that all our days,  
With sweetest love are graced.

Then God will hear our earnest prayer,  
And send us answer true;  
Then we will find our hearts are there,  
With spirits all aglow.

The hallowed influence of God's love,  
Will melt our hearts, and then,  
We'll commune with our God above,  
And good we'll do to men.

God grant us love, and spirit power,  
And Christian unity.  
O grant us grace for every hour,  
And holy charity.

Then in our meetings we shall show  
The Christian love we bear,  
And all our burdens here below,  
We shall with others share.

Then will these burdens light become,  
And we shall feel a joy,  
In helping each the other home,  
And none the work decry.

Then will our hearts be filled with joy,  
And unity will come;  
And peace will be without alloy,  
And we shall hasten home.

God, bring us home to that dear rest,  
And let us ever be,  
Content with that which is the best—  
Which cometh, Lord, from Thee."

The total number of American lives lost in the World War, from all causes, was 77,118. War is the modern Moloch!

Yet in the eight years following the war, 1919 to 1926, the number of persons killed by automobiles on the highways of America, was 137,017.

The total number of our wounded in the World War, who did not die, was 221,059; a fearful showing.

But those injured by automobiles in eight years numbered 3,500,000; or more than 1,480 per cent more than in the war.

What was it that we used to hear about the Car of Juggernaut, in Darkest India?—*North American Review*.

## Caged Birds

By C. W. Butterworth

One of the most amazing peculiarities of the human race is the wholly inconsistent way they give values to the things with which they are surrounded.

The substance is dropped for the shadow. A lie is believed rather than the truth. The evanescent is pursued while the realities are ignored. Health is ruined to acquire wealth, and then wealth is poured out to regain health.

Power is rated higher than ability. High lights are preferred to daylight. Souls are sold for gold. Virtue is pawned for trash.

Home and peace and all that is worth while are sacrificed for that that will neither nourish, warm, nor clothe the body, while the soul or spirit, that priceless gift, that immortal tablet upon which might be graven some heroic tale, is unvalued, unappreciated, and irretrievably ruined by the worthless scratchings and scriblings of a misspent life.

In the beginning, God created all the souls of the children of men in heaven. Subsequently, the bodies that were to clothe them while they were here upon earth were created from the dust.

The body is but the wrapping, the envelope, the case that protects the soul while in transit. It is but the temporary cage in which the soul lives.

What a sad sight is a caged bird! Poor little thing. His life was designed for open spaces, for blue skies and leafy trees. His body was built for graceful, speedy flight. His only boundaries were those imposed by its own limitations.

Within the confines of his wholly inadequate prison, he lives his restricted existence. For the food he eats, for the water he drinks, he is altogether dependent upon the thoughtfulness of his jailer. He can see no sights, hear no sounds, smell no perfumes, feel no warm sunshine or soft breezes, except as they are provided or made available for him.

And so it is with the soul, except that we do not suggest that the body is necessarily an inadequate cage. Of a certainty, however, the soul can not feel, see, hear, or know except as these things come, almost if not entirely, through bodily channels.

The fleshly body of the new-born Jesus clothed the Christ and obscured the wisdom of Him who made the worlds.

Can you expect your soul to grow if you neglect its nourishment, or feed it upon the worthless husks of life's trivialities? Can you expect it to know God if you frequent the places of the Devil? Can you hope to smell the perfumes of paradise if you live

in close proximity to the sulphurous smoke of the pit?

The caged bird—poor little thing! Have you never heard its wings beating against the bars or felt its unutterable yearnings for conditions and things that belong to its remote past?

Your soul looks upward toward whence it came, and you compel it to look downward whither you may go. It can make no development Godward, except as it may be acquired through the physical eyes reading the written word, or the ears hearing the spoken word, or by the body conveying it to the House of the Lord where it may "feed on food divine."

From the same block of stone can be carved a Venus or a shapeless mass. With the same canvass and paints can be created a picture of enduring beauty and worth or meaningless blobs. The same piece of steel can be molded into an anchor to save or a cannon to kill.

The soul, O man, can be developed into a thing of wondrous worth, ultimately fitted to live with its Creator in celestial glory, or it may be debased so that it will be perpetually exiled from him with a gnawing consciousness of its altogether unnecessary loss.

Your soul is an immortal record of your achievements as estimated by the standards of the Great Judge, and the creation of that record is a task entirely your own.

The opportune time to improve it is now. What are you doing about it?

GEEELONG, VICTORIA, AUSTRALIA.

The really happy man never laughs—or seldom—though he may smile. He does not need to laugh, for laughter, like weeping, is a relief of mental tension—and the happy are not overstrung.

It is only the "superior" or discontented man who really laughs and perhaps that is why laughter, like tears, is ugly—being made up of grimaces and contortions, the mask of a hard or selfish mind.

Laughter is a kind of behavior, exceedingly curious were it not so commonplace, which begins in a puckering of features and ends in jelly-like convulsions of the whole body. . . . But smiles are beautiful, as marks of sympathy and understanding.—*Professor Francis Arthur Powell Aveling, Reader in Psychology in the University of London.*

The principle of happiness should be like the principle of virtue; it should not be dependent on things, but be a part of personality. . . .

If the happiest person is the person who thinks the most interesting thoughts, then we grow happier as we grow older. . . .

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## "Things of Good Report" From the Church

"Whatever things are of good report, . . . think on these things."

Australian Saints have a saying which the whole church should know and consider: "Economic depression must not be allowed to produce spiritual depression." It is the opinion of the *Herald* that the world's economic depression has not produced spiritual depression in the church; indeed the summer's events tell a story to the contrary—we have gone forward. The summer months have proved a testing time for us all, but through industrial depression, drought, crop failures, and unemployment the faith of the Saints remains unquestioned, their courage high.

Here we present a brief review of the warm weather work of the church.

### *Sacrifice Periods*

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness," the latter-day revelation tells us. Recognizing the necessity of obedience to this commandment, general church officers called a special sacrifice period for June 21 to 28. The Saints were asked to observe this time with fasting and prayer and consecration. Observance of the period was general in America, and many cases of love and devotion for God and his work, came before the eyes of the church. Acts of sacrifice were numberless, the consecration of the members very great. Prayer and fasting were universal.

This was what our Australian Saints designated as "the American effort." They, in turn, observed Sacrifice Week from August 30 to September 6, which event followed a thorough visiting campaign. Special attention was given program arrangement for this time so that all might "join in an effort, by fasting, prayer, and sacrifice to achieve greater spirituality, and at the same time help the church in this time of financial depression." This was the purpose as worded by the mission president, Elder W. J. Haworth. *The Gospel Standard* for August 1, carried a "Sacrifice Week Programme," suggesting themes and source materials. "God sacrificed his Son for us. Shall we not, then, sacrifice for his church?" is the pertinent question *The Gospel Standard* asks.

And many members, irrespective of where they live or their condition in life, continue to sacrifice. They are living the words of Elder J. M. Terry, a veteran missionary in the church: "My companion and I live by *continuous* sacrifice."

### *Gospel Work in Local Centers*

If we would make a check on the progress of the church as a whole, we must look to the progress of each branch and mission. "We are working to hold high the gospel light," is the word from a tiny branch of several years' standing in the far western part of the United States. "Our services continue with interest," from a large branch in Ontario, Canada. "The summer has seen members added to our number by baptism and transfer," from a new mission in Michigan. "Though we are few in number, with the help of the Lord, we are determined to go forward," from a group of scattered members in Wyoming. "We love the church," from Saints in Hawaii. "Our officers courageously lead us," from a branch in Iowa. Messages of this kind frequently find their way to the *Herald*, and reflect the purposefulness, gratitude, and happiness of the members in many places.

Summer, in some regions, has cut down attendance, has caused the temporary discontinuance of a service or two, or in other ways has affected the usual course of procedure in the branches, but the workers are gathering new material to put into practice with the opening of the new church school year October 1.

And while we are mentioning the church school, it will interest *Herald* readers to know that a large per cent of the branches have adopted the plan of the church school which groups its attendants in three divisions—adult, young people, and children—and correlates Sunday and week-day activities. This program, adopted by the general church at the Centennial Conference, is now being applied in hundreds of places to supply the increasing need of the church for the fundamentals in religious learning and living. "We have adopted it and it works," is the universal comment.

Under the direction of the church school have been brought local study classes, dramatic, musical, forensic, and recreational undertakings. Indeed it provides every field of activity in which the adult, the young person, and the child wish to engage.

### *The Reunion Season Successful*

Though the number of reunions was somewhat affected by the business situation of the world, some being canceled at the last moment, nineteen reunions reported in news letters to the *Herald* encouragement received from social services, the cooperation of officers and members, helpful spiritual experiences, a number of baptisms, fine instruction in class periods, and forceful sermons. In a number of cases attendance in the 1931 season did not reach the high mark established in former years; nevertheless, the quality of services and the association of Saints did much to send the members home happy and well repaid for their attendance. Everywhere, from the mountains of Montana to the everglades of Florida, from the golden coasts of California to the somber forests of Maine, reunion sessions were undeniably profitable. "Our reunion was the best ever," was the word from a number of writers.

### *Special Meetings*

Summer months have been marked by a great number of special meetings. In some districts in the United States series of special two-day services were planned to take the place of the reunion. Added to these, missionary meetings, accredited institutes, rally days, young people's gatherings, priesthood conventions, stake and district conferences, visiting campaigns, cottage services and a hundred others, have kept general and local officers busy.

Districts and branches have given attention to a variety of recreational undertakings which have lightened the summer routine for adult members, and attracted the interest and participation of numbers of young members and their friends.

And the end is not yet. Fall brings a renewal of activities. The school bell has claimed our children. Our young men and women have gone out to study or teach. The choirs are again contributing to church services. Clubs are in full swing. Committees are becoming increasingly busy developing winter plans.

In Independence the Harvest Home Festival is coming to the fore. President Frederick M. Smith has just returned from a summer of recuperation in the East. He looks hale and strong, and his many friends are glad to have him "at home."

Now is no time to consider the possibilities of spiritual depression. Everyone is busy. Again, we turn to our Australian members who suggest: "Let us make our homes, workrooms and businesses holy places by thinking of them as part of God's plan." Let us work together, as we are divinely commanded, for the good of the church and all in it.

L. B. M.



## Missionary Meetings at Seiling, Oklahoma

September 6 saw the closing of a ten-day series of missionary meetings conducted by Elder Z. Z. Renfro and Brother Howard C. Harphamp at Seiling. The missionary tent was set up on Main Street, and very good crowds were had together with the best of attention. Four were baptized, two being heads of families. A wonderful spirit prevailed through the series, and the Saints believe much good was accomplished.

Handbills, announcing the series, invited the people to hear "An old story with a modern application," as told by Elder Z. Z. Renfro and Brother Howard C. Harpham, better known to the church as "the boy preacher."

The *Dewey County (Oklahoma) News* gave favorable press notice to the meetings. Here we quote:

"The open air meeting in the tent tabernacle which was conducted by the Reverend Z. Z. Renfro, of Davidson, and Howard C. Harpham, of Seiling, was brought to a close Sunday night as announced at the opening of the series of sermons ten days ago.

"Because, no doubt, of the convenient location on Main Street, the attendance was unusually large the first night, and the good singing and plain, matter-of-fact sermons continued to fill the tent to its capacity each succeeding evening. The additions to the church were not large, but the meeting has left a universal good will and respect for the ministers and membership of that church."

Another item reads:

"Reverend Renfro, who has been conducting a meeting at the Latter Day Saint tent tabernacle, was called to Alva Monday to administer to an individual who was seriously ill. The Latter Day Saints believe in the laying on of hands for the healing of the sick, according to the minister's sermon on that subject Friday night."

## Yuma, Colorado

September 12.—We are not many in number but meet each week for Sunday school and usually have preaching once or twice a month by Brothers Auld or Vincent, of Otis, and Brother Tabor, from Wray. Our Sunday school is a part of Wray Branch.

There have been some changes in our number and sadness among the members. Sister F. W. Bushner passed away this summer and also the three-year-old grandson of Brother Fred Korf. Brother J. D. Curtis, of Colorado Springs, who baptized Sister Bushner, officiated at both funerals.

Brother and Sister R. H. Lutz, who moved away a year ago, have returned to their farm here and are active once more. Among the little new-comers in the homes of the members are a daughter to Brother and Sister Walter Lutz, a daughter to Sister Kate Korf Conover, and a son to Sister Lily Korf Wise.

Three of the young people, Ramon and Lefa Lutz and Eva Commons, attended the district conference in Denver.

Brother Lee Korf, who is visiting his daughter at Trenton, Nebraska, was injured in an automobile accident while en route there. He is improving.

On September 6 most of Yuma members attended an all-day meeting at Wray at which time two of our young people, with four others, were baptized by Brother Harold Tabor.

Elder H. E. Winegar is now holding a series of meetings at our schoolhouse with very good attendance.

Owing to drouth crops were very poor in this locality. Rain is badly needed for the sowing of fall wheat. A large number have constructed silos as a means of utilizing the corn crop.

The Women's Department has regularly met except during harvest, the last meeting being with Sister Ralph Vincent, of Otis, and the next with Sister Reno Auld, also of Otis.

Mrs. Jackson, of California, has come to Yuma to live for a time with her sister, Mrs. Daisy Lewis, who is one of our group. We are glad to have Sister Lance, of Yuma, formerly of Sterling, with us occasionally.

## Missionary Progress in Southern Indiana

Missionary work in Southern Indiana District moves slowly, but is gaining ground.

The conference at Byrneville, August 15 and 16, was marked by the spirit of willingness to move forward. Apostle Clyde F. Ellis was present and assisted with advice in many needful things. Byrneville members showed themselves both capable and willing in caring for the conference.

Following the last conference session, Sister Dutton and I took a more than seventy-mile ride to Derby with Elder J. L. Gleen, to arrange a week of meetings in Derby Branch. The Saint and friends gave good attendance, and we spent the following week at Gerald Schoolhouse in another part of the branch. The week following the meetings at Gerald, we conducted services at Millstone, near Dodd, where are to be found a few Saints and many friends. These filled the schoolhouse the eight nights we were there. We closed September 5, and returned to Derby Branch for the communion service of the month.

The afternoon of September 6 saw us with Brother W. G. Maymon on our way to Sulphur, where we began meetings that evening in the schoolhouse. Here too are a few families of Saints with their many friends. Interest and attendance are so good that I have decided to continue here another week. From Sulphur I plan to go to Marengo to conduct services. There is a small branch at Marengo.

Thus you will see that there is plenty for the missionary to do. We are thankful that from time to time God is calling more men to work in his vineyard, for there is much to do. Many times I find myself wishing that there were more young men ready to take the field or to qualify as local workers. Everywhere we see the need for men who are willing to sacrifice as their forefathers sacrificed. This year several of our active men in this district have had to lay down the armor for lack of strength to go on. May God send us more men and the means to sustain them as the law has outlined.

J. O. DUTTON.

## Second Institute for Kirtland District

The second of a series of three Kirtland district accredited institutes was held at Sharon Branch, Pennsylvania, September 12 and 13. The five talks centered around a central theme, "*Christian Efficiency*." This theme was discussed in various phases by Patriarch J. A. Gunsolley, Sister J. A. Gunsolley, and Elder Earnest A. Webbe.

In spite of extremely hot weather, the meetings were well attended. Interest and attention were so splendid that Sister Gunsolley remarked later that it was an inspiration to talk to that group.

Twenty-four students were enrolled and many others attended from different points in Ohio and Pennsylvania. In the words of District President James E. Bishop, who preached the morning sermon, the institute was "a school of the children of God."

Sharon Saints cared for the visitors in a most hospitable manner.

## Independence

Building operations have been resumed on the new building of the Independence Sanitarium and Hospital. The force of local workmen includes about fourteen carpenters and five laborers who have been at work almost a week under the direction of Lyle W. Weeks. This crew is concentrated upon the upper part of the structure assembling the forms for the upper floor, preparatory to the pouring of the concrete which will form the framework for the upper floor and the roof. Superintendent Weeks hopes to carry out a schedule which will have the structure under roof before December 1. Superintendent Weeks was authorized by the Sanitarium building committee to proceed with this construction work following a recent successful drive for funds by the Chamber of Commerce among the townspeople who had pledged to finance this project.

The biweekly meeting of the young people's council of Independence, Sunday afternoon, was crowded with suggestions regarding the winter recreational program. Important among the decisions made was that to open the fall volley ball league tomorrow evening. Teams from Walnut Park, Enoch Hill, Gudgell Park, Stone Church, Auditorium, East Independence, and Liberty Street have entered the league. Games will be played at the Campus each Thursday evening until the close of the Harvest Home Festival, when the Auditorium will become the scene of action.

A committee was appointed by the council to meet with a committee from Kansas City Stake, to form plans for the winter's basket ball league. Independence committeemen are: Dean Redfield, Howard Reese, Blaine Bender, and Robert DeTray.

Dramatic, oratorical, and music contests were also discussed by the council as features of the young people's winter activities.

Meals cooked and eaten outdoors, games, contests, inspection, color ceremonies, friendship—all these Scouts find at camp. And these composed the lot of Boy Scout Troops 223, 226, and 227 who participated in a week-end camporee Saturday and Sunday. The rendezvous was the scout camp seven miles east of Independence in a bend of the Little Blue.

Almost fifty boys were camped from Saturday afternoon to Sunday evening under the direction of their scoutmasters: Francis Holm, Troop 223; W. Earl Page, 226; and Ammon Badder, 227. Inter-troop contests on Saturday afternoon included activities in bugling, trailing, nature study, singing, and drilling. There were also camp inspection, inspection of personal equipment, and color ceremonies. On Sunday morning Elder S. A. Thiel talked to the boys at the scout worship hour.

The camporee was sponsored by the troop committeemen, those actively in charge being S. A. Thiel, William H. Snead, and C. G. Closson.

Some time ago the church leased to the four church troops in Independence a farm which is now the site of their camp. The four troops are: 222, Spring Branch; 223 and 226, Stone Church; 227, Walnut Park and Enoch Hill. Here where the stream loops abruptly about, the boys propose, under the direction of their officers, to erect a number of log cabins of native-grown timber.

Scout enthusiasm in Independence burns high. The boys will hold a Court of Honor at the Rock Creek school Friday evening, Troop 139 being the host. There have been two hundred applications for merit badges.

The White Masque Players held their first fall meeting, September 14, at the Wahdemna Choral Club rooms. This winter the club plans to study outstanding dramatists and playwrights of America, England, Belgium, Scotland, and France. Each month there will be a review of "The Plays of the Month." On the first night biographies were given of Joseph Jefferson by Frank Jennings and of Sarah Siddons by Miss Aileen Bullard. Mrs. J. Glenn Fairbanks gave a preview of "The Plays of the Month," and Mrs. F. Henry Edwards talked on "George Bernard Shaw." His play, "Camdida," was reviewed and read by Mrs. Leonard J. Lea.

The last ten days have seen the organization of Independence Parent-Teacher Associations, and in some of the schools there have been receptions for the teachers. Everywhere winter plans are of chief interest.

The Independence unit of the Patroness Society resumed regular meetings September 18 following a vacation during the summer months. All members came with renewed determination to carry on the work for the Sanitarium, begun many years ago by Sister E. L. Kelly. Sister H. L. Loosemore, president of the society, urges every woman in the church to become a member of the Patroness Society and have part in supplying the articles needed by the new hospital.

The church schools of Independence will next Sunday observe Promotion Day with appropriate ceremonies and exercises. Many hundreds of children and young people will on that day move into new grades of church school activity.

### Stone Church

"Laborers with God" was the theme of Elder Leonard Lea's Sunday morning sermon to the Stone Church congregation, and his text was taken from 1 Corinthians 3: 9: "For we are the work in which God is investing his efforts; his ye are God's building." Analyzing the text, he spoke of labor as our universal obligation, its dignity and importance, and the fate of the parasite. We are together, he asserted; the highest achievements of humanity have resulted from cooperation. "Together with God" stresses the spiritual way of life. And "ye are God's building" teaches us that we are the work in which God is investing his efforts; his purpose is to build men and women, and that is the purpose of his church.

The Stone Church Choir sang two pleasing anthems, Miss Lilly Belle Allen singing the solo in one. Paul N. Craig directed, and Robert Miller played the organ. An attractive part of the musical service was a solo by Josephine Smith Ebeling who was accompanied at the piano by Robert Miller.

Elder G. G. Lewis was in charge of the service.

The junior church service at the Campus was visited by Elder U. W. Greene who told the children in an interesting manner the story of Queen Esther and King Ahasuerus. A reading was given by Syble Barrett, "Jimmie's First Haircut." Lorraine Gold played a piano solo, "Ballade," and a vocal solo was given by Virginia Davis.

Apostle Paul M. Hanson, who arrived in this country from Europe on the 15th, was the speaker at the Stone Church Sunday evening. His travels in foreign lands and among various peoples have enabled him to obtain a keener insight into world conditions as they exist today than is possessed by the majority of us who must gain a knowledge of such things by newspaper or magazine. His audience became more and more aware of this fact as he proceeded with an able discourse which was based on verses 24 to 37 of the twenty-first chapter of Luke—words of Jesus concerning the conditions that are to prevail just prior to the coming of the Son of man.

The present age, he said, is giving to us a literal fulfillment of the prediction in verse 26—"Men's hearts failing them for fear, and for looking after those things which are coming on the earth"—for a nervousness has taken hold upon all men, an anxiety that is felt by everyone, not only by the unemployed, but by employers, leaders, and men prominent in political affairs.

In this prophecy we have encouragement and warning, and also a solution to the difficulties. Tremendous changes, he averred, must come, must precede the time when the "knowledge of God shall cover the earth as the waters cover the sea." They must come in order to speed on that glorious time.

Such changes are now taking place. Everything that is loose is being rattled. Changes and revolutions in Russia, Germany, Spain, and other parts of the world are working toward a condition when the decree that the gospel must be preached in all the world, can be carried out. Encour-

agement is given in this promise, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

No man has really lived until he has had a profound experience with his Creator, an experience in which there is a consciousness of the power, of the mercy, and of the holiness of God.

The only solution to the world condition is the application of the Golden Rule.

The music was a very attractive part of the first Sunday evening Stone Church service of the fall season. It was supplied by the chorus of girls directed by Mrs. H. C. Burgess. Several pleasing selections were sung, and there was a harp solo by Miss Eleanor Smith.

Pastor John F. Sheehy was in charge of the service. Apostle E. J. Gleazer offered the invocation and benediction, and Apostle F. Henry Edwards introduced the speaker.

#### *Spring Branch*

The infant son of Brother and Sister Ralph Thomas was blessed at the close of the church school hour under the hands of Elder U. W. Green and Elder C. Ed. Miller.

Speakers in the recent past have been Elders Ammon White, R. V. Hopkins, Robert Fish, C. Ed. Miller, and J. F. Curtis. All of these brought messages of encouragement to the congregation. Brother Robert Fish was the junior speaker last Sunday morning.

Next Sunday morning a joint meeting of the church school will offer the means for observing Promotion Day.

Chester Andes, son of Brother and Sister Jacob Andes, and Miss Ada Clark, of Burlington, Colorado, were united in marriage, September 6, at the home of the bridegroom's parents. The service was read by Elder Henry Fields, of Independence.

The Sunday evening service in this branch re-commenced last Sunday evening with good attendance enjoying the pleasing church school program at 6:30. A large congregation heard the fine sermon of Apostle J. F. Curtis. Spring Branch has all summer been meeting with the Campus Sunday evening congregation.

## Far West Stake

The splendid spirit of the recent reunion has found its way into the various branches of the stake. All regular activities are being carried on and attendance seems to be on the increase in most places. An expressed desire to move forward and a determination to carry on in the face of the present crisis mark the general attitude.

The evening of September 1 Fortescue Saints gathered from every direction to the east side of Big Lake, where a basket supper was spread in honor of Elder Ward A. Hougas and family, who had arrived late in the afternoon to spend four days with them. Brother Hougas delivered a splendid sermon each night to a crowded and attentive house, and visited in the homes of the Saints during the day.

Bishop Milo Burnett and his wife spent Sunday, September 13, in the northern part of the stake. Brother Burnett preached at Bedison Branch in the morning and at Sweet Home Branch at an afternoon service. Good crowds greeted him at both places. Later they visited the Catholic institution at Conception and found it very interesting. This is said to be the largest institution of its kind west of the Mississippi. Brother Burnett spent September 20 at Kingston.

An exceptionally fine crowd greeted Brother G. T. Richards, stake missionary, at Kingston on Sunday, September 13, where he preached morning and evening. Brother Richards spent September 20 with Oakdale Saints.

First Saint Joseph Saints had the pleasure of having Elder and Sister Leonard Lea, of Independence, with them September 13. Elder Lea delivered two splendid sermons at

the morning and evening services. Preceding the evening sermon Mrs. Lea gave a reading, "The Phantom Airplane."

The women of First Saint Joseph Church sponsored a picnic supper the evening of Tuesday, September 15, at Bartlett Park. A carefully planned meal and a jolly crowd made an enjoyable evening.

Elders John Hovenga and Ward A. Hougas are spending today and tomorrow at Bedison Branch. They are holding preaching services both nights and a baptismal service Thursday afternoon.

#### *Guilford Branch*

Guilford Branch is preparing for its annual home-coming, to be held September 27. The day's activities will include sermons by Elder Ward A. Hougas and Bishop Milo Burnett at 11 o'clock and 2 o'clock, respectively. At noon a basket dinner will be spread on the church lawn. All former members of Guilford Branch are cordially invited to be present.

One of the recent speakers was Brother Roy L. Roberts, of Lawrence, Kansas, who delivered two good sermons on August 30. On September 6, a fine sacrament service was enjoyed by all who attended. Elder I. M. Ross was the speaker the morning of September 13 and Elder Alec Jensen spoke the morning of September 20.

Brother W. J. Winn and family of King City, Missouri, spent two Sundays, August 30 and September 6, with Guilford Saints. In the afternoon of September 13 two carloads of Guilford Saints went to King City to worship with the Saints from Union Star, Stanberry, and King City at the home of Brother and Sister Winn. These Saints are scattered and do not have the privilege of enjoying regular church services.

Some of the women met in the church basement and canned about thirty-five quarts of vegetables for the Harvest Home Festival. These will be added to the exhibit already displayed at Stewartsville during the recent reunion.

#### *Priesthood Conferences*

Plans are being completed for a series of priesthood conferences, to be held October 9, 10 and 11 at Cameron, Guilford, and Saint Joseph. Apostle Garver is expected to be present.

#### *President McDowell To Speak*

Maple Grove and Stewartsville Branches are making plans for a big union service on October 11. The two branches will meet together at Maple Grove church. President F. M. McDowell will be the speaker at the morning and afternoon services. A basket dinner will be served at noon. In the evening Elder Ward A. Hougas, stake president, will commence a week's series of sermons. Services will be held each evening during the week.

President McDowell will speak in Saint Joseph at First Church at the evening service.

## San Francisco, California

#### *Park-Presidio Branch, 405 Arguello Boulevard*

September 16.—Saints of this branch lately had the pleasure of listening to a sermon by Presiding Bishop Albert Carmichael.

Elder John W. Rushton continues to address us on the second and fourth Sundays of the month, giving our friends an excellent opportunity to know more about the work of the Reorganized Church. Brother Rushton has availed himself of the opportunity to make many contacts in this district which, we feel sure, will eventually prove very beneficial.

Park-Presidio Branch has been blessed with superior musical talent in its services. The congregation has listened to finished artists in solo work.

In membership we are progressing nicely. A few years

ago when this branch was started, there were twelve members. We have since grown to thirty-six.

Elder Howard Carpenter has taken an active interest, with the result that he has proved himself to be a great help to Branch President E. W. Nelson, who has had full charge since the organization of the branch.

The officers are doing their duty in carrying out their individual responsibilities. The publicity agent is doing his part to see that the branch receives its share of recognition on all occasions.

Park-Presidio members extend a hearty welcome to all Saints visiting San Francisco, and can assure them a pleasant visit while in our midst. We have Sunday morning services only.

## Kansas City Stake

### O. B. K. News

On Labor Day the stake O. B. K. Council sponsored a picnic in Swope Park. The council's committee composed of J. F. Wolfe, chairman, E. P. Nelson, Norman Carter, Charles Allen, and Lucille Sandy, worked energetically to provide for the needs of everyone. Results were more than gratifying.

The Park Board cooperated and reserved a shady and delightful section of the park with facilities for games, tennis, children's play, and luncheon. Free ice cream and lemonade were provided for those who registered and over four hundred and fifty were present. The organization was adequate and worked smoothly. Families brought basket lunches which the committee served cafeteria style. Everyone from the youngest child to the oldest man had been considered, and the program designed to meet their needs.

The day was warm but both young and old seemed to enter into the spirit of the occasion with zest and goodfellowship.

The luncheon program was provided by a group of youngsters from the Boys' Hotel. They sang lustily of Camp Bohoca and its folk lore. Mr. Charles B. Hahn, manager of the hotel and a big brother to Kansas City's friendless boys, spoke of the good work accomplished by the hotel and camp. C. E. Wight and C. G. Mesley of the stake presidency made brief remarks.

The O. B. K. Council and the church members present at the picnic extend their thanks and appreciation to Brother Wolfe and his committee.

The following were the winners of the various events: The group with the largest percentage of attendance, Fourth church; largest family, Mrs. Grunig and four; youngest baby, Edwin Melvin Miller; bean bottle, Brother Higgs; Brother Mesley; for the women, Mrs. Worden; oldest lady, Mrs. Louisa Bagley; oldest man, F. B. Knight, eighty-five years; judging on total attendance, Mr. Worden; nail driving, Mrs. Jennie Culver; rolling pin throwing, Miss Reim; marshmallow, Mrs. Babcock; races: Ages 5-7, Harold Short and Kathlea Bowser; 8-10, Dorothy Babcock and Dick Thrutchley; 11-13, Maxine Rawson and Buddie Keyes; potato race, Kathlea Bowser, Buddie Babcock; shoe race, Dorothy Babcock, Dorothy Bowser; sack race, Dick Thrutchley, Dorothy Babcock, Opal Grunig; three-legged race, Opal Grunig, Dorothy Babcock, Maxine Rawson, Charlene Allen; croquet, Fred Craven, W. O. Decker; tennis, Alice Baker, Paul Clarke; horseshoe, Robert Davis, Norman Carter, George Marvin; golf, Glau Smith won the State and Meadows trophy; Allen Rush, low gross score; Wallace Burlington, Clayton Wolfe, Mr. Turner, third.

Previous to the stirring visit of the Allied Campaigners for Prohibition, our council was invited to cooperate for advertising with the B. Y. P. U., Christian Endeavor, Epworth League and other city youth organizations. Our young people were happy in this privilege. When Allied Youth met to perfect their present organization our president, Brother George Mesley, was unanimously elected president of the

organization which will include in its personnel the presidents of all city youth organizations.

In the next few months the stake O. B. K. Council will sponsor special classes at the leadership school, a one-act religious drama contest, basket ball tournament, and stewardship oratorical contest.

### Central Church

After a ten-day siege of the severest heat wave ever experienced in the history of Kansas City during the month of September, a cool breeze brought relief to many weary people and made the Sabbath day enjoyable. Following the organ prelude, "Serenade," by Edward Evry, played by Mrs. J. A. Withee, the congregation joined in singing "Never Alone," in *Zion's Praises*. Prayer was offered by Elder S. S. Sandy. Special music of this service was the contribution of Margarite Johnson Blaine, soprano soloist, in "The Prayer," by Curren, which was so beautifully rendered as to bring a hushed ecstasy to the people.

At the 11 o'clock service the congregation joined in singing "Praise Ye the Lord"; Brother George Mesley offered the invocation. The choir, directed by George Anway, rendered the anthem, "Seek Him That Maketh the Seven Stars," by Rogers, Elizabeth Hitchcock singing the soprano solo. Because of the fine help the choir gives in our services and because it has been taking a six weeks' vacation, the presence of Central Choir on Sunday morning, was doubly appreciated by the membership. Its return to render service through the gift of song was heralded with gratitude.

Elder John Blackmore delivered a fine discourse at the 7:45 service, being assisted at this service by a quartet consisting of Elizabeth Hitchcock, Estella Moore, Clayton Wolfe and A. D. Hitchcock. They sang the anthem, "I Shall Not Pass Again This Way," by Ellinger.

Central Women's Club and friends enjoyed an old-fashioned barbecue at the country home of one of its members, Sister Bowen. A good time was enjoyed by every one present, about one hundred attending. Games, refreshments, etc., were enjoyed and a spirit of fellowship prevailed. The Women's Club will hold its first meeting and luncheon since vacation on Thursday afternoon, luncheon being served at one o'clock. Many new ideas and plans are to be laid for the continuance of the work on the liquidation of the church indebtedness at Central. Last week a committee of ladies working under the direction of Sister Ida Hidy canned two hundred and fifteen quarts of tomatoes, sixty-eight quarts of peaches, and a large quantity of grapes and other fruit. This canning will benefit the Harvest Home Festival as well as the club dinners throughout the year.

The O. B. K. Council has outlined a full program for the fall and winter. At six o'clock in the morning, next Sunday, they will meet at the church and proceed to Loose Park for early morning prayer meeting and then breakfast.

September 27 will be Rally Day at Central. A number of promotions of the classes to the primary, junior and intermediate departments forms part of the program. President F. M. McDowell will be the speaker at the eleven o'clock hour.

Brother Paul Clark surprised his friends at Central by announcing that Cupid has been busy. Brother Paul slipped quietly into the Bennington group the latter part of July and took a bride, Sister Margaret Agin. Both these young people are workers in the church and have the good wishes of their friends.

Life is just a bundle of potentialities. It can't seem the same to the youth and to the octogenarian, nor the same to the rich and the poor. Life is a raw material. As an artist mixes his colors with his skill, a musician his playing with his ideals, and an engineer his stone and steel with his designs, so we must mix our divine ideals with our lives.—Dr. Cornelius Woelkin.

## North Manchester, England

### Junior Division

September 10.—For some time this branch has had under consideration the need of the junior division—a room for its use and services. A few of the members got together last Sunday and saw the culmination of their efforts in the dedication service.

The united service was held in the church, and then the juniors with their leader filed into the new room and the adults followed. When all were comfortably settled the juniors sang "Praise Him! Praise Him!" from *Zion's Praises*, and the pastor offered the dedicatory prayer. The remainder of the time was devoted to testimonies, preference being given to the juniors. It was a fine experience to hear the boys and girls speak; they seemed very eager to thank God for their new church room.

This was also the second anniversary of the junior service, and so a special program was arranged, the mission director of religious education being present. The service was in charge of this brother, the branch director, and the supervisor of the junior division. The call to worship, the Eighth Psalm, was read by the leader of the junior service, then a solo, "Tell Me the Story of Jesus," was sung by a junior. The invocation was offered by the mission director of religious education. A junior related some of the miracles performed by Jesus. Two small juniors sang "Praise Him, Praise Him All Ye Little Children," and another member of that department gave the reason for Christ's mission to earth, telling of the appointment of the twelve Apostles and the spreading of the gospel. "If Jesus Christ Was Sent," a solo, was sung; the poem "Mottoes," was recited, then the boys sang "Jesus Bids Us Shine." Another junior spoke on "The Crucifixion and Resurrection," stressing the latter and the need for missionary work. He told how juniors may help in mission work, and then the boys and girls sang "We Are But Little Children Weak." Remarks were next made by the pastor and the supervisor of the children's division, then the children sang "When He Cometh," and the benediction was offered by the leader.

The evening was devoted to the sacrament and prayer and testimony service. This was a very happy day and should help the children grow. Our desires and prayers are for the development of the young.

## Pleasant Valley Branch

### Lucasville, Ohio

The latter-day work is moving along in this branch, under the able management of the branch president, E. E. Williams. Sunday school is regularly conducted at 9:30 each Sunday. Prayer and praise service opens at 10:45 a. m., and the local priesthood occupy the sacred desk every Sunday evening. These services are well attended, also the midweek meetings.

The Saturday evening *Bible* reading group includes a large number of young people.

The home-coming for the branch on September 13 was a real event. Many people, who formerly lived in this neighborhood, were present. Elder J. E. Matthews, of Columbus, was the speaker. Because of the press of time and the number of things to be done, it was thought necessary to abandon plans for one service, and the priesthood decided to hold only a very short Sunday school session.

The morning prayer meeting was in charge of Brothers O. A. Rexroad and Luther Crabtree, of Portsmouth West Side Mission, Elder Richard Shope, of McDermott, and Elder Matthews, of Columbus. This was a service of high spiritual tone. The Spirit of the Lord spoke through one of his servants to Arnel Altman, a lad, telling him that God wants him in his work, and assuring him that if he will prepare himself, he shall become a polished instrument

in God's hand. At 10:45 a. m., the congregation heard a very interesting sermon by Brother Matthews.

At noon lunch was spread on the lawn, and the congregation heard another sermon at 2:30 p. m.

The priesthood are looking forward to a banquet and ministerial meeting at Columbus, the first Sunday in October.

## Birmingham, England

September 8.—A garden party was held August 15 as a farewell token of our love for Apostle Paul M. Hanson. An enjoyable time was spent. On the following Sunday, Brother Hanson preached his farewell sermon with power and much assurance to a large congregation. His message to the young people was: "Commit thy ways unto the Lord and he will direct your path." He spoke of his own boyhood and youthful experiences and the power of the Spirit which had enriched his life so many times.

A gift of money was handed Brother Hanson as a small tribute of our appreciation. Under his ministrations we have been richly blessed. We say: "God bless him," with sincere and deep feeling.

The mission, started at Bearwood under the leadership of Elder A. Kendrick, is progressing. The members attending there during the last twelve months, have supported the mission by their weekly contributions. There are only eight Saints, but the regular Sunday evening services are attended by sixteen. Prayer services are held each Wednesday evening in the homes of the members, and average attendance is ten.

Mission work is hard work but well worth the energy put into it. Rambles for Saturday afternoons have proved fine.

One attending the mission is a blind man who shows a keen desire for spiritual light.

The prayers of the Saints are asked in behalf of the workers at Bearwood.

Members are now through with vacations, and class work and different interests are being prepared by Pastor P. S. Whalley and his departmental heads.

Our prayer services are still in course of development but offer a source of great strength to those who attend.

## Guelph, Ontario

Considerable missionary work has been done in Guelph during the past three months. Brother Hockaday, Jr., has been carrying on street preaching at the post office square each Saturday evening, interest being shown by the large numbers present. We are glad to welcome Brother Brooks into the fold as a result of street preaching, and we hope that many others will follow his example. Elder George Njeim, district missionary, has been in Guelph for five weeks doing missionary work—visiting, tracting, holding cottage meetings and street preaching services. The Saints appreciate his efforts and enjoy his instructive sermons.

Apostle R. S. Budd, Elder Shields, and Elder Njeim visited Guelph July 14, the last named preaching to us.

An all-day meeting was held August 16, Saints gathering to Guelph from all parts of the district. Prayer service was held at 9:30 a. m. Preaching followed at 11 o'clock, 2 p. m. and 7. Elders Saint John, Dayton, and Njeim were the speakers. A very enjoyable day was spent. Meals were served in the church basement.

Friends are glad to hear of Sister Marretta Swift's recovery from a serious operation. Her people testify that she would not have recovered had it not been for the blessing received through the administration of the elders and the prayers of other members. This makes us realize that God does remember us and that we should try to live more worthy his blessings.

A jolly evening was spent in the church basement Aug-

ust 25, when young and old gathered to eat corn and weiners. Time was spent in playing games and singing songs.

The Sunday school picnic occurred September 7 at Riverside Park. Races and games were provided for all, and a well-filled table was the center of attraction at supper time.

Sunday evening, September 13, Eva Grace, infant daughter of Sister Simmons and husband, was blessed by Elder Glift, of Toronto.

The semi-annual business meeting was held September 14, and the following officers were elected: Pastor, John Hockaday, junior; assistant pastor, Elder Cooper; director of church school, Brother Hockaday, senior; adult supervisor, Brother Cromwell; young people's supervisor, Sister Hockaday, junior; children's supervisor, Sister Brain; secretary, Archie Cromwell; organist, G. Ashley; chorister, Brother Hockaday, junior; publicity agent, Sister Hockaday, junior.

The Saints are well satisfied with the new church school plan, and we are adopting it again this term. Ministerial and departmental workers are looking forward to a term of greater activity for the coming year.

Some go to church just for a walk,  
Some go to stare, laugh, and talk;  
Some go there to meet a friend,  
Some their idle time to spend.  
Some for general observation,  
Some for private speculation;  
Some to seek or find a lover,  
Some a courtship to discover.  
Some go there to use their eyes  
And newest fashions criticize.  
Some to show their own smart dress,  
Some their neighbors to assess;  
Some to scan a robe or bonnet,  
Some to price the trimming on it;  
Some to learn the latest news,  
That friends at home they may amuse;  
Some to gossip, false and true,  
Safe hid within the sheltering pew.  
Some go there to please the squire,  
Some his daughters to admire;  
Some the parson go to fawn,  
Some to lounge and some to yawn,  
Some to claim the parish doles,  
Some for bread and some for coals;  
Some because it's thought genteel,  
Some to vaunt their pious zeal;  
Some to show how sweet they sing;  
Some how loud their voices ring.  
Some the preacher go to hear,  
His style and voice to praise or jeer;  
Some forgiveness to implore,  
Some their sins to varnish o'er;  
Some to sit and doze and nod,  
But few to kneel, and worship God.

—Selected.

## The Song of a Heathen

(Sojourning in Galilee, A. D. 32)

If Jesus Christ is a man,  
And only a man—I say  
That of all mankind I cleave to him,  
And to him will I cleave alway.

If Jesus Christ is a God,  
And the only God, I swear  
I will follow him through heaven and hell,  
The earth, the sea, and the air!

—Richard Watson Gilder.

## MISCELLANEOUS

### Appointment of Bishop's Agent

Having received the resignation of Brother A. R. Ellis as bishop's agent of Western Michigan district, we hereby appoint as his successor, Brother John E. Bennett, same having been approved by the district conference.

Brother Ellis has given splendid cooperation while acting as our agent, and we wish to take this opportunity of expressing appreciation for the services rendered.

Brother Bennett comes to us well recommended and is worthy of the support of the membership in this church work.

The solicitors are requested to send their reports for the month of September and all subsequent reports to Brother John E. Bennett, Freesoil, Michigan.—*The presiding bishopric, by G. L. DeLapp. Approved by the First Presidency, by F. M. McDowell.*

### Two-Day Priesthood Meeting

Southern Michigan and Northern Indiana District will hold a two-day priesthood meeting October 3 and 4, at Grand Rapids, Michigan, at the Saints' church, 1225 South Division Avenue. A lecture to the priesthood, 3 p. m., Saturday, October 3, will open the meeting. Lectures, discussions, sermons, sacrament, church school. Apostle D. T. Williams and the district presidency and district missionaries will be present. All ordained men of the district and visiting ministry are cordially invited to attend.—*William Osler, district president.*

### Conference Notices

London district conference will convene at Stratford, Ontario, Canada, October 10 and 11. Business session at 2 p. m. Saturday; musical program at 8 p. m. On Sunday there will be prayer service at 9 a. m., preaching services at 11 a. m., 2:30 p. m., and 7. The church is located at the corner of Brunswick and Waterloo Streets. Please make a special effort to attend the conference.—*James Winegarden, district president.*

### Two-Day Meeting

There will be a two-day meeting held at the church in Pittsburg, Kansas, Saturday and Sunday, October 3 and 4. There will be class work, meeting for the priesthood, sacrament and preaching services. Apostle F. Henry Edwards will be with us for these meetings. It is strongly urged that all who can possibly do so be in attendance both days.—*Frank McDonald, district president.*

### Program of Educational Institutes

The following is the tentative program for educational institutes throughout the New York district this fall:

Fulton, September 27; Johnson City, October 3, 4; Greenwood, October 4; Niagara Falls, October 10, 11; Syracuse, October 24, 25, (special business); Rochester, November 8; Sherrill, November 14, 15; and Buffalo, November 27, 29.—*Doctor P. L. Weegar, district president.*

### Conference Postponed

Owing to the fact that Bishop E. L. Traver can not meet with the Saints in Maine on the dates previously set for the Maine conferences, it had been deemed wise to postpone them to the following dates: Eastern district at Jonesport, October 31 and November 1; Western district, at Mountainville, November 7 and 8. We trust that these later dates may not result in a lessened attendance, and that the good Spirit may be with us and abound.—*E. F. Robertson, Stonington, Maine.*



**Request Prayers**

The wife, children, and grandchildren of Brother Henry Shriner, of Blue Rapids, Kansas, ask the prayer of the Saints in his behalf, that he may receive health and strength and be able to do more in the Lord's work.

**Radio Schedule***Sundays*

- 7:00 to 8:00 a. m.—Bible Hour, Lorena Kueffer, organist, U. W. Green, teacher.  
 11:00 to 11:30 a. m.—Stone Church Choir.  
 4:00 to 5:00 p. m.—Vesper Hour, program in charge of Elizabeth Okerlind, U. W. Greene, speaker.  
 10:05 to 11:05 p. m.—Preaching Hour, Bishop A. B. Phillips, speaker.

*Week Days*

- 6:00 to 6:15 p. m.—Monday, Wednesday, Friday—  
 Devotional Service, Paul Craig, organist, John Sheehy, speaker.  
 Tuesday, Thursday, Saturday—  
 Devotional Service, Evan Fry, organist and speaker.

**Conference Minutes**

NEW YORK AND PHILADELPHIA—The semi-annual conference of New York and Philadelphia District was held at Scranton, September 5 and 6. The conference was opened at 7 o'clock on Saturday evening by a business meeting in charge of District President T. J. Elliott. Minutes of the last conference were read and approved. Reports were read from District President T. J. Elliott, District Chorister Clara S. Thumm, Superintendent of Religious Education E. Walter Lewis, the Treasurer of the District John Zimmerman, and the district secretary. It was unanimously decided that the next conference should be held in Philadelphia, the time to be set by the district presidency. After the business meeting an informal discussion was held mostly on the question as to whether a man who uses tobacco should be permitted to work in his office in the priesthood. While many views were expressed, the only action taken was to the effect that the matter be taken up at the next conference with a view to making a ruling. On Sunday at 9 o'clock a. m. there was a meeting of the priesthood. Then Sunday school was held at 10 o'clock, followed by preaching by A. H. D. Edwards of Baltimore. At 2:30 p. m. sacrament was served, followed by a prayer and testimony meeting. At this service Clark H. Pealer and William Derr, both of Bloomsburg Branch, were ordained to the offices of teacher and deacon respectively, both ordinations having been approved by the district in business meeting the previous evening. At 7 o'clock in the evening there was preaching by H. L. Livingston of Philadelphia, after which the glee club of the Baraca Bible class of the Jackson Street Baptist church gave a number of musical selections. All of the meetings were well attended and very much enjoyed by the large number of visitors and local members who were present at the conference. A rising vote of thanks was given the Scranton Saints and the members of the glee club.

**Our Departed Ones**

BROADHEAD.—Emma Bell Alton, sixth child of Andrew and Eliza Alton, was born December 15, 1887, at Fountain Green, Illinois. She was married to James F. Broadhead, and to them two children were born, Edward and Georgia Luella. When twenty-five years of age, she united with the church, being baptized by Henry Sparling, in Kansas. Her health had been failing for some years, but the end came unexpectedly on Sunday morning, September 6, 1931, at their home in Macomb, Illinois, where they had lived for fourteen years. Kindly acts during her last hours of earthly life and large attendance at the funeral rites evidenced the esteem in which she was held by the community. The funeral was conducted September 8, at a rural church not far from the family home and the resting place of other members of the family. Elder F. T. Mussell was in charge. Left to mourn are her husband, two children, two grandchildren, an aged mother, two sisters, and six brothers, who acted as pallbearers.

COOPER.—Wendell Frank Cooper, son of Daniel P. and Winnie Cooper, was born March 2, 1911, at Council Bluffs, Iowa. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints by Elder J. A. Tanner, March 27, 1921. Died September 4, 1931, at Waco, Texas. Leaves to mourn his father, mother, one sister, Mrs. Lila Parris, Argentine, Kansas; a brother, Clayton, of the same address, and many other relatives and friends. The funeral was from the Argentine church September 8, Elder Ammon White delivering the sermon. Interment was in Maple Hill Cemetery, Kansas City, Kansas.

MALLARY.—Mary Elizabeth Mallary was born in Baltimore, Maryland, September 21, 1862. In the year 1886, while residing in Syracuse, New York, she was united in marriage to Cornelius Tracy. In 1888 they moved to Kansas. A daughter was born to this couple at Merriam, Kansas, April 6, 1904, Mr. Tracy passed away. In

November, 1907, she was united in marriage to John Frank Mallary. Became a member of the Reorganized Church of Jesus Christ of Latter Day Saints in April, 1928. She became ill July 17, and passed beyond August 31, 1931. Surviving are her husband, Frank Mallary, one daughter, Mrs. Bertha Burleson, two granddaughters, Evelyn and Velma Burleson. Interment was in Maple Hill Cemetery, Kansas City, Kansas. The funeral sermon was by Elder Ammon White.

GORLEY.—Florence Ann McFarlane was born September 1, 1878, at Arlington, Iowa, one of a family of eleven children born to John and Iantha McFarlane. She grew to womanhood and received her education in and around Arlington. At the age of eighteen years became a member of the Reorganized Church of Jesus Christ of Latter Day Saints in which she worked actively until her death September 5, 1931. September 12, 1900, she married Charles H. Gorley, of Wadena, Iowa, and to them seven children were born. Her early married life was spent in Iowa; later she spent a few years in Colorado and moved to Vida, Montana, where she lived the remainder of her life. She was a member of the Rebecca and Royal Neighbor Lodges. Her efforts were given to bringing happiness to her family, education to her children, and good to the community. Surviving are her husband and children: Mrs. Myree Morgan, of Rapelje, Montana; Milo D., Bayard, Nebraska; Mrs. Wilma Besse, of Absarokee, Montana; Phyllis, Cleo, and Algie at home; three grandchildren; brothers and sisters: Frank and George McFarlane, of Oelwein, Iowa; Chloe and James, of Lima, Iowa; Ina, Katie, Claude, and Ray, of Vida, Montana; besides a host of other relatives and friends. One son, Darrell Dale, passed away in infancy. The funeral service was held at Vida Hall, Vida, Montana, the sermon being by Elder Arthur Ritter. Elder W. R. Hillman was in charge.

**EDITORIAL****Our Historical Library**

*(The following article was written by S. A. Burgess, Church Historian, to acquaint our people with the particular needs of the library for numbers of old periodicals, books, and letters. It is presented with the approval of the First Presidency.)*

Many valuable manuscripts and books were lost in the Herald Office fire in Lamoni, in January 1907. Since then the church has received many valuable donations and has purchased a number of old church books and periodicals.

But there are still some places to be filled. We need a better copy of the *Messenger and Advocate*, (both that published at Kirtland in 1834 to 1837 and that published by Sidney Rigdon in Pittsburg, 1844 to 1846. We have a complete file of the *Evening and Morning Star*, as published in Independence, but need the ten issues published in Kirtland. We need the *Elder's Journal*, *The Prophet*, *The Mormon*, *Nauwoo Neighbor*, *Frontier Guardian*, and many others.

If any of our readers possess any of these old books or periodicals we would appreciate it if they would give us the first opportunity to secure them. We have a valuable collection, but in the interest of the church should extend it, as opportunity offers. This includes old letters, diaries, pamphlets, and manuscripts, as well as books and periodicals.

Although the church treasury is not now in shape to justify large expenditures and there has been no budget allowance for such purposes this year, if old books or letters are to be put on the market or disposed of, we should like to know of them. Please communicate with the First Presidency, Auditorium, Independence, Missouri.

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 SECOND PRIZE ..... Mrs. Fern Weedmark, Topeka, Kansas.  
 THIRD PRIZE ..... Mrs. A. L. Sanford, Nauvoo, Illinois.  
 FOURTH PRIZES ..... Mrs. Charles McLean, Toronto, Canada.  
 The Merry Menu Makers,  
 (A Class of Young People) Belleville, Illinois.  
 Miss Ruth Benson, Davenport, Iowa.  
 Mrs. Ellen Pennell, Independence, Missouri.

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## BAPTISM

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I. . . . Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness.—*John 3: 11, 13-15.*

## AGENTS FOR GOD

*By Joseph Luff*

## PARENT EDUCATION

A NEW RADIO PROGRAM

## THE POWER OF PRAYER

*By Roy Remington*

## LOST PEOPLE

A CALL FROM THE DEPARTMENT OF STATISTICS

**College Day, October 18—Is Your Program Ready?**

## Israel, Remember the Sources of Thy Strength

Those words are good scripture, in that they represent the will of God to this people at this time. What are the sources of our strength? The Apostle Paul said: "This *one thing* I do." Singleness of purpose, complete consecration to a great cause made the Apostle Paul a power throughout the ages.

Men of the world who know little about hidden spiritual powers of the soul and nothing at all about the spiritual powers that flow from God on high depend largely upon material and superficial things to give them strength, power, and prestige. They trust wealth and the men and things it will buy; they struggle for position and honor; they depend upon intrigues and alliances, titles and dress. Some of these things are good enough in their place, but all are inadequate to make great men or to save humanity today. Too often when you dig down under all the millinery and self-seeking and wire pulling and come at the man there is not much man there.

To the great British conference on the affairs of India now in progress in London, there came a little skinny Hindu dressed in a loin cloth and sandals. When the customs officials asked as to his financial status he declared: "I am a poor mendicant. My earthly belongings consist of a few loin cloths, a spinning wheel, a towel, and two goats." He put up in a mission house in the poverty stricken east end of London. Others came to the same conference with pomp and ceremony, with long titles, in high hats and dress coats or uniforms. They put up at luxurious hotels and freely spent the money of their already debt-burdened countrymen. But this little Hindu commanded more respect and had more authority and was given a wider world hearing than all of the others combined. Why? In his bluff style Will Rogers tells us why:

London has had lots of conferences. There was enough fuss made over the disarmament one to fix the whole world for years. For years our delegates went by special boat. Dressmakers worked for months before. But a skinny little fellow with nothing but a breech cloth, a spinning wheel and an old she-goat, goes there representing more humanity and with more authority than all the high hats in the world. It's sincerity versus diplomacy. Viva, Gandhi.

The world gave its attention and its confidence to Mahatma Gandhi because he is a sincere man without divided allegiances, giving his whole soul and his whole body to a great and consecrated cause. He seeks nothing for himself. He is not concerned to satisfy his own needs first. (It is said that he gave up an income of twenty thousand dollars a year that he might give himself to the cause of the poor.) He comes representing starving and down-trodden millions. India's population makes America look like a country village; her poverty and woes make our hard times look like the millennium.

(Their per capita daily income is eight cents.) Mahatma Gandhi comes pleading for the poor and the oppressed, whose cause Christ made his own. He comes listening always to his "inner voice," which he believes with all his heart to be the voice of God. The world is tired of men of pretensions and is anxious to listen to that type of man. "Mahatma," is a title meaning "great soul." The world believes that within the little frame of Gandhi (who weighs less than a hundred pounds) there dwells a great soul. And great souls given to God and humanity are the only hope of the world today. Commercialism, atheism, materialism—all have failed.

The sources of Israel's strength are from God. His power flows to those who are willing to "do this one thing" with complete consecration. If we had a few thousand "great souls" giving themselves without the least reservation to this latter day work, believing in it with all their hearts, willing to be stripped of worldly honors and pleasures and to be spent in this cause, Zion would soon be built up. The world would listen to them and they would be in position to feed the spiritually hungry. It is a time for us now to put aside things of secondary importance or no importance at all, and all the things that hinder, and do "this one thing" for which the church was organized and to which we are called and ordained.

ELBERT A. SMITH.

## Principles of the Gospel

### III.—BAPTISM

One artist ingeniously pictured Jesus' baptism in the following manner: he is standing in the water just about knee-deep, while John, with reverent expression, pours a thin stream of water over his head from a thing that looks like a large clam shell. This conception of the baptism of Jesus is proved inaccurate by the statement, "And Jesus, when he was baptized, went up straightway out of the water." Jesus had been down in the water. He came up out of it. He had been *immersed*.

As long as baptisms are conducted in the good old-fashioned way, somebody is bound to get wet. Jesus himself was not afraid of the water, even if some of those who profess his name are. To substitute pouring and sprinkling for immersion is only to pave the way for the elimination of the ordinance altogether. Perhaps it is just as well to omit the ordinance as to perform it incorrectly.

There is a tendency among Christian churches to regard the ordinance of baptism as "an outward and visible sign of an inward and invisible grace." And they have come upon the idea that they may even

get the inward grace without the outward sign. At least, the outward sign has been, in many instances, either changed completely or entirely neglected.

Our own people have been guilty of the mistake, at times, of calling baptism a symbol. Perhaps it is; but to call it just that and only that belittles it. It is more than a symbol: it is a sacrament.

If baptism means and does what the *Bible* says it does, it is a ceremony of profound significance in the life of the person who has brought his life to Christ. Either it is real, and all that the *Bible* says it is, or it is a sham and therefore nothing.

If anything can destroy the value of a symbol it is the mistake of calling it a symbol. If the symbol is to retain its soul-regenerating value, it must be regarded as the real and genuine thing. You can not call it a symbol without casting upon it the implication of artificiality. You reduce it from the reality of life to the false light and sham costuming of pageantry. The candidate for baptism must not think, "This is a symbol." If he does it will not be long before he is thinking, "This is only a play; it is unnecessary." He must feel that his act of contrition and penitence, as a consummation of his faith and repentance, is efficacious in washing away the sins from which he has suffered (if he be of an age to have this experience). The first requirement of baptism is that it should be real and true experience, endowed with all the importance and significance that the message of the New Testament gives to it.

Jesus was not known either in his own day or in any time since as a dabbler in shams. He had no time for pageantry. Though he spoke in parables, he did not leave the main issues of life in the obscurity of symbolism. His statements for the instruction of men are among the clearest and most challenging utterances that have ever spoken in defiance of a fanatical opposition. Jesus dealt directly with life, with humanity, and with God.

Baptism as a ceremony should not suffer the corruption of a changed ritual, nor the indignity of a prettified explanation. It washes the soul of the stains of sin. It is the door to the kingdom. Unless a person is willing to submit to it, his heart is not changed, and he has not reached the state of obedience which will make him a servant of the Master and a child of God. The words of Jesus are significant in this respect:

Jesus answered, Verily, verily, I say unto thee, except a man be born of water, and of the spirit, he can not enter into the kingdom of God.—*John 3:5*.

L. L.

Chasing rainbows is a poor way to provide for a rainy day.

## The Joint Council Meetings

As the *Herald* goes to press the meetings of the Joint Council are drawing to a close, and the volume of business that has been under consideration is being rounded out. Officers of the church have been too busy to prepare statements in time for this publication, but will soon have something to report.

The Presiding Bishopric are at work on a statement of financial conditions and hope to have it ready in time for publication in next week's issue of the *Herald*. Needless to say the preparation of a financial report takes time and involves a measure of difficulty that makes it impossible to promise the report definitely, but the Bishopric are doing their best to have the report ready.

It is hoped that statements from other leading officers of the church may be ready also by next week. It will encourage our readers to know that all three members of the First Presidency were in attendance at the meetings of the Joint Council. Most of the members of the Quorum of Twelve were present throughout the meetings, and all were able to be present at some time. A large number of the Order of Bishops came from far and near to aid in the deliberations.

L. L.

## Laboratory Notes on the Word of Wisdom

In a day when people lived largely on salt meat and potatoes, with only occasional variations of wild game and fruits; when fresh vegetables were difficult to obtain and not easily preserved; when people drank boiling hot beverages and highly spiced liquors; the Word of Wisdom came as a radical departure from the ordinary plan of home management.

For years the elders taught the Word of Wisdom, and its provisions have been from time to time a sort of battle line between the extremes in viewpoint and practice found in the church. Much good was accomplished in the effort to teach.

Of late years science has taught the value of the vegetable diet, and the provisions of the Word of Wisdom have been vindicated again and again. Our people look to it now with new confidence and increased respect.

The housewife, trying to obey the Word of Wisdom, and at the same time to provide good meals for her family, has had an up-hill struggle. She was told in no uncertain terms what *not* to do. But the suggestions of what she could do were few and ineffective. Isolated women here and there have studied the problem and have successfully arranged systems of diet at once satisfactory to the requirement



of the Word and the needs and tastes of their families. They have done heroic work.

But this knowledge thus laboriously gained ought not to be confined to a few people. It should be made available to all of the homes in the church, and particularly to the young women who are making a start in the management of their households.

With the purpose of spreading this knowledge, *Vision* began the Word of Wisdom Contest. The results have been highly gratifying. Forty manuscripts have been received, a large number of them of very good quality and containing much excellent material. During the coming months the best of all these articles will be published in *Vision*. It should be a fine contribution to the health and welfare of the people of the church. For this reason if for no other it is highly desirable that every home in the church should receive *Vision* during the coming months. Times are hard, we know; money and work are scarce; and people in many localities do not have the means for subscribing even if they wish to do so. But all are urged to subscribe that can. We are doing our best to give the right kind of material for building good homes and home life among our people.

L. L.

### Patriarch A. E. Stone Is Dead

After almost a quarter of a century of faithful work under general church appointment, another stalwart in the person of Patriarch Albert E. Stone, of Kirtland, Ohio, has passed away. His death at the age of seventy-four years and ten days, brings to a close the eventful missionary career of a man known and loved for his services in the east. Brother Stone was born September 13, 1857, at London, England, and came to America when he was twelve years of age. His baptism into the church occurred in 1895, and two years later he was ordained an elder. He occupied successively in the offices of seventy and high priest. Since his ordination to the office of patriarch, October 13, 1922, he gave without stint of his time and strength to the church; he worked as long as health permitted. His death at Kirtland, September 23, followed a considerable period of illness. The church mourns the passing of a consecrated worker.

The aristocracy of today is not one of birth or wealth, but of those who do things for the welfare of their fellow men.—*Charles M. Schwab*.

Cheerful obedience is the only kind worth practicing.—*Selected*.

### Putting It Up to the Congregation

The minister of a large church discovered, as nearly every minister of a large church sooner or later discovers, that his congregation was in need of more pastoral service than he could give. Yet he was not quite content to turn over to an assistant the whole matter of calling. To do that is something like delegating a secretary to shake hands with your friends. It occurred to him that to meet with neighborhood groups of his people, thirty or forty at a time, would serve many of the purposes of individual pastoral calls and the plan was tried to the satisfaction of all parties. The incident is mentioned here partly because it may serve as a useful suggestion to other pastors who are confronted by a similar problem. But there is also another reason for mentioning it. After holding a few such meetings, the minister made a statement of the plan in his parish paper, with the remark that if the people wished such service to be extended further it was up to them to take initiative and make the necessary arrangements. This sounds the right note. In the matter of the organization of a parish for social and pastoral ministrations, the point is soon reached where it is the duty of the members of the congregation to assume an active rather than a passive attitude. To insist upon this is not to encourage ministerial indolence, but to put the responsibility where it rightly belongs. Indeed, the minister in this case happens to be a particularly energetic one—Doctor John Ray Ewers of Pittsburgh. It requires more energy for a minister to get a congregation to take the initiative in doing the things which it ought to do than to do them himself.—*Editorial, Church Management, October 18, 1928*.

### Energy Wasted

A great many people dissipate more energy between the time they leave their work at night and when they return to it in the morning than they expend all day in their vocations, though they would be shocked and offended if anyone were to tell them so. They think that physical dissipation is the only method of energy sapping. But men and women of exemplary moral habits dissipate their vitality in a hundred ways. They indulge in wrong thinking; they worry; they fret; they fear this, that, and the other imaginary thing; and they carry their business home with them, and work as hard mentally after business hours as during them.—*Flint Tidings*.

A highbrow is one whose learning has outstripped his intelligence.—*Vincent Massey, former Premier of Canada*.

## Agents for God

By Joseph Luff

Let a man so account of us as, of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.—*1 Corinthians 4: 1, 2.*

Spend two minutes in rereading the above text, not as you read a street handbill, but with an earnest desire to ascertain a knowledge of your whereabouts—your rating in heaven.

We have been hearing for years a great deal about stewardship. The word and its use have been a jingling echo in our ears; but the application of it has been mostly confined to the things that our natural eyes can see. Without any desire to discount the value of those things or their necessity, I omit them from the current of this writing to emphasize, if any word from me can, the deeper, higher, and more outstanding importance of a stewardship divinely committed, which while including consequently all those does not assign them the exalted place in our discipleship that belongs essentially to the stewardship referred to in the above text.

Jesus said (see Matthew 6: 31-33 and Luke 12: 29-31), referring to earthly things, that "Your Father knoweth you have need of them." God is neither ignorant nor is he forgetful of their importance in this earth life; but he submits a divine proposition to us and pledges his word that if we honor and faithfully discharge the obligation it imposes, the other will be provided. This equally applies to the individual or the group and is as reliable as "He that believeth and is baptized shall be saved," or, if not, why not? If God can not be trusted in the one promise, what is his word worth in the others? Our faith inspires our obedience in the one case and ought surely to do it in the other. Here is what he said, as recorded: "Seek ye first to build up the kingdom of God and to establish his righteousness, and *all these things shall be added unto you.*" To build up the kingdom of God necessitates the use of our stewardship of the mysteries of God.

This language was addressed to those whom he authorized to represent him—his ministers and disciples. Discipleship exists and is manifest only in those who do as their leader advises. Are we Christ's disciples? If we are, then all our procedure must disclose the fact that we have abandoned all our contrary ideas as people of the world and adopted Christ's ways, and that we have determined to give him the opportunity to demonstrate through us, his agents, the value of them—the fact that, though his ways are a mystery to man and, as he said, are not our ways nor his thoughts our

thoughts, yet "as the rain cometh down, and the snow from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; *so shall my word be that goeth forth out of my mouth:* it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (See Isaiah 55: 8-11.) Note, reader, that it is not promised to prosper in things which *we* please or prosper in the things to which *we* may apply it, but clearly to what he ordained and that alone.

If all this be true, will it not be well to remember that Jesus said that he of himself said nothing, but spoke only as he received commandment from the Father (see John 12: 49, 50), and that he also said we were to live by *every word* that proceedeth from the mouth of God. (Matthew 4: 4.) Then what does it matter whether what he said spells mystery to us or not? If because there is mystery connected with it, we hesitate to trust it, then we should hand him back his goods and cease pretending to be his stewards.

Discipleship does not consist in debating with God or Christ as to the correctness or adaptation of their mysterious utterances but in agreeing with and employing them; and stewardship consists also in presenting them to mankind in a way that guarantees our absolute confidence in them, turning ourselves over as instruments through whom the divine pledge may be redeemed, handling the divine goods—their property—as their agents, exactly as they delivered them to us and without an associated expression of doubt concerning them.

Paul said: "We walk by faith, not by sight," and there is a volume of meaning in that simple sentence. Many divine things can not be "seen" by us, but we are to accept and handle them, not as our own creations but as the property of God, intrusted to our stewardly handling, leaving him to make good.

We implore men and women to be reconciled to God. We unhesitatingly tell them that is our divinely appointed commission. But what does being reconciled to God mean? Is it simply confessing verbally that he is the world's Creator and Savior? Surely not. It means being in agreement with God, indorsing without question every word that proceeds from his mouth and acting in accord with those words, abandoning all our differing conceptions as to methods, processes, and possibilities, and

leaving the question of outcome with him without a semblance of doubt concerning it.

Of course that will make us a "peculiar people," but that is exactly what is desired, and when we become that, we will also be a royal priesthood and a holy nation, as Peter declares (see 1 Peter 2: 9), a people, a nation, a priesthood whom he can depend on—unlike everybody but Christ; but so loaded up with him that we can not speak without his being heard.

The greater our intake of Christ the more abundant will be the outflow from us of what characterized him. All we have and are will flow out in the stream of our conduct to promote the interests of his mission among men *in his way*, for his way alone will then be ours.

It will no longer then be our question: What is demanded of me in the law? but rather: How much is it in my power to do to magnify his name? And our *all* is voluntarily laid upon the altar. It all depends on how much space in us we have assigned to Christ. Ingersoll and all his kind gave some room to Christ, but reserved and exercised their claimed right to exclude him where they pleased. Is that the province of the ministers, the stewards of the mysteries of God—those who pretend to possess and proclaim him as he is? Is it not enough for them to believe that Christ said a certain thing in order to bank thereon against all human calculations and reasonings? Otherwise what is the difference between them and Colonel Ingersoll? It is only a question of the amount of space within them they allow Christ to occupy. If we give Christ all the room and liberty within us that true stewardship implies, then it will be impossible for anybody to meet us without seeing him; and remember it is from the lack of that sight of him that the world is starving to death today. When, instead of assigning Christ a little anteroom or closet within us, and reserving all the rest for ourselves, to think and act and fraternize with the world and its creations, we give over to him the whole dwelling—parlor, sitting room, dining room, porches, closets, basement, garret, office, and factory—then so far as we are concerned, in our conduct and life and influence, stewardship will be in indisputable evidence and the outflow in service will be the Christ duplication, "the mystery of Godliness, God manifest in flesh," and this revelation is all the world needs to induce the responses that will wipe out and make thereafter impossible such a fact as empty church coffers and reduction of operative forces. It will, however, forbid the outlay of income for anything but the ordained expenditures for the conduct of his cause.

This is the opportunity God has been pleading for through the world's life, and never was granted it

fully but once, and then—O, what advantage he took of it—the history of the details of it is the outstanding, towering revelation of glorious achievement in heaven and earth to this day. One man against all the world declared: "Thy will, not mine, be done." "I came not to do my will but thine." *And meant it.* Gave God the absolute and exclusive right of way within him so much so that whoever saw him saw God (see John 14: 9) and creation, redemption, and resurrection flowed forth as a stream from the celestial fountain through his touch and his word wherever he went.

What a royal, unparalleled, divinely magnificent and faith-producing exhibition was furnished in that one life, the life of One who came to demonstrate the fact that God meant what he said and *all* he said and only waited the world's faith to vindicate his word. I see four thousand hungry men, besides women and children feasting upon bread and fishes. A moment's thought assures me that bread means grain, grinding, kneading, and baking and that the production of that grain requires months ordinarily and the rest of the process requires hours at least. It assures me that fish must be bred, developed to the stage of fitness for food, then caught and cooked, and all that means *years*. I learn reliably that five barley loaves and two small fishes were all that were in evidence at the beginning, but that the fragments at the close in excess of the feasting needs, filled twelve baskets. I get into a brown study: There were probably as many women and children in that crowd as there were men, for that is always the case with followers of Jesus, eight thousand hungry people. How many loaves of bread and pounds of fish were consumed? Is it beyond reason to figure half a pound of fish and half that weight of bread, which would mean four thousand pounds of fish and two thousand pounds of bread; but to be certain, let us say three thousand or just two thousand pounds of fish and fifteen hundred pounds of bread eaten and twelve baskets full left. Where did it come from? What was it that bred, developed to eatable size, caught, and cooked those three thousand or more pounds of fish? What raised the grain, ground, kneaded and baked that fifteen hundred pounds of bread? I solemnly and devoutly ask: What condensed the demand for years of nature's processes into minutes of accomplishment? What created and spread forth before mortals this astonishing reality? What dismissed the necessity for water, soil, procreation, growth, sowing, reaping, millstones and years? Where can you find a parallel? I will tell you. Back thousands of years at a time called "the beginning," when chaos existed and elements rioted, Somebody spoke, and all that we call creation resulted and is still, after thousands of years, in evi-

dence. Whose voice possessed that potency and whose being that wisdom? Reader, listen: It was this same Jesus, for "Without him was not anything made that was made. In him was life." It was this same Jesus who by his word again became the Creator. All the elements of creation and development were in that voice, and for him to say was for it to happen. That word always did and always will mean accomplishment. Glory be to his name!

Listen to it in resurrection, as he stands by the tomb of Lazarus and by the bier of the widow's son at Nain. Poor Martha thought resurrection meant a last day occurrence, but Jesus reminded her, "I am the resurrection," and then in demonstration cried out, "Lazarus, come forth." Instantly resurrection became a fact. All the facts and marks of decomposition, disintegration, and decay that attached during the four days under death's dominion, fled at the sound of that voice, and the *living* Lazarus stepped forth to confront the vision of those who heard it. Hear that voice again in response to the appealing leper, the blind suppliant, and ringing in the ears of the raving maniac, and as it echoes by day and night along the streets and at the various resorts of Jerusalem and throughout Judea, and note the responses as the heavens bow to and confess the potency of that word in every instance and rush to its fulfillment; and as we behold and contemplate, let the picture put to shame the fear that any word from those lips can or will possibly fail.

All God and Christ ask of us is to give them a chance to make good, but we hesitate, fearing that it can not possibly be true, and that we must resort to methods not prescribed. Is not this one of the mysteries of which we are stewards if we are really Christ's ministers? Were we not chosen that the glory of the mystery should have its outshining as with the early apostles of whose achievements we read (see Colossians 1: 27).

Did not that outshining of itself inspire those who heard and adopted the message borne centuries ago to dispose of all they had and lay the income at the apostles' feet to promote the success of the new evangel? Did ever any man or woman come under the glow and catch the real fire and fervor of our message without instinctively responding with all he had? We have known of persons who were in reputation for miserliness who were reached by the Restoration story and almost instantly, their coffers burst open, and they have become as famous for their generosity as they were formerly notorious for their penuriousness. No need to tell them that tithes were a legal debt and a demanded payment. Love lifted them above legal exactitude and made giving a joyous privilege. They were learning discipleship to Jesus, who came not to get but to give,

not to be pampered and have a "good time," but to do and suffer for the objects of his love; who, though he were rich became voluntarily poor, that wealth divine might thereby be conveyed to others and in proportion as they got nearer to Christ, the more they acted like him and dollars ceased to have value with them save as a means of glorifying God. Instances of this character are in evidence everywhere. Is it, therefore, fanatical to believe and teach that if our ministrations were directed exclusively toward making men spiritual, like Christ, reconciled fully to all he taught, that "all these things" will flow our way in measure equal to our necessities?

Of course this presupposes that we handle only his goods and confine ourselves to his way of doing it, for the moment we add or substitute other goods than those he brought from heaven and delivered over to our handling, or the moment we handle those goods in other ways or for other purposes than Christ's word and example authorizes, our stewardship terminates and our claim upon him for the fulfillment of his promises is forfeited. In that case we need not be surprised at any adverse happenings.

Stewards, as above declared, are required to be "found faithful." Faithful to whom and to what? Think a minute, two minutes, five minutes. Is faithfulness to the stewardship of the mysteries of God revealed in sermons and demands and "drives" for the perishable things and to promote the gospel interests, in ignoring the "take no purse or script" counsel? Is it in expending vast sums of money and amounts of time and energy in spectacular display, in costly structures, in worldly pleasure pursuits? Is that faithfulness in the stewardship of the mysteries of God? Does that prove us to be God's "peculiar people"? Would not sufficient of earthly needs to meet our requirements as disciples be "added unto us," if we confined ourselves in service to an effort to make men and women like Christ by doing what Paul signified when he wrote: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, *by whom the world is crucified unto me, and I unto the world.*"—Galatians 6: 14.

This triple crucifixion is the token of our devotion, and if it does not occur with us, discipleship must be sought for elsewhere. If our *affections* be not changed are we new creatures? What has the gospel done for us and by what marks is our transfer from the world, while physically in it, betokened? All that Christ brought from heaven to institute and make operative his kingdom on earth, he left here for its continuance when he ascended. That justified the calling of those to whom those things were intrusted, "his body," and as long as that body continues righteously to handle that trust, God will still

be manifest in flesh on earth—the mystery of Godliness—the riches and glory of which were, as Paul wrote, to be revealed through the faithfulness of his stewards.

Christ always looks the same whether he is in or out of us, hence if the exhibition furnished in our lives does not correspond with the picture of him in sacred history, let us not deceive ourselves and others by imagining and teaching that he has changed in character, purpose, or method. It is simply because *he is not in us* in the manner and to the degree that our claim to be his stewards justifies our hearers in expecting. It is simply that agency intrusted to us to handle his goods in his way, is a talent buried—lost or prostituted.

Our intrusted business as a church, is to keep God and Christ on exhibition, not in mural or canvas paintings, not in marble sculpture, not in stage dramatics, or other Pharasaical display; but in *living discipleship* wherein and whereby God will always be actually and actively manifest *in flesh*. We have no other commission. If we fail in this, it matters not what we succeed in otherwise. If we gain the world (all the gratification it offers), it is perishable and its destiny is destruction; but the affections that are set on things above as advised by Christ and are contented therewith are secure in a joint heirship with Christ as eternal as Jehovah himself.

We need never have been “chosen out of the world” if the world’s possessions, teachings, and ways could save us or please God. We were “chosen out of the world” because God wanted a “peculiar people” as above stated, unlike all others except Christ; hence were placed where we could learn of him and come under his processes exclusively, uninterrupted by what before environed us. In fact, as Paul frequently declared to the Ephesians, Galatians, and Colossians, also to the Corinthians, the church is “the body of Christ,” a continuation of Christ on earth of his flesh and his bone (Ephesians 5: 30) to perpetuate the work he started, hence, as he stated in his parables, he gave unto it, or them, “his goods,” his authority and then told them that he sent them as God had sent him, and breathing upon them said, “Receive ye the Holy Ghost.” Thus equipped he charged them to “Occupy till I come.” Hence the continuance of that work by them was to be after the manner he had taught them, making the church the light of the world, as he had been until his departure.

If he should come today where would he find that “body” embodying in its teachings and work exclusively what he intrusted to it? A breach by the agent dissolves the obligation of his principal. “If ye do what I say, then I am bound, but otherwise ye have no promise.” This was not a slip of the tongue.

It is universal and eternal in its application and significance, and it is not our right or province to canvass the utterances of Christ and select those that mean fulfillment. Discipleship, as we have shown, in its completeness obligates a cheerful and continuous adherence in word and work to the counsel and example of Christ, without which all claim is forfeited as to the conditional promises to his followers by him. This, of course, essentially includes the promise of all needed things of this life to his ministers, if they confine their efforts faithfully and exclusively toward the building up of the kingdom of God and the establishment of his righteousness in the manner and by the methods alone prescribed and employed by him. Hence if, as individuals or collectively, we are suffering and hindered in the prosecution of our work today, from a lack of anything really necessary to permit continuance, it is ground for question as to the completeness of our discipleship and the faithfulness of our stewardship, and suggests investigation and possibly repentance.

May God move within us unto discernment of what our discipleship and stewardship means in its deepest divine sense and to the giving to him by us of an opportunity to prove unto and through us that he meant every word he said and that his word is eternal or as Peter said: “Shall never pass away.”

## Tom King: A Life History

### PART THIRTEEN

By C. H. Porter

(Continued from the *Herald* of September 23, page 901.)

#### *Sunday Schools, Decorum, etc.*

Tom was an advocate of Sunday school work, but unfortunately his ideal was too high for many others, consequently he could do but little without being considered too strict or particular in his methods.

A good school to him meant one that was well organized; especially with an efficient superintendent and secretary. It also meant a selection of spiritual minded teachers who could, from their own experience and knowledge, make personal appeal to the members of their classes, and assist them in making choice of good things. It meant to him the choosing of the very best material for both officers and teachers, and an active cooperation with the branch officers, more especially of the president. It also meant correct deportment and regular attendance, with the sessions opened promptly without hurry or confusion.

It caused him disappointment when he found, after repeated efforts, that he could not work as

actively as he desired without antagonizing his brethren whose ideas differed radically from his own. He found it necessary to do or say but little unless called upon, but could not refrain from expressing disapproval at proper times when his opinion was asked.

He was sometimes spoken of as one who did not take much interest in the Sunday school work. These remarks were caused by a misapprehension of the circumstances.

He was always interested, but, as before stated, he found it impossible to take an active part in it without antagonizing others, so he left the field to them and sought to make himself useful in other directions.

He never excused himself from speaking to a Sunday school, and often wished that superintendents would more often invite visitors of ability and good information to address their schools, believing that much good could be accomplished in that way.

#### Conclusion

Tom continued in the mission field about twenty-four years. During that time he served in every official capacity, and in every appointive office, in his field of labor. He was prompt and willing to serve, and his efficiency was unquestioned.

Soon after he had passed the age of sixty years he felt justified in asking to be relieved of field service. This was accorded him, after which he took more active interest in family, business, and local church matters.

Once during his twenty-four years of active service he asked permission of the authorities for time off to visit the land of his birth. This was granted him, and he had a splendid visit, and preached several times in the village in which he was born and raised.

Several years later he also visited his home land. He was then well advanced in age but was in good health, and his mental powers were unimpaired. Again he had the great privilege of visiting the home of his childhood and young manhood, and of visiting with relatives and friends of former days, and of preaching to the friends and neighbors of yore, as well as to members of the church as occasion presented itself. This visit gave him much satisfaction, and from it he gained much information.

Tom is now in his ninth decade of life, is in good health, active, willing and able to respond to calls made upon him as a minister, enjoys platform and pulpit work, and sometimes employs his time in writing for the press.

His life has been full of interest from the beginning. He has always been a lover of good books, and has a library of which he is justly proud.

His children and grandchildren are a source of comfort and pleasure to him. His old age is one of activity derived from good health, and his mental powers are seemingly unabated, and he can still sing with the spirit and with the understanding:

Praise God from whom all blessings flow;  
Praise Him all creatures here below;  
Praise Him above ye heavenly hosts;  
Praise Father, Son, and Holy Ghost.

(Concluded.)

## The Back-to-College Movement

By L. E. Flowers

What change, if any, is the present economic situation causing in the enrollment in your institution?

What action, if any, is being taken to encourage or make it possible for young people to continue their college work?

Early in August these two questions were asked presidents of Iowa colleges and universities by Miss Agnes Samuelson, state superintendent of public instruction, acting upon suggestion of President Hoover's National Committee on Employment and Relief.

President G. N. Briggs, of Graceland College, reported as follows:

First, the present economic situation will undoubtedly affect our enrollment during the coming year. I think adversely in that many students who have indicated their expectation to enroll will not be able to do so unless there is an improved economic condition quite evident by September 1. On the other hand due to unemployment a considerable number of young people who would otherwise be employed are planning to enter college because there is little else for them to do.

Second, we are making provisions for what we call "College Day" throughout our church, which will occur the third Sunday in October. On that occasion we will present the needs of students who are hoping for scholarships which will enable them to attend this year. The funds raised will be used to assist worthy students in the way of scholarships. We also expect to extend more favorable credit conditions to worthy students who could not otherwise attend. As against these two conditions, however, the occupational opportunities in the community where students who help meet their expenses by assignment to industrial occupations will be somewhat more limited this year than in the past.

Following up the questionnaire, Miss Samuelson called a conference of the presidents of Iowa colleges the latter part of August, so that these administrators might exchange experiences and perhaps initiate some concerted action to meet the economic problems involved. Representatives of thirty institutions were present. President Briggs, of Graceland, was elected permanent secretary of the conference.

The conference took place at the State House in Des Moines, and as announced by Miss Samuelson, permanent chairman, was held under the auspices of the stabilization committee of the Iowa Committee on Employment and Relief, of which Professor



B. A. May, of Graceland, was chairman. The conference was called "for the purpose of considering the problem of college attendance this fall and of finding ways and means by which more young people could go to high school and college in these times, both for the sake of preparing for future service and for relieving the employment situation." The conference developed out of a request from the National Committee on Employment and Relief for information as to what was being done in Iowa to encourage college attendance and to help needy students to go to college or to continue their training."

The chairman of the National Committee sent the following message to the conference: "The President's emergency committee for employment is glad to know of the splendid efforts going forward in your universities and colleges to encourage and assist young people to continue their training. The committee believes that during the period of unemployment when preference is naturally given to those with dependents young people should be encouraged and given every possible opportunity to continue in educational pursuits. . . ."

"The nature of the replies to my recent inquiry concerning college enrollment," said Miss Samuelson, "indicates that many things are being done to encourage students to enter or continue their college work." Most of the institutions had reported that the depression had already affected their enrollments adversely, while on the other hand practically every one of them had taken some measures to aid students by providing part-time employment and establishing scholarships and scholarship loan funds.

A "Back-to-College" movement was sponsored by the colleges represented as a follow-up program after the conference had adjourned, the aim of which was to encourage as many young men and women as possible to enter colleges and universities for the fall term. The conference agreed with the state and national committees that such a movement would not only help to relieve the unemployment situation, but would also help many worthy students to finish their college education. "Help them *Learn to Earn*," was the slogan of the campaign.

The following paragraphs are from the report of the conference findings committee, whose recommendations formed the basis of the "Back-to-College" movement. It recommended:

That the economic situation in general calls for continued schooling in the case of serious-minded students who would otherwise face an already over-crowded labor market.

That scholarships and loan funds, particularly for advanced students, should be encouraged on a state-wide basis.

That well-to-do residents of the state sponsor wherever possible the education of deserving young men and women of

their home communities in any of the Iowa colleges or universities.

That service clubs, alumni, and committee organizations within communities provide funds for their own young people, these young people to select their own Iowa institutions. . . .

That the institutions of higher learning represented at this conference agree to take every possible measure to avoid the dissipation of scholarships and loan funds by reserving them for the students whose needs are evident after careful investigation.

That we emphasize the importance of small loans—even one hundred dollars or less might be the deciding point as to whether or not a student goes to college.

Graceland was and is a part of this "Back-to-College" movement. Since her student body is made up of young men and women from all parts of the country and the world, Graceland does not organize her program on a state-wide basis, as suggested in the second recommendation above, but works on a church-wide basis in keeping with her enrollment: thus the annual College Day set aside by the church in the interests of the Scholarship Fund, as indicated by President Briggs in his report to the Iowa State Superintendent of Public Instruction.

Our people are not especially well-to-do, so perhaps the third recommendation does not apply strictly to them. Yet by contributing to the Scholarship Fund the people of the church everywhere *do* in this way sponsor the education of the young people of their own communities. There may be districts that do not have representatives at Graceland this year, but perhaps last year or the year before they had some one, and in the years to come they will be sending others to the college on the Hill. Last year scholarships were loaned from the Fund to students from the following states: Illinois, Iowa, Kansas, Massachusetts, Minnesota, Mississippi, Missouri, Montana, Nebraska, Pennsylvania, Texas, West Virginia, and Ontario, Canada. The scholarship Fund is the effort of the church to care for the needs of its own worthy young people who wish to carry on higher educational work.

In keeping with the idea expressed in the fifth recommendation above, the Graceland Scholarship Fund is administered with great care. Application forms must be filled out by students who wish to secure loans, and the detailed information and certification required assures the college of the dependability of those to whom loans are granted. A small fee is charged with each scholarship to cover the expenses of administering and to thus guarantee the permanence of the fund to which the church contributes each year.

The percentage of loss is small. "A young man who borrows money to go to college is the best risk in the world," says J. R. Sage, registrar of Iowa State College, who has had years of experience and acquaintance with college students. . . . Graceland has

found this to be true, not only of young men but of young women as well. Loans from the Scholarship Fund begin coming back in promptly after the students are out of school and have found employment. Iowa's college heads were unanimous in their testimony that college students almost never dishonor such financial agreements, and in their opinion that loans to students afford as safe an investment as can be found at the present time.

The sixth recommendation above mentions the importance of small loans. Graceland scholarships are each for one hundred and twenty-five dollars, the amount of one year's tuition, or less.

When Graceland opened her school year, September 7, the expected happened—the enrollment was not quite as large as last year. This was not because there was a lack of students who *wanted* to come, but because of their increased financial needs, the difficulty of furnishing them employment, of making loans to them.

As the "Back-to-College" movement said in one of its bulletins, "Many of our young people are ambitious and willing to learn, but are unable to continue their education without financial assistance of some kind. College authorities are swamped with requests for scholarships or tuition loans. Present budgets are inadequate. Why not help out by investing your money in an education for a worthy young man or woman?" That is what the church does each year on its official College Day. The need this year is greater than ever.

When President Briggs was asked what was being done to encourage young people to continue their education at Graceland, he replied at once, "*The Church is backing this college!*" He was speaking with the conviction of experience, with memories of the endowment campaign with the assurance that he represented a church in which faith and knowledge have always gone hand in hand. Let that church continue to merit his confidence.

### Credo

I have outlived desire and youth;  
Have forgotten lore, discarded sooth—  
Beauty is truth.

Beauty—truth—one and the same;  
The source, the seed from which men came—  
Beauty is flame.

Beauty or flame—it will devour  
Every man in his ultimate hour—  
Beauty is power.

Beauty—power; only a nod  
And April leaps from a frozen clod—  
Beauty is God.

—Ethel Romig Fuller, in the *Christian Century*.

## The Power of Prayer

By Roy Remington

For if ye would hearken unto the spirit which teacheth a man to pray, ye would know that ye must pray: for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray. But behold I say unto you, that ye must pray always, and not faint: that ye must not perform anything unto the Lord, save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul—2 *Nephi 14: 11, 12*.

The Spirit which teacheth a man to pray is the Holy Spirit that was promised by the Savior while here upon the earth to his disciples. The Spirit of prayer brings the soul into that attitude of humility that makes it acceptable in the sight of the Lord for the reception of power, wisdom, discernment, and truth. The Spirit quickens the physical organism with which mankind is endowed, and brings an understanding to that man of his position in the great work of the Lord.

With the physical organs of reason well regulated, it is not a hard task for them to analyze or solve any of the problems put before them. In fact they are so keen in their operations that the problems are solved in many instances almost before their presence is made known to the soul of the man. It is the Spirit which teaches the man to pray that furnishes the proper adjustment and regulation of the organs of reason.

While in this condition of perfect operation the soul of man has no limit of capacity, neither has it bounds of reception, but on the contrary there pours into it knowledge that will store energy for the assistance in life's problems for many years to come, in the short period measured as the "twinkling of an eye." By this means are the prophets and other holy men of God sustained, and fed in the matter that will enable them to reach through the successive periods of time, and perceive the acts of men and God far in the future.

Through the quickening of this Spirit and the attitude of prayer it was given to David of Israel to write the psalms which have lived through these many generations and today form a major part of the songs in which we give expression to our adoration and awe of Deity and the works of his mighty hand. After seeing the glories of the heavens and the earth, the wonders of the eternal worlds of creation that God is the author of, it is little wonder that David burst forth, "What is man that Thou art mindful of him, and the son of man that thou visiteth him"! whereupon there opened to his vision a newer and clearer vision of the creative ability of God than had before been his privilege.

By this same spirit came the messenger of light and taught the lesson of divine protection in the

case of Elisha and his servant. They prayed for rain, but no rain came; the people were dying of thirst, their cattle were in agony, but no help arrived, and none could help or assist them. Then after they prayed earnestly, in sackcloth and ashes, the servant came in and said, "I see a little cloud, as of the size of a man's hand," and the prophet of the Lord said: "Thank the Lord, help cometh," and sure enough it did come, and in abundance, for the drouth was broken, the cattle refreshed and silenced.

This spirit makes itself known through its promptings to the soul of man. It will prompt that man, that it is time to pray: not that selfish desires may receive gratification, neither that self may have mastery over another, but that the soul through the mastery of self, may assist another to the plane that will enable them both to tread steadfastly on to God. Hours of day or night are not taken into account by this spirit, for it knows how to operate at the precise moment that the necessity presents itself for the need of the soul to humble itself more severely than at other times. If heeded, the soul will inevitably learn of the reason for this when the problem is presented to it for solution.

There are two kinds of spirits, one which teaches a man to pray, and one which tells him not to pray. It is up to the individual soul to determine which of these spirits he shall heed, and become subject to for tutelage. His decision made, he walks along the path of his choice and reaps the fruitage of his own planting. Whether willing or not to follow the Spirit that teaches to pray, his life is his answer to God, the creator of all heaven and earth, who said, "Pray always and faint not."

We may not heed the promptings of the choice spirit, which is of God, and may feel in our hearts to say: "Oh, tomorrow I will heed and pray, but not today," and feel that we are justifying our acts by such a disposition of the problem facing us. Yet when tomorrow comes, we look back and see today's work unfinished, and though we may live a hundred years, we can not retrace and do yesterday's work. It must remain unfinished, and we lose as a consequence.

That my soul will be blest, I must pray to the Lord God, in the name of Jesus Christ his Son, that he will help me to so adjust my act and my thought to the law that he has set, that my every act and thought may be devoted to his purposes in bettering mankind, and that as a consequence thereof, my soul may be enlarged that my capacity may increase and the glory of the Lord be made manifest through my life.

I must not weary of my prayers to God, for in

## CHURCH WORK AND SERVICES

### A Radio Program in Parent Education

By C. B. W.

Beginning on Monday, September 28, and each Monday thereafter for a probable period of thirty weeks, Station KTAR, of Phoenix, Arizona, will broadcast lessons in parent education. The lectures are provided by the Phoenix Union High School as a part of their extension service, and regular high school credit will be given to those who fulfill credit requirements. There is no charge for enrollment, and all who do enroll, wherever they may be, will be furnished a syllabus of the course and be privileged to write the examinations and to do the project work under direction of the instructors in Phoenix.

Our church people will be interested in this course, especially because the instructor is Mrs. Bertha Stevens, one of the joint authors of our text, *Guiding the Nursery Child*, and author of the series of monthly lessons which have been appearing in the *Herald*. Mrs. Stevens will be happy to have our people who can to take advantage of this radio course, and to write her personally of their problems. Good reception from KTAR should be possible in the southwestern states.

The following announcement appeared in the *Arizona Parent-Teacher*:

#### RADIO PROGRAM IN PARENT EDUCATION

Classes dealing with the problems of parent and child will be offered over the radio through KTAR School of the Air on Mondays beginning Monday, September 28, the hour to be announced later.

The first class will be concerned with the preschool child and will deal with the practical problems that parents meet daily. This class will be taught by Mrs. Bertha Stevens

that act I show my weakness, and my submission to the power of the adversary. The spirit of God invites me to the table of the Lamb to partake of the fruits of the gospel of Jesus Christ, which will build my strength, and fortify my reserves against the powers of darkness, and keep me safe from their destructive arts, and make me pure for the purpose that God has ordered my creation.

Thus, O Lord, may it ever be meet in thy holy sight, that I may stand erect before mankind, yet in humility, and teach them the laws of life and eternity, that they, too, might seek to follow Thee, and learn thy way that all power may become subservient to thy law. This we pray in Jesus' name. Amen.

whose training and practical experience fit her for this work. The classes are sponsored by the Phoenix Union High School. There will be no registration fee, but those who register for the class will receive the syllabi and other helps which will make possible further study. How to register will be told over the radio.

It has been suggested that those wishing to form study groups can arrange to meet at the time of the radio hour and then, with the help of the syllabi, meet for discussion of the lesson. Questions raised will be answered over the radio or by individual letter.

MILDRED WEIGLEY WOOD,  
State Chairman Parent Education.

We understand that three courses will be offered, having approximately ten lessons each, in the following order; The Pre-School Child, The Pre-Adolescent Age, and Problems of Youth.

We are privileged to announce that a credit of one point per class hour, probably ten points for each of the three courses toward our certificate in Religious Education and Leadership, will be awarded those who secure a certificate of credit from the Union High School of Phoenix. The procedure would be as follows:

1. If you find that you can tune in on the lectures make application for enrollment to the Union High School, Phoenix, Arizona.

2. Listen in each Monday, do the required assignments as indicated in the lectures and in the syllabus. On completion of the course you will receive a credit slip from Phoenix.

3. Send this slip to the Department of Religious Education with ten cents fee for transfer of the credit to the Department files.

## Guiding the Nursery Child

STUDY HELPS FOR PARENTS AND WORKERS IN THE  
NURSERY DEPARTMENT OF THE CHURCH SCHOOL

By Mrs. Bertha Stevens, 806 North Seventh Street,  
Phoenix, Arizona.

(The text, *Guiding the Nursery Child*, by Mesley and Stevens, may be ordered from the Herald Publishing House. Price, \$1.25.)

### LESSON TEN

#### *Social Development of the Little Child*

References: *Guiding the Nursery Child*, pages 55-57; 92-98; 118; *Adjustment to Authority*, 120-122; *Family Relationships Affecting Behavior*, 123-153; specific problems as they relate to the child's relationships with others.

The social development of the little child is a broad topic, for it involves all his contacts and relationships with others. One can easily see what a large share of one's life it occupies. Most of the problems in the management of children center around this topic. The "socialization of the child" is one of the chief goals of parenthood.

How does he react to his fellows? Is he selfish, egotistic, shy, or is he kind, thoughtful of others, meeting others easily?

Rand and Sweeney in their book speak of two goals in life:

(1) The biological goal, because of which the personality reaches outward from the self, to the family, then on to companions of the same sex and then to the opposite sex, finally perpetuating itself in the founding of a new family and giving a new life to the world.

(2) The social goal, to attain which the individual must be prepared to make some contribution toward the improvement and progress of the changing civilization in which each lives.

I. Traits definitely social in nature:

- (1) Unselfishness.
- (2) Helpfulness.
- (3) Shyness.
- (4) Sense of fairness.
- (5) Lying.
- (6) Sense of ownership.
- (7) Courtesy.

II. Discuss these from the standpoint of:

- (1) Stage of development usual in the pre-school age.
- (2) How best to develop or change.

III. Add other traits to this list as they occur to you.

IV. Describe an actual problem connected with the social development of a little child. What methods would you use to solve it?

V. Discuss the problems described on pages 123-153, *Guiding the Nursery Child*, that are definitely social in nature. Suggest other ways of meeting the situations.

## Christmas Offering News

### PORT HURON LEADS

The Presiding Bishopric are notified by the officials of the branch at Port Huron, Michigan, that a total of \$320.00 has already been raised in cash toward their annual Christmas Offering. The plan adopted at Port Huron has been unique, and certainly for its purpose, has been effective. It has enlisted the total membership of the branch in wholesome, friendly rivalry in which each has shared in a most worthy cause.

The Port Huron plan has used a "white elephant" wall chart, marked off in one hundred and four squares. For each square there was a dark gray "patch" of the same size. The patches were taken by individuals, families, classes, and groups. When three dollars each was raised in cash, the "patches" were placed on the chart, with the names of those

giving the offering, and often a motto or message written on the patch.

Twenty-two families and groups are represented with one or more patches; one class gave six, another five, and one four; six classes gave two patches each, and eight classes gave one each. Besides this, the remaining patches were taken up by the general Christmas offering of the school.

The success of the project is due to enthusiastic team work and cooperation, coupled with an earnest

desire to assist the church in a time of financial need. Those in charge and the branch at Port Huron are to be commended both for the generous amount of this special offering made early in the year, and for the spirit in which it is given.

A "white elephant" chart with glued patches may be purchased from D. C. Cook and Company, Elgin, Illinois, for \$1.00. The example set by Port Huron may well be followed in other places. The plan should have special value if undertaken at the beginning of the year, in January.

## Do You Know These People?

### THE DEPARTMENT OF STATISTICS ASKS AID IN LOCATING MEMBERS

To the Editors and Readers of the Saints' Herald,  
Greetings:

In the list which follows are the names of persons who have been reported unknown by the secretary of the Kansas City Stake. A diligent effort has been made by the stake officers and by this department to locate these persons, with a marked degree of success in many cases, but after everything has been done along available lines, the following names remain on the list.

We are therefore appealing to the readers of the *Herald*, asking them to go over the list carefully, and if they can give us any information about any of these names that will assist us in bringing the records up-to-date, to send the same to the Department of Statistics, The Auditorium, Independence, Missouri. If the complete present address cannot be given, suggestions as to where the same may be obtained will be appreciated.

Yours sincerely,

THE DEPARTMENT OF STATISTICS,

By C. L. OLSON.

Name	Year of Birth	Year of Baptism	Places Where Once Enrolled
Abbott, Joseph Burton	1875	1897	Beardstown, Illinois; Canton, Illinois; Independence, Kansas City.
Abbott, Laura	1873	1902	Beardstown, Illinois; Canton, Illinois; Independence, Kansas City.
Adams, Charles Warren	1894	1906	Kansas City.
Albertson, Alice M. (Messick)	1882	1899	Lees Summit, Third and First Kansas City.
Aldrich, Adell	1850	1906	First Kansas City.
Alexander, Mason I.	1902	1920	Independence, Kansas City.
Allison, Edward	1874	1910	Independence, Kansas City.
Allison, Olive L.	1900	1910	Independence, Kansas City.
Amick, Lulu May (Crosby)	1881	1907	Packard, Iowa, Cameron, Missouri, Kansas City.
Anderson, Joseph H.	1890	1899	Bedison, Cameron, Independence, Kansas City.
Anderson, Nalda G. (Arney)	1901	1914	Far West, Missouri; Selling, Oklahoma; Independence, Kansas City.
Anderson, Otto S.	1862	1870	Wirth, Shenandoah, Iowa; Kansas City.
Antrim, Lora F.	1894	1904	Atchison, Kansas, Kansas City.
Appl, Grace B. (Hoffman)	1887	1897	Chelsea Park, Homestead, Kansas.
Applegarth, Gladys Marie	1899	1915	Quinadaro, Kansas.
Arann, Buner (Bonner)	1888	1919	Foundry Hill, Tennessee; Independence, Kansas City.
Arnold, May (Malone)	1896	1914	Independence, Kansas City.
Ashbaugh, James W.	1887	1899	First Kansas City.
Ashlock, James M.	1848	1886	Armstrong, Kansas.
Ashlock, Nettie	1861	1886	Armstrong, Kansas.
Ashmore, George M.	1890	1900	Saint Joseph, Kansas City.
Atkinson, Ernest T.	1866	1876	Indian Creek, Kansas, Rich Hill, Second Kansas City.
Austin, Vida May	1903	1912	Independence, Kansas City.
Austin, Winifred Jenetta	1914	1923	Kansas City.
Babcock, Ada May	1882	1896	Armstrong, Kansas.
Baily, William Edward	1873	1922	Kansas City, Missouri.
Baird, Eliza Jane (Mauzey)	1894	1902	Chelsea Park, Kansas.
Ballard, Mary E.	1850	1893	First Kansas City, Missouri.
Banks, Ernest E.	1881	1893	Lowry City, Missouri; Chelsea Park, Kansas.
Banks, Harriet	1867	1890	Whearso, Linn, Knobnoster, Kansas City, Missouri.
Banks, Paul Israel	1892	1901	Whearso, Linn, Knobnoster, Kansas City, Missouri.
Banks, Richard T.	1898	1908	Knobnoster, Kansas City, Missouri.
Barksdale, Garfield	1880	1899	Byrville, Indiana; Bennington Heights, Missouri.
Barnes, Claude	1898	1924	Kansas City, Missouri.
Barrett, Genevieve Mary	1914	1924	Kansas City, Missouri.
Barrett, Jesse W.	1879	1891	Lamoni, Independence, Kansas City, Missouri.
Barrett, John Emory	1916	1924	Kansas City.
Bartilla, Otilie	1858	1893	First Kansas City.
Bartilla, Walter	1860	1893	First Kansas City, Armstrong, Kansas; Chelsea Park.
Barton, Minnie B.	1873	1924	Kansas City.
Beardsley, Arthur Virgil	1897	1909	Canadian Center, Selling, Oklahoma; Bennington Heights, Missouri.
Beezley, Bertha M.	1883	1894	Armstrong, Kansas.
Belkham, Martha	1848	1890	Nevada, Missouri; Sugar Creek, Arkansas; Independence, Kansas City, Missouri.
Bell, Barbara E.	1892	1901	Wilmington, Illinois; First Kansas City, Missouri.
Bell, Margaret (Bear)	1897	1906	Saint Joseph, Kansas City, Missouri.
Benfer, Anna Elora	1870	1927	Kansas City, Missouri.
Bennett, Emma Corna	1904	1914	Grandview, Kansas.
Bennett, Frank J.	1881	1891	First Kansas City, Missouri.
Bennett, Susan J.	1843	1889	First Kansas City, Missouri.
Berbaum, Mary Elizabeth (Stade)	1896	1908	Cameron, Kansas City.
Bergner, Arthur	1900	1911	Second Kansas City, Missouri.
Bergner, Lottie	1897	1911	Second Kansas City, Missouri.
Berry, Jessie Maude (Nanny)	1886	1895	First Saint Joseph, Second Kansas City, Missouri; Centropolis.

Name	Year of Birth	Year of Baptism	Places Where Once Enrolled
Bingamon, John	1879	1915	Mount Washington, Missouri.
Black, Ruth Agnes (Green)	1894	1905	First Independence, Missouri; Kansas City.
Blair, Mary Jane (Messick)	1889	1906	Kansas City, First and Second.
Blatt, David A.	1904	1914	First Independence, Kansas City, Missouri.
Board, Albert E.	1867	1911	Lansdowne, Illinois; Oak Hill, Missouri; First Kansas City.
Board, Grace	1903	1913	Saint Louis, South Side, Missouri; First Kansas City.
Board, Myrtle E.	1882	1911	Lansdowne, Illinois; Oak Hill, Missouri; First Kansas City.
Boldt, Augusta G.	1862	1899	Kansas City, Missouri.
Boldt, Frederick W.	1865	1899	Kansas City.
Bollin, Agnes Louise	1903	1919	Mount Washington, Missouri.
Bomar, Helen G. (Howell)	1900	1913	Independence, Kansas City.
Booker, Biddie May	1885	1908	First Kansas City, Missouri.
Booker, Sarah J. (Worthington)	1863	1878	Second Kansas City, Missouri.
Booker, William W.	1899	1908	Independence, Kansas City, Missouri.
Booth, Lottie Belle	1892	1922	Saint Joseph, Kansas City.
Bootman, Charles Roy	1884	1910	Second Saint Joseph, Missouri; Kansas City, Missouri.
Bowen, Cora, (Dove)	1888	1894	Lamoni, Iowa; Chicago, Illinois; Denver, Colorado; Kansas City.
Bowman, Bertie Glen	1901	1920	Tulsa, Oklahoma; Kansas City, Missouri.
Bowman, Elton E.	1903	1916	New Mexico, Butler, Missouri; Kansas City Stake.
Bowman, Ermal M.	1897	1909	Kansas City, Missouri.
Bowman, Neva A.	1907	1916	New Mexico, Butler, Missouri; Kansas City Stake.
Boyce, Miranda Georgiana	1879	1890	First Kansas City, Missouri.
Brackenbury, John W., Jr.	1886	1895	Independence, Missouri; Kansas City.
Brackenbury, Nancy P. (Curtis)	1863	1877	Independence, Kansas City, Missouri.
Brashert, George A.	1870	1896	Chelsea Park, Kansas.
Brashington, Marjorie M.	1898	1915	Kansas City.
Brillhart, Carrie I. (Budworth)	1895	1904	Oak Grove, Oklahoma; Independence, Mapleton, Kansas.
Brillhart, Jesse	1893	1911	Los Angeles, California; Kansas City, Missouri.
Brooks, Helene Marr	1903	1914	Mapleton, Kansas; Los Angeles, California; Kansas City.
Brooks, Jennie J.	1880	1909	Armstrong, Grandview, Kansas.
Broughton, Lesley	1891	1908	Grandview, Kansas.
Brown, Clara Grace	1902	1914	Kansas City, Missouri.
Brown, Edith Pearl	1907	1919	Grandview, Kansas.
Brown, Isaac N.	1857	1892	Armstrong, Kansas.
Brown, Margaret J. (Dobson)	1900	1908	First Kansas City, Missouri.
Brown, Mary L.	1896	1907	Disley Sask, Lamoni, Iowa; Independence, Missouri; Kansas City.
Brown, Paul James	1901	1921	Higbee, Missouri; Kansas City, Missouri.
Brown, Sarah	1851	1923	Kansas City, Missouri.
Brownell, William J.	1894	1915	Kansas City.
Bryant, Dora E.	1881	1915	Armstrong, Kansas.
Bryant, Fannie (Partridge)	1902	1912	Quindaro, Kansas.
Bryant, John Daniel	1917	1927	Kansas City, Missouri.
Buck, Grover C.	1894	1918	Kansas City, Missouri.
Buck, John McCullom	1872	1916	First Kansas City, Missouri.
Buckley, Anna E.	1861	1909	Seattle, Washington; Second Independence, Walnut Park, Kansas City.
Burch, Irene B.	1891	1901	First Kansas City, Missouri.
Burkholder, Minerva Ann. (Edwards)	1881	1890	Armstrong, Kansas; Chelsea Park, Kansas City.
Burnley, Luda G.	1877	1921	Kansas City, Missouri.
Burroughs, Martin B.	1862	1879	Brush Creek, Illinois; Holden, Missouri; Kansas City.
Burroughs, Raymond	1885	1911	First Kansas City.
Burt, Eugene	1870	1899	Armstrong, Kansas.
Burton, Inez	1906	1919	Mulberry, Kansas.
Burton, Moselle	1910	1920	Mulberry, Kansas; Kansas City.
Butler, Mary E. (Jones)	1890	1901	Bevier, Missouri; Independence, Missouri; Kansas City.
Butler, Ransom	1862	1908	First Kansas City, Missouri.
Campbell, Eva Maud	1900	1917	Third Saint Joseph, Missouri; Kansas City, Missouri.
Campbell, Gladys, (Hartley) (Curtis)	1896	1913	Independence, Kansas City, Missouri.
Campbell, James	1859	1924	Kansas City, Missouri.
Campbell, Minnie M.	1901	1918	Argentine, Kansas.
Campbell, Zea (Davis)	1896	1910	Chelsea Park, Kansas.
Cane Marion C. (Cairns)	1854	1872	Pleasant Grove, Iowa; Des Moines, Iowa; Iowa Scattering, First Kansas City, Missouri.
Cannon, Hazel	1895	1910	Chelsea Park, Kansas.
Canterbury, Helen E.	1907	1923	Kansas City, Missouri.
Cape, George Alexander	1880	1911	Armstrong, Kansas.
Carson, Mary Charlotte (Emmett) (Miller)	1887	1896	Second Kansas City, Armstrong, Kansas.
Carter, Mary E. (Singleton)	1900	1914	First Kansas City.
Castner, John E.	1863	1874	Plano, Illinois; Burlington, Iowa; Kansas City, Missouri.
Chapman, Elbert H.	1912	1926	Kansas City.
Chapman, Helen Marie	1916	1926	Kansas City.
Chapman, Lola May	1898	1926	Kansas City.
Chapman, Marjorie Anna	1914	1926	Kansas City.
Chick, George	1878	1902	Kansas City.
Childers, Minnie M. (Britt)	1882	1894	Armstrong, Kansas.
Chrestenson, Minnie Mabel	1887	1908	Armstrong, Kansas.
Churchill, Dilleis	1887	1923	Kansas City.
Churchill, James H.	1863	1903	Kansas City.
Clapper, Thelma Lois (Hand) (Manchester)	1910	1920	Kansas City.
Clark, Edna May	1915	1925	Kansas City.
Clark, James	1894	1910	Chelsea Park, Kansas.
Clark, Lucy Ann	1893	1910	Chelsea Park, Kansas.
Clark, Marie	1899	1910	Chelsea Park, Kansas.
Clark, Matthew	1902	1910	Chelsea Park, Kansas.
Clark, Ray Preston	1895	1907	Pittsburgh, Kansas; Kansas City Stake.
Clayborne, Myrtle R. (Douglas)	1879	1893	Saint Joseph, Missouri; Kansas City.
Cleveland, Dora I.	1867	1889	Armstrong, Kansas; Kansas City, Mount Washington, Missouri.
Cleveland, Earl M.	1893	1902	Kansas City.
Cleveland, Marlon Estell	1898	1912	Bennington Heights.
Cleveland, Mildred Elma	1900	1909	Kansas City.
Cline, Elizabeth	1868	1919	Kansas City.
Cline, Harrison Taylor	1894	1913	Bennington Heights, Missouri.
Coberly, Wiley A.	1880	1904	Second Kansas City, Missouri.
Cochran, Josie Adel (Fifer)	1869	1907	Saint Joseph, Kansas City.
Coe, Charles Marion	1901	1923	San Francisco, California; Independence, Kansas City.
Coffee, Mary A. J. (Harrison)	1844	1896	Kansas City.
Colton, Lena Myrtle	1880	1908	First Kansas City, Missouri.
Conaway, Henry Franklin	1874	1923	Holden, Kansas City.
Conaway, Mary Hyde	1881	1923	Holden, Kansas City.
Conklin, Birdie	1867	1896	Armstrong, Kansas.
Conklin, Mary F.	1840	1869	Armstrong, Kansas.
Connor, Hershel A.	1889	1899	Independence, Kansas City.
Connor, John C.	1857	1899	Independence, Kansas City.
Connor, Olive L.	1879	1899	Independence, Kansas City.
Conway, M. Virgil	1887	1911	Quindaro, Kansas.
Conwell, Herman Leo	1894	1924	Kansas City, Missouri.
Cook, Delia E. (Near)	1883	1897	Armstrong, Kansas.



# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Reunion in Idaho District

The Idaho district reunion was held August 14 to 23 on the reunion grounds at Hagerman. Missionaries present were: M. A. McConley, apostle in charge; O. W. Okerlind, district missionary; Daniel B. Sorden, Portland, Oregon; A. M. Chase, of Salt Lake City, and Brother Hughes, of Ogden, Utah. We were especially fortunate in having with us Elder S. A. Burgess, church historian.

The reunion was well attended. Meals were prepared at the expense of the district, and were served free in cafeteria style.

The time was spent in prayer and preaching services, classes, song services, and wholesome recreation. Seven candidates were baptized.

Each day Brother McConley conducted a class in "Stewardships," teaching us that we are all stewards over our time, talents, and means, and showing us how to act in harmony with God's laws of stewardship.

Brother Sorden conducted a daily class in "Religious Education," explaining the details and the merits of the new plan which was adopted by the district at the 1930 reunion. He brought the message that in the new plan there is something for everyone to do, and that each member should develop his talents and qualify himself to take the part for which he is best fitted.

Each evening a short entertainment was rendered in addition to the preaching services. One entire evening was devoted to a Graceland College program, rendered by the ten students and alumnae of Graceland attending the reunion. Sister Charlotte Condit, member of Graceland faculty, and Brother Burgess, former president of Graceland. The program consisted of Graceland songs and poems, and brief talks, describing the college life, and the ideals and spirit of Graceland. An attractive picture was painted, and all of our young people were urged to attend Graceland.

The business conference authorized the starting of a revolving fund, to be loaned to students for their transportation to Graceland.

A new plan was adopted for raising money to meet the district budget: Each branch and the nonresident group is to contribute a specified amount each month, apportioned according to the number of members, the balance to be supplied by offerings taken at the reunion.

A committee was appointed to gather produce from the district to send to the Harvest Home Festival, at Independence.

The following district officers were chosen: Silas Condit, Hagerman, Idaho, president; O. W. Okerlind, district missionary, counselor; A. V. Moore, Rupert, Idaho, counselor; Arthur Condit, Rupert, Idaho, treasurer and bishop's agent; Orval Baker, Blackfoot, Idaho, director of religious education; John R. Mamerow, Boise, Idaho, historian; Thomas Ultican, Tuttle, Idaho, chorister, and Winona Porter, Barber, Idaho, secretary.

## Lancaster, Wisconsin

September 21.—Lancaster Saints are moving forward in the work of latter days.

Elder J. O. Dutton and wife were here August 9, Brother Dutton preaching at Flora Church in the morning and at the home of Dennis Oates in the evening. On August 30, Elder Leonard Houghton spoke at Flora in the morning and at the home of Brother Oates that night.

All-day services were held at Flora, September 13, Bishop C. J. Hunt in charge. Walter, son of Archie Breilhaupt,

was baptized, and the little son of G. E. Noble was blessed.

The Women's Department has quilted several quilts to help the branch with funds. Of late the women have been busy sewing for the Harvest Festival. Once a month pot-luck suppers are given at the homes of the Saints usually including a recreational program.

September 25 the young people will have a wiener roast at the Ervie Edwards home. Proceeds will go to the Christmas offering.

## Parkersburg, West Virginia

The church here is trying hard to hold its ground during the wide-spread economic depression. Several of the members are not getting much employment, but we are thankful that conditions with us are as well as they are.

Brother G. W. Lawson, of Clarksburg, superintendent of the Department of Religious Education, visited this branch in April and preached two good sermons on "Builders." Officers and teachers met with him on Saturday night at the home of Brother Smith.

Harry Smith was reelected branch president at the business meeting September 1. A. L. Williams was elected Sunday school superintendent with James Withee assistant. May Griffin was chosen clerk and superintendent of the women's department.

Brother and Sister Harry Smith, Burns Wilson, and Desde Beall attended the district conference at Clarksburg, September 12 and 13. The conference was a very peaceful and good meeting. Clarksburg Saints were capable hosts.

Sister Jennie Jones died at Akron, Ohio, and the funeral was held from the church here, September 13. Brother Guy Hammond, of Akron, was the speaker. Sister Jones formerly lived in Parkersburg and has relatives here.

Brother William Cade died September 14 at the home of Sister Wherry. He was past eighty-eight years of age. The Reverend Whitehouse of the Christian Church preached the funeral at Walker, September 17.

This branch will have an all-day meeting October 11 to celebrate the eleventh anniversary of its organization. We hope to have Elder John R. Grice, of Columbus, Ohio, for the day and to help during a series of meetings. Missionary A. C. Silvers and wife will be here to take part in the exercises. A basket dinner will be served at the church at noon.

Brother Charles Williams and family, of Lock Four, Pennsylvania, have been visiting here since August 30. They are very welcome. They think of locating in our city.

Among the summer visitors were Apostle Clyde F. Ellis who spoke for us; Brother C. A. Balman and family, of Wichita, Kansas, who were located at Marietta, Ohio, on business, and met to worship with us. Brother and Sister A. C. Silvers have been here several times, and their daughter and her husband were in Parkersburg for a short time in July. Brother George Criswell and family were here July 5. They formerly lived here.

Sister Agnes Rexroad has not been well this summer. She must go to the hospital again to undergo an operation as soon as she is able.

Branch officers take office October 1. We face the coming winter with hope. We desire to see improvement in many ways. We hope to see some active members move here when working conditions permit. We have a good opportunity in Parkersburg, but the laborers are few.

## New London, Connecticut

September 25.—Rally Day, September 13, was remembered here by a varied and entertaining program. The church was decorated with an abundance of red, white, and blue flowers and crepe paper ribbon of the same colors. A violin duet served for the prelude. Following this, the congregation sang "God Is Marshaling His Army." After the Lord's Prayer the choir responded with "Come Gracious Spirit." The hymn, "Consecration," followed. A brief talk introducing the theme of the day was given by Brother John E. Whipple, church school superintendent. Brother Hiram Simmons briefly outlined the recreational activities for the fall and early winter seasons for the young people's division. A continuance of the present cooperation was urged. A paper on "How Young People May Assist in Church Work" was prepared and read by Sister Hazel Whipple. A fine understanding of the spirit which should characterize this service was shown in the reading. It possessed fine original features. Sister Lois C. Crandall, who was given the subject, "Zion," rendered a reading impressive with quotations from *Doctrine and Covenants*. Idealistic and harmonious conditions were portrayed in a word picture which would seem quite possible as a reality. Piano solos were rendered by Ruth Slater, Marjorie Martin, and Sister Bernice Whipple. Marion Slater gave a violin solo, and a violin duet was played by Lois Crandall and Douglas Alves. Recitations by several small children were expressive of Rally Day. Those present felt favored in the opportunity of hearing a cello solo by Zygmund Rodomansky. He is well known in this section for his ability in concert, orchestration arrangements, and compositions for the piano and cello.

"Like as the Hart Desireth," was sung by the choir. The theme of rallying for service and consecrated effort was furthered in a sermon by the pastor, Elder Alma T. Whipple. The illustration was related of the man who rowed his boat all night for a certain destination and saw by the morning light that the boat had not gone the bounds of its fastening to the pier. He urged the cutting away of the bonds which tie and fetter the Saints to unrighteousness. Then being free we can push forward in the line of progress.

## Seattle, Washington

"Complete the family circle." How often has the charge come to us! An instance of beauty and significance was the experience of Seattle (Washington) Saints Sunday, September 20, when they witnessed the induction of an entire family into the kingdom of God. The family is that of Brother Samuel Brown, and is composed of Brother Brown, his wife, Jessie Brown, and their three daughters, Loverda, seventeen, Viola, fifteen, and Elaine, ten.

Special service had been arranged for the occasion, an entire morning hour being devoted to it. Following the church school session, the congregation marched from the upper to the lower auditorium, where chairs had been arranged in a circle about the font. The place of baptism was decorated with flowers and autumn greenery. As the congregation marched in, the administering officer and the five members of the family, dressed in white, were standing before the font.

"Jesus, Mighty King of Zion" opened the service, and was followed by a touching prayer by Patriarch Richard Baldwin. Brother Baldwin delivered the charge to the family as there settled over the candidates and the entire congregation the peaceful presence of the Spirit of God.

The charge given, we turned our eyes to the song written on the blackboard, "I Hear My Savior Calling," and while we sang there came a realization that divine messengers were close at hand.

Pastor D. S. McDole administered the ordinance of baptism while the Spirit of our King sanctified the occasion

with the heavenly Seal. A fitting song service prepared the congregation for the brief morning message by Brother Baldwin on "The Bestowal of the Holy Ghost."

A beautiful spirit characterized the confirmation service and many moistened eyes testified to the presence of the Holy Spirit. The pastor extended the welcome into the church to the family. An appropriate song and the benediction by Brother Baldwin, and another family of scattered Israel had returned from the mountains of Utah and found refuge in the true church of Christ in which lies Zion's hope. What significance in this wandering family's discovery and entrance into Christ's true kingdom! And who knows but that it is the vanguard of many other such families who will yet come to build up the waste places of Zion and to build her strong towers?

## Bremerton, Washington

Bremerton is the smallest branch in this district, having only twenty-eight members. This year we have lost thirteen members, one by death and twelve by transfer. Nevertheless, the Saints are still hard at work in the branch.

All last winter and spring everyone was busy finding new ways to make money. At last, on July 13, all the money was collected from various activities, and the last payment made on the church building. How happy we were to be out of debt and know that our little church home was in line for dedication! We eagerly look forward to the completion of the plans for the happy event. At present we are much in need of class room and so hope to excavate a basement in the not too distant future.

Brother Bacher, Brother and Sister Lundeen and two daughters, and Sister Lena Loveless and son attended the reunion at Silver Lake in August. Each took class work in order to better qualify for activity in this branch. All report a fine time.

Brother A. W. Lundeen was called to the office of elder, and is to be ordained in the near future.

Sister Larson, of Bremerton, and Sister Gosset, of Port Orchard, have been ill, but are slowly mending.

One Saturday afternoon in August all the members of the church school met at the church where cars were assembled to take them to the Sunday school picnic. Such fun as was had! Everyone went swimming in the afternoon. The picnic was held at the home of Sister Loveless who lives at Kitsap Lake, and tables were spread on the lawn.

Now that vacation is over and school has begun, everyone is settling down to work. Under the able guidance of Sister Cora Jones, the church school is going forward. We have adopted the new plan and are striving to make our school as interesting and instructive as possible. The children enjoy it and are eager to take part. We observe special days and just now are preparing for Rally and Promotion Day.

The women's club is active. Brother Velt, district missionary, says it is well named—Harmony Club. Peace and harmony abound at each meeting. More nonmembers belong to the club than Saints, and often we are surprised to learn how many people know of the church through this club. For a part of the winter's study, the club is taking up American poets and authors. Handcraft has a large part in the meetings. The women usually meet for a dessert luncheon at one o'clock in the afternoon. This is followed by a short business meeting, then a study period, then handcraft. This club has done much to help the branch financially, and its winter's work already is beginning.

Elder H. I. Velt and Elder and Sister Richard Baldwin have held meetings here during the year which created considerable interest among nonmembers, and encouraged the Saints to press forward.

## Hammond, Indiana

6243 Monroe Street

On Sunday, September 20, we had a special service beginning at the regular church school hour and carrying through until noon. The theme of the service was "The Vision of Zion," and it was carried out in quiet music, song, story, and sermon.

We have reorganized our choir, and hope to help build up the branch through song. At our next meeting we plan to have a little recreation and refreshments to put the finishing touches to our practice.

Apostle D. T. Williams gave, on September 7, his first lecture of a series of doctrinal lectures which he plans to present within the coming months to the Saints in his territory. The meeting was well attended, and in his subject, "Adventuring with God," Brother Williams brought out the necessity of faith in our life.

The priesthood from Hammond are planning to drive en masse to the priesthood conference at Grand Rapids, Michigan, October 3 or 4.

Now that our building and grounds are in good shape, we are glad for the effort put forth to make them so. Much work was expended and the results are gratifying. We now feel that we can truly worship the Lord, and that he will be glad to meet with us.

## Coldwater, Michigan, Home-coming

Latter-day work at Coldwater is forging ahead. The recent home-coming was a day of peace and good will. The program was planned to stress the social program of the church.

The following press story appeared on the front page of the *Branch County (Michigan) News*:

"The annual gathering at the Saints' church, September 13, was all, and much more, than its sponsors anticipated. Its program was executed with precision and commendable zeal.

"Attendants from South Bend, Mishawaka, Elkhart, Dowagiac, Battle Creek, Jackson, Michigan, Fremont, Clear Lake, York, Indiana, with Batavia, Bethel, South Union, Quincy and contiguous points, contributed to make a 'red letter' day in the history of the church.

"The local congregation has had an uninterrupted, organic existence in Branch County and this city for more than sixty years. But this fact has not rendered it immune from attacks meant to dim its beacon light. The home-coming renews its facts and principles for which it has ever stood—the exponent of primitive, New Testament Christianity, and the better civilization. The home-coming day program was to emphasize the 'social program of Christianity.'

"The nine ministers present gave addresses limited to fifteen minutes while the choir accentuated every address with an anthem coordinating the thought of each speaker. During the day, the choir rendered seven anthems, and led the church songs for the congregation. Extra, the feature of one solo, by an artist from Battle Creek. The dinner served in the kitchenet under the management of Mesdames H. J. Corless and E. Peer was heartily enjoyed by all. Reverend Perry Gray and his wife were among the renewals of friendship, and while Mr. Gray is not identified with this denomination, his address was so beautiful and reminiscent the heart was touched and made glad.

"The choir was inspirational and at the conclusion of one of its renderings was given public invitation to come to Battle Creek, two weeks hence, and assist in a similar program.

"Religion is not static. It is progressive under the divine law. 'First the corn, then the stalk, then the full corn in the ear'—Jesus."

## Davidson, Oklahoma

September 22.—A series of meetings, which began August 9 and closed August 23, was an outstanding event in the history of this branch. Under the spacious tent, placed near the business district, great crowds of people, including many who had never before heard the restored message, assembled each night to hear the gospel story as presented by Brothers Howard Harpham, of Seiling, Oklahoma, and Z. Z. Renfroe. Much credit for the success of the meeting is due Brother C. F. Kueffer and Sister Mattie Scott, of Oklahoma City, who assisted with music during the entire series.

The young people were permitted to enjoy two sunrise prayer meetings at the park. After one service they cooked their breakfast on an open fire. The association of several young people not of our faith and also of isolated Latter Day Saint families was enjoyed by the young people during these services, causing them to renew their efforts for active service in the future.

Eighteen people made a covenant with God in baptism. From the comments coming from many of the community's most respected citizens, we feel that if we as Saints are faithful and diligent in our labors, we shall be able to reap, in the near future, the results of the good seed sown during this campaign.

Everyone was sad to see the meeting close, for our visitors had to depart to their homes. Members attended from Lubbock, Lamesa, Wilson, Graham, Vernon, and Wichita Falls, Texas, and Seiling, Fort Cobb, Healdton, Erick, and Oklahoma City, Oklahoma. We must not forget to mention Brother S. W. Simmons and wife of Shidler, Oklahoma. Brother Simmons addressed the Saints on one Sunday morning during the series, giving them one of his forceful sermons, the kind always appreciated by Davidson members.

After the evening service on the last Friday of the meetings, the congregation met on the lawn of the home of Mr. and Mrs. Homer Qualls for a social hour, surprising Brother Harpham, the boy preacher, with a miscellaneous shower.

The annual business meeting was held September 4, and branch and church school officers elected. Elder B. F. Renfroe was reelected president of the branch; clerk, J. T. Skinner; church school supervisor, Ira Skinner; assistant supervisor, E. B. Stafford; supervisor of music department, Edith Skinner; assistant, Valeria Parker; pianist, Mrs. Troy Parker; assistant, Mrs. Roy Skinner; supervisor of adult division, Mrs. Roy Skinner; supervisor of young people, Helen Ridings; supervisor of juniors, Mrs. Tom Skinner.

The sacrament service, September 6, was beautifully carried out, and the Saints were happy to have with them on this day Brother and Sister Norris and family, of Chickasha, Oklahoma.

Our prayers are for the progress of God's people everywhere.

## South Bend and Mishawaka Branch

Mishawaka, Indiana, 902 Reddick Street

Saints of this branch are pressing earnestly onward. Some have moved to other localities, such removals at times tending to discourage those left behind. However, there is always someone to step into the gap left in the ranks and to assist in keeping the congregation moving forward.

All departments have been progressing during the last quarter. Continued hot weather cut down attendance, but with the opening of the autumn quarter, we are rallying to make a greater effort in kingdom of God building.

The most recent local loss was the transfer of Pastor V. L. Coonfare by the firm which employed him. It was with deep regret that the congregation bade him farewell. His service of nearly three years as branch president will be remembered as one of loyalty permeated by a desire to build up the branch. Brother Coonfare's new assignment

places him at Fort Wayne, Indiana, where we pray the Master will find spiritual work for him to do. Sister Coonfare, who is in the Healthwin Sanitarium, is yet unable to be with her husband. She has asked the prayers of the Saints that she may be blessed with an early recovery.

District President William Osler has been here during the last two weeks, arranging business matters for the branch. A special business meeting was called for the evening of September 11 at which Brother Forest E. Myers was elected branch president. On the evening of September 14, Elder Osler called at Buchanan, Michigan, and placed before the members the names of George Seymour and Stephen Martin for ordination to the offices of priest and deacon, respectively. They were unanimously approved, and received immediate ordination. The power of the Spirit was felt throughout the ordination ceremony, and the two young men go forth in their new work with the good wishes and the support of all who know them.

Apostle D. T. Williams was here September 8, delivering his first of a series of lectures in this branch. Attendance was good, but his theme deserved a larger group of hearers. Others who have occupied in the pulpit during the last quarter have been Brothers Osler, McKnight, Coonfare, and Myers.

Everyone was agreeably surprised the evening of September 18, at the success of the dime talent effort sponsored by Sister Granger, superintendent of the women's division. The effort was brought to a close by a party given by the women at the home of Brother and Sister Myers. Some had increased their talent ten and even twenty-four fold. Receipts totaled \$12.80. Sister Granger's work as head of the women's division is worthy commendation and the support of all the members.

### Bisbee, Arizona

This branch is actively trying to keep the gospel work progressing in spite of depressing times. Of late months we have lost two families, the Millers moving to California, and the Somers family to Delta, Colorado. Brother Somers was the Sunday school superintendent, and all of them were faithful workers. Brother J. W. Myers has been elected to fill Brother Somers's place.

### North Platte, Nebraska

September 25.—This group is striving to grow. The recreational leader, W. L. Sivits, is working in the interest of the young people, and the older members help where they are needed. Brother Sivits will entertain those who gather for recreation at his home this evening. Games will be played. On the evening of October 2 recreation will be held at the W. A. Stoddard home, about seven miles west of the Platte and one-half mile north of Lincoln. Should any of our friends chance to be passing through, they are invited to join us.

Next Sunday is rally day. Meetings will be held at the Advent Church on Tenth and Willow Streets in North Platte. The church school rally program will occur at 10 o'clock in the morning. This will be followed by a lesson.

This branch holds church school each Sunday morning at 10 o'clock and preaching at 11, except on the first Sunday of the month when we have sacrament and prayer meeting.

On this rally day each family will take a lunch and the group will picnic at North Side Park or some other suitable place decided upon at the meeting. There will be preaching at two in the afternoon, and the branch president will conduct a class on the duties of the supervisors and officers. The discussion method will be employed.

## Independence

"For those who must work but who desire to study" is the motto of the night high school which is operated as the Independence Institute of Arts and Sciences in the place familiarly known as The Campus. This year forty-three students have registered and are availing themselves of these opportunities to better themselves. There are two departments in the school—the academic in which high school subjects are offered, and the commercial in which shorthand, typewriting, and bookkeeping are studied. Teachers in the academic department are required to fulfill State educational requirements in the matter of university degrees while the teachers in the commercial department must be specially trained in their field. The faculty of the school is made up of Doctor F. M. McDowell, dean; G. G. Lewis, principal, and Miss Opal Hill, Miss Juanita Echternacht, Miss Lora Weir, Mrs. Bernard Hurshman, Mr. Roy Davey, Mr. S. A. Thiel, Mr. Adelbert Withee, and Mr. James Campbell. Mrs. Adelbert Withee is the registrar. The classes meet twice each week, on Monday and Wednesday evenings, beginning at seven o'clock. Students who are properly registered may earn up to two units of high school credits.

That progress is being made in the construction of the new Independence Sanitarium and Hospital is the report of the *Independence Examiner*, the city's daily paper. It is with interest that the citizens watch the work on this structure go forward. The resumption of work on the edifice three weeks ago gave employment to a number of local men.

The Joint Council of the church, which held sessions all last week, brought to Independence a number of officers and workers from distant points. They have been given hearty welcome by Independence friends.

The wedding of Miss Evelyn Ruth Shupe, daughter of Mrs. Mabel Shupe, 420 South Forest Avenue, and Ralph V. Flurnoy, son of Mr. and Mrs. Howard G. Flurnoy, 809 North Noland, occurred Saturday evening at half past eight at the home of Elder E. A. Thomas, the officiating minister. Preceding the marriage ceremony Miss Mildred Shupe sang "I Love You Truly." The bride was attended by her sister, Miss Irene Shupe, and James Flurnoy attended his brother. The bridal couple will make their home in Independence.

### Stone Church

All departments of the Stone Church school observed Sunday with promotion exercises. In the main auditorium of the church, where meet the adult and the junior young people's departments, the theme was "Following Jesus," and the junior young people's pastor, Priest W. Earl Page, was in charge. At the close of an impressive program of hymns, prayer, scripture reading, class work, organ music, and a talk, the pastor presented the graduating class of fifty boys and girls to the church school superintendent, Elder G. G. Lewis. This class is now a part of the senior young people's department which conducts its sessions at the Auditorium. Opal Goode Doty was the morning organist.

The beautiful weather of the first autumn Sunday brought a large attendance to the junior service at the Campus. The opening number was a piano solo by Kathryn McCullough. Nadine Barnard and Ada Marie Hall sang a duet, "Safe in the Arms of Jesus." A clarinet and flute duet, "America the Beautiful," was contributed by Donald Harder and Richard Peck. "Consecration" was sung by Mrs. Verlia Wilson's class. Thelma Betts gave a reading, "The Two Words." Elder W. F. Bolinger gave a farewell message to the third-year juniors who were promoted to the junior young people's department at the Stone Church.

The speaker at the Stone Church at the eleven o'clock service Sunday morning was Evangelist U. W. Greene, who chose for his scripture reading John 21: 1-13. The events related in this chapter are those which immediately followed the trial and crucifixion of Jesus, when in sore discouragement and deep distress of mind the disciples again turned to

their fishing; an account of the night when they caught nothing, and of the dawn when Jesus stood on the shore of Galilee and bade them cast their net again, resulting in the marvelous draught of fishes. And then this reading presents a word picture of the breakfast Christ had prepared for them, and his invitation, "Come and dine."

Christ not only prepared for his disciples food for their physical needs, but a little later he called them to "come and dine" at that spiritual feast, the Pentecostal shower.

With these events the speaker compared those experienced by the church in more recent times when darkness and distress and discouragement have been felt, followed by the dawning of a better day when more spiritual conditions have prevailed. He concluded with the cheering thought that it is his belief in the present time of stress, there await us those spiritual outpourings which will unite the Saints and cause the darkness of the night to pass into the dawn of a beautiful morning. And in that dawn Jesus will again bid us to "come and dine."

Pastor John F. Sheehy was in charge of the service, assisted by Apostle D. T. Williams. Two anthems were sung by the Stone Church Choir, led by Paul N. Craig, and a pleasing violin solo was played by Frank White.

"We should pray and do and have faith in God" was the theme of Bishop Albert Carmichael's evening sermon at the Stone Church, which was closely linked with the morning sermon by Brother Greene. "I would give unto you a pattern in all things" was the text chosen from the book of *Doctrine and Covenants*, and the speaker stressed the fact that we, to be in accordance with God's will and plan, must do things: we must become individual stewards, we must learn to work as a group, then we are ready to think about and work for the establishment of God's storehouse.

A beautiful solo, "Teach Me," sung by Mrs. Pauline James Arnson, added to the evening's program. Elder G. G. Lewis was in charge, and Elder H. O. Smith offered the invocation and benediction.

#### *Enoch Hill*

The theme "Jesus" was used by the church school the morning of September 20. Sister Agnes Hartman was in charge. Short talks on the theme were given by Elders Herbert Barto and Roscoe Davey. Brother Leonard White was the eleven o'clock speaker.

In the evening Elder Roscoe E. Davey occupied the pulpit. This was the first Sunday evening service of the fall season on the Hill. The Saints of Enoch Hill have enjoyed the association of Brother and Sister Davey during the summer months, and have profited from Brother Davey's willing service. Brother and Sister Davey are now parents of a new daughter, born two weeks ago.

The church school feature last Sunday morning was the Promotion Day service. An interesting program was given by the children of the lower auditorium. The following changes were made in church school officers. Nellie Kramer, assistant church school superintendent; E. H. McKean, superintendent of young people's division, assisted by Lawrence Martin; Fred Burrows, superintendent of older young people, Ruth Hayes, senior young people; Mary Burrows Tiberghian, junior girls; Dale Constance, junior boys.

Brother J. E. Martin was the morning speaker.

Apostle Clyde F. Ellis spoke to a good congregation last Sunday night. Brother Paul Wheeler, a visitor to the district, offered the invocation and benediction.

#### *Englewood*

As we entered our little church home Sunday morning it took no stretch of the imagination to know that "something different" was about to happen. The rostrum was beautifully decorated with fall flowers and a vine-covered fence and gates were there, too, through which twenty-three children from the lower grades passed. It was Promotion Day at Englewood.

The nursery "mother," Sister Charles Petentler, was the first to lead her little group to the gates, held ajar by Dorothy Dean and Lois Jean, twin daughters of Brother

and Sister Arthur Welch, two beginners. After the presentation of certificates to this group, Sister Petentler presented the children to the superintendent of the beginner department, Sister Roy Howery. Sister Howery, in turn, led those to be promoted from her department, twelve in number, to the gate held open by Duane Danielson and Edwin Haggart, two primary boys. These children were presented to Sister Lyman Fike, superintendent of the primaries. In similar fashion the primaries were promoted. Everyone was happy. Sister Fred Koehler is supervisor of the children's division at Englewood.

The promotion brought with it the problem of class room space. Heretofore the beginners have been housed with the primaries, but in rearranging the classes, it was found impossible to longer do that. The problem was solved by a class of intermediate boys who, after the installation of the church gas burner in the early spring, took the coal room, covered the rock walls as best they could, and fitted it up for their own class room. The boys were proud of their achievement and enjoyed the privacy and quiet of their meeting place. Nevertheless, they have of their own free will, given their room to the little ones. We want to publicly thank these boys and their teacher, Brother Benjamin Bassett, for their generosity and thoughtfulness.

At the close of the promotion exercises the choir sang "The Lord Is My Strength," by T. D. Williams, under the direction of Sister Pauline James Arnson. Sister Arnson is at present relieving Sister A. Hougas as chorister, and the choir is entering its season's work with greater determination than it had before vacation time.

During the morning hour Elder C. B. Woodstock brought an encouraging message to the congregation, his words especially helping those who are trying to assist in furthering the cause of Zion by training the youth of the church. Brother Woodstock has a way of showing us the worth while privilege that is ours.

At 7:30 in the evening the congregation was in place for the song service which precedes the preaching hour. After the singing of a solo by Pastor D. S. McNamara, Brother Ray Wrigley was introduced by his friend, Brother Leonard White. "The Building of Christian Character" was Brother Wrigley's theme. Though one of the young members of the ministry, Brother Wrigley presented his thoughts with wisdom, dignity, and assurance.

The Women's Department supervised by Sister McNamara, has lately been very busy. However, the women have now reached their quota of one thousand quarts of fruit and vegetables for the Harvest Home Festival. Sister George Willis, the branch artist, for a number of days and evenings, has been busy directing a group of the men on the work of booth construction at the Auditorium. Sister Eva says that this year we are aspiring for first prize, our branch having in the past taken second and third prizes. All are interested in the festival and hope for its success.

#### *East Independence*

The past few weeks have brought East Independence members many enjoyable experiences. Some excellent sermons have been heard. Sunday evening services have been resumed after a summer of helpful services at the Campus.

Elder J. W. Davis and Elder A. H. Christensen blessed the infant son of Brother and Sister Frank Minton on a recent Sunday. Brother Davis on that morning preached a sermon full of hope.

The young people's department, under the direction of Sister A. H. Christensen, recently had an ice cream social preceded by a good program. This group realized a nice sum which is to be used for church equipment. The orchestra, directed by Alvin Christensen, gave its first program at this social. It has since been contributing to the church school activities. The musicians and their director are to be commended. We appreciate their work.

Last Friday the congregation met early in the evening. The men built an outdoor oven while the women prepared supper. Nearly seventy ate together. This was regular



family night, and after the meal a unique program was called for. People having certain letters in their names were called upon to give selections. Much interest and amusement were created by old-time songs, extemporaneous speeches, and an algebra contest.

Sunday was Rally Day, and promotion exercises brought out good attendance. Eighteen students were presented certificates of promotion in the church school. The pastor preached on the thought of the morning, his sermon challenging all to fully equip themselves in the classes of the church school.

## Kansas City Stake

### Central Church

Sunday was observed as Rally Day and a touch of autumn made it ideal. The morning prelude, "Meditation," by Gaul, was played by Mrs. J. A. Withee. Special music at the worship service was furnished by the Semper Fidelis ladies' quartet consisting of Marcene Murphy, Amy Blankenship, Dorothy Eden, and Melva Blankenship. The rendition was the anthem, "The Lord Is My Strength," by Franz Schubert. This was an inspiring number and blended beautifully into the service which followed. During the class period, promotion exercises were conducted in the primary and junior departments.

At the service period the congregation joined in singing a hymn from the *Hymnal* and Brother G. G. Mesley offered the invocation. The choir rendered the "One Hundred and Fiftieth Psalm," by Cesar Franck, George Anway directing. President F. M. McDowell was the speaker of the hour using for his theme, "The Foundation of God Standeth Sure." He briefly reviewed the critical situation through which the nations of the earth are passing today, stating that we are having to make "forced landings." The world has been shaken to its very depth politically, socially, and economically, and this is a time for us, as a people, to recognize that the foundation of God standeth sure. We must make sure that there are foundations; we must keep in touch with the church. The gospel will endure when all else seems to be gone. We find authority for the gospel of Christ in the life of Jesus. The gospel of Jesus Christ is the only answer to the needs of the world today. We can take every principle of the doctrine of Jesus Christ and show it to be consistent with the basic needs of man. Brother McDowell closed with an earnest appeal to the people, urging them to realize that the testing time is here for every man and woman. We must check up our entry to see if our foundation standeth sure. Every one of us needs the inspiration which church attendance can bring us. Every one of us needs the ideals which this church will teach us. We need the vision of God to this generation. We need all the courage we can get from coming together in fellowship. We need the assurance of the tie of fellowship which we find in the tie that binds. Each of us needs the conviction of purpose which can come to us as we whisper those convictions in the prayer service. We must have the power to endure and this can come only through contact with God, his church, and his people.

At three o'clock Central was well represented at the Scottish Rite Temple where the Wahdemna Choral Club, under the direction of Paul N. Craig, delivered a fine concert.

At 7.45 in the evening Apostle Myron A. McConley was the speaker, using for his text the words of the Apostle Paul, "We are laborers together with God." He seemed to pick up the thread of the morning lesson where Brother McDowell had closed, urging that we be careful not to build on the sand. Only so far as we build on the law of righteousness and truth, will our structures stand.

The fourth Stake Leadership School will convene on Sunday evening, October 4, the opening address to be delivered by Elder Leonard Lea. Study classes will convene on Monday evening at which time the following subjects will be offered: President McDowell will discuss "Church Objectives"

and Bishop DeLapp, "Stewardship of Youth," which will compose the first week. The second week Apostle F. Henry Edwards will discuss "Priesthood Practice," and Stake President C. E. Wight, "Youth and Doctrine." All courses are accredited ten points and a large enrollment is anticipated.

### Quindaro Church

Speakers for the months of August and September were Elders Leonard Lea, Levi Gamet, Bruce E. Brown, Arthur Oakman, and Bishops R. Bullard and F. B. Blair.

Brother Leonard Hawkins, thirty-one years of age, passed away at the home of his parents, Brother and Sister Daniel Hawkins, in Kansas City, Kansas. He was for two years a patient sufferer, but his sunny disposition won him many friends. Left to mourn are his wife, a daughter, Geraldine, his parents, two brothers, two sisters, and many other relatives and friends. The funeral was conducted from Quindaro Church, the sermon by Pastor H. A. Higgins, assisted by Brother Arthur Oakman. Interment was in Memorial Park Cemetery.

September 8, Lloyd Dean Hallier was baptized on his eighth birthday by his father, Brother Albert Hallier, and confirmed by Elder H. A. Higgins.

September 24 the senior department gave a dinner at the church which netted a good sum to apply on the local church budget.

Rally Day came September 27. The services were of a high order. The choir of twenty voices contributed to the beauty and spiritual uplift of the services. Pastor Higgins was the speaker morning and evening.

### Fourth Church

During the month of August speakers were Elders E. W. Lloyd; H. G. Barto, of Independence; S. S. Sandy, J. O. Worden, Ammon White, and Hale Bullard.

The ordination of Brother Marion Sneed to the office of elder took place the morning of August 30, under the hands of J. O. Worden, E. W. Lloyd, and Julian Gough.

An ice cream social sponsored by the O. B. K.'s the night of August 30, drew a large number of people to the home of Pastor Worden.

On Wednesday night, September 2, the prayer service was conducted in behalf of the school children. Sister Tyra Lueking and Vada Allen spoke appropriately on the duties of the parents to their children and the children to their teachers. Earnest prayers were offered for the protection and care of the children during the school year.

The presence of the Spirit of God was felt at the September service of sacrament.

The blessing of the little sons of Brother and Sister Eugene Christy and Brother and Sister R. H. Carver took place the morning of September 20. In the evening Patriarch Ammon White closed his series of services which lasted over a month.

### Argentine Church

The second of a series of Sunday evening sermons was preached by Stake Missionary Arthur Oakman Sunday evening. "Faith of Our Church" was his theme. A representative crowd greeted him.

Pastor R. E. Browne was the morning speaker.

## Supplies Omission

In the story of the Eastern Colorado district conference, printed in the *Herald* for September 16, page 886, there occurs an omission which has caused the writer considerable embarrassment. The second sentence from the end of the paragraph near the middle of the second column should read as follows: "The gift of prophecy was also made manifest, resting upon Brother E. J. Gleazer and Brother Glaude Smith in great power and clear intelligence as they delivered the word of the Lord to five of the brethren. Brother Gleazer spoke to Ralph Radcliffe, E. F. Shupe, and Richard Salyards. Brother Smith spoke to Ralph Vincent and Paul Diefendorf."



## MISCELLANEOUS

### Priesthood Conferences

Far West Stake will have a series of priesthood conferences at Cameron, Guilford, and Saint Joseph on October 9, 10, and 11, respectively. Class work will begin at 10 o'clock each morning. A general preaching service will be held at night. Apostle J. F. Garver will conduct the series. President F. M. McDowell will preach at the evening service on October 11 at Saint Joseph.—*The Stake Presidency.*

### All-day Meeting

An all-day meeting will be held at Cedar Rapids, Iowa, Sunday, October 11. Church school at 10 a. m., preaching at 11 a. m., 2:30, and 7:30 p. m. Meetings will be held in the Salvation Army church building at the corner of Third Street and Fifth Avenue, West. The Cedar Rapids women will provide lunch at noon in the church basement at a small cost. The Saints, especially the young people, are invited from all the eastern Iowa branches, and such other branches in the district as are within reasonable driving distance. We are trying to arrange for special speakers for the day from among the brothers at the university at Iowa City.—*E. R. Davis, district president.*

### All-day Meeting

An all-day rally program will be carried out at Parkersburg, (West Virginia), Branch, Sunday, October 11. This date also marks the eleventh anniversary of the branch. Missionary A. C. Silvers and wife will be with us, and we hope to have another speaker, perhaps from another district. A basket dinner will be served at the church at noon. Saints are invited to come and spend the day with us.—*H. B. Smith, branch president.*

### District Institute

An accredited institute of Kirtland District will be held at Barberton, October 10 and 11. First meeting will be at 7.30 Saturday. The general topic will be: "*Zion as a Sociological Possibility.*" Earl Curry will lead three class sessions and James E. Bishop two. Barberton Saints extend a welcome to surrounding branches to attend these meetings. The church is located on the corner of Hiram and State Streets.—*James E. Bishop, district president; William F. Webbe, superintendent of district church schools.*

### Our Departed Ones

**HARPSTER.**—Ann Forsythe was born at Highland, Canada, July 11, 1852. She married Jacob Harpster June 24, 1883, at Crookston, where they lived for some time. Later they moved to Audubon, Minnesota, where the old home still is. Mr. Harpster passed away four years ago last February. The five children born to this union survive their parents: A. D. Harpster, O. D. Harpster, Hampden, North Dakota; O. R. Harpster, Devils Lake, North Dakota; W. W. Harpster, Audubon, and Mrs. L. K. German, Cameron, Missouri. Mrs. Harpster was a good neighbor and friend, a woman loved and respected by all who knew her. She joined the Reorganized Church of Jesus Christ of Latter Day Saints July 16, 1894, being baptized by Elder Swen Swenson. Died September 11, 1931, at Audubon. Besides her five children she leaves a brother, John Forsythe, Mentor, Minnesota; two step-daughters, Mrs. Nettie Miller and Mrs. C. M. Snider, Gladstone, Oregon; ten grandchildren and nine step-grandchildren. M. O. Erickson officiated at the funeral service.

**BRIGGS.**—Mabel Briggs was born May 1, 1876, at Plano, Illinois. Was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints April 16, 1893, by her father, E. C. Briggs. She was a faithful and helpful member. Passed beyond at the Independence Sanitarium, September 21, 1931. Surviving are two brothers: E. D. Briggs, Independence, and J. D. Briggs, of Woodbine, Kansas; a younger son, Cedric Fenour, whom she reared from early childhood, and a host of friends. The funeral occurred from the Latta Funeral Home, Independence, Elder C. E. Blodgett in charge, assisted by Elder Fender. Pallbearers were Arthur Grenawalt, R. J. Lambert, Bert Peterson, Arthur Hodges, A. A. Ellison, and Walter Curtis. Interment was in Mound Grove Cemetery.

**STONE.**—Albert E. Stone was born September 13, 1857, at London, England, and died at Kirtland, Ohio, September 23, 1931. He came to this country at the age of twelve years. He was united in marriage to Cora F. Brown August 21, 1879. To this union were born two daughters, Mrs. Frank B. Van Name, of New Cameron, Connecticut, and Mrs. Joseph H. Stiffer, of Kirtland, Ohio. He united

with the Reorganized Church of Jesus Christ of Latter Day Saints, August 25, 1895. He was ordained to the office of elder, February 14, 1897, and on April 18, 1910, to the office of seventy. Five years later, April 15, 1915, he was ordained to the office of high priest, and a few years later to the office of patriarch, and he served in this office as long as health permitted. Besides his wife, he leaves two daughters, three grandchildren, two great-grandchildren, three brothers, one sister, and a host of friends, to mourn their loss. He will ever live in memory. The funeral ceremony was conducted September 25, at Kirtland, Patriarch J. A. Gunsolley preaching the sermon. Interment was in Kirtland Cemetery.

### One-day Meeting at Armada, Michigan

A one-day meeting was held at Armada, Michigan, September 20, the first meeting being conducted at 10 o'clock in the morning at the Methodist Church. Mr. Vern Allen, a Methodist brother, introduced T. L. Clark, of Flint, Michigan, as the speaker. The Methodist choir was in charge of the music. A pleasing feature of the program was a vocal solo, "*Open the Gates of the Temple,*" by Richard Whitford, of Port Huron.

The 11:30 morning prayer meeting occurred at the home of Mr. and Mrs. William Holmes, East Main Street. Elder William Sheffer presided, and an inspirational spirit prevailed.

Brother Frank Davis, of Lake Orion, was the 2:30 speaker. His theme was based on the prophecy of Amos: "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets."

In the evening we returned to the church where Elder Sheffer introduced Elder John Hall, of Lake Orion, as the speaker. Music was again in charge of the Methodist Choir, the feature being a duet, "*Is Your All on the Altar?*" by Miss Margaret Klefflor and Mr. Harvey Shutt.

Following the evening meeting Saints and friends returned to their homes. Elder Sheffer, wife, and mother-in-law remained until Monday.

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Frederick M. Smith, Editor in Chief.  
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Independence, Missouri, October 7, 1931

Number 40

## FOLLOWING JESUS

“And he that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.”—*Matthew 10: 38, 39.*

## THE PRESENT SITUATION AFFECTING OUR TASKS AND IDEALS

OFFICIAL COMMUNICATIONS OF THE PRESIDENCY AND TWELVE

## THE CHURCH OF THE SECOND CENTURY

A STATEMENT OF FUNDAMENTAL NEEDS

*By L. D. Campbell*

**You Are Needed to Help Carry On**

## How to Help in the Present Situation

In another column will be found messages from the Presidency and the Twelve addressed to the church. We commend these to the Saints for careful reading.

The strange upset in general conditions prevailing in the industrial and financial affairs of the world has started a whole train of evils from the effects of which the church has not escaped. We must meet the consequent conditions brought about in our midst. Not all the causes for the conditions now existing within the church can be traced to outside influences or forces. Some of our troubles are of our own brewing.

Always there is a tendency among people to fix the blame for disaster. This may have been the roots from which sprang the ceremony of the scapegoat. But to fasten the blame on some person or persons is small in importance compared with determining the way out. Our way out of the present unhappy conditions lies along the road of faith and devotion—faith in God, his Christ, and his church, and faith in each other; devotion to our ideals, the gospel, and the church which we believe to have been divinely established to carry out the purposes of God.

Responding to the demands of faith and devotion, every member of the church can not but feel the urge to greater activity. This urge should rest most heavily upon the members of the priesthood, for upon them has been laid the duty of preaching, exhorting, and inviting men to come to Christ. The faith of the Saints must be nurtured and strengthened, the young of the church must be taught the principles of faith and their applications to the functioning of citizenship both in the kingdom of God and in the nations of the world where residence may lie.

Above all things needed at this hour, it seems to me that the call of the hour is for loyalty of the highest form, a loyalty which will keep in view our individual responsibilities to God and the church, and which will at the same time not lose sight of the fact that there must be a fraternity within our midst which will demand official and personal loyalty one to the other.

In times of stress and strain there is likely to develop a spirit of carping criticism which manifests itself in personal recriminations, fault-finding, and bickering. These must be avoided, and replaced by developing the faculty of appreciating individual endeavor and characteristics, and passing that appreciation on by words of praise and well bestowed compliment. As children of God we should value the association and collaboration of our brothers.

F. M. S.

## Meeting the Test

This is a testing time for nations, institutions, and men. It is a time when liabilities both financial and spiritual force themselves upon our attention. It is a time which reveals flaws and weaknesses, whether such be in our philosophies, investments or character. It is a time when the external, superficial and cheap, passes into the discard, having been weighed in the balance and found wanting. Values overlooked or neglected in times of ease and prosperity now appear to prove their true worth. Times like this reveal not only the weakness of error but also the strength of truth.

The church, its ministry, and its members are being tested. It should not be surprising to find that our present crisis reveals not only the weaknesses of our liabilities but the strength of our assets as well. The greatest of these assets is found not to be material but spiritual, not in the things which we possess but in the loyalty, devotion, and stamina of character of our people.

The following letter, written by one of our pastors, discloses the fact that he has met the test and passed it successfully. If we tend to be discouraged or despondent let us remember that this brother is not alone in his devotion and consecration, but that there are thousands of Saints who, like him, will in the last analysis give their all for the triumph of the church.

F. M. McD.

I don't know why I am writing this letter to you, or why I am writing it to anyone, but I have been going through some deep feelings and want to express them to someone. In fact, I guess I am writing this letter to myself for I am the only one under fire. Please consider it so.

Only recently I have been reading "The Christ of Every Road," by E. Stanley Jones, and many times, as I read through these pages, I was moved to exclaim, "Great! Wonderful! Marvelous!" and a number of times I closed the book, knelt by the bed and prayed God that I might be touched with the consecration, the deep devotion, the prophetic insight which it seemed this man Jones had experienced and that I might be as literally baptized by the Spirit as he must have been. Such devotion, such love, such sacrifice, such boldness can come only from one whose inner being has been fired by the power of Christ.

Without doubt E. Stanley Jones was led by the hand of God. His thinking is beyond the churches. His Christian service is beyond that of the ministry of the churches. But with all this admiration there came to me a sense of embarrassment and of shame. In fact, it was this feeling that brought me to my knees in prayer, for this man Jones had said or done nothing but what the ministry of this church should have been saying and doing. This man, who had not been baptized by one having authority, who was not a member of God's true church, who had never received the ordinance of the laying on of hands, all of which is believed and practiced by this church, had the courage to speak and to live the truths of Christ even though it drove him to foreign shores, amid a strange and down-trodden people, and as a result has attracted the attention of the world, the love of

millions of poor people and the admiration of all Christendom.

Where was his equal in our church? Must we go back one hundred years to find anyone in our church whose devotion, boldness and sacrifice would equal his? What were our God-called ministers doing while E. Stanley Jones was giving his life in India? But most humiliating of all—what was I doing? Am I not of the chosen people—in God's church—baptized and ordained as of old? Where was my devotion, my sacrifice, my offering? And then I prayed.

Then, this morning my pride got another blow. I read an editorial in the *Christian Century* for September 16 concerning Toyohika Kagawa, a Japanese, one of those hated yellow foreigners who are not entitled to citizenship in our "Land of the Free and Home of the Brave."

Kagawa attracting attention of the world. America, Britain, Germany and Scandinavia all inviting him to their shores to tell them of his gospel. And here is his gospel, according to the editorial, "Kagawa has taken the old gospel of the cross and insisted that it be applied to the inhumanities of the present world. . . . He is certainly the first Christian evangelist with a world audience who has dared to insist that Calvary stands today in the slum, in the labor barracks, in the poverty-stricken farm yard."

Why should this yellow brother, born in poverty and coming up through hardships, be "First" when this very message was given to us before he was born? What are our ministers doing while Kagawa is preaching our gospel? What am I doing? Again I am embarrassed. I feel ashamed. Again I prayed.

And then there is Mahatma Gandhi in his humble garb, with his bottle of goat's milk standing undaunted and unafraid before the great potentates of England pleading the cause of 300,000,000 souls. Defying the customs of the world, defying the abuses of the world, defying the prisons of the world, he stands crying for peace and for justice and carrying on a peaceful fight for peace.

The Word says that in the mouth of two or three witnesses all things shall be established. I am wondering what the testimony of these three witnesses are doing to us, to me. To us has been given all and more than these men have, and here we are retrenching at a time when they are going ahead. We are withdrawing our forces when the world is dying for just what we have.

Our goal has not been too high. It has not been high enough. It does not challenge us to heroic action; it does not give us a sense of the significance of our mission; it does not command our all. One can do as well as the average by spending only a portion of our time, energy and possessions. There has been no call to "lose our lives" for the sake of the church, and until that call comes there will be no Kagawas or Gandhis in our church. Until the time comes when lives will be lost for this church we will not save the world nor ourselves.

Perhaps pastors under appointment and their families require more than missionaries and their families, but at that in our own case, while we do not receive more than others under similar circumstances, we could live on half of our present allowance and live better than many in this branch. We are at present receiving \$95.00 a month from the general church. Half of \$95.00 is \$47.50. Some devoted missionary's wife could live on this \$47.50 while her husband was in the mission field being supported by the Saints in that territory.

So far as I am concerned, I am willing to admit that I have been among those most willing to receive all the allowance I could get, and among the first to seek excuses to spend it for selfish purposes, but from now on I am ready to declare that I will be first in sacrifice, in devotion, in service. I pray the God of heaven and his church on earth to put me to the test, to issue the challenge, to make the call to sacrificial service, that through it the church might, by the power of an endowed ministry, become the "Light of the World."

I am conscious that that call need not be to stand before

the Parliament of England, nor to carry the gospel to India. That challenge and that call can and must be answered right here and now. I seal these statements by sending to the church, as surplus, the enclosed bill. Please hand it to the bishop for me.

Sincerely yours,

### Greeting From President Smith

It has been many weeks since I addressed the readers of the *Herald* editorially. Forced to seek retreat where the effects of illness could be battled off, I went to Hall's Island, Maine, and became the "camp mate" of Brother Leon H. Crowley; and for two months the little island was my constant abode. With a better reserve of energy I have returned to my tasks at home and office; and I hope to address myself as editor regularly to *Herald* readers, to whom I extend hearty greetings and good wishes.

F. M. S.

### Harvest Home Festival Officially Opens

A brief and cheerful address by Mayor Roger T. Sermon, of Independence, last night, officially opened the Harvest Home Festival. A great crowd of spectators gathered in the lower auditorium to hear Mayor Sermon and the concert given by the Auditorium Band, directed by Sanford Downs.

Monday saw material improvements in the building of the Harvest Home, some people working until midnight. And all day Tuesday, the builders were adding finishing touches.

The Harvest Festival is a significant event in the life of the church and the community. It is an undertaking which is composed of bigness, beauty, and generosity. It attracts thousands of visitors to enjoy its arrangement and execution. But the festival means the most to the people who helped to create it. Participation in producing this mammoth gift of the people to those who need, composes nine tenths of the law of its enjoyment.

The Harvest Festival program includes band concerts and special events each evening.

L. B. M.

### Next Week—A Report From the Presiding Bishopric

The report from the Presiding Bishopric promised to our readers for this week is available, but it has been considered well to hold it until next week for the inclusion of some matter not yet completely ready. As this week's issue already contains much official matter relating to the work of the recent session of the Joint Council and Board of Appropriations, it is considered best to present the report of the Bishopric next week when there will be opportunity to accompany it with other items relating to it.



# OFFICIAL

## Letter From the First Presidency

*To the Church:*

Last February, because of the apparent necessity of entering promptly upon a period of rigorous curtailment of expenses, the Joint Council of First Presidency, Twelve, and Presiding Bishopric, took drastic actions, based upon recommendations by the Presiding Bishopric, and budget appropriations were cut in harmony therewith. This move necessitated a number of releases from appointment.

The recent sessions of the same Joint Council, and the Committee on Appropriations took action, looking to further reductions in budget appropriations. And this necessitated further releases from appointment.

In another place in this *Herald* is a message from the Quorum of Twelve in which is set out a number of suggestions to the Saints for activities calculated to help the church through a difficult period. In these suggestions we concur.

While the list of men serving full time is reduced, there have been correspondingly severe cuts in appropriations to other departments of church work. The work of the church and its regular activities must be carried on, and this calls upon the entire working staff, ministers, and department workers for more strenuous efforts. The burdens which have been carried by full-time workers now released must be caught up by volunteer servers.

The members of the Twelve are taking the field again with a fine determination to discharge their responsibilities, some of them under great handicap. In their efforts to make necessary readjustments, they will call upon local men and groups to assume larger responsibilities, and into this cooperation we urge the Saints everywhere to enter whole-heartedly.

Some of the members of the Quorum of Twelve, particularly the younger ones, offered to take release along with other men dropped from the list, but in the opinion of the Presidency the necessity for supervision, direction, and stimulation by the Twelve is so great that we have urged them to be in the field as continuously as possible.

How long may be the period through which we must now pass, we do not know; but in faith we hope it will not be long till we can have the more pleasant task of augmenting the list of full-time workers. With the need for more missionary work always before us, it was with great reluctance we released members of the Seventy whose chief duty is missionary work. Of course when reappointments to this work are considered, these released

Seventies will have preferential standing. With the need, also, for the care of local congregations and groups before us, we found it hard to forego the work of appointed high priests. But in faith we look forward to the return of conditions when reappointments will be in order. And in this faithful prospect we feel sure the Saints join us, and towards the necessary better conditions we admonish the Saints to work and pray.

The Presidency is entering without reserve into the tasks contingent upon the policy of retrenchment, and will do all in their power to cooperate with the Bishopric in administering the financial affairs of the church under the trying times, and do so with the firm belief that the support of the entire church will be with us in this move.

May the Spirit of the Master move comfortingly and stimulatingly in our midst, urging us to the heights yet unattained.

THE FIRST PRESIDENCY,  
By FREDERICK M. SMITH.

## Letter From the Quorum of Twelve

*To the Church:*

The members of the Quorum of Twelve have shared with the Presidency and the Order of Bishops in the difficult task and responsibility of curtailing general church activities to match our financial resources, and in this work have therefore suffered in advance the keen disappointment of the Saints at the further reduction of our missionary force which was found to be imperative.

The necessity for maintaining the principles adopted at the Council of February, 1931, became increasingly apparent during our discussion and analysis. Because of this it became necessary to grant releases to a number of the brethren under appointment but these reductions of our missionary force have been held to an absolute minimum consistent with financial security and the stability of the organization.

In our endeavor to reduce the number of men released to the lowest possible minimum we gave earnest consideration to the advisability of sustaining some of the ministry through the support of the Saints in our large centers. Such a policy is at variance with the procedure which we have followed during many years and is fraught with difficulties both to the local communities and to the general church. Under the pressure of the present situation, however, ten of the brethren have been appointed to local centers in which it is hoped and expected that the Saints will provide both the family allowance and necessary elder's expenses. We urge

that this arrangement be entered into in these centers only, and that in other centers the Saints lend their utmost financial support to the continuing of our general church activities.

We come now, therefore, with the following suggestions and requests:

I.—Let every member of the church enter upon a period of personal sacrifice born of devotion to the cause, with the assurance that the finances made available to the general church will be used with wisdom and foresight for the discharge of indebtedness and the speediest possible rehabilitation of our missionary forces.

II.—Let the ten communities where we are asking for the local support of appointees do their utmost to provide this support, without depleting the general church finances upon which our general activities are dependent.

III.—Let every ordained man consider well in his ministry those fundamental truths for which the church has stood throughout its existence, and make these basic to the education and inspiration of the Saints.

IV.—Let every person who has opportunities for employing men who have been released aid these brethren in securing employment.

There must be no diminution of the missionary endeavor of the church, and both priesthood and membership are therefore urged to give ungrudgingly of their time and their talents, as well as of their money, for the continuation of the basic activities of the church.

We share with the brethren and families affected the disappointment and heartache which these changes will bring, and have only consented thereto because of dire necessity. Every member of our quorum has expressed his willingness to accept in good spirit any personal leave of absence made necessary by the present situation, and since we have been requested to stay under appointment we pledge ourselves to work without reservation for the advancement of the cause of Zion.

And, while the present moment finds us burdened because of the retrenchments which have been found necessary, we face the future with confidence in God, and with the hope of sharing in the testimony which must yet win the world for Christ.

J. A. GILLEN  
R. S. BUDD  
J. F. CURTIS  
F. HENRY EDWARDS  
CLYDE F. ELLIS

JOHN F. GARVER  
E. J. GLEAZER  
P. M. HANSON  
M. A. MCCONLEY  
D. T. WILLIAMS

## On Finding Good

The other day I ran across one of my favorite Proverbs: "He that handleth a matter wisely shall find good." It set me to thinking about the wisdom with which most of us conduct our lives. I looked among my friends and discovered how justice and honesty compose the basis of social endeavor, how consideration is the balm of life, how love and truth make life worth while, how "before honor is humility."

The last two weeks have been busy weeks at the Harvest Home Festival. There I have been privileged to see a considerable amount of wisdom exhibited by groups of people working together. The best results are obtained, I have noted, by the group whose members thoroughly understand the goal to be reached, and who do their particular parts of the work, willingly, promptly, and pleasantly.

These groups of workers have taught me that three things are supremely important if men would handle their affairs wisely and find good, and these three things are love, honesty, and humility. "Love ye one another" is a divine command, and the Master loved those whom he taught. The wisdom of love contributes largely in the shaping of our lives. Honesty with self and friends—what a blessing! This week there came a letter to our office saying: "I have made a mistake. I am sorry." The writer made no attempt to lay the blame upon some one else, or to excuse himself. He admitted the error and sought our cooperation in rectifying it. No doubt he found it difficult to write those eight words, but he was honest with himself and us, and we appreciated his honesty. And humility? "I would be humble for I know my weakness." That is it. The worth-while person is humbly aware of his weaknesses, and quietly strives to strengthen them. Can you picture more sublime humility than that shown in Gethsemane?

I believe the Proverb and, moreover, I believe that a man who would handle a matter wisely must love deeply, see to honesty in all things, and be sincerely humble. This is the man who "shall find good."

L. B. M.

## Life

Forenoon, and afternoon, and night! Forenoon,  
And afternoon, and night! Forenoon, and—what!  
The empty song repeats itself. No more,  
Yea that is Life; make this forenoon sublime,  
This afternoon a psalm, this night a prayer,  
And Time is conquered, and thy crown is won.

—Edward Rowland Sill.

## OF GENERAL INTEREST

### Is Science a Danger?

AN INTERVIEW WITH SIR OLIVER LODGE, FROM THE DAILY EXPRESS, AN ENGLISH PAPER.

"Improvement in human nature is what we want," said Sir Oliver Lodge to me, after discussing some of the wonders of science during the last 100 years—"Improvement in human nature; I think until we get humanity right these things, these inventions and developments, are a danger."

I had motored over from Amesbury to Sir Oliver's quiet and lonely home on the edge of the vast rolling Salisbury Plain. My desire was to discover what the great popular scientist regarded as the outstanding landmarks in scientific progress during this last 100 years, the most wonderful in the known history of the universe, and their effects on humanity.

"If you ask me what I consider the biggest invention during the last hundred years," he said, "it is the telephone. That is the outstanding invention of the nineteenth century.

"But," and he looked very grave, "whether it has been any good to humanity, I don't know. It has become rather a nuisance than otherwise," he added grimly:

"Then the electric light has been of extraordinary use. It used to be very dull in the villages. Electricity and wireless have made life in the country better."

Knowing Sir Oliver's great interest and connection with at least one great development in motoring I asked his view of this modern method of locomotion.

#### *Old Theories*

"The internal combustion engine," he said, "has been undoubtedly a great invention. It has made locomotion much easier."

Then he added with a smile: "But there is too much locomotion nowadays. Everybody is going about."

"Is there the likelihood of as great advances in the next 100 years?" I asked.

"I can not tell. They are talking about this television. I suppose it is a possibility, and will be realized some day, but there is a great deal to be done yet before it becomes practical.

"But all these things we have been talking about are just applications of science. The real advance has been in pure science, and that is likely to go ahead. There has been a sort of revolution in pure science."

"Knocking old theories on the head?" I suggested.

"Not so much the knocking over of theories," he corrected, "but supplementing them—take relativity and the quantum and all that.

"We are knowing a great deal more about the universe than we did, a great deal more about the constitution of the stars and what produces their radiation—their light.

"Astronomy has been revolutionized a good deal. We have always known that the universe was vast, but now we are learning more about the details. Why, a century ago we did not know much about the stars. Astronomy had to do with the planets, the solar system.

"Now the center of interest has turned to the stars and nebulae—cosmogony—the works of Jeans and Eddington, and others. These things are going to be discussed at the association this year, I think."

Sir Oliver's attitude to psychological matters has been of great public interest. I, therefore, asked him what advances he discerned during recent times in this respect.

"There has been steady progress," he added, "but nothing sensational. What you refer to is not accepted yet by orthodox science, but I suppose that will come."

#### *Try to Help*

"And if psychological claims are substantiated that," I suggested, "would be the science of sciences?"

"It would have the considerable effect of bringing the reality of a spiritual world nearer."

Sir Oliver hoped for great scientific discoveries yet, but human interest and consideration he placed above all.

"In all these developments," he urged, "we must try to help each other all we can—not make difficulties, cause accidents, bring about damage and destruction. That is not a line of progress at all.

"Steam, motoring, flying, and all scientific inventions and discoveries depend for their value on what use mankind makes of them.

"Science, you see, does not determine that. Science gives you a lot of things. It depends on man whether proper use is made of them or not.

"We increase our powers of doing all sorts of things, but we can use them for bad purposes if we choose. Science can not stop because people misuse what science provides."

Tea was waiting, and his chauffeur was bustling with the ear to hurry this grand old man of science off on a long night journey to the north.

I thought of his dictum: "There is too much locomotion nowadays." But this can not apply to the perpetually young.

# The Church of the Second Century

By L. D. Campbell

*A sermon delivered in the church Sunday, July 26, 1931, at Windsor, Ontario, Canada.*

I am taking my text from a communication given through President Elbert A. Smith to the priesthood in the lower auditorium of the Stone Church on the morning of April 4, 1920, at Independence, Missouri.

I have witness of my love for you, for I have the evidences in my hands and in my feet and in my side—for did I not give the very blood out of my heart for you? What evidences are you prepared to give in the years to come that you love me?

I have no excuse to offer for the subject I have chosen—your church, my church, our church, God's church, the church of the second century. The movement ushered in by the providence of God through Joseph Smith has run over a century of its course. The history of this work glows on every side with the radiance of its ideals. The sacrifice of the past is a challenge left us by those who are gone. In this sacrifice we especially note the devotion of its pioneers. As Saints of Canada, should we forget such men as Elders J. J. Cornish, Joseph Luff, Arthur Leverton, John Shields, and others? For was it not through their earnest devotion and willing sacrifice and untiring effort that the gospel was placed within our reach here in Windsor?

As I view it, the outstanding contribution the Restoration has made is *a church that is different; a church that is in touch with God; a church with a consecrated membership*. As members of this church, let us ask ourselves: What evidences are we prepared to give today and in the days to come of our love for God and his church?

## *The Church of the Second Century*

What will it be? Will it be like the modern churches of today? I think you will agree with me that our church will be like the church of the Restoration. If this be true, then should not the devotion and sacrifice of its members be outstanding? The fact that our church has come under the hammer's blow of depression forces this question: If our devotion and sacrifice, as a complete membership, had measured up to the devotion and sacrifice of the first fourteen years of our history, would not the world have made a beaten path to our doors to ask us how we did it? Because that full devotion is lacking, our church is suffering today. If the "Church of the Second Century" maintains the standards of the "Church of the Restoration" and recognizes the devotion of its pioneers, it will be

necessary to have: (1) An earnest membership, (2) A learning membership, (3) A membership that conscientiously uses the means of Grace, (4) A working membership, (5) A membership possessing missionary spirit, (6) A membership that supports the institution of religion at home, and (7) A membership that walks in separation from the world.

## *An Earnest Membership*

I do not mean a membership who worship God through fear or simply for duty's sake. This church wants a membership who, through earnest service, can climb the heights of God. Man can climb no higher than he climbs as a seeker of God. In this capacity man is at his best. We must have a firm conviction of the value of life. Paul, in writing to the saints of Rome, exhorts them to love and please God: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Romans 12:1.) "Not slothful in business; fervent in spirit; serving the Lord." (12:11.) "Rejoice with them that do rejoice, and weep with them that weep." (12:15.) Too many of our members have looked upon it as their right to do as they wish, but if I can read between the lines of Paul's letter I find that God requires a life that expresses a purpose; a life that will give itself unreservedly for others; a life that points out the way to the more abundant life.

In Paul's epistle to the Hebrews, he makes use of this language: "And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises." (Hebrews 6:11, 12.)

God in speaking to the church in the latter days, as recorded in the book of *Doctrine and Covenants* (58:6), declares: "Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them. . . . But he that doeth not anything until he is commanded, and receiveth a commandment with a doubtful heart, and keepeth it with slothfulness, the same is damned." Today—if we will hear and understand his voice—is the only time of which we are certain. This church of today must have an earnest membership if it maintains the standards of the Restoration.

### *A Learning Membership*

We need a membership who know their church; a membership who have a working knowledge of their church. In the revelation from which I choose my text, God speaks thus: "You are to preach the Gospel, as it is in the books that have been given to the Church. You are not to preach your own speculations or idle imaginings, and you are not to preach the philosophy of men." If I understand this revelation, as well as those in the book of *Doctrine and Covenants*, it is demanded of us that we know our church that we may intelligently represent it to the world. Is it not just possible that the progress of this church has been handicapped to some extent by its laity, as well as the ministry, who have not had a working knowledge of their church? Paul, in his letter to Timothy, admonishes him to: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Timothy 2: 15.) Saints, as members, you have the right to demand of your pastors that they supply the pulpit with those only who have shown themselves approved unto God, workmen that need not be ashamed. How often have you and I been humiliated and mortified at the shameful display of ignorance in some who have supposedly been called of God? May God hasten the day when the ministry, as well as the laity, will know their church and have a working knowledge of it. Again, let me quote from the book of *Doctrine and Covenants* (85: 36): "Seek ye out of the best books words of wisdom: seek learning even by study, and also by faith." In section 119, paragraph 2, is a revelation to the elders of the church in 1887, wherein they were told to study to approve their ministrations to the people by candor in speech and courtesy in demeanor, that, as ministers of the Gospel, they may win souls for Christ. True knowledge will help our souls to enlarge and expand. The Savior says, "Come learn of me." If the church of today maintains the standards of the Restoration, it must have a learning membership.

### *A Membership That Conscientiously Uses the Means of Grace*

The Psalmist David said: "I was glad when they said unto me, Let us go into the House of the Lord." (Psalm 122: 1.) Oh, how I would to God that our membership, as a whole, could say this and mean it this morning. Man must live according to the laws of life. The church is the home of that life and becomes the medium of man's growth and development. Let me read further from the book of *Doctrine and Covenants* (85: 21): "And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye dili-

gently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel; in all things that pertain unto the kingdom of God, that is expedient for you to understand." Turn with me to section 59, paragraph 2: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay your devotions unto the Most High." If I can interpret or read this revelation in terms of modern life, basing my conclusions upon the empty seats here this morning, as well as on Wednesday evenings at our prayer service, I would make it read thus: "And I give unto you a commandment that when you desire to worship me, I say unto you go thou to the seashore, or the theater, or ball park, select some so-called pleasure, or manufacture some excuse and I will bless you." Beloved Saints, I am glad that, through the wisdom of God, he has provided a place where we can teach one another the doctrine of the kingdom; where we can be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God that are expedient for us to understand. Let us read now from section 85, paragraph 36: "Call your solemn assemblies, as I have commanded you. . . . Organize yourselves, prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God, that your incomings . . . and outgoings may be in the name of the Lord, that all your salutations may be in the name of the Lord with uplifted hands unto the Most High." If the Church of the Second Century shall maintain the standards of the Restoration, it must have a membership who conscientiously uses the means of grace.

### *A Working Membership*

"All at it and always at it." This must be our working motto. It will require self-denial upon our part. As the athlete denies himself harmful luxuries in order that he may be strong, so must we deny ourselves many things. We must think of the good of others. It is not easy for a real soldier to enlist and leave behind home and friends and personal interests; nevertheless, he gives them up for the good of his country. The missionaries, whether they be those in our own land or those who have gone to foreign countries, must practice self-denial in the work of God. There is plenty of room in the church to display this soldier-like and missionary virtue. It is this quality we need in the church in order to fight the good fight of faith. The book of *Doctrine and Covenants* is so full of information on

this point that we must turn to it again for instruction. (104: 44): "He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand." There is no room for the idler in the church of God and if this church is to progress there can be no idlers. In section 85: 38 God says, "Cease to be idle." In section 118: 4 the Saints are warned not to uphold idle servants. In section 75: 5 we read: "The idler shall not have a place in the church, except he repents and mends his ways." Section 42: 12 emphatically embodies our working motto: "For he that is idle shall not eat the bread or wear the garments of the laborer." There are a great many hindrances to growth in this church. An outstanding one is idleness and closely associated with it is too deep an engrossment in business; the giving of too much importance to our own pleasure and amusement. It has been said that "An idle mind is the devil's workshop," and that Satan can find many things for idle hands to do. And how true it is! Let us guard against it. Let me quote lastly on this point from the *Doctrine and Covenants* (68: 4): "Now, I the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them." If the church of today will maintain the standards of the church of the Restoration it must have a working membership: "All at it and always at it."

#### *A Membership Possessing Missionary Spirit*

In a word, the missionary spirit is needed in our church. When Lincoln reprieved William Scott, condemned to be shot for sleeping at his post, he said to him: "I am going to trust you, and send you back to your regiment. My bill for this is a very large one. I have left my work, and come up here from Washington on your account. There is only one man in the world who can pay the bill, and his name is William Scott. If from this day William Scott does his duty so that if I were there when he comes to die, he could look me in the face, as he does now, and say: 'I have kept my promise, and have done my duty as a soldier,' then the debt will be paid. Will you make that promise, and try to keep it?" The promise was made and kept. He lived a life of courageous helpfulness, and died while rescuing wounded men. You and I are converts to this work because some man or woman possessed the missionary spirit and kept the promise that he would serve God as a member of this church. If I understand the Restoration movement it is definitely missionary. In the words of the committee

who compiled the Extension Course of the Centennial Institute: "This church is a missionary church. Its tremendous task is to carry the message of life to men. The whole membership of the church in the very nature of things must be vitally involved in this work of saving mankind. Missionary work is not limited to one arm of the church, or to one corps of workers. It is a responsibility of the whole church, and in the larger sense every activity of the church should have its missionary phase." The book of *Doctrine and Covenants* stands out very prominently in this respect, for in section 81: 4 we read: "Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God." Perhaps the need for the missionary spirit is nowhere more definitely indicated than in section 85: 22: "And it becometh every man who hath been warned, to warn his neighbor." There is no question in my mind but that the gospel has brought peace and satisfaction to our lives. Did it ever occur to you that it will do the same for others? If so, shall we discharge that responsibility of warning our neighbor? I quote further from section 38: 9: "And again I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, . . . to prepare and accomplish the things which I have commanded." Continuing with the book of *Doctrine and Covenants* we read in section 119: 8: "Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all." My sister, my brother, what evidences are we prepared to give today and in the coming days that we love God and our church? "The field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, . . . whosoever will thrust in his sickle and reap the same is called of God." (Section 11: 2.) There is no other way for God to save souls but through the efforts of man, and if this church of today maintains the standards of the Restoration it must have a membership possessing missionary spirit.

#### *A Membership That Heartily Supports the Institution of Religion at Home*

A very small girl went to her mother one time and asked, "Mamma, are you a Christian?" The mother replied, "No, Fannie, I am not." She turned and went away, and as she walked off her mother heard her say, "Well, if Mamma is not a Christian, I don't want to be one." This church must have a



membership who serve God seven days a week and three hundred sixty-five days a year, instead of fifty-two Sundays and Wednesdays. My attention is drawn this morning to a young couple who are members of this church whom God has intrusted with the care of small children. In the branch of which they are members their children are never seen at Sunday school. I fear that the inevitable result will be that some day when those children grow up these parents will wonder why they do not go to church and take their part, and it is just possible there will be heartaches because of the parents' neglect now. I hope the day will come when the parents in our church will awaken to the responsibility God intrusts them with when children are permitted to come into their homes. Just how many souls are being lost to the church yearly because of the lack of religious living and teaching in the home? Refer with me to section 68: 4 and we read: "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the Living God; and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands: and they shall also teach their children to pray, and to walk uprightly before the Lord." This warning is very timely for us today. Otherwise our children may grow up in wickedness for which no one is to blame but the parents. I think I am safe in saying that if, as parents in our church, we would heed "instruction's warning" voice that seventy-five per cent of the youth of our church would be saved to us and prevent many heartaches. I recall a recent testimony of our pastor about two weeks ago last Wednesday night. He said he knew of parents to whom God had spoken through prophecy telling them that, If they did not set their house in order and observe the spiritual as well as the temporal law of this church that the time would come when their children would become a shame unto them and that the parents would be cast upon the mercies of people for help. Our pastor further said that, "This prophecy has been literally fulfilled, not because God wanted it so, but because God understood the nature of conditions." In a revelation to Frederick G. Williams as recorded in section 90: 6, we read: "But I have commanded you to bring up your children in light and truth, . . . and you shall set in order your own house, for there are many things that are not right in your house." In light of the revelations to this church today and in

view of the fact that so many of the young show little interest in the church, it seems to me that there should be a re-evaluation of family life; for not only does the child receive in the family, in the simplest, most direct, and most effective way, those traditions regarding industry, government, law, morality, and religion, but he also learns of love, service, and self-sacrifice. I want to remind that according to section 68: 4, you are to teach your children to pray and to walk uprightly before God. What better method could be used than establishing the family altar in your home, if you have not already done so, and pray with them, for in this family prayer the combined hopes of all are expressed. It seems to me that the inner lives of the family circle are revealed and associated with this, I have learned through experience that there is a picture of home we carry with us through life. If the church of today is to maintain the standards of the Restoration we must have a membership who heartily support the institution of religion at home.

#### *A Membership That Walks in Separation From the World*

Paul admonishes: "And be not conformed to this world: but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect, will of God." (Romans 12: 2.) "This world is no friend to Grace to help us on to God." It works day and night to keep people amused and doped, so that they will not think upon their own way. And the sad part is that we are eagerly following them. Let us bring into action again the book of *Doctrine and Covenants* (100: 1, 2): "Verily, I say unto you, my friends, Behold, I give unto you a revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren . . . for they were set to be a light unto the world, and to be the saviors of men." I again refer to section 59: 2: "And that you mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer." In section 53: 2 we read: "Behold, I, the Lord, who was crucified for the sins of the world, giveth unto you a commandment, that you shall forsake the world." How true it is that we can not carry God in one hand and the world in the other! It is given unto us to be in the world but not of the world. At this point I want to repeat my text: "I have witness of my love for you, for I have the evidences in my hands, and in my feet and in my side . . . for did I not give the very blood out of my heart for you? What evidences are you prepared to give in years to come that you love me?" If the church of the second century maintains the standards of the Restoration and can recognize the devotion of its

# Weekly Health Letter

Number Thirteen

## The Nose and Its Relation to Health and Disease.—11

### The Treatment of Colds

By A. W. Teel, M. D., Church Physician

In the treatment of colds, we must bear in mind that we have an infection to deal with. Along with the epidemic of Spanish influenza, studies were made of the epidemic of measles and pneumonia at the cantonments, which emphasized the fact that epidemics of respiratory diseases are brought about, chiefly, through close contact with others having the same disease. During the study of these epidemics, it was found that air and sunlight are valuable adjuncts in the treatment of colds and other forms of respiratory diseases.

The organisms producing colds do not long survive in good, fresh air and sunlight. It must be remembered that the passages of the human body serve as a culture medium, especially in the nose, for these bacteria. Colds are a "crowd disease." Coughing, sneezing, spitting and talking, spray the disease for the convenience of inhalation of others. The habit of talking into other people's faces should be strictly avoided. Sputum cups or gauze should be used for the sputum, and a sneeze should always be caught in a handkerchief or some other receptacle.

Correction of nasal obstruction is of the greatest importance, as any malformation in structures is certain to cause a susceptibility to infection. Other contributing factors are diseased tonsils and adenoids which have a great deal to do with retarding the development of the internal nasal structures. Checking the growth of the upper jaw and nasal structures will bring about the malformation of the teeth and dental arches. If these corrections are made soon enough, during early life, the proper treatment of the tonsils and adenoids, instituted, together with the correction of the deformity of the

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pioneers, it will be necessary to have: an earnest membership, a learning membership, a membership that conscientiously uses the means of Grace, a working membership, a membership possessing missionary spirit, a membership that supports the institution of religion at home, and a membership that walks in separation from the world.

May God help us to uphold these standards is my prayer.

arches, often renders nasal surgery unnecessary. The neglect of such conditions increases the frequency of the colds and increases the severity, frequently bringing about infection of the various bony cavities, especially the sinuses. Such a condition may not end here, as it may cause an involvement of the middle ear and possible the mastoid cells, which may, if not properly treated, surgically and otherwise, extend to the brain and produce a fatal termination. Those who suffer from recurrent colds should take the precaution, before winter sets in, to have any diseased condition of the mucous membrane of the nose, or any obstruction, corrected. Strange, as it is true, the mucous membrane of the nose does not respond well to watery solutions, and on this account, the regular use of the nasal douche is not advisable. Frequently a chronic congested condition, or even infection of ear cavities in the skull, has been found to be the result of the constant use of sprays and douches. They should never be used, only upon the advice of a physician.

Overheated, too dry, or dusty atmosphere, and the indiscriminate blowing of the nose has been known to carry infection into the ear passages of the cavities communicating with the nose, with serious results. Deep, slow and regular breathing, frequently during the day, is very helpful. This, together with the precaution to have the nasal passages put in a healthy condition and strict obedience to the Word of Wisdom—frequently, constipation, lack of exercise, predispose to colds. The skin should not be neglected, as it should be trained and should be one of the first hygienic steps toward establishing a resistance to their frequency. An untrained skin is over sensitive and reacts to exposure quickly, causing a disturbance of the circulation and heat-regulating machinery of the body.

Cool bathing, or very cold water applied to the body produce a healthy reaction, but is not favorable to those who do not react well from it, or those who have kidney trouble. Cold should be brought about gradually reducing the temperature of the water. The extremities should be bathed first, then the body. An extremely cold bath should not be continued a long time. Exercise in a cool room without clothing and the wearing of loose, porous clothing are valuable measures to produce healthy skin reaction. Clothing should be adapted to the changes of the weather. Heavy wraps and fur coats should be worn only when driving or motoring. Those following indoor occupations, frequently make the mistake of wearing heavy underclothing which has a debilitating influence on the skin, with its resultant impairment of resisting power. Sixty-five degrees is sufficient temperature for rooms where people are moving about and should not be allowed to rise

above sixty-eight degrees. One of the best methods of preventing colds is living and sleeping out of doors. This gives the skin exercise and furnishes fresh air for the lungs.

The remedial measures are many. I'll only mention a few that have been proved successful, and if results are not obtained from them within twenty-four or forty-eight hours, especially if constantly attended by fever, a physician should be consulted. Therefore, the body must not be exposed to drafts, etc., as has already been mentioned for prevention. To obtain quick results from home treatment, the wisest course to pursue is to remain in bed at least one day at the outset, taking great care to keep the body comfortably warm, especially the feet. The room should be kept humidified, especially in the winter when it is apt to be exceedingly dry. Our grandmothers instructed us: "Stuff a cold and starve a fever." This is most erroneous, as my experience has taught me, and other physicians say that it is sometimes wise to fast absolutely by skipping a meal or two and partaking of food that has bulk, such as green vegetables, salads, or fruit. During the fasting, agar-agar dissolved in water has been proved beneficial.

Some of the home remedies I would advise, would be a hot foot bath—112 to 115 degrees Fahrenheit; a thorough emptying of the bowels; rubbing the neck and chest with camphorated oil, and a hot drink such as hot lemonade or flaxseed tea. The foot bath should be taken in a very thorough manner, while the body is enveloped in a blanket, and should last at least fifteen or twenty minutes. Following the bath, the patient should immediately go to bed in order to obtain the best results. Teaspoonful doses of baking soda, every hour, for several hours, has proved, in my hands, to be very valuable. The old-fashioned whisky and heavy doses of opium are detrimental. In some cases vaccines have seemed to be of benefit. Quack remedies and catarrh cures should be avoided.

In the treatment of a cold common sense is necessary, and it is a good time when one is getting over the cold to make a resolution to avoid catching cold by following the suggestions previously made.

Plans, shows and crowds do not mean a healthy spiritual condition in any church. Too frequently they are tell-tale symptoms of an inward malady. By bizarre services you may get the crowds—but what do the crowds get? Each fantastic plan or superheated drive must be followed by one more hectic. No bag of pulpit tricks is bottomless.—  
*Harry Burton Boyd.*

## "Thou Shalt Love Thy Neighbor as Thyself."

*By Poul S. Nielsen*

Christ, our elder brother, tells us in one of his parables how a certain man went a traveling and how he fell among robbers and was left by the way-side wounded. After a while a priest came by but did not want to see him for fear that he might have to help the poor man. Later on a Levite or temple helper came traveling the same way. He also passed the wounded man by without offering any help. At last a man from Samaria came by. When he saw the wounded man, he picked him up and cleansed his wounds, dressed them, and finally took him to an inn and told the innkeeper to take care of him and he gave the innkeeper some money for his trouble and let it be known that if that was not enough he would pay the rest when he came by.

After Jesus had finished this parable he turned to the lawyer who had been asking him questions and asked him who he thought was the neighbor of the wounded man.

The lawyer was obliged to say that it was the Samaritan, although it without doubt was a hard thing for him to do as the Jews as a rule despised the inhabitants of Samaria, and considered them almost like lower beings. The lawyer's answer was: He who showed mercy on him. Then Jesus told him to go and do likewise.

When we look around us, not alone in our own little world wherein we live our daily lives, but also in the world at large it can not be denied that although much good has been done towards our fellow man, there is still plenty of room for improving in doing good towards our neighbors.

It has been said that into a new country the nations will first send missionaries and later on cannon to exploit the heathen that have just been taught that the essence of Christianity is: To love our neighbors as ourselves. It is the same way with us who do not travel forth to foreign lands in trying to teach if we do not keep our own teaching. The main reason that the teachings of great men have come down through the ages to the present time is that they themselves practiced what they believed to be right and true. The teachings of Confucius and of Buddha have come down to our days mainly because their teachings were what the minds of the Chinese and Indian peoples were looking for.

The teachings of Christ have come down to our time and will endure because they appeal to mankind more than any other person's teachings, no matter whether they believe him to be as we do the Son of God.

Christ himself, more than any other man who

founded a great religious system, lived his religion or teaching as he wanted mankind to do it, and the main point of it all was: "Thou shalt love thy neighbor as thyself." He did not say that we should love them as we would, for instance, love our parents or children or anyone else. No, the command is, "As thyself."

There is a certain tendency in all men and animals, and plants as well, always to be on the lookout for oneself. It is called the law of self-preservation.

True indeed, if we can subdue this selfish desire in our own selves so that we in all things and dealings with our fellow man will think of his welfare first, we will in truth be a real disciple of the man from Galilee.

Rivers of words have been used in proclaiming this great principle to the inhabitants of our globe, volume upon volume has been printed, dealing with this subject, and it will be done as long as the world stands.

Sometimes we might get to think, "What is the use of all this being so good and doing good for your fellow man? Can we not see Mr. So and So prosper as well or perhaps better than we do, and yet he never enter a church?"

To this we might answer that the Lord let it rain on just and unjust alike and just because we go to church is no sure indication that we shall inherit immortal life, for not all who say Lord, Lord shall enter the kingdom of heaven. Are we rather not trying to find some excuse for our own selves? For that seems to be a human fallacy to find excuses. Perhaps it is because it is easier to find them than it is to get up and do something worth while.

We often hear it said that "If Christ only lived today in the flesh on the earth, I should be willing to follow him to the end of the world." But did not Christ say to those who would come after him that in order to be his we should be willing to follow him? And what is it to follow Christ? Is it not to do his will? If it is not to do his will, what else is it?

We, as Latter Day Saints, must especially heed this injunction to follow in his footsteps and try to do something, however small it might seem in our own eyes, in order to make this world a better place for all mankind to live.

Some one might say or think by himself that he is not able to do anything. Forget it, brother or sister. There is a load for all of us. What some one can not do, perhaps you can do to perfection; do not sit idly by. While the day lasts it is the time to work. One thing we can all do and that is to help carry one another's burden, for in unity is strength,

as the old saying is. What one can not do alone, might be easily accomplished by two working together, and if we all stand together and work unitedly for our cause in promoting the kingdom of God on earth nothing in this world will be able to stop the onward march of our church.

If we as Latter Day Saints could put our very best to work for the church that we believe to be the true church of God and stand as a united army for Christ, it would not be long before the world would be conquered for Christ. But here is where all our troubles lie. We are not united enough. If Brother So and So should happen to say something or other in his sermon or do some small thing that does not exactly agree with our own views of that particular question, we think at once that he is wrong, and that we are right. Yet many a time, perhaps months afterwards, we find that he was right after all and that we were wrong. But do we then go to him and tell him and ask him to forgive us? Maybe we do, but most often we do not. In that regard we are all more or less *stupid* (excuse the word) and keep on doing what we ought not to do.

We are getting nearer and nearer the end when the Son of Man shall come in his glory. How soon it will be here we do not know, so why not get together in earnest and promote this our own work? Let us forget the things of the past that did not suit us and look forward to the future, laying our plans now in the present time that we might be able to be the Good Samaritan to the people of the world whenever the opportunity comes.

Then indeed the Lord can say that we loved our neighbors as our own selves:

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Religion is primarily and at heart the personal meeting of the soul with God and conscious communion with him. To give up the cultivation of prayer would mean in the long run the loss of the central thing in religion; it would involve the surrender of the priceless jewel of the soul. We might try in its stead to perfect the other aspects of religion. We might make our form of divine service very artistic or very popular; we might speak with the tongues of men and sing with the tongues almost of angels, but if we lose the power to discover and appreciate the real presence of God and if we miss the supreme joy of feeling ourselves environed by the Spirit of the living and present God, we have made a bad exchange and have dropped from a higher to a lower type of religion.—*Rufus M. Jones.*

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Truths are not merely facts to be learned; they are also principles to be lived.—*Selected.*

# Do You Know These People?

## The Department of Statistics Asks Aid in Locating Lost Members

To the Editors and Readers of the Saints' Herald, Greetings:

In the list which follows are the names of persons who have been reported unknown by the secretary of the Kansas City Stake. A diligent effort has been made by the stake officers and by this department to locate these persons, with a marked degree of success in many cases, but after everything has been done along available lines, the following names remain on the list.

We are therefore appealing to the readers of the *Herald*, asking them to go over the list carefully,

and if they can give us any information about any of these names that will assist us in bringing the records up to date, to send the same to the Department of Statistics, The Auditorium, Independence, Missouri. If the complete present address can not be given, suggestions as to where the same may be obtained will be appreciated. This list was started in the *Herald* for September 30, and will continue in subsequent issues until completed.

Yours sincerely,

DEPARTMENT OF STATISTICS,

By C. L. OLSON.

Name	Year of		Places Where Once Enrolled
	Birth	Baptism	
Cook, John Wesley	1896	1920	Kansas City.
Cook, Mary A.	1904	1916	Armstrong, Kansas.
Cook, May (Richards)	1891	1914	Independence, Kansas City.
Cook, N. E. Jane	1903	1916	Armstrong, Kansas.
Cooper, Andrew C.	1892	1902	Chelsea Park, Kansas; Kansas City.
Cooper, Pearl M.	1896	1904	Kansas City, Missouri.
Cooper, Zaide Olive	1865	1893	Armstrong, Kansas; Kansas City.
Cottolenby, Joseph	1866	1892	Armstrong, Kansas.
Craig, Edward	1889	1924	Kansas City.
Craig, Lora May (Lovell)	1889	1909	Mount Olive, Kansas; Mapleton, Kansas City.
Crane, Opal	1907	1924	Kansas City.
Croft, Aubrey F.	1901	1912	Fairfield, Nebraska; Kansas City.
Crookshonk, Frances T. (Brown) (Eustic)	1876	1904	Kansas City.
Crosby, Lucius	1873	1908	Packard, Iowa; Cameron, Missouri; Kansas City.
Crosby, Lulu M.	1881	1907	Iowa Scattering, Packard, Iowa; Cameron, Missouri; Kansas City.
Crosley, Thelma Lucile (Leaton)	1903	1911	Bennington Heights, Missouri.
Crownover, Daniel Marion	1888	1921	Fisher, Arkansas; Independence, Kansas City.
Crownover, Della Lona	1901	1921	Fisher, Arkansas; Independence, Kansas City.
Culumber, Mary Ann (Brown)	1906	1919	Argentine, Kansas.
Cunningham, Ellsworth M.	1905	1914	Walnut Park, Missouri; Kansas City.
Curnutt, George Christ	1881	1914	Kansas City.
Curry, Henry Scott	1884	1893	Kansas City.
Curry, Joseph	1863	1887	Pittsburgh, Pennsylvania; Lees Summit, Missouri; Kansas City.
Curry, Lucy J.	1887	1895	Lees Summit, Missouri; Kansas City.
Curry, Nellie Belle	1889	1897	Lees Summit, Missouri; Kansas City.
Curry, Susan L.	1864	1887	Pittsburgh, Pennsylvania; Lees Summit, Missouri; Kansas City.
Curtis, John G.	1852	1898	Chelsea Park, Kansas.
Curtis, Matilda I.	1879	1890	Armstrong, Kansas.
Curtis, Ruth Augusta	1904	1914	Enoch Hill, Missouri; Mount Washington, Missouri.
Daniels, James H.	1878	1893	Delano, Missouri; Mount Washington, Missouri.
Darrett, Frances L. (Stokes)	1888	1907	Kansas City, Missouri.
Davenport, Raymond	1897	1918	Armstrong, Kansas.
David, James Philip	1896	1904	Keokuk, Iowa; Galien, Michigan; Kansas City.
David, Sarah Katherine	1896	1913	Kansas City.
Davidson, Margaret	1822	1886	Armstrong, Kansas.
Davis, Bessie Pearl	1886	1908	Independence, Missouri; Armstrong, Kansas, Grandview Kansas.
Davis, Clara E.	1871	1893	Armstrong, Kansas.
Davis, Denver D.	1904	1913	Armstrong, Kansas.
Davis, Flora	1874	1896	Kansas City.
Davis, John A.	1871	1894	Armstrong, Kansas.
Davis, John T.	1889	1897	Netawaka, Kansas; Pleasant View, Kansas; Pittsburg, Kansas.
Davis, Mabel T. (Baxter) (Condiff)	1883	1902	Kansas City.
Davis, Malinda, (Donnegan)	1876	1893	Lees Summit, Missouri; Kansas City.
Davis, Percy Ellen	1883	1895	Armstrong, Kansas.
Davis, Roy Joseph	1906	1915	Kansas City.
Davis, Savannah Madge	1899	1913	Mount Washington, Missouri; Independence.
Davis, Thomas H.	1879	1908	Thayer, Missouri; Denver, Colorado; Quindaro, Kansas.
Davis, Vesta Clare	1897	1914	Independence, Missouri; Armstrong, Kansas; Grandview, Kansas.
Davison, Rebecca J.	1856	1901	Springfield, Missouri; Kansas City.
Dawers, Jessie Opal	1890	1912	Kansas City.
Dawson, Grace (Fichtner)	1909	1922	Chelsea Park, Kansas.
Dawson, Lillie W. (Woodin) (Hunt)	1889	1899	Scammon, Kansas; Kansas City.
Dearborn, Sarah, A. (Bean)	1874	1891	Chelsea Park, Kansas; Kansas City.
Deem, Jane Hetta (Richards)	1888	1897	Independence, Missouri; Kansas City, Missouri.
Deihl, Jennie	1854	1893	Armstrong, Kansas; Chelsea Park, Kansas; Grandview, Kansas.
Derrickson, James W.	1859	1894	Pueblo, Colorado; Kansas City.
Dick, May (Roberts)	1892	1906	Missouri Valley, Iowa; Saint Joseph, Missouri; Kansas City.
Dickey, Mary Ella (Bissell)	1880	1894	Kansas City.
Dixon, Frances Gerdine	1898	1908	Lone Rock, Missouri; Kansas City.
Dixon, Frances Page	1875	1907	Kansas City, Malvern Hill, Missouri.
Dollard, John H.	1843	1897	Kansas City, Malvern Hill, Missouri.
Donovan, Robert S.	1856	1892	Kansas City.
Douglas, Donald K.	1894	1904	Armstrong, Kansas.
Douglas, George J.	1855	1890	Saint Joseph, Missouri; Kansas City.
Dowd, Clifford E.	1887	1912	Saint Joseph, Missouri; Kansas City.
Drown, Pearl	1890	1925	Kansas City.
Drown, Rose Belle W. (Rusco)	1902	1913	Kansas City.
Duggan, Artie (Benton) (Bonnot)	1896	1912	Bennington Heights, Missouri.
Dunn, Horace	1890	1901	Saint Joseph, Missouri; Kansas City.
Earis, Ola (Banks)	1902	1915	Independence, Missouri; Kansas City.
Ebert, Laura A.	1841	1895	Chelsea Park, Kansas.
Eckles, John M.	1899	1909	Kansas City.
Edgar, Garrett, E.	1861	1897	Kansas City.

Name	Year of Birth	Year of Baptism	Places Where Once Enrolled
Edwards, Daniel	1889	1899	Kansas City.
Edwards, Elmer E.	1888	1898	Veve, Missouri; Independence, Piedmont, Missouri; Denlow, Missouri; Kansas City.
Edwards, Ethel (Ruson)	1892	1904	Rich Hill, Missouri; Kansas City.
Edwards, Ethel (Moore)	1889	1899	Independence, Kansas City.
Edwards, Fred E.	1872	1893	Armstrong, Kansas.
Edwards, Leander	1898	1914	Independence, Kansas City.
Edwards, Lloyd J.	1911	1923	Kansas City.
Edwards, Martha R. N.	1866	1881	Wyandotte, Kansas; Armstrong, Kansas; First Kansas City.
Edwards, Thomas H.	1886	1899	First Kansas City.
Eisenman, George	1891	1910	Chelsea Park, Kansas.
Eisenman, Minnie	1883	1910	Chelsea Park, Kansas.
Ellsworth, Henry C.	1887	1896	Oak Lake, Minnesota; First Kansas City.
Emmett, Carte Ray	1896	1914	First Kansas City.
Endicott, Rutherford Mearian	1876	1922	Kansas City.
England, Daniel	1877	1906	Rock Creek, Oklahoma; Kansas City.
England, Martha	1882	1906	Rock Creek, Oklahoma; Kansas City.
Ervin, Anna Ruby (Hailey)	1895	1906	Greenleaf, Missouri; Kansas City.
Ethridge, Henry Wilson	1891	1902	Stewartville, Missouri; Saint Joseph, Missouri; Cameron, Missouri; Kansas City.
Evans, Elizabeth Hall	1903	1912	Lamoni, Kansas City, Missouri.
Evans, Margery	1858	1911	Lees Summit, Missouri; Kansas City.
Everhart, Juel Viola	1913	1923	Webb City, Missouri; Kansas City.
Fahey, Aletha E.	1898	1912	Bennington Heights, Missouri.
Farmer, Harry	1902	1912	Piedmont, Oklahoma; Sunny Hill, Oklahoma; Warrensburg, Missouri; Kansas City.
Farmer, Ruth J.	1907	1916	Sunny Hill, Oklahoma; Warrensburg, Missouri; Kansas City.
Farrow, Margaret Lee	1904	1922	Kansas City.
Faunce, Minnie Lee	1878	1919	Kansas City.
Featherstone, Iva Belle	1906	1915	Mount Washington, Missouri.
Featherstone, Walter S.	1903	1912	Mount Washington, Missouri.
Felch, Dewey	1897	1915	Armstrong, Kansas.
Felch, Hallard	1900	1910	Armstrong, Kansas.
Ferguson, Catherine	1874	1894	Armstrong, Kansas.
Fetter, George Marion	1899	1908	Des Moines, Iowa; Oakland, California; Independence, Kansas City.
Fields, Anna May	1856	1919	Los Angeles, California; Kansas City.
Fierk, Charles	1864	1917	Kansas City.
Fifer, Ellen (Haden)	1846	1870	Gallands Grove, Iowa; Delaware, Oklahoma; Stewartville, Missouri; Knobnoster, Missouri; Saint Joseph, Missouri; Kansas City, Missouri.
Finlay, Maud May	1903	1914	Quindaro, Kansas.
Fisher, John	1902	1911	Centerville, Iowa; Kansas City.
Fisher, Sylvia M.	1875	1914	Kansas City.
Flanders, Myrtle Hazel	1897	1919	Cameron, Missouri; Kansas City, Missouri.
Fleming, Ruby Ellen	1905	1915	Armstrong, Kansas.
Fletcher, Clara Amy	1910	1920	Kansas City.
Foster, Antone Joseph	1889	1903	Kansas City.
Foster, George	1856	1903	Kansas City.
Foster, Jessie M.	1879	1920	Kansas City.
Fox, Delia J. (Cox)	1866	1876	Little Sioux, Iowa; Carrollton, Missouri; Independence, Missouri; Kansas City.
Freeman, Frank Winfield	1902	1915	Saint Joseph, Missouri; Kansas City.
Frey, Lela (Freeze)	1911	1923	Kansas City.
Frick, Paul E.	1889	1897	Joplin, Missouri; Kansas City.
Froid, Rowena F. (Montgomery)	1879	1913	Independence, Kansas City.
Fry, Lillie Pearl (Dell)	1892	1907	Chelsea Park, Kansas.
Frye, Rosella L. (Wightman)	1900	1909	Columbia River, Washington; Spokane, Washington; Leahy, Washington; Lamoni, Iowa; Kansas City.
Fulkerson, Frances E. (Barnhart)	1895	1905	Highbee, Missouri; Holden, Missouri; Independence, Kansas City.
Futtrell, Raleigh Floyd	1898	1919	Kansas City.
Gamet, Carroll	1904	1917	Mondamin, Iowa; Far West, Kansas City.
Garlich, John Emil	1898	1907	Saint Joseph, Missouri; Kansas City.
Garrett, Jennie L. (Simmons)	1893	1903	Lees Summit, Missouri; Kansas City.
Gates, Mary F. (Stewart)	1861	1897	Kansas City.
Gaw, Margaret E.	1881	1893	Armstrong, Kansas.
Gerber, Emanuel	.....	1875	Independence, Kansas City.
Gill, Hugh Lester	1899	1921	Kansas City.
Gilliespie, Grace L.	1894	1914	Saint Louis, Missouri; Bennington Heights, Missouri.
Givens, Robert L.	1889	1901	Pueblo, Colorado; Kansas City.
Glenn, Francis E.	1902	1915	Quindaro, Kansas.
Goff, Helen Irene	1901	1909	Kansas City, Missouri; Malvern Hill, Kansas.
Golden, Charles	1883	1918	Malvern Hill, Kansas.
Goldflam, Jacob	.....	1925	Kansas City.
Goodman, Mary Francis (Govell)	1906	1919	Lexington, Missouri; Kansas City.
Gorton, Eleanor (McIntosh) (Johnson)	1891	1900	Kansas City.
Gould, Albert C.	1886	1915	Kansas City.
Gracey, Genevieve (Stoker)	1895	1909	Kansas City, LaJunta, Colorado.
Graham, Clara V.	1906	1924	Kansas City.
Graham, Linda	1908	1924	Kansas City.
Grame, Amantha L.	1838	1899	Quindaro, Kansas.
Graves, James A.	1886	1910	Kansas City.
Grayson, Clementine	1905	1921	Kansas City.
Green, John	1905	1914	Kansas City.
Green, Rebecca B. (Simpson)	1877	1901	Quindaro, Kansas.
Green, Stella M.	1896	1921	Kansas City.
Green, Ruby Gertrude	1905	1914	Malvern Hill, Kansas.
Greer, Gladys (Perry)	1897	1908	Beaverton, Michigan; Warrensburg, Missouri; Kansas City.
Greer, William Henry	1904	1915	Independence, Kansas City.
Griffin, Ruth	1904	1913	Independence, Kansas City.
Guinn, Albert Hampton	1879	1922	Fort Scott, Kansas; Kansas City.
Guinn, Eva Sadie	1880	1915	Pittsburg, Kansas; Mulberry, Kansas; Kansas City.
Hackenberger, Mary	1863	1919	Kansas City.
Hacker, Mark	1905	1914	Kansas City, Wiley, Colorado.
Hahman, Maud C.	1875	1893	Armstrong, Kansas.
Hahn, Charles	1907	1918	Kansas City.
Haig, Lyla	1885	1927	Kansas City.
Haley, George T.	1888	1903	Kansas City.
Hall, Clara	1887	1906	Independence, Kansas City.
Hamilton, Frank	1847	1894	Armstrong, Kansas.
Hamilton, Susan	1846	1893	Armstrong, Kansas; Independence.
Hampton, Emma Viola	1886	1906	Rock Creek, Oklahoma; Kansas City.
Hansen, Mildred M. (Ward)	1903	1915	Bellaire, Michigan; Independence, Kansas City.
Hartford, Edgar Merle	1918	1928	Kansas City.
Harrington, Cora C.	1877	1901	Armstrong, Kansas; Grandview, Kansas.
Harrington, Viola Josephine	1903	1920	Kansas City.
Harrison, Addie A.	1866	1904	Kansas City.
Harrison, Barbara E.	1882	1913	Saint Joseph, Missouri; Kansas City.



# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Central Michigan District

This has been a rather busy summer for Central Michigan District. While no reunion was held in the district this year, many special services have been conducted.

A special conference was called at Beaverton, July 11 and 12, to complete the personnel of the district official force, some offices having been made vacant. Notwithstanding the fact that this was a busy season for many, there was a splendid representation at this conference from all parts of the district. A fine spirit characterized the entire session.

On Saturday special items of business were taken care of, viz: Election of counselors to the district president, a superintendent for the Department of Women, and reunion business. Elder Hubert Case, district president, presided over the conference. Elders E. S. White and Robert E. Jones, of Bay City, were unanimously elected counselors to Brother Case while Sister E. L. Pringle, of Tawas City, was chosen superintendent of the Department of Women. This short business session will long be remembered in that there was a marked degree of unity, and the spirit of cooperation seemed to reign in the heart of everyone there.

A splendid evening program was given to a crowded house, each branch contributing. The program as well as other activities for the young people was in charge of R. E. Jones.

The Sunday services were of the highest order. The Spirit of the Master was there in power, and peace, love and fellowship, which have always characterized the great work of latter days, permeated the atmosphere. All were endowed with renewed courage.

Since that time one-day meetings have been held each Sunday in various branches in the district. The schedule follows: August 2, Houghton Lake; August 9, Gladwin. While these meetings were not so largely attended, a fine spirit was present and visiting members were well taken care of. Speakers included R. E. Jones, Matthew Umphrey, G. W. Burt, Otto Bartlett, and others of the district priesthood.

Meetings for August 16 and 23 were dispensed with on account of the reunion at the Park of the Pines.

August 30 the meeting was at Bentley. So large was the crowd that the church building was not adequate to seat the people. A fine prayer meeting was held at 9 a. m., there being at this time a feast of spiritual things. Speakers for the day were Otto Bartlett, G. W. Burt, B. H. Doty, and Hubert Case. All gave fine sermons very worthy of comment if space here permitted. The Saints were delighted to have these helpers present, especially Brother Doty, of Traverse City, his daughter Ella, and Brother and Sister Walter Scott and daughter, also of Traverse City. Brother Doty occupied the 4 o'clock hour, assisted by Brother Scott. He used as a text "The glory of God is intelligence." This sermon stirred the hearts of the listeners. Special music was rendered by the Bentley Orchestra.

September 7 there were two meetings, one at Whittemore and one at Alma. Brother Case had charge at Alma, reporting a fine time and record attendance. Two were baptized. The meeting in Whittemore was in charge of Brother R. E. Jones.

A one-day meeting was held at Saginaw, September 14, there being a large crowd present and a fine spirit prevailing throughout the services. A wonderful spirit of inspiration was felt at the 9 o'clock prayer service. The Lord revealed his will through the gift of prophecy, which cheered the congregation. Elder E. S. White delivered a good sermon on "The Signal Lights of God" at the eleven o'clock hour. He illustrated his theme by emphasizing the significance of

signal lights on the railroad. The 2 o'clock afternoon hour was given to three speakers: Elders T. L. Clark, of Flint, R. E. Jones, of Bay City, and Otto Bartlett, of Midland. Meals were served in the basement of the church, and Saginaw Saints are to be commended for the splendid service.

Three people have recently been baptized at Saginaw, and there seems to be prospects of many more candidates throughout the district in the near future.

Elder Hubert Case, district president, is putting forth a splendid missionary effort in the district, and the Saints are cooperating in a most gratifying manner. The consensus of opinion is that the outlook for Central Michigan is much more encouraging than for some time past. Many are taking new hold on their tasks. Surely Brother Case and his worthy counselors will accomplish a splendid work in Central Michigan.

## Saint Thomas, Ontario

September 29.—To go forward, in the program the church has outlined, is the ambition of this branch. We have a number of good workers who desire to see progress.

The efforts of Elder Percy Farrow in a ten-day series in September were highly appreciated. It is a long time since interest has been taken in us by those not of the branch. We feel that good has been done and that as winter approaches others will be added to the fold.

The sacrament service, September 6, was largely attended. A young sister, June Walker, was baptized. During the service Elder Farrow spoke in prophecy. We trust that we may walk in the path which makes us worthy to partake of the blessings God has in store for his people.

The Women's Department has been busily engaged in relief work.

The Sunday School Department is progressing though during vacation attendance dropped. Now that school has begun, however, our workers are looking forward to busy times. The teachers are faithful to their duties and the officers are striving to fulfill their responsibilities.

The primary, junior, and intermediate classes are planning a wiener roast for Friday evening under the direction of their teachers, Sister Le Courtois, Sister Rock, and Sister Stephens.

## Fulton, Iowa

September 27.—Though it has been some time since the *Herald* heard from Fulton, we wish to assure the readers that this branch is alive and has a fine attendance at Sunday school and church. Though there have been no additions to the church, unity has prevailed, and we feel the need of doing our utmost to further the work of the Master.

District President E. R. Davis has several times been here to help the group along, and we shall welcome others who give us a lift. Indeed there is always a welcome at Fulton for all who worship with us.

Members of this branch are sorry that the church is experiencing a depression, but we know that God's work will move on if each one does his part. We are farmers and feel the depression keenly because of exceedingly low prices. This condition gives us no tithing and very little offering. However, we find it useless to sit idly with folded hands. If the good ship *Zion* is to steer a true course to her harbor, every worker must be at his post, doing his part.

No meetings have been held at the church for the last two Sundays, and the schools are closed because of an epidemic of smallpox. Four families of Saints have had it. But we feel that this handicap of sickness will soon pass from us.

## Independence

The Harvest Home Festival is the center of the stage of interest and action this week in Independence. It opened yesterday in the main and lower rooms of the Auditorium and in some of the long corridors. Already many visitors have seen the industrial and agricultural exhibits, and as yet the festival is only well begun.

In the last two weeks contributions to the festival have poured into Independence, and local people have been very busy getting these as well as their own harvest gifts ready for display. It is not yet known how many quarts of canned foods or how many bushels of fruits and vegetables are in the lower room of the Auditorium, but the amount is far in excess of that produced by any previous festival. Clubs representing districts in widely scattered parts of the United States have prepared some unique exhibits. Everywhere careful and ingenious planning and execution have enhanced the festival.

### Stone Church

"This Do in My Name," the theme of the adult and junior young people's Sunday school service, called attention to the significance of the communion service. Superintendent Howard W. Harder was in charge. The junior young people's pastor, Priest W. Earl Page, welcomed the new class of boys and girls from the Campus, and everyone was invited to remain for the first sacrament service of the new church school year.

A spirit of deep peace, meditation and reverence marked the sacrament service in charge of President Frederick M. Smith. In the stand were also Presidents Elbert A. Smith and F. M. McDowell, Presiding Bishop Albert Carmichael, and Elders John F. Sheehy, Stanley Kelley, H. G. Barto, R. T. Cooper, and G. G. Lewis.

"The present trying conditions prove to us that God is preparing his people," asserted President F. M. Smith in his address, "for he has said that he will have a tried people. We should count our blessings, for then we shall have reason to rejoice, and we should also take cognizance of the things to come." In preparing ourselves to face the future, the speaker suggested the necessity for realizing the spirit of fraternity; we must pray together, think together, and plan together, that in the end we may be able to emerge from the refining process tried, true and consecrated.

An unusually large congregation crowded into the church for this service, many sitting on steps in the gallery. It was as if the people came together for strength and assurance and the support of one another during their work of the coming month and year.

The afternoon prayer meeting was also largely attended and marked by the spirit of worship and seriousness.

In the evening the Stone Church congregation listened to an instructive sermon by Bishop G. Leslie DeLapp. The Stone Church Choir, led by Paul N. Craig, sang "*The Sun Shall Be No More Thy Light by Day*," and "*Glorious Forever*." Robert Miller played the organ. Pastor John F. Sheehy was in charge of the service, assisted by Elder Vernon Reese.

### Liberty Street Church

Pastor J. R. Lentell reports a splendid early morning prayer meeting on Sunday.

The church school began a new year October 4, following its annual promotion which was held on the preceding Sunday. Certificates of promotion were given to all children promoted from one department to the next. The officers are endeavoring to follow the new curriculum as outlined by the Department of Religious Education.

A new children's orchestra is in the making, and it is hoped that they will be ready for service before long.

A play, "*The More Abundant Life*," was the feature of the

evening service. The young people dramatized a fine lesson in a splendid way to a full house.

Sacrament services were held upstairs and downstairs this month. The meeting in the basement was attended by about fifty children who were eager to renew the covenants they have made in the waters of baptism. The adult service, held in the main sanctuary of the church, was also well attended, and God's Spirit blessed the people in their worship.

The spirit of benevolence and brotherly love has been exercised to a remarkable degree by all who took part in answering the call of the needy through the Harvest Home Festival. Surely God will bless all who have endeavored to show their faith by their works.

### Enoch Hill Church

On Friday evening the usual recreation on the church lawn gave place to a wiener roast. The senior young people with their instructors went to the county park. The older young people went to the home of L. R. Street on Blue Springs Road. There about forty young people enjoyed the games under the direction of Eugene McKean. After the games all gathered around Mr. Street's large oven and roasted wieners and marshmallows. This was the first of the fall season's social activities, and the young people are looking to many more good times.

In the absence of E. H. McKean the church school was presided over by Lawrence Martin whose theme was "*A Worthy Cause*." Brother Charles S. Warren gave an interesting talk on "*Life's Values*," and Ruby Johnson and Louise McDonald played a piano duet.

The eleven o'clock sacrament service was well attended.

Sunday evening Elder H. A. Koehler preached an instructive sermon on "*The More Excellent Way*." The choir, under the direction of Mrs. C. S. Warren sang "*Home at the End of the Road*."

The Women's Department has been very active planning and constructing an attractive booth at the Harvest Home Festival. An effective Japanese design now houses many bushels of fruits and vegetables and many quarts of canned goods.

## Monetville, Ontario

We have our discouragements and trials and temptations, but much of these is outbalanced by the peace and joy we receive through obedience to the word of the Master and by work in his service. What a glorious thing it is to know that even in our sinful condition, God loved us so much that he sent his Son to earth, where he suffered persecution and anguish and finally died to redeem mankind. It is this assurance which makes our burdens lighter and our trials easier to bear.

Since the beginning of the year there has been scarcely a Sunday service without the presence of one or several nonmembers. Some of these are people who two years ago were bitterly opposed; they now seem to be interested. We also have two new members in the branch. August 2 the Saints rejoiced to welcome Brother Edward Bishop into our midst. He was baptized in the morning by Elder J. L. Fryer and confirmed at the sacrament service in the afternoon. On the following Sunday the Saints had further cause for rejoicing when Branch President J. L. Fryer's aged mother came through the cleansing waters of baptism and was confirmed a member of his church.

The young people of the branch seem to have renewed interest and are taking active part in furthering the divine plan.

It is our prayer that God will bless the new members with strength and continued courage of their convictions; also, that we may all live in such a manner that we shall be "living epistles" to all those with whom we come in contact, that others may see and know this is indeed the true church of God. Our combined prayers are for the church as a body of God's followers.

## Detroit, Michigan

*From Detroit's Beacon Light*

Detroit is welcoming its new city missionary, Elder David E. Dowker, who has just arrived from the Atlantic Coast. Though Brother Dowker has been in Detroit only a few days, he is enthusiastic at the prospects before him. The branch presidency and congregations assure him hearty cooperation.

People from Detroit District who attended the reunion at the Park of the Pines, returned with favorable reports. The spirit of good fellowship prevailed throughout the entire reunion. The united efforts of everyone in all activities brought definite results in both recreational and religious educational work. The park location is very suitable for the many activities necessary to make a reunion a success. All conveniences necessary have been made possible by the special interests of the enthusiasts of the Northern District. The Park of the Pines includes fifteen acres of church property between the highway and Charlevoix Lake, and is being improved annually for the convenience of the additional numbers attending the reunion.

The October meeting of the Women's Department was held at First Church the afternoon of October 6. In addition to a program planned by Group No. 18, under the leadership of Mrs. Betty Ayres, an hour was devoted to the reception of the members of the cradle roll and their mothers. Mrs. Anna Jacobs had charge of this part of the program. All shut-ins were invited to meet with the women, ample provision being made to call for those unable to come alone.

At the Thanksgiving supper, sponsored by the group under the leadership of Mrs. Stella McGrath, to be held in First Church late in November, there will be a miniature bazaar in charge of Group 7 directed by Mrs. Mary Cook. Lovely hand-made articles will be offered at reasonable prices.

Lewis Heaviland, of Detroit, was honored with the award of a gold medal first prize in the professional group of oil paintings at the Michigan State Fair this year against competitors from all over the State. The composition which won the prize was exhibited last winter at the Independent Art Show at the Gordon Galleries and at that time was adjudged one of the best ten at the exhibit. Lewis's talent was discovered by his art teacher in the seventh grade, who urged him to follow art as a career. Upon his graduation from high school he was awarded a scholarship to Wicker's School of Fine and Applied Arts. After leaving this school, he went to New York to attend the Art Student's League. Upon returning from New York he took up art independently. His work came to the attention of his former art instructors in Cass High School, and this led to his appointment as an art instructor in the Cass Night School where he is now teaching.

On Sunday morning, November 1, in our seven churches in Detroit, during the regular sacrament service, everyone is to be given an opportunity to make donations of clothing, food, and canned fruits. The present industrial depression is making it necessary for assistance, financial and material, to be extended to several of the membership. Every effort is being put forth to make this shower sufficiently abundant to meet the winter needs. Various units of the Women's Department have assured the officers that all garments will be properly mended before being passed to the needy.

The oblation given that morning gives the members an opportunity to contribute financially—the miscellaneous shower gives the opportunity to contribute food, clothing, everything else that we need to protect us from the winter cold. Let us be the big brother to the rest of the family and take a big step Zionward.

Officers have arranged for storehouses to be installed in First Church, East Side, and River Rouge, and have appointed a family in each of the other missions where the goods will be properly cared for until needed.

The Men's League meets every Sunday afternoon at First

Church, at 4 o'clock. Musical activities of the league are under the supervision of Mrs. Henrietta Davis, Detroit Branch musical director, and very attractive numbers are being arranged for each meeting. Subjects and speakers for the coming months have been announced as follows: "Why Crime Costs Five Times as Much as All of Our Schools," by Lowell J. Carr, assistant professor of sociology; "Religion and the Healthy Mind," "The Spiritual Training of Youth," "Educational and Social Engineering," by Howard Y. McClusky, assistant professor of educational psychology, mental measurements, and statistics; "The New Woman and the Changing Order," "Human Nature and the Changing Order," by William D. Henderson, director of University Extension Division; "An Experiment in Co-operative Marketing," by V. C. Poor, associate professor mathematics; "High Lights in the Life of Lincoln," illustrated by O. W. Stephanson, assistant professor of history. The league feels itself fortunate in securing the services of these gentlemen from Ann Arbor University Extension Division. The Men's League is a city-wide organization.

### *Wyandotte Church*

The Sunday school is proud of one of its members, Junior Akins, who won two of the prizes in the races that took place at the Detroit Branch picnic held recently in Huron River Park.

The Women's Department held a successful ice cream social August 25.

### *State Fair Mission*

On the evening of August 28 Miss Inez Fisk and Mr. Harold Smith were united in marriage, Brother Charles Mousseau officiating. Sister Annie Wright was the soloist, and a wedding dinner was served to a group of relatives and close friends at the home of Clarence Smith, brother of the bridegroom. A miscellaneous shower was given the couple the evening of September 1.

A large crowd heard the sermon of the city pastor, Elder J. Charles Mottashed, September 6, whose subject was "The Laying on of Hands."

State Fair mission members extend sympathy to Brother John Pennel's family in their time of sorrow.

### *First Church*

Junior church has been postponed because of the prevalence of infantile paralysis in Detroit and surrounding territory. It is hoped that the usual order of young people's services will be resumed at the expiration of the quarantine.

Not long ago a happy congregation worshiped with Elder David Dowker in a Wednesday night prayer service. We are looking forward to a renewal of missionary work which has almost approached a standstill since Brother Case departed for his new mission.

The tennis court, which is being provided on the new church lot, will furnish in part recreation for those who have access to it. The goal toward which the Department of Recreation and Expression is working has been that of training the young people to play together, that they may be the better prepared to work together.

### *River Rouge Church*

Mrs. Gleason was baptized at Edison Lake August 14. She is welcomed into this congregation.

Brother Ulman wants to launch a missionary campaign next month. We hope to add more loyal citizens to the kingdom of God.

### *East Side Church*

The young people's class now has an enrollment of thirty-two members drawn from the various classes of the church school. Its main object is to create a greater desire for prayer and testimony among its members. At its regular meeting, September 3, the program consisted of a prayer and

testimony service followed by a short business meeting, entertainment and refreshment.

Mr. and Mrs. John W. Smith announce the birth of a daughter September 12. She has been named Jean Esther.

Brother William O'Dell, whose work as chorister is highly to be commended, has resigned.

### Ribstone, Alberta

Though circumstances seem adverse, we are trying to carry on the gospel work in Ribstone. We have no missionary in this district. Apostle J. A. Gillen made a short visit here in July, preaching two very much enjoyed sermons. Young and old enjoyed Brother Gillen's association. All were gladdened to know that there are such men of faith in the church. Brother Gillen's attitude that the church will in the end triumph, cheered us.

We enjoy the sermons in the *Ensign* and *Herald*, and especially the articles on "*Dignity and Beauty of Ministry*," written by Brother Elbert A. Smith. We feel that the ministry can not be too careful in the way in which they perform their duties as men called to do God's work.

The Women's Department here is very active. The women meet once a month in the church. They bought the new carpet for the church home which adds much to its appearance and comfort. At present they are planning their annual fowl supper and bazaar.

This is a farming community, and the farmers are trying to gather and thresh the grain, but because of rainy weather progress is being hindered. We are, however, looking to better weather, and hope in the end to be able to help the church financially, that its men can return to the missionary fields. And we hope that we, as a group, as we pass through these conditions, may learn by our past mistakes, and become better men and women, drawing closer to God and the redemption of Zion.

### Mikado, Michigan

This branch has been very busy, and the members sincerely hope they have accomplished much good for the cause of the gospel.

Among the late visiting ministry were Elder Hubert Case, district president, Brother Jones and Brother Amos Guy. All gave much encouragement. Brother S. A. Summerfield conducted an all-day meeting while our pastor was at reunion, and the prayer service at that time will long be remembered.

Services are as a rule of a high order, but the Wednesday evening prayer service and the young people's meetings are outstanding.

Sickness in the branch has added to the burden of some. Among the suffering members are Sister Edith Slater and Iva La Fleur who underwent appendicitis operations. The latter is still in the hospital but doing well. Brother and Sister James Sloan suffered slight injuries in an automobile accident. Sister Clara Stewart yet has a serious operation to undergo and will appreciate the prayers of the Saints.

The young people of Mikado are organized under the leadership of Clayton Harmon. The group is active and meets twice a month at the church, where it enjoys a program, songs, and light refreshments. About twenty attended the first few meetings, but the number has grown to fifty-six at the last session. Not only the young people in their teens attend, but the older ones as well. This combination of ages tends toward mutual understanding and interest. August 22 a wiener roast and indoor baseball game were had at The Forks, west of Mikado. One of the main features of the last program was the singing of "*The Preacher and the Bear*," by Lyle Hickley and Robert Deforest. These two brothers are about forty years of age but as young as

the youngest of the group when they come to the meetings.

A pie social is being planned for the young people's next meeting. The proceeds will be used for program and recreation books approved by the general church. The young people are eager to help in every way possible to raise funds for branch needs. A play is being planned by them to help raise the church debt. They realize, however, that they can not do much without the cooperation of parents and older ones and the help of God, and so it is their ambition to go forward cooperatively and prayerfully.

### Galesburg, Illinois

65 North Henderson Street

September 28.—Galesburg Branch has just closed a series of meetings conducted by Brother F. C. Bevan. The Saints enjoyed all his sermons and hope that good may result from this ministerial effort. Brother Bevan was here one week, but gave us a promise of more time a little later in the fall. We are hoping that he will be able to be here at least two weeks at that time.

During the services we received two pleasant surprises. One was when the Kewanee Saints, numbering about twenty, motored down for an evening service, and the other was when about the same number came from Rock Island. We greatly appreciate their interest in us and hope that we may do some kindness for them.

Elder E. R. Davis assisted Brother Bevan at all services. This is a large field, and we feel that we need much spiritual food. We are given the assurance that the Lord will bless us if we do our best.

There have been six baptisms here thus far this year, and more are in prospect.

We lost a charter member the latter part of July when Brother J. W. Tilly was taken by death. We miss him at services, as he was nearly always present.

The Women's Department is again active under the new leader, Sister Aleta Boyd. This fall and winter the women hope to do much. For several years they have not been very active, but now they feel the urge to move forward and do all they can in the Lord's work.

A social time was held on Monday evening, September 21, at the home of Brother and Sister Paul Tilly. A fine time was had by everyone. Fifty were there. Also several members from Kewanee were here to see that Galesburg Saints had a good time. We need more of these social gatherings to keep us in closer harmony.

Brother E. E. Thomas and family, of Beardstown, were here not long ago. His sermon and music by the family were enjoyed.

As we enter the final quarter of the year, we look to the Lord for the blessings for which we need. We seek the prayers of all the Saints that we may be guided in all our undertakings.

### Portland, Oregon

"*Why I Go to Church*" was the theme of prayer service the evening of September 23. The meeting was attended by many who told of the spiritual life gained in keeping faith in the Lord's work.

Since Brother Sorden was out of the city Sunday evening, September 13, the pulpit was occupied by Elder W. M. Hartnell.

Vacation season over, we have hopes of larger attendance at the meetings. However, during the past three months attendance has not dropped far below normal.

The choir has resumed activity for the coming winter season, and the congregation expects to hear many beautiful anthems and other selections from the singers.

Members of the local priesthood have been busy visiting

among the membership, helping to keep alive the gospel in the family life. There is a goodly number of priests in this branch, and their work in this line is highly commended.

A district conference is scheduled for the latter part of October, at which time we hope to have Brothers Richard Baldwin and M. A. McConley, and possibly others of the Twelve with us.

## Far West Stake

### *Guilford Home-coming*

September 27 was Home-coming day for Guilford Branch. Stake President Ward A. Hougas preached at the 11 o'clock hour, and Elder G. T. Richards, stake missionary, spoke at the afternoon and evening sessions. A basket dinner was spread at noon. Good attendance greeted the speakers. The representations from the Ross Grove and Bedison Branches were especially noteworthy.

### *Bedison*

Elders Ward A. Hougas and J. E. Hovenga spent Thursday, October 1, with Bedison Saints. In the afternoon three persons were baptized and the confirmation service was held immediately following. A wonderful spirit was felt by all. In the evening Brother Hougas preached to a well crowded house. The ministers visited in many of the homes while there.

### *Cameron*

Cameron Branch reports splendid Wednesday night prayer meetings since the beginning of cooler weather. Attendance is increasing and a fine spirit exists.

The Department of Women held its first meeting since the summer vacation on September 1. Various plans were discussed and outlined to formulate a successful winter's program.

On Wednesday evening, September 16, the regular quarterly business meeting was held. Among other things it was voted to hold a series of missionary meetings in the near future.

Elder S. E. Miffin, of Oakdale Branch, was the 11 o'clock speaker Sunday, September 20, and gave an inspiring sermon.

One of the most enjoyable programs presented for some time was rendered on Promotion Day, September 27. There were thirty candidates ranging from the primaries to the juniors, all of whom were seated on the platform, and participated in the program. Brother Clifford Constance, superintendent, made a short speech of presentation, after which each teacher demonstrated his work by posters and questions, the pupils responding with quotations. Pastor F. L. Hinderks gave a splendid talk on the theme, "*Growing as Jesus Grew.*" He displayed several oak trees, varying in size from a very small tree upon which grew an acorn to a large sturdy oak. He then illustrated how the tiny acorn, when buried in the earth, grew to be a fine large oak tree; in like manner Jesus grew. Also little children, when buried in the waters of baptism, gradually grow as Jesus did, in knowledge, stature and Christ-like ways. Brother Clifford Constance then presented the diplomas.

### *Kingston*

Recent speakers at Kingston include Elder L. A. Keck, of Saint Joseph, and Elder John Hovenga, of Stewartsville. Attendance has been very good in recent weeks.

### *Second Saint Joseph Church*

Patriarch W. A. McDowell was the speaker both morning and even at Second Church in connection with Rally Day. A baptismal service was conducted and several babies were blessed.

## Bemidji, Minnesota

The Saints here are determined to go forward to Zion, for "Zion the beautiful beckons us on." Our second Rally Day this year, held September 6, was enjoyed by everyone. Elder Vernon Lundeen, pastor of Minneapolis Branch and missionary to this State, met with us and preached twice. His help was much enjoyed, and we hope to see him return.

Brother W. C. Stauty and wife came from Duluth, and Brother Stauty preached Saturday night.

Sister Mary Michels, from Saint Luke's Hospital, Saint Paul, was vacationing with us at that time. She was baptized here just a year ago.

Two carloads of Saints from this branch motored to Duluth September 19, to attend the fall district conference Saturday and Sunday. This was marked by a large gathering of Saints and the presence of the Spirit. The ministers in charge did excellent work. Elder Blair Jensen, president of Lamoni Stake, preached a wonderful sermon, exhorting the Saints to go forward. One woman was heard to remark that that sermon alone was worth the long trip she had made to Duluth. We are glad to see the good Spirit prevailing among the Saints of this district and branch, and hope we can meet together more often that we might gain spiritual strength as "we walk with the Lord in the light of his word."

## Denver, Colorado

September 13, Bishop J. A. Becker, of Independence, was here and preached both morning and evening. Brother and Sister N. L. Booker, of Delta, Colorado, were also in Denver at this time. September 20, Apostle M. A. McConley stopped over on his way to Independence and preached twice to this congregation.

On the morning of September 15, Mr. A. R. Radcliffe, father of Brother R. L. Radcliffe, was instantly killed in an automobile accident. He was on his way to work when his car collided with another. Funeral services were held Thursday afternoon, September 17, in charge of Elder E. J. Williams. Elder Glaude Smith sang "*Lead, Kindly Light,*" a favorite song of Mr. Radcliffe's. We deeply sympathize with Brother Radcliffe in the loss of a beloved father.

The Rally banquet was held in the church basement at 6:30 in the afternoon, September 24. The good dinner, prepared by Sister Ethel Radcliffe and her helpers, was enjoyed by a large crowd. Then followed an interesting program, consisting of readings, solos, congregational singing, music by the orchestra and a clever pantomime by some of the young people. These were also short talks on plans and prospects for the winter by the following: The pastor, Glaude A. Smith; director of religious education, C. L. Bruno; assistant supervisor of adult group, Ruth Robertson; supervisor of young people's group, Glen Holmes; district director of religious education, Mrs. H. E. Winegar. As Sister Louisa Fishburn was unable to be president, Brother Bruno spoke briefly regarding her plans for the children's department of which she is supervisor. Mr. William G. Mitchell sang several songs which were much enjoyed.

Sunday, September 27, was Rally Day, beginning with a prayer meeting at 8 o'clock in the morning. Special numbers were given in the church school hour, which was opened by prayer by Donald Winegar. At the 11 o'clock service the pastor preached an earnest and inspiring sermon on the subject, "*You Need the Church.*" The choir sang an anthem, "*I Shall Not Pass this Way Again,*" and Mr. William G. Mitchell, baritone, sang a solo, "*Alone with Jesus.*"

At noon a bountiful basket lunch was spread on the tables in the basement, and partaken of by a goodly number.

At 2:30 in the afternoon occurred the consecration service, which was perhaps the best service of a day full of good things. Brother Smith requested the members of the priesthood present to take seats upon the platform, and the officers, teachers, and other workers in the front pews. The

list was then read, each worker rising as his name was called. The pastor delivered a charge to the priesthood regarding their work during the year beginning with this Rally Day. Sister H. E. Winegar, district director of religious education, spoke on the slogan, "*Building Men and Women for God.*" The congregation then sang "*Consecration*," and Elder E. J. Williams offered an earnest prayer of consecration. Following this, members of the priesthood and officers expressed their desire to render diligent and efficient service. All present felt greatly uplifted and strengthened by the influence of the Holy Spirit which was present.

At 7 o'clock in the afternoon a musical program was given at the church, arranged by Farr Kemp. Preaching service followed at 7:45, with sermon, "*The Church Needs You*," by Elder E. J. Williams. The choir sang an anthem, "*Still, Still with Thee*," and at the close of the service, "*Softly Now the Light of Day*."

While attendance at the services was not so large as had been hoped for, those who were present felt that they had gained much spiritual help and encouragement, and were impressed anew that the very best they can do is little enough to give to a Father who so abundantly blesses his children.

The choir, under the leadership of Farr Kemp, is doing much to make our services better, and the pastor and the congregation appreciate its faithful work. We feel we should also express thanks to Brother E. W. Fishburn, who served faithfully as chorister for many years, and is now taking a well-earned rest.

## Kansas City Stake

### Central Church

Tiers of fruit and vegetables with large baskets of golden-rod about the pulpit, formed the Harvest Festival setting for Central Church at its services Sunday. The contribution of Central people to the festival numbered over a thousand quarts of the choicest fruits and vegetables of every variety that could be obtained from the bountiful harvest. "*Praise Him, Praise Him*," was the opening hymn of the worship period after which Brother Harvey Sandy offered the invocation. "*Remember Now Thy Creator*," by Carrie B. Adams, was the anthem sung by the choir, George Anway directing.

At the sacrament service at the 11 o'clock hour, Elder C. E. Wight was in charge, assisted by Bishop C. A. Skinner. "*Redeemer of Israel*" was sung by the congregation, after which Brother F. S. Anderson suggested that we join in unison in repeating the original prayer that Christ taught his disciples. Preceding the serving of the emblems, Eleanor Marie Dunn and Avis Rodger Miller were blessed by Brothers C. E. Wight and G. S. Mesley. Short but earnest testimonies constituted the remaining part of the service.

At 7:45 p. m. the choir assembled in its place. "*Reapers of Life's Harvest*" was the opening hymn. Invocation was offered by Elder S. S. Sandy. The choir again rendered invaluable service in contributing the anthem, "*God Is Our Refuge*," by Dudley Buck, Sister Luella Wight directing. "*The Lord Is My Rock*," was very beautifully sung by Wilma Smith, soprano, and this was followed by a violin solo by D. C. Hyder accompanied at the piano by Lucy Bowser. These numbers formed a beautiful setting for the lesson which followed, and marked the opening of the Leadership School which will be held every night for the next two weeks. Elder Leonard Lea was the speaker of the hour, using for his theme, "*What Shall the Harvest Be*," and quoting from Saint John 4: 35, 36, where Jesus was talking to his disciples in the springtime as to what the prospect of the harvest shall be. "Lift up your eyes, and look on the fields; for they are white already to harvest." Leadership classes are from 7: 45 to 9: 30 each night.

Sister George Mesley is confined at the Independence Sanitarium and recent reports indicate she is progressing nicely.

Friday night will be Kansas City Night at the Harvest Home Festival. Paseo High School Band will furnish the music.

The following courses were offered to the adult division of the church school division Sunday, the opening day of the new church school year: "*Message of the Book of Mormon*," taught by Sister Gerber; "*Message of the Doctrine and Covenants*," Sister D. H. Blair; "*Airplane View of Old Testament*," Sister B. B. Root. The class in "*Meaning of Our Religion*," taught by Brother F. S. Anderson, and the "*Parentcraft*" class, taught by Sister Mesley, will continue.

## Sarnia, Ontario

September 28.—The Chatham district conference was held here September 19 and 20. A large number of Saints representing each branch met and participated in the business which was carried out in a satisfactory manner. District officers of this year were reinstated for the coming year.

One feature of the business session was a suggestion by the district president, Elder D. J. Williams, that a mid-year conference be held in the district. This was unanimously approved.

Sunday meetings were of a high order and very spiritual, being enjoyed by all present. Speakers at the conference were Elder A. C. Barmore, of Port Huron; Bishop John C. Dent, and Elder D. J. Williams, of Chatham.

Meals for the conference were served in the basement of the church by the Department of Women.

District President D. J. Williams will be with us October 14 to conduct our annual business meeting. At this time the new church school plan will be placed before the branch for their consideration. If the branch is favorable, the plan will be adopted and put to work.

September 21 a sad accident occurred when Mrs. Frederick Brown, daughter of Sister Margaret Richmond, met death while bathing in Lake Huron twelve miles from Sarnia. Left to mourn are her husband, two small children, mother, three brothers, and two sisters. The funeral sermon was by Elder D. J. Williams. Interment was in Kingsville, Ontario. The family has the sympathy of Sarnia Saints.

## Logan, Iowa

Since last report the pulpit has been filled by the local priesthood as well as by those from neighboring branches. Elders E. Y. Hunker and L. G. Holloway, of the missionary force, have also been welcome visitors at different times.

During the month of August the evening preaching services were dismissed, and the membership joined with the other churches of the town in union meetings. These were held at the different houses of worship on succeeding Sunday nights.

A large number of the Saints were present at the Woodbine reunion, and came home from its refreshing and spiritual services with renewed courage and energy for the work of another year.

Since the opening of the school year, several of our young people have returned to their work: Bernice Lenz and Edgar Salts to Graceland College, and Bernadine Lenz to resume her studies at the American Conservatory of Music in Chicago. Miss Charles Hansen has gone back to her work at the Edmundson Hospital in Council Bluffs after an enforced vacation spent in recuperating her health.

Saturday, September 26, the Sunday School joined with the others of the town and country in a Rally Day parade and program at the city park. The Rally Day idea was continued at the Sunday morning service, and after the sermon by Elder Hunker, most of the congregation repaired to the tourist park where a basket dinner and social good time were enjoyed. A reading of statistics at the morning



## The Newest Thing

(An editorial from *The Tulsa Tribune* for Sunday, September 20, 1931.)

Recently Mr. Adolph S. Ochs, publisher of the *New York Times*, asked a group of scientists and manufacturers this question: "What will the next eighty years bring forth?" Henry Ford concluded his reply with, "The newest thing in the world is the human being. And the greatest changes are to be looked for in him."

When we contemplate man as the newest thing we are at once compelled to estimate this world not by theological but by geological time. Just when the story of man began is a matter of scientific speculation both to the biologist and the anthropologist. Precise history runs back only about four thousand years. And four thousand years ago in geologic time is a very recent date.

In primitive time man's economic problems were reasonably simple. He measured his fortune by the domestic animals he owned, the grain and fruit he grew. He did not translate commodity into a common measure of value, which we call money, but traded measures of grain for sheep or an ox for an ass, as in his judgment such a trade would improve his lot.

When life was thus simple a man herding his sheep had time in the pastures to behold the stars, to contemplate the sun in its course across the sky, and to think in terms of elemental philosophy. He began to weigh the worth of living. It was out of that kind of simple life that the Old Testament philosophy came to us. From such prophets likewise New Testament literature came. We call it inspired. It was. And the world is hungry for inspirational prophets today.

We have boasted through the centuries of the progress which what we call Western Civilization has made. We are a part of it, so naturally we speak of it boastfully. But it has been a civilization that has so centered on THINGS that man himself has been largely lost in man's contemplations.

The poets who speak the eternal truths have been the minority who were understood only by a minority. The mass of mankind has coveted things, not thoughts.

To acquire more things, to take from the other fellows that which they have and thus enrich ourselves, to widen the horizon line of our own possessions has been the cause of practically all our wars.

We wage war to gain wealth. And we are still doing it.

Senator Borah estimated the other day that our so-called Western Civilization spent four billion one hundred and sixty-eight million dollars last year on armaments. He insisted, which is true, that all our so-called civilization would be on its economic feet and sustaining a distributed prosperity, with work and good wages for all workers, if our so-called Christian nations would agree to a five-year moratorium on war, war contemplations, war preparations and eliminating all costs. But we do not seem to be able to do it.

Individually most of us are pretty good Christians. Collectively we repudiate Christianity. Last Sunday Doctor Claude E. Hill, at the First Christian Church in this city, emphasized this fundamental and deplorable fact.

You and I live next door to each other. I have gladly loaned you my lawn mower and you have gladly lent me your garden hose. I have no desire to turn my clothes closet into an arsenal, neither have you. I have no wish to take your property away from you by force, or to hold you up while I ransack your pantry. On the contrary I glory in your good possessions. I want you to have them. The Golden Rule works pretty well between us. And we like to do legitimate business with each other, engage in reciprocal and beneficial trade. The spirit and philosophy of Christianity has affected us as individuals.

But collectively, as nations, we are covetous and jealous. If we see a neighbor nation with a hundred thousand soldiers we insist we must have a hundred and twenty thousand to be prepared. We prepare. We get the hundred and twenty. The neighbor nation observes our numbers. The same argument is good over the international line. That government augments its armies to a hundred and forty. And so we race, one with the other, for superlative preparedness. After a while it occurs to us that there isn't much use in having so many soldiers unless we use them. Then some perfectly silly and inconsequential excuse, as the assassination of an archduke at Sarajevo, throws the whole world into war. A great marshal said the World War was caused by too many men walking around Europe with guns on their shoulders. And all this happens because man has not found himself, he has merely found things. He is concerned not with human beings, but material things which the childlike human mind loves to play with. It's time we became MEN.

At Chautauqua last month Dr. Lichliter, pastor of the Congregational Church at Columbus, Ohio, successor of the great Washington Gladden, made

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service showed a material gain in the church school membership. In the evening the young people, from Moorhead, gave a program consisting of special numbers and a play, to an appreciative audience. This giving of reciprocal programs between neighboring locals has been a feature of the summer's work of the young people of the district.

the statement that the church was not responsible for present social conditions, the economic depression and distress of our Western Civilization, or of the wars that caused it because, he said, the church, with all its multiplied denominations reaches but a very small minority of the people. What he said is doubtless true. But it is a terrible indictment of the church and it simply means that our preachers don't even reach their parishioners. They lack the message. If the church can not give us a social sense and the collective responsibility that matches the individual decencies we have attained, the church has failed. It fails not because of its founders but because it has lost the message of its founders.

The Christian philosophy insists upon the performance of the Golden Rule here and now. And burdening the backs of the people with a war tax to support international banditry is not living in agreement with the Golden Rule. If every Christian pulpit, of all denominations, had the intelligence and the courage to do its whole duty for just one whole year Christendom would be so awake and so alert to its own opportunity, to say nothing of decency and duty, that all our swords would be turned into plowshares and out of war wreckage would come a permanent prosperity.

Our schools and colleges have failed no less than the church. They have put the emphasis on things. How to convert forests into silk stockings, how to turn wheels so that we have an electric light, how to build bridges, how to run banks in the interest of the biggest depositors. And all the time we have been neglecting the greatest thing God ever made, the human being. There can be no competent head culture that does not rest upon the firm foundation of heart culture.

We know how to make automobiles and airplanes, dynamos, radios, fine fabrics and fixtures. But we must now learn how to make MEN, Christian men, men with gentle and generous hearts, men with souls that are saturated with the sense of justice.

The problem is no longer what can we make with things, what can we do with things, what magic can the chemist or the physicist reveal. The question is, What are we going to do with OURSELVES? Can we love one another? Can we be our brother's keeper? And these are not subjects to be dissected by dogma differences. They are the great common denominator truths that cement all denominations into one great Christendom that accepts the leadership of the King of Kings. And that is the Leadership of the Prince of Peace.

The automobile maker voiced words of wisdom when he said "The newest thing in the world is the human being." We need spiritual leaders who in this wilderness of things will help us to find ourselves.

## MISCELLANEOUS

### Conference Notices

Southern Missouri district conference will convene at Springfield, Missouri, October 31 and November 1. Saints of the district are urged to be present to help in the transaction of business and to enjoy the instructive sermons by Apostle Edwards and President F. M. McDowell.—*W. E. Haden, district president.*

The annual Rock Island district conference will be held October 17 and 18, at the Davenport church, corner East Central Park and Grand Avenues. There will be election of officers, fixing of 1932 budget, and other important matters. All who can are urged to attend. It is expected that Apostle F. Henry Edwards will be with us. The local congregations will provide a program and entertainment for Friday night. The conference will convene at 10 a. m. Saturday, the election of officers will take place at 2:30. There will be preaching Saturday night, Sunday morning, and evening, and Sunday afternoon will be given over to a Graceland College program, in charge of Graceland alumni.—*E. R. Davis, district president.*

Central Michigan district conference will convene October 17 and 18, at Beaverton, Michigan. The opening meeting will be a prayer service at 9 a. m., Saturday. Reports are asked from all branches as well as from every man holding the priesthood.—*Hubert Case, district president; Winnie Hulbert, secretary.*

### Two-day Meeting

Central Texas District will hold a two-day meeting October 17 and 18, at the church at Hearne, Texas. There will be class work, meetings for the priesthood, sacrament and preaching services. It is strongly urged that all who can, be in attendance both days.—*C. W. Fischer, district president, I. L. Snedeker, district superintendent of Religious Education.*

### All-day Meeting

There will be an all-day meeting at the Saints' church at Mikado, Michigan, Sunday, October 11. Elder Hubert Case will be present. Dinner will be served free in the church dining room. Everyone is welcome.—*M. J. McGuire, pastor; Edith Hickey, publicity agent.*

### Notice to Southern New England and Wales Saints

By concurrence of the First Presidency and Brother Paul M. Hanson of the Quorum of Twelve, it has been decided to ask the Southern England District to care for the Saints in the territory that was formerly the Wales District. Due notice of this has been sent to the authorities of Southern England District, and all concerned will take notice of this change. We trust that this will be for the advancement of the work in Wales.—*The First Presidency.*

### Priesthood Conference Postponed

The priesthood conference scheduled for October 9, 10, 11, in Far West Stake, is postponed to Friday, Saturday and Sunday, October 23, 24, 25 at Cameron, Guilford, and Saint Joseph respectfully.—*Stake Presidency.*

### New Address

Frank McDonald, 2017 Annie Baxter, Joplin, Missouri; telephone 4996.

**THE SAINTS' HERALD**

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Leonard J. Lea, Managing Editor.  
 Leta B. Moriarty, Assistant Editor.  
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Volume 78

Independence, Missouri, October 14, 1931

Number 41

## BAPTISM OF THE SPIRIT

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.  
—Acts 2: 38, 39.

## THE FOUNDATIONS OF CHRISTIANITY

*A. B. Phillips*

## AN ANSWER TO A FAMILIAR ERROR

A LETTER CONCERNING THE "MINIATURE LIBRARY"

*J. W. Rushton*

## REPORT OF THE PRESIDING BISHOPRIC

ON PRESENT FINANCIAL CONDITIONS

**Remember Graceland on College Day October 18**

## Our Financial Outlook

In another column is an official communication from the Presiding Bishopric entitled, "*A Payment Program and the 1932 Budget*"; and it is to be hoped that the message and financial tables accompanying will have the careful, thoughtful scrutiny of the entire membership of the church. Since the sessions of the Appropriations Committee and the Joint Council of Presidency, Twelve, and Presiding Bishops in February last, the brethren of the Presiding Bishopric have been assiduously studying and analyzing the financial situation of the church in addition to the analysis of conditions had at the time of these sessions. The results of this study and analysis are presented in the tables and the message. Both together form a fine presentation of our situation, the problems gathering about it, and thoughtful suggestions on the way to extricate ourselves from the dilemma in which we find ourselves. That dilemma is not unlike that facing many other organizations.

The figures presented by the Bishopric to the council and committee became the basis for actions by the Appropriations Committee, and these in turn became the basis for the actions of the council in making releases of men under appointment, as well as the basis for executive or administrative measures in curtailment of members in personnel in offices and departments.

It should be noted that the entire work of the committee, council, and administrative officers is in harmony with and governed by the policy or policies adopted or approved by the February council referred to above. And it is quite certain that those policies have in general the hearty approval of the whole church membership.

Among the individuals among local groups under the cognizance of local needs, particularly for helpers in the work, the impulsion might momentarily and primarily be antagonistic to the council's actions on releases; but I am quite certain that a calmer and more fraternal view of the whole situation will result in the local authorities and groups seeing the necessity and logic of the actions had, and there will be a consequent rallying to the support of the general authorities in their work. The members of the council were united in their recognition of the necessity for the actions had, and they are equally united in their determination to carry into effect the policies adopted and the plan approved. I feel safe in saying the council meetings were of the most remarkable held in recent years. The tasks undertaken were difficult and even painful; but the ordeal of facing them in the fear of God and under the impulsion of duty has been a

powerful factor in uniting the members of the council. And even under great personal handicaps they are going about their tasks in various fields and offices with a quiet determination and faith in the ultimate success of the church in its efforts which impel towards all sacrifices necessary. And I can not doubt that each member of that council has a constant prayer in his heart, which frequently passes his lips in oral expression that the Spirit of God will abundantly bless and augment every effort to unite the Saints in the duties of devotion and sacrifice which will insure the success of the plan adopted. We face our great tasks with equanimity, for God has in the past safely taken us through many critical periods, and he stands ready to extend to us his helping hand in the present one. We must take up our burdens in faith and with good cheer.

In an administrative as well as personal way, the Presidency are determined to make every effort possible to carry the plan into execution, which means an administration of rigid economy and retrenchment. It entails heavier burdens and labor upon general officers and local forces, but with God's help we shall carry on.

F. M. S.

## The Bishop Explains

Last Sunday afternoon the Stone Church of Independence drew a large congregation of attentive and expectant people. Bishops Carmichael, DeLapp, and Curry, and President McDowell were on the stand. At the left was a spacious blackboard on its easel, covered with figures, which Bishop Curry presently arose to explain. Those figures are given in the center pages of this issue of the *Herald*.

It is unfortunate that cold print can never communicate, even on the most important occasions, the speaker's entire message. The published article will always fall far short of the spoken word.

For that reason we wish that every member of the church could have been present Sunday afternoon to hear Bishop Curry in his discussion of the financial program adopted for the church with its immediate effects, implications, and necessities. We feel sure that our people would be inspired with the spirit of courage, strong hope, and determination that carried through the bishop's talk from beginning to end.

The crowd may have come in a mood of sadness and doubt. Certainly there were the shadows of troubled thoughts upon many faces, and the smiles were few. The occasion was a solemn one. But while the Bishop spoke it seemed that a cloud was lifted. During a session that lasted nearly two hours the audience showed scarcely a sign of in-

attention or fatigue, and but very few left early.

When the meeting was dismissed, it could be seen that the whole atmosphere had been changed, and that the people went from the building with new hope, greater determination, and increased courage. We wish, therefore, that all members of the church could have shared the spirit of that meeting. It is certain that the solution of our problems would be greatly facilitated.

In the program of expansion over a period of years the church has spent more than its income, according to the explanation. The resultant financial burden bears down on us with greater severity on account of the depression. In the years to come the church must spend less than its income if it is to meet its obligations and free itself of debt.

The plan offers a program of debt reduction extending over a period of fifteen years. The money to be paid seems great in amount, but it can be paid if everybody works and contributes in a steady consistent manner. The task is hard, but it is by no means impossible.

Bishop Curry's most important message was that we can carry on and meet our obligations, and that the work of the church must go on, even though it cost us much in the way of effort and sacrifice.

L. L.

### This Year's Harvest Home Festival

The biggest Harvest Home yet! "The greatest accumulation of foods in the history of the festival," says the *Kansas City Journal-Post* in an article which appeared in Sunday's paper under the heading, "*L. D. S. Harvest Festival Brings \$20,000 Food for Poor and Needy.*" Beautiful booths, unique display devices, vast quantities of raw and cooked foods—but that is not all. I can only hint at the best part of the Harvest Festival; some call it the *spirit* of the thing. This little instance will tell you what I mean.

It was on the opening day of the festival that I encountered a member of the First Presidency in the agricultural part of the festival. All about people were busy putting on finishing touches; the bandstand had just been erected in the space in front of us. Everything was neat and clean resembling in no way the room as it had been the night before. A few early visitors were wandering about. And while they worked the booth tenders smiled in anticipation. Seriously this member of the Presidency was watching the whole scene, and as I approached, he waved his hand in the direction of a group especially engrossed and ejaculated: "Isn't it wonderful!"

Wonderful it is. For six days this vast gift of

church and community to the needy was advantageously displayed to the view of every one. There were more than forty thousand quarts of canned fruits and vegetables, and hundreds of bushels of raw fruits. Contributions came from many distant points—maple syrup and sugar from Maine; oranges, lemons, figs, prunes, and nuts from California; *guava* jelly, *poha* jam, canned fish and special brands of coffee, from Hawaii; honey which took the prize at the Wyoming State Fair, and many others. In the lower room of the Auditorium were about twenty-five booths representing congregations, clubs, districts, stakes, Scouts, and one organized class. There were also the bandstand and counters for the flower show, baking contest, and special exhibits.

Upstairs were numbers of industrial exhibits of local and Kansas City merchants. Here, too, was found the two-hundred-foot panel prepared by the pupils of William Chrisman High School, which took first prize in its class at the annual Missouri State Fair. In the foyer also were more booths.

Through these scenes during the Harvest Festival passed more than fifty thousand people. Yes, indeed, they saw Englewood's "dragon," the Great Northwest Club's "waterfall," Kansas City Stake's "heart," Liberty Street's "church," Far West Stake's plot of old Far West made of rustic birdhouses, Sugar Creek's vegetable cellar built entirely of canned goods, and all the rest. They witnessed the Baby Show, the Dahlia Show; they saw booths decked with blue, red, and white ribbons after the judges had passed through. And behind it all, they saw the great generous heart of a people who give—and give.

The 1931 Harvest Festival differed greatly from some of its early predecessors. Well do I remember the first festival I attended. A table in the basement of Second Church bore some cans of fruit, some bags of beans; about it were stacked golden pumpkins and baskets of red apples. That was the start and Brother C. C. Koehler was the instigator. Yet in this room the people arose and thankfully sang the Harvest Song:

Come, ye thankful people, come,  
Raise the song of harvest home!  
All is safely gathered in,  
Ere the winter storms begin:  
God our Maker doth provide;  
He our wants hath well supplied:  
To his house of worship, come,  
Raise the song of harvest home!

To me that song is inevitably linked with the Harvest Home Festival. I believe its words embody the true spirit of our own great exhibition.

Always there have been connected with the festival, stories of sacrifice and devotion, nor were these



lacking this year. What of groups of women who met in church kitchens one day a week all summer long, to can for the festival? What of groups of young people who undertook the project of a "festival-garden"? What of the two men and one woman who came from Northeastern Kansas District and worked almost continuously one weekend to construct their booth—and did it? What of Spring Branch, one of the smaller congregations in Independence, which marshaled on the shelves of its booth more than 2,500 jars of canned goods? What of the woman who gave to the festival one hundred bushels of choice, hand-picked Jonathan apples? What of the hundreds of housewives who, this summer, tithed their canning? And these are only a few instances of festival consecration.

The first-over-all grand sweepstakes prize went to the combined display of the Great Northwest and Three-I Club (Illinois, Indiana, and Iowa). For the rest the judges classified the awarding of prizes in three divisions. In the Home Branch Division the following ranks were earned: First prize, Walnut Park; second, Englewood; third, Liberty Street; honorable mention; Second Church, Gudgell Park, Spring Branch, and Stone Church. Awards in the Visitors Division were: First prize, Kansas City Stake; second, Sugar Creek; third, Northeast Kansas District; honorable mention: Far West, East Independence, Holden Stake, and Hawaii. In the Clubs Division prizes went as follows: First, Sunny South; second, Y. K. T. Class, and third, California.

From the store of Harvest Festival gifts will go food to the church's homes for the aged at Holden, Missouri, and Lamoni, Iowa, to the Independence Sanitarium, and to the worthy poor of the center place and vicinity. Much of the canned goods will be stored until it is needed.

The thirteenth Harvest Festival is over. We have raised the song of Harvest Home. We are grateful for the generosity of our friends and neighbors. Truly it has been wonderful! L. B. M.

### Man-making

We all are blind until we see  
That in the human plan  
Nothing is worth the making, if  
It does not make the man.

Why build these cities glorious,  
If man unbuilt goes?  
In vain we build the work, unless  
The builder also grows.

—Edwin Markham.

## OFFICIAL

### A Payment Program and the 1932 Budget

As the mariner requires chart and compass for navigating the sea, so the church needs a definite plan in its effort to pay the debts it owes, and in the discharge of its spiritual obligations to its members and the world. Recently, there was completed a thorough analysis of these debts, based upon which a program was placed before and approved by the Joint Council of Presidency, Twelve, and Presiding Bishopric, and the Board of Appropriations. The Board of Appropriations, consisting of the Council named and the Order of Bishops, in order to begin prompt action under the plan, adopted a still further reduced budget to become effective not later than November 1, next, and covering the year 1932.

The plan calls for the payment over the next fifteen years of approximately \$1,200,000 of debts. Beginning with 1933, a cash reserve will be set aside on general church debenture bonds which will permit payment of between twenty and twenty-five per cent of the principal at maturity in 1936. With this payment, as an evidence of good faith, a request will be made for a ten years' renewal of the balance, with positive continuance of cash reserves to retire one tenth annually, or more rapidly if possible. Furthermore, beginning with 1933, the plan contemplates setting aside \$11,700 annually for twenty years for the purpose of replacing the present Graceland Endowment Bonds with sound securities, interest bearing, of the type which are legal investments for savings bank or trust funds. Thus the money already contributed to our stewardship project from funds raised by the Graceland Endowment campaign will be continuable therein as a revolving fund extending that project, and the church will not be called upon annually, as at present, to pay to Graceland the interest required by the Endowment bonds. Parenthetically, it should be stated that the bulk of the stewardship lands purchased with Endowment funds are carrying themselves, a most encouraging achievement, but are not yet able to pay a return to the church directly, because excess earnings over expenses are being used to discharge mortgages incurred when the acreages were bought. Hence, the money presumed to be available to the church to cover Endowment bond interest, as indicated when the Endowment campaign was in progress, must be met out of current church income. Very probably it will be several years before the lands are cleared of encumbrance and normal returns be secured to the church.

Many have expressed the belief that the debts

may be retired more rapidly than our plan provides. Possibly they may be, and all of us hope they will. We, however, have endeavored to provide a reasonable, businesslike plan which, although the going will be hard over the next three years, should make it possible to pay our debts and carry on those activities of the church which God has ordained. Any speeding up of the debt-paying process will enable us that much more quickly to reach the solid foundation we are determined to attain.

The program proposed and approved as outlined above is presented graphically in the chart on pages 972 and 973, entitled "Summary of Liabilities."

To arrive at the result shown by the chart, each debt we owe has been analyzed with respect to maturity, how much, in our opinion, must be paid on principal at maturity, and how much possibly may be renewed. The analysis was brought together under the columns headed *Principal, Interest, Vouchers Payable, Accounts Payable*. (The last two items mean the same thing, being shown thus merely to make easy checking against the bookkeeping system followed by the office.) The columns headed *Principal* and *Interest* include Notes payable to individuals, both members and nonmembers, Branches and Banks; Mortgages Payable, and Bonds Payable. Opposite the respective months or years, these two columns show the amount of maturing obligations we *expect we must* pay, and interest which we *must* pay. January, 1932, calls for principal payments of \$27,610, and interest of \$27,556.78. These fall due in that month prior to the dates upon which income will be received. Therefore money must be provided in advance of that month. It will be noted that the total principal and interest payments for October, November, December, 1931, and January, 1932, are set up in equal amounts under the column headed *Reserve for Principal and Interest* for the months of October, November, and December. This is another way of saying that during three months we must provide for four months' maturities. This method has been followed to 1946 in the columns described.

The year 1936, in the *Principal* column, includes \$342,450. General Church Debenture Bonds maturing that year on which twenty to twenty-five per cent cash would be ready for payment; 1946 includes the maturity of \$233,312 Graceland College Endowment bonds on which, as pointed out, cash reserves of \$11,700 annually beginning 1933 would be provided. Presumably balances of both issues could be renewed.

The totals represented by columns headed *Vouchers Payable* and *Accounts Payable* have been spread over as long a period as possible, necessarily, but, like the other payables referred to above, at a rate

which probably is the minimum at which payments may be made. We may be called upon to pay more rapidly, rather than less.

*Current Budget Items Exclusive of Interest* covers expenses to be incurred for operating the church. October is at the rate provided for in the 1931 budget, November and December at the rate of the 1932 budget. To effect the cuts designed, severe hardships again will be inflicted, but the necessities of the situation demand that we move promptly to reduce our expenses as much as possible, rather than procrastinate indefinitely. It is better to control the situation than to have the situation control us.

*Accrued Budget Items Exclusive of Interest* represent expenses incurred this year, so far, exclusive of September, which could not be paid because of the pressure of principal and interest payments. To this situation repeated references have been made in the columns of the *Herald*, particularly in the announcement of the period of sacrifice in June. The bulk of the accruals is for allowances, and every possible effort will be made to pay. Beyond that we can not go.

*The Total, All Payments* column states the amount to be provided month by month to meet liabilities in accordance with the maturities and necessities previously outlined.

*Anticipated Income* has been projected over the final quarter of 1931, and the year 1932. Beyond that it is valueless to go. The amounts are based upon the church contributing as much in tithes and offerings as has been done. The expectancy is a guess, it can be no more. All interested in the welfare of the church should labor to make the total more instead of less.

*Balance Available for Budget, or Deficit* shows for the last three months of 1931 a deficit or surplus on the basis of the budget of 1931 for October, and 1932 for November and December. If we can come within the new budget, we shall be short \$16,124.89 in cash requirements by the end of this year. Between now and then, we hope everyone will do his utmost to enable the church to finish the year with a surplus, however small.

For 1932 the column just mentioned shows the cash available for operating the church month by month, totals for each six months' period, and total for the entire year. The necessity for a greatly reduced budget becomes startlingly obvious. We can not continue spending for current operations or incurring obligations in connection therewith, and still meet the costs which have arisen during the past several years for activities in excess of our income. The church is compelled to make a choice. The budget for 1932, compared with 1930 and 1931, is

set out in the "Statement of Appropriations." (Page 974.)

If church policy has been criticized in the past for not reacting more quickly to trends of income and expense, that criticism is not now applicable. The 1932 budget was adopted to be effective not later than November 1, because it was seen that expenses must be reduced now, not next year. When the branches, districts, stakes, and various departments of the church feel the handicap this course imposes, will they not resolve to labor with continued energy and patience to enable the church to win?

The difficulties in the way of speedy and complete compliance with the budget are many and vexing. But there seems to be no other practicable way to follow. So far, splendid work has been done by each department in complying with the 1931 budget. This is evidence of what will follow in view of the present determination of each officer to reach a still lower expense basis. All of us must unite to bear the temporary strain required before we reach ultimate security.

Despite the fact that the 1932 budget, exclusive of reserves, is \$289,665.12, about \$100,000 less than for 1931, the requirement for debt payment is \$191,796.05. Applying the saving of \$100,000 leaves us still \$91,796.05 short. This means one of three things, first, current operating expenses for the year 1932 will have to be deferred to the amount of the shortage so that the non-deferable maturities may be met; second, extensions on the maturities, not now reasonably to be expected, may be obtained; third, income may be increased to make up the deficit. Very probably we shall be compelled to do the first, to some extent, and of course will endeavor to accomplish the other two. We can not emphasize too strongly that the program of principal reductions is the minimum as we see it. The issue can be met only as the entire church gives its united support.

Since the further reduction of current activities paid for by the general church has become imperatively necessary, a further load is thrown upon local priesthood and other workers of the church. The facts compel this result. Undoubtedly, the men and women of the church will rally to carry on the work with a willingness equal to that manifested by the leading quorums in assuming the increased supervising responsibility this shift entails. No church financial program can succeed that is not duplicated by a spiritual program. Both are dependent upon the willing heart of the church.

The necessity for sacrifice and great economy in church operations is conceded. Will the Saints sacrifice and economize in their personal expenditures to the end that their contributions of tithes and of-

ferings may be greater? Strict adherence to the church policy adopted February 12, last, is assurance that sacrificial economy will not be in vain. In other words, are not all of us willing to practice economy, even by sacrifice, if we may be sure that the difficulty our sacrifice helps to overcome will not straightway be embraced again?

Along with personal sacrifice goes the sacrifice expected of those localities which have been ministered to by church appointees. If the general church can not for a time extend the help previously given to these localities, we hope they will increase, rather than lessen, their help in tithes and offerings to the general church. The sacrifice they are asked to bear will be a very great help to the general church as it struggles to regain its feet. Is not this sacrifice, also, worth making?

From reunions and elsewhere have come reports of the unusual blessings of the Spirit enjoyed this year. These unite with many other manifestations to show that the Lord is guiding his cause. Let us therefore "be strong and of a good courage," and go forward.

THE PRESIDING BISHOPRIC,  
By L. F. P. CURRY.

## Two Months of Sacrifice

NOVEMBER AND DECEMBER, 1931

*The following letter has been addressed to the Presidency by the Presiding Bishopric:*

THE FIRST PRESIDENCY,  
Dear Brethren:

Since the meeting of the Joint Council in February the General Church officers have been aggressively carrying out the policy adopted, believing it to be the best way to meet the critical situation confronting the church. Economies have been effected in many ways and even though the cost has almost seemed too high in many instances, yet it is the only way out.

A careful study of the article dealing with our present financial situation will show that the economies already effected have not been sufficient to meet the need, and it was necessary for the Joint Council and Board of Appropriations to take even more drastic steps to adjust our financial affairs.

The opinion is general that we have reduced our man power of the appointive list and office personnel to a minimum. Our expenses have likewise been reduced and we must now turn our faces to the task of reconstruction on a basis that will result in economic and spiritual security. That which has been done will not suffice unless there is a determination

(Continued on page 982.)

# The Foundations of Christianity

By A. B. Phillips

Long before the records of Egypt and Babylon had been inscribed the nations of the world had developed a remarkable civilization; a civilization the magnificence of which has probably been lost forever to the knowledge of living beings upon earth. They have left no written record of their greatness, or of the progress they made in the onward march of mankind. But through their successors there has come to us today, thousands of years afterward, remarkable evidence of their learning, culture, and philosophy of life. It is to be presumed that from these nations of the long-forgotten dust have arisen all of the ancestors that we may proudly seek to trace, but which perchance we might not be so eager to own if revealing light on their every deed glowed where all the world could see.

How far back into the mists of antiquity we must go to find the beginnings of orderly government with justice and equity as their foundation stones, is not revealed by any secular history today. Only in the sacred Scriptures may we find the key to unlock this door of human mystery. In this record alone we learn that God made man upright in the morning of life, and gave him talents and powers to replenish the earth and subdue it. When from the creative hand of Omnipotence there sprang into living action the only kind of being that was endowed with the genius of reason, there was also placed upon man the powers and opportunities to employ his reason for the protection and well-being of his species.

The cooperation made necessary for mutual good and security lies at the root of our very existence. Without it the many adverse forces in the world would have practically if not completely extinguished human beings from the earth ages ago. Those who refuse to recognize this responsibility toward others have brought suffering and disaster to mankind in every period of the past, while those who have accepted this obligation have been the benefactors of all time.

## *The Cause of Civilization*

So long as men considered only their own personal affairs no society could be formed and stabilized, and not even the family could be secure against the aggression of other more powerful families. Probably the most fundamental factor in the growth of society was the mutual protection which the larger societies could afford, and which implied danger to smaller groups from more powerful bodies

having the desire for plunder. Quite naturally, therefore, rules for mutual protection arose among those who recognized that individual rights can be safeguarded only by admitting the superior rights of the group. The individual must depend upon his group in many ways, and he justly owes it the duty of his support.

From earliest history there has existed this mutual obligation in society. And from the beginning two forces have thrown down the gage of battle. One has respected and supported the mutual and collective rights of society and its units, but the other has sought to destroy them and prey upon those holding them. Consciously or unconsciously men have chosen sides in this great world conflict,—the conflict of selfish and evil forces against the forces of good-will and justice. The first example of all history to violate these rights, which are basic to human society, proved the evil nature of his heart by murdering his own brother. From his perverted lips came the challenge of a degenerate mind when he asked his Maker the deceitful question: "Am I my brother's keeper?"

From that day to the present God has answered the hypocrisy of Cain by building the best civilizations of the world upon the principles of mutual regard and mutual security. When these principles have been persistently trampled upon by any nation of antiquity it has caused that nation's downfall in the course of time. Even the security and happiness of the home depends upon the recognition of this fundamental truth. Looking back upon the history of the ages, no man can fail to read the answer of God to that insolent question of long ago. It is written indelibly in the results of human experience, and reveals the only foundation upon which mankind can build happiness, security, and permanent success.

## *Roots of Christian Principles*

Much farther back than we can trace the authentic history of nations there must have existed religious, civil, and ethical rules of conduct and vast civilizations of great importance. It is estimated that ancient Egypt possessed seven millions of people, and when some of their monuments were built, much more than three thousand years before the time of Christ, they already had a populous and powerful government with institutions of noted learning, and a religious influence that swayed even the mighty Pharaohs upon their thrones. For even

the Egyptian rulers bowed to the authority of their priestly system.

The essential ethics of the most ancient periods known to us were grounded in human need, moral conduct, and social solidarity. The laws enacted from time to time had for their object one or more of these considerations, except for those instances of selfish dominance which at times lifted its ugly head to threaten the normal processes of life. And when these deformities arose, the ultimate consequences were the revolutionary upheavals of war, ruin, and untold suffering, until sounder principles of society again gained the ascendancy. The most remarkable civilizations of the ancient world, so far as they are traced, were chiefly supported by these higher considerations of mutual good.

It may be true that in some of these eras the equitable nature of social laws become adulterated with rules of selfish intent, but these diverse influences in civilization served to emphasize the conflict of right against wrong, which we have already noted. Because of these warring interests we have fewer examples of pure altruism, and more instances of imperfect social codes in the governments of mankind. Some of them were diamonds in the rough, from which the centuries were destined to remove that which concealed their brilliancy. So we discover the code of Hammurabi which was fundamentally similar to the famous laws of Moses, though in force many centuries earlier. In this great code was buried for many centuries the roots of the Christian philosophy, forbidding the wrong, and commanding righteousness and equity in human relationships.

#### *The Law as a Schoolmaster*

Those who will discerningly scan the historic picture of the ages will be able to see how the development of the conflicting forces mentioned have gradually resulted in a clearer vision and higher aims among the nations of mankind. From the beginning God gave fundamental laws to develop man's highest possibilities, endowing him with the talents and reason to use his powers wisely. For this reason Paul declares that the law of Moses was but the forerunner of the loftier ideals of Christ to be revealed by faith, of which he says:

Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made. . . . Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.—*Galatians 3: 19, 24.*

Until this great vision of faith revealed the ideal to which the law pointed, it was necessary that men be taught and disciplined to keep the laws that enforced regard for the rights of others. For this reason it was necessary to command: "Thou shalt

not kill," for until men learned to love others as themselves they would not respect even the life of another, unless the penalty of death was sure to punish them for taking human life. In the course of time the habit of respect for others would develop higher regard for others, and thus the law of love could take the place of the law of penalties.

This explains why Paul, who was once under the law, declares that he is no longer under it, but is under grace. Love came to rule his actions toward men, where formerly the law of sin and death, with its dread penalties, operated as the schoolmaster to lead the way to the precepts of Christ. To break the law of human rights and mutual good is sin, and he who does this is no longer under grace, but is under the law of sin and death, that law that Paul says "gendereth to bondage." All through the ages, therefore, God has been using the law and its penalties to safeguard both society and the individuals of which society is formed. This schoolmaster will continue in force upon those who refuse the gospel of grace, until the kingdom of God in triumph shall establish universal love and fraternity among men.

#### *The Object of Penalties*

God has always given mankind the privilege of choosing the laws under which he prefers to live. He gave this choice to Adam in the garden of Eden, and it seems strange that Adam would choose a course that deprived him of the wonderful enjoyments to be had on every hand, and of perpetual life without pain, hunger, or deformity of any kind. It was because Adam rashly violated the rights accorded him, and became a law unto himself, that he was removed from the happy atmosphere of sinless life, and was compelled to endure the misery and death which sin always produces.

Sin is not necessary either to the happiness of any normal person or to the attainment of any worth-while goal in life. It is an unsolved mystery why men have chosen so often to walk in paths of evil, for sin has always harmed both the sinner and others who have suffered the consequences of his aggression. Cain became a despised outcast, because of his great sin, but this was of less importance than the effect which his conduct had upon his own character. For the deeds of men make them what they are, and no one who yields to his sinful desires should flatter himself that he is righteous. John the loved disciple explains: "He that doeth righteousness is righteous."

Penalties are therefore designed of God to protect the righteous by restraining the unrighteous. At the same time they tend to change the purpose of men, until they can respond to higher ideals than laws to be kept from compulsion. He who refrains

from sin lest he be punished, lives under the law of fear instead of under the law of love. Restraining influences are therefore necessary to him, as well as for the benefit of those whom he might otherwise harm.

### *Christian Principles in All Ages*

To those who would receive them, the principles of Christ were available in the beginning when man was first given his agency and knowledge to choose his course. For from the beginning men needed a Savior-Messiah to lead them to purity of life and ideal purposes in their relationships with other men. These principles are embraced in one dominant quality, the quality of love, and are manifested in two essential ways. First, and of supreme importance, and degree, is the love of God, who possesses in perfection all those qualities that may rightly be worshiped. Second, and of related importance, is the love of man, who was made in the image of God and is called to become worthy of eternal life and happiness in his presence.

Christ was manifested in the flesh in the course of the ages, but the principles that ruled his life were revealed of God for the salvation of those who believed in every age. Therefore Peter was inspired to affirm: "To him give all the prophets witness." Truth is eternal, and it did not become more true when Jesus gave his perfect manifestation of "the way, the truth, and the life." He was the supreme Witness who testified of truth as it always existed in the bosom of eternity, concerning which he solemnly affirmed:

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.—*John 18: 37.*

The great truth to which Jesus bore witness, for the perfect revelation of which he was the hope of all ages, has made its impress upon the lives of men in every period of the past. It has been the chief factor in the establishment of the most worthy nations the world has ever seen, and because of its potency the civilizations of today are permitted to remain. All of the brotherhood of the world that remains true and constant, and all the hopes and ideals that are worthy to be realized, have been built upon this foundation, eternal and secure.

Nothing is to be gained by criticizing, unless the critic is able to prove his sincerity by giving help in the mitigation of the mistake of which he complains. In the work of the church, as in any other constructive work dependent upon the cooperation of many people, one helper is worth a dozen critics.

## Weekly Health Letter

Number Fourteen

### The Nose and Its Relation to Health and Disease.—12

#### Sphenoiditis and Nose Bleed

By A. W. Teel, M. D., Church Physician

The sphenoidal sinus is one of the most troublesome sinuses to treat, located as it is near the nasal septum, it is hidden from view by its close proximity to the middle turbinate. If pus forms in it, it drains directly backward into the throat and is of a thick, sticky consistency and very irritating. Wherever this discharge comes in contact with the mucous membranes of the nose and throat, it sets up an inflammation which accounts for the raw soreness of these parts. The pain is usually located in the back of the head, about where the head and neck join, or it might be just behind the mastoid process, but there are cases where it is diffused and ill-defined.

Catarrhal inflammation may cause the same headache but it may not be so severe. If the pain is well-pronounced and is located in the back of the head, one may be almost sure it is from the sphenoid. In addition to the characteristic pain, it frequently brings on a low-blood pressure accompanied by dizziness. In pronounced cases, the patient will complain of extreme weakness upon exertion, which is probably due to the low-blood pressure.

I have observed quite a number of cases complicated by hoarseness and coughing, which were due to the irritant action of the secretion. The pus, if thinner, often extends to the sensitive membranes of the "voice box" or larynx. On account of this irritation of the larynx, it is quite common to see a person, so afflicted, unable to speak above a whisper. If the infection extends to the eustachian tubes, the tubes that lead from throat to ear, there may be head noises or ringing in the ears. Frequently, these patients complain of a stuffiness in the nose, which if neglected, is likely to result in loss of hearing. Eye symptoms are quite common on account of the optic nerve passing dangerously near and over the roof of the sinus. Sudden blindness has been known to occur on account of this peculiar anatomical relationship. In some cases, the eyes become closed and if it extends to other nerves, intense neuralgia is quite common, located in the region of the eye.

Unfortunately, most of these cases are not seen by the specialist until they become more or less chronic, and on account of this neglect, there is a general idea among the laymen that sinus disease is



incurable, which is not true. No chronic condition of this kind can be gotten rid of in a few weeks or even months. Bodily health is of the utmost importance, and should be looked after. In fact, it may be of as much importance as the actual treatment.

Nose-bleed, or Epistaxis, results from common causes and is a very common occurrence in the daily practice of the physician. The following are some of the chief causes: First, high-blood pressure, which is usually seen in older people, or those of middle age. Such a condition usually causes the patient deep concern, but should not be too readily stopped, in most cases, as it acts as a safety valve and is a wise provision of nature, to preserve the individual. Located in the brain, are several small arteries, not supported as arteries in other parts of the body as their course is through the soft brain substance. During this stage of the individual's life, they lose their elasticity and toughness, due to more or less degenerative changes, causing them to be more likely to break under the high tension and, similar to other blood vessels at this time of life, they are subjected to a greater load to carry and it is a very fortunate thing, indeed, for them to break in some accessible point in the nose, rather than in the brain. If they happen to break in the brain, we then call it apoplexy or a paralytic stroke, which is often fatal.

During epidemics of influenza, low-blood pressure is likewise often the cause of nose-bleed and may be a serious complication. In most of these cases, the blood vessels are like a sieve and are not so apt to break as those having high-blood pressure. This is very common in acute sphenoidal sinus disease, and the treatment consists of bringing the blood pressure up to as near normal as possible.

### Boundless Love

Doctor G. Campbell Morgan tells us in one of his many books, of walking one day by the sea where the children were playing in the sand. They were digging a hole with their little spades, and he stopped to ask them why. "We want to see if the sea can fill it," they replied. The children and the scholar watched together to see what would happen. The tide was coming in, and the waves—"those white horses of the mighty deep"—broke nearer and nearer. At last a great wave swept over the hole the children had dug, and rolled back into the sea. It was full to the brim, and the great unfathomed ocean lay behind it. So indeed does the love of God fill our lives to overflowing, and that which is left is like the immensity of the unmeasured sea.—*C. J. Harrell, in Friends of God; Cokesbury Press.*

## An Answer to a Familiar Error

*Note: The copy of the "Library in Miniature" on the subject "Mormonism" given below is a reproduction of syndicated matter that has been printed in various parts of the country. At least a dozen members of the church from as many different cities have sent us exact copies of the article. Its errors will be immediately apparent to the informed reader. When the article appeared in the San Francisco "Examiner," Elder J. W. Rushton was asked to write to the editor of that paper and make corrections. We believe that his answer, published here with the article in question, will give our people material for making the proper representations to local papers whenever the article appears.—The Editors.*

### The Syndicated Article

#### LIBRARY IN MINIATURE—MORMONISM

- 1—What is the full name of the Mormon Church?
- 2—Who founded it?
- 3—What is said to have led him to founding this religion?
- 4—According to the Book of Mormon, who first settled America?
- 5—Where and when was this church formally organized?
- 6—Did the Book of Mormon originally advocate polygamy?
- 7—When and why did the leader of the Mormons seek to become President of the United States?
- 8—How did Smith die, and who succeeded him?
- 9—Who forms the Mormon government?

#### Answers

- 1—The Church of Jesus Christ of Latter Day Saints.
- 2—Joseph Smith, who was born December 23, 1805, at Sharon, Vt.
- 3—An angel, Moroni, the son of Mormon, appeared to him three times and directed him to dig in a certain hill, where he found a book made of thin gold plates, a breastplate and a pair of supernatural spectacles. The latter aided him in reading the mystic characters of the book, which he claimed was the Book of Mormon, and which, mentioned him as the divine prophet.
- 4—The "Jaredites," who were among the crowd dispersed at the Tower of Babel.
- 5—At Fayette, N. Y., in 1830. Since 1848 it has largely concentrated around Salt Lake City, Utah.
- 6—No, it prohibited it. In 1843 Joseph Smith claimed to have had a revelation which established it as a law of the church. There was much bitter feeling about this, and it split the church and drew the attention of the Federal authorities.
- 7—In 1844, because neither Henry Clay nor John C. Calhoun would give him satisfactory pledges concerning their attitudes toward the Mormons.
- 8—He was imprisoned on a charge of treason, after an uprising in 1844. The jail where he was held was mobbed, and with his brother he was shot. Brigham Young, then a

brilliant Mormon leader, was made head of the sect in spite of the opposition of Smith's son.

9—The President, who is supported by two counselors, the "patriarch," and "twelve apostles."

### Elder J. W. Rushton's Letter

To the Editor,  
"The Examiner";  
San Francisco.

Dear Sir:

My attention has just recently been called to your issue of March 10th of this year, particularly the section—"Miniature Library" dealing with some questions about Mormonism.

Kindly permit correction of two important historical features which are found in Answers No. 6 and 7.

When it is alleged that polygamy is the result of a revelation which Joseph Smith claimed to have establishing it as a law of the church, the facts are quite to the reverse.

At a General Assembly of the church held at Kirtland, Ohio, August 17, 1835, the "law regarding marriage" was presented and adopted which was included in every edition of the book of *Doctrine and Covenants* whether put out by the original church or by the Mormon Church up to 1876. This law distinctly declares "that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again."

I have taken this quotation from the book of *Doctrine and Covenants* published by the Mormon Church in 1854 at Liverpool, England, which bears the signature of President Brigham Young himself.

Joseph Smith died June 27, 1844, in Illinois. It was not until August 29, 1852, that polygamy was introduced into the Mormon Church as a doctrine and practice, this was eight years after Smith's demise. Orson Pratt made the speech and it was in the great Tabernacle at Salt Lake City, Utah.

The action which removed the "law of marriage" up to 1854 (which was monogamic) and inserted in its place the law of "eternity of the marriage covenant including the plurality of wives," was arbitrary and illegal according to the ecclesiastical procedure governing legislation. There is no record of the change ever being presented for discussion and adoption by the church at any conference or assembly, which was necessary for authorization. It is also true that this "alleged" revelation of Joseph Smith's, imposing polygamy, was never made public during his lifetime and so could not have been "law" during his lifetime.

There have been two law suits touching rights and properties involving the Mormon Church and the Reorganized Church. One, in the Court of

Common Pleas when Judge Sherman, February, 1880, found that the Mormon Church of Utah "had materially and largely departed from the faith, doctrines, laws, ordinances and usages of the original church by incorporating into its system of faith (among other things), the doctrine of celestial marriage and plurality of wives."

Again, in the Temple Lot Suit Judge Phillips of the Circuit Court of the United States for the Western District of Missouri, Western Division, at Kansas City, Missouri, on March 16, 1894, gave his decision which included the following statement: "There can be no question of the fact that Brigham Young's assumed presidency was a bold and bald usurpation." Further he said, that the Utah Church had departed from the principles and doctrines of the original church by changing their teachings, among which is that touching marriage. Polygamous marriages never occurred under the rules of the church up to 1844, nor were they promulgated, taught, or recognized as doctrines of the church prior to the assumption of Brigham Young. This is the legal pronouncement as recorded in the court findings.

Secondly: The statement in the "Miniature Library" that "Brigham Young, then a brilliant Mormon leader, was made head of the sect in spite of the opposition of Smith's son." Joseph Smith's son was only a boy between twelve and thirteen years of age at the time of his father's death. While it is true that the ecclesiastical law provided that the incumbent of the office should have the right of nominating his successor subject to acceptance by the church, and should be ordained to that office, Young assumed the presidency December 5, 1847, upon "nomination" by Orson Hyde and Wilford Woodruff. The historicity of "Young Joseph's" right has been established in the same court investigations which have been referred to. It was not until April of 1860, however, that the son took his father's place through the process prescribed in the accepted church law.

June 3, 1860, Brigham Young said himself: "The brethren testify that Brother Brigham is Brother Joseph's legal successor. You never heard me say so. I say that I am a good hand to keep the dogs and wolves out of the flock."—*Journal of Discourses, volume 8, page 69.*

It is of historical moment to state that after Smith's assassination the church was broken up in several groups of which the two largest existing today are the Mormon Church of Utah presided over by Heber J. Grant, and the Reorganized Church with central offices at Independence, Missouri, presided over by Frederick M. Smith, grandson of the original founder.

Thanking you in anticipation, I am,  
Sincerely,  
J. W. RUSHTON.

# Summary

October, November

Years

	Principal	Interest	Reserve for Prin. & Int.	Vouchers Payable	Total
<b>1931</b>					
October .....	\$ 5,360.00	\$ 1,020.64	\$ 24,841.63	\$ 500.00	\$ 25,341.63
November .....	4,210.00	1,328.96	24,841.63	500.00	25,341.63
December .....	5,260.00	2,178.50	24,841.63	500.00	25,341.63
<b>Total—1931 .....</b>	<b>\$ 14,830.00</b>	<b>\$ 4,528.10</b>	<b>\$ 74,524.89</b>	<b>\$1,500.00</b>	<b>\$ 76,024.89</b>
<b>1932</b>					
January .....	\$ 27,610.00	\$ 27,556.78	\$ 15,849.28	\$ 932.75	\$ 16,782.03
February .....	5,869.37	1,825.37	15,849.28	932.75	16,782.03
March .....	13,470.00	2,729.00	15,849.28	932.75	16,782.03
April .....	2,320.00	686.73	15,849.28		15,849.28
May .....	6,600.00	2,479.51	15,849.28		15,849.28
June .....	3,645.00	1,093.07	15,849.28		15,849.28
<b>Total—Jan. to June Incl.....</b>	<b>\$ 59,514.37</b>	<b>\$ 36,370.46</b>	<b>\$ 95,095.68</b>	<b>\$2,798.25</b>	<b>\$ 97,893.93</b>
July .....	\$ 28,320.00	\$ 26,057.58	\$ 13,690.88		\$ 13,690.88
August .....	5,520.00	1,608.17	13,690.88		13,690.88
September .....	8,520.00	2,777.72	13,690.88		13,690.88
October .....	5,495.00	1,019.89	13,690.88		13,690.88
November .....	3,920.00	922.12	13,690.88		13,690.88
December .....	6,070.00	1,892.50	13,690.88		13,690.88
<b>Total—July-December .....</b>	<b>\$ 57,845.00</b>	<b>\$ 34,277.98</b>	<b>\$ 82,145.28</b>		<b>\$ 82,145.28</b>
<b>Total—Jan. to Dec. ....</b>	<b>\$ 117,359.37</b>	<b>\$ 70,648.44</b>	<b>\$ 177,240.96</b>	<b>\$2,798.25</b>	<b>\$ 180,039.21</b>
<b>Subsequent to 1932.</b>					
1933	59,467.45	65,524.26	\$ 118,692.41		\$ 118,692.41
1934	53,140.00	62,770.74	154,010.74		154,010.74
1935	50,890.00	59,992.34	148,982.34		148,982.34
1936	396,240.00	48,662.94	140,552.94		140,552.94
1937	53,890.00	37,333.60	129,323.60		129,323.60
1938	53,590.00	34,611.14	126,301.14		126,301.14
1939	33,590.00	31,861.74	103,551.74		103,551.74
1940	28,090.00	30,056.34	96,246.34		96,246.34
1941	28,500.00	28,580.94	95,180.94		95,180.94
1942	28,500.00	28,080.94	93,680.94		93,680.94
1943	28,500.00	25,580.94	92,180.94		92,180.94
1944	33,500.00	23,955.94	95,555.94		95,555.94
1945	33,500.00	22,205.94	93,805.94		93,805.94
1946	266,712.00	19,805.94	91,305.94		91,305.94
	<b>\$1,148,109.45</b>	<b>\$518,023.74</b>	<b>\$1,579,371.89</b>		<b>\$1,579,371.89</b>

# f Liabilities

, December, 1931

932

to 1946

Accounts Payable	Current Budget Items Exclusive of Int.	Accrued Budget Items Exclusive of Int.	Total Accounts Payable and Budget Items	Total All Payments	Anticipated Income	Balance Available Budget or Deficit	
	\$26,100.00		\$26,100.00	\$ 51,441.63	\$ 28,000.00	\$ 23,441.63	Def.
	18,250.00		18,250.00	43,591.63	29,500.00	14,091.63	Def.
	18,250.00		18,250.00	43,591.63	65,000.00	21,408.37	Sur.
	<u>\$62,600.00</u>		<u>\$62,600.00</u>	<u>\$138,624.89</u>	<u>\$122,500.00</u>	<u>\$ 16,124.89</u>	Def.
\$ 1,650.00		\$ 5,163.07	\$ 6,813.07	\$ 23,595.10	\$ 35,000.00	\$ 11,404.90	
1,650.00		5,163.07	6,813.07	23,595.10	25,000.00	1,404.90	
1,650.00		5,163.07	6,813.07	23,595.10	25,000.00	1,404.90	
1,650.00		5,163.07	6,813.07	22,662.35	26,000.00	3,337.65	
1,650.00		5,163.07	6,813.07	22,662.35	22,000.00	662.35	Def.
1,650.00		5,163.07	6,813.07	22,662.35	50,000.00	27,337.65	
<u>\$ 9,900.00</u>		<u>\$30,978.42</u>	<u>\$40,878.42</u>	<u>\$138,772.35</u>	<u>\$183,000.00</u>	<u>\$ 44,227.65</u>	
\$ 1,650.00		\$ 5,163.07	\$ 6,813.07	\$ 20,503.95	\$ 30,000.00	\$ 9,496.05	
1,650.00		5,163.07	6,813.07	20,503.95	25,000.00	4,496.05	
1,650.00		5,163.07	6,813.07	20,503.95	25,000.00	4,496.05	
1,650.00		5,163.07	6,813.07	20,503.95	28,000.00	7,496.05	
1,650.00		5,163.07	6,813.07	20,503.95	29,500.00	8,996.05	
1,650.00		5,163.07	6,813.07	20,503.95	65,000.00	44,496.05	
<u>\$ 9,900.00</u>		<u>\$30,978.42</u>	<u>\$40,878.42</u>	<u>\$123,023.70</u>	<u>\$202,500.00</u>	<u>\$ 79,476.30</u>	
<u>\$19,800.00</u>		<u>\$61,956.84</u>	<u>\$81,756.84</u>	<u>\$261,796.05</u>	<u>\$385,500.00</u>	<u>\$123,703.95</u>	

## Statement of Appropriations

	1930	1931	1932
	Appropriations	Appropriations	Appropriations
First Presidency .....	\$ 7,000.00	\$ 4,500.00	\$ 2,600.00
Presiding Bishopric .....	16,794.00	12,000.00	6,000.00
Quorum of Twelve .....	1,850.00	1,400.00	700.00
Statistician .....	1,700.00	500.00	—
Auditor .....	2,969.00	300.00	—
Architect's Office .....	7,000.00	500.00	—
Historian's Office .....	1,500.00	—	—
Presiding Patriarch .....	200.00	100.00	—
Graphic Arts .....	300.00	—	—
Department of Religious Education .....	4,780.00	1,650.00	825.00
Social Service Bureau .....	1,600.00	—	—
Radio .....	485.00	300.00	—
Librarian .....	5,200.00	—	—
General Office Expense .....	3,000.00	2,500.00	1,250.00
Auditorium Operating Expense .....	6,000.00	4,000.00	3,000.00
General Church Expense .....	4,500.00	3,000.00	1,500.00
Bishop's and Agents' Expense .....	2,000.00	2,000.00	1,000.00
Music Department .....	1,500.00	80.00	—
Publicity Department .....	7,250.00	—	—
Independence—Pres. and Bishopric .....	3,200.00	1,400.00	700.00
Lamoni Stake—Pres. and Bishopric .....	3,700.00	1,800.00	700.00
Kansas City Stake—Pres. and Bishopric—Far West Stake—	4,000.00	2,500.00	1,250.00
Pres. and Bishopric .....	2,300.00	2,000.00	1,000.00
Holden Stake .....	1,400.00	800.00	300.00
Foreign Missions .....	5,000.00	2,500.00	1,000.00
Interest and (76,000. Exchange 4,500.) .....	55,000.00	80,500.00	70,648.44
Real Estate Expense .....	5,000.00	5,000.00	5,000.00
Family Allow., Inc. Elders' Expense .....	292,337.06	200,000.00	138,841.68
Holden Home .....	9,000.00	9,000.00	7,500.00
Saints' Home .....	7,000.00	3,000.00	1,000.00
Miscellaneous Aid .....	15,000.00	15,000.00	15,000.00
Graceland College .....	22,897.41	18,600.00	16,000.00
Centennial Expense .....	10,000.00	—	—
Operating Expenses .....	\$511,462.57	\$374,930.00	\$275,815.12
Items Other Than Operating Expenses:			
Payments on Consecration Contracts .....	\$ 20,000.00	\$ 15,000.00	\$ 12,000.00
Chapel Fund .....	10,000.00	3,500.00	1,850.00
Auditorium Expansion .....	90,000.00	—	—
Total Budget Exclusive Debt Reduction .....	\$631,462.57	\$393,430.00	\$289,665.12
Reserve for Debt Reduction .....	35,000.00	—	191,796.05
Reserve for Allowances .....	50,000.00	—	—
	\$716,462.57	\$393,430.00	\$481,461.17

It is our weakness that we do not like what we have. In winter's chill winds we wish for the long warm days of summer, and in the summer's enervating heat we pant for the bracing air of fall. If our house is small, we complain of living in cramped quarters, and if it is large we nag about the expense of upkeep. Unlike a famous eighteenth century poet, we say, "Whatever is, is wrong!" It is not in human nature to remain satisfied. Dissatisfaction is all right, if it is directed at our own faults and mistakes; but when it is continually directed at others to shield ourselves, it is vicious.

## A Poem of the Early Reorganization

The following poem was passed to us by Brother H. R. Mills, himself an author of hymns, as an example of the brave spirit of the Saints of the time of the beginning Reorganization. The author of it baptized Brother Mills, and was greatly admired by him.

## BEAR ON

By J. Goodale

Bear on! what though life's tide may be  
A current strong, opposing thee,  
And thou has but a slender sail,  
To spread before an adverse gale;  
When trials lash the waves to foam,  
And thou art far from friends and home,  
Yield not thy spirit to despair,  
Yet manfully the billows dare;  
High o'er the waters wild and cold,  
Fix thou the steadfast eye and bold—  
Bear on, bear bravely on.

Bear on! Dost thy repining eye  
See worthless men exalted high,  
While modest merit sinks forlorn,  
In cold neglect and cruel scorn?  
Oh never from thy tempted heart  
Let thine integrity depart.  
When disappointment fills thy cup;  
Undaunted, drink it nobly up;  
Truth will prevail, and justice show,  
Her tardy honors, sure but slow—  
Bear on, bear bravely on.

Bear on! Our life is not a dream  
Though often such its mazes seem;  
We were not born to live at ease,  
Ourselves alone to aid and please;  
To each a daily task is given,  
A labor which shall fit for heaven.  
When duty calls, let love grow warm,  
Amid the sunshine and the storm.  
With faith, life's trials boldly breast,  
And come a conqueror to thy rest.  
Bear on, bear bravely on.

BARRY, PIKE COUNTY, ILLINOIS, January 10, 1864.

## The Way to Support a Church

There was a church in our town  
Which thought 'twas wondrous wise,  
It tried to pay expenses  
By selling cakes and pies.  
But after years of trying  
That plan to raise the cash,  
The folks got tired of buying  
And the whole thing went to smash.

There was a church in our town  
And it was wondrous wise,  
It always paid expenses  
By simply paying tithes,  
For when 'twas found the tithe did pay,  
It seemed so very plain,  
Forthwith 'twould have no other way,  
No, never once again.

—Selected.

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Active in a Former Mission

Salt Lake City, Utah.—We are here in the valley of the mountains again very busy but enjoying our work among this people, as we have always done. We have many interested inquirers both at our services, and at the parsonage many call for visits and private talks. They want to know where we stand on the differences between our belief and that of the dominant church here.

We traveled overland to Salt Lake City, bringing all our earthly belongings in the back of our car. Reached here May 1, and found the Calvin Rich family busy getting packed and ready to move. We were heartily greeted by Saints and old friends. "Glad you are returned to your old mission again," "Come and stay with us till you can move into the parsonage," were greetings of several. But when Brother and Sister Conyars offered us the use of their summer cottage in Emigration Canyon, we said, "That is the ideal place for a good and much needed rest." So we drove in and occupied. However, during the day, we drove back to the city, being anxious to see how many of the old friends were after our absence of nineteen years.

We were happy to meet again our little energetic Sister Pettitt still busy about the housework for herself and son, although she is ninety-six years old; also Sister Winkworth, the dear old Scotch lady, is quite hearty and firm in the faith. Many who have been here will remember her, too. She and her son and husband who was a high priest in the dominant church here, united with us during one of our former missions here. Sister Kinghorn and family, also Brother and Sister Jeff Wilson and the Wardle family, and many others are still zealous in the cause of Christ.

This is a wonderful country in which to spend the summer months. There are many cool and enticing retreats. We have enjoyed two church socials or picnics in the canyon and one at Saratoga. At the latter place we met the Provo Saints and enjoyed the day together. Our branch business meetings during the summer months have been carried on in connection with a social evening, short program, and refreshments, which have helped attendance and interest and stimulated good fellowship.

One of the most interesting and enjoyable events of the summer was the visit of our son-in-law and daughter, Brother and Sister S. A. Burgess, and their two daughters. They were a great help in the church services. S. A., as church historian, gave some of his wonderful and unique historical sermons as well as many of his spiritual experiences, and those who have heard Sister Burgess's voice at Independence or over the radio can imagine what a treat we all had when she generously gave the gospel story in song on many occasions as well as at church services over the district. We made good use of the grandchildren's musical ability in the church school. They gave both instrumental and vocal selections. It brought back old memories when at one of our services as Sister Burgess finished one of her solos, we overheard one say to his neighbor: "She's the same Alice Chase who used to help her folks sing up a crowd at their street meetings years ago."

Rally or home-coming day here was a great success. We wrote personal invitations to all the Saints and friends in the city besides making many personal calls. Also invited Ogden and Provo Branches to unite with us. When Sunday morning came, we had such a fine attendance, even at the first service, we felt assured that we must put forth our very best efforts if we wanted results. Many were there who had not been out for years. The young people had some musical selections at the church school which began at 10 a. m., under the supervision of Brother Allan Wardle.

After the lesson period Brother Chase gave an interesting sermon on "*The Rally Days of Old*." He told how under Hezekiah the children of Israel were rallied from the worship of idols back to the worship of Jehovah. We seem to enjoy the union of the two morning services better than the school and the morning sermon as formerly held. The basket dinner at noon was served cafeteria style.

We began the afternoon meeting at 1.30. Short talks were given by many, Brother Chase calling on Saints and old-time friends. These were interspersed with musical selections, choruses, and special singing and instrumental pieces. The time seemed short until the dismissal at 5 o'clock.

The lunch baskets were so plentifully supplied that we served another meal to many who remained for the next service.

Notwithstanding the very busy day, we had a good audience in the evening to hear Brother Chase who gave an interesting lecture on "*Man's Agency*."

Next Sunday Provo has Rally Day, and our branch, at their invitation, unites with them. Arrangements are that all bring their cars and baskets to the church at 8 o'clock in the morning in order that we may reach Provo, thirty-eight miles away, in time for the first service at 10.

One very interesting feature to Brother Chase and myself, was the talk delivered by Elder Fluehe who spoke in his native tongue, German, his message being given to us in English through his step-son, Brother Angus Nussbaum. We were given a glimpse of the experiences of Brother Fluehe in his search for and endeavor to obey the truth and his joy in the fellowship of the Reorganization, and when he told of his baptism into the fold by Elder Green in Germany, memories of our first mission to Utah came vividly back to us: We saw again the crowd around our carriage as we talked to them at Second and Main Streets some twenty-five years ago. We saw a German in working clothes who attended many nights. He took our tracts and read them and asked for loan of church histories. Then after investigation, he demanded baptism. Next he got busy among his own countrymen in his neighborhood. Then he came to us for another supply of literature, telling of an Elder Green of the dominant church here who was being sent on a mission to Germany, but was going fully supplied with this literature, and asking that we send him a copy of the Inspired Translation of the Bible. Some months later came the news of his baptism into the Reorganization there in Germany along with about a score of his fellows. Surely our "bread cast upon the waters" is returning. I believe that Brother Fluehe's was the first baptism into the Reorganization by Elder Green, but by no means the last. This family is not the only one from that work that is still contributing to the branch here. "Thou shalt find it after many days."

Brother F. M. Smith visited these people while in Germany, and ordained Brother Fluehe an elder. He is a worthy, capable man, and we think has a mission among the German people here.—Mrs. A. M. Chase.

## Houston, Texas

September 29—Houston observed Rally Day, September 27, the Saints assembling together and enjoying the services. The church school met at 10 a. m., and was followed by preaching service when I. L. Snedeker used as the subject of his sermon "*The Gathering—Is It Fundamental?*" At 12:15 we enjoyed a splendid dinner.

In the afternoon there was a short talk by W. J. Birkhead, followed by a few numbers by the orchestra.

A priesthood meeting convened at 4 o'clock in the church



auditorium, and at the same hour the women met in the hall.

The evening sermon was by C. W. Tischer. Among the out-of-town Saints present were Sister Mitchell, of Bryan and Mr. and Mrs. Salzman and W. C. Carl, of East Saint Louis.

### Scranton, Pennsylvania

October 3.—The September conference is a past event. It was held at Scranton during depressing times and there was some wondering about the entertaining of the conference. But faith had the victory. The members enjoyed the company of visiting Saints. Sleeping places were found for one hundred and two persons, and seven hundred meals were served. A good oblation was taken up at the sacrament service, especially generous when we think of economic conditions.

September 13 three boys of the Sunday school were baptized by Pastor Thomas Jones and confirmed September 27, by Elders Alfred Jones, Ernest Davies, and E. W. Lewis.

We certainly appreciate the fine numbers in the *Herald* by President Elbert A. Smith, "*Dignity and Beauty in Ministry.*"

### Lewiston-Clarkston Branch

*Asotin, Washington*

Another missionary effort proved successful when Brother A. C. Martin, of Spokane District, closed a two weeks' meeting September 27, at Asotin, Washington. Brother Martin is missionary for Spokane District. Three were added to the church, two adults and one nine-year-old girl. This is Brother Martin's second endeavor here, and the results are gratifying.

The meetings were fairly well attended and of a high spiritual nature. Many spoke of the powerful sermons preached.

We think there are others very near the decision to enter the church, and trust that Brothers Martin and Baldwin and Sister Baldwin may soon visit us and hold another meeting.

We have a Sunday school here and feel that we can make some progress with missionary help from time to time.

### Lowbanks, Ontario

The Lowbanks reunion, now over some weeks ago, is remembered with pleasure. We missed Apostle R. S. Budd and others from Independence, also the genial smile of Elder B. H. Doty. Nevertheless, ours was a peaceful and profitable reunion. Bishop McLean gave some splendid sermons. He is becoming an eloquent speaker. We were sorry that Elder J. Wilson was ill during the sessions. Sister Wilson could not leave him to attend until the last week.

Sunday school continues with good attendance of non-members. Our good Elder Clatworthy comes as often as he can and gives splendid advice. We appreciate his services.

September 19 the Sunday school had its picnic at Sandy Beach at Port Maitland.

On the first of the month we had Elder B. Prichard from Chatham, Elder Clatworthy's old home. He gave a splendid talk.

The world-wide depression has had its effect on Lowbanks Branch in many ways. Nevertheless we have much for which to be thankful, reasonably good health among the members, and an abundance of produce. Everything seems plentiful but money, and now that the Canadian dollar is going down to \$.92, we shall notice considerable difference in money value. We are hoping for the best, and know that the Lord will help us if we keep his commandments.

The officers of Lowbanks Branch are doing their best and deserve commendation for their earnest services.

### Beloit, Wisconsin

*236 Saint Lawrence Avenue*

Beloit members have had much for which to be thankful during the past summer. Those who have been faithful in the cause of the Master and have been carrying on the work as a whole have had the temporal affairs of life well cared for. Special speakers have been entertained in this place, Apostle D. T. Williams, Bishop C. J. Hunt, and Elder Leonard Houghton of the seventies.

Brother Williams gave his first lecture of his series here Sunday, September 6, the title being "*Adventuring with God.*" It was interesting and inspiring. We eagerly await his second message.

Our most frequent visitor is Elder C. J. Hunt who always brings good cheer, and causes us to realize more fully the joys we may have as members of God's wonderful church.

The week of September 13 Brother Houghton paid us a visit. He called at many of the homes and gave such cheer and encouragement as was needed, and preached three excellent missionary sermons to the congregation. It is hoped that soon he may devote more time in this locality.

July 25 we had an enjoyable outing at the Hon-o-ne-ga Park, near Rockton, Illinois. There were games and races. The most popular sport was volley ball. At the close of the program, arranged by Sister Clara Barton, a wiener roast was enjoyed.

The excellent attention Beloit Branch has been receiving is due in part to our friendly pastor, Brother Harry A. Wasson. He has proved a real shepherd to this flock. While the numbers have not much increased, there has been a marked increase in the spirituality of the Saints under his leadership. Prospects here promise a harvest of souls in the future.

The adult class of the church school is holding two meetings a week. The Sunday morning meeting finds them using the 1930 quarterlies entitled "*The Missionary Call of the Church Today,*" and "*The Message of the Book of Mormon*" is being used on Friday evenings because of its missionary aspects.

### Columbus, Ohio

*Second Branch, Rinehard and Twenty-Second Streets*

October 1.—Vacation time is gone and all church sessions are again assuming normal proportions. The members look forward to the last quarter of the year with renewed zeal and a determination to help the church meet its goal for the year.

Sacrament on September 6, was in charge of Elders J. E. Matthews and G. H. Kirkendall, and proved to be a profitable meeting.

Brother and Sister T. R. Burke left this month for Galapoli, Ohio, where they will be located. We shall miss them and hope the time will not be long until they will be transferred back to Columbus.

The Women's Department met September 10 with pot-luck dinner. These dinners each month form the occasion for the women knowing each other better and developing a fellowship that can be gained in no other way. Fifteen members and one visitor were present. Mrs. Carl Swisher is a new member. At this time Sister A. H. Nieman told the many instructive things she heard at the Kirtland reunion. Her talk encouraged the women to greater determination to make their lives more like the Master's. Sister Nieman was also privileged to make a trip to Florida and told many things of interest.

Prayer meetings this month have been of good spiritual order.

Sermons have contained valuable instruction which the Saints hope to apply in their daily lives. Speakers were G. H. Kirkendall, Edgar R. Kimball, R. E. Madden, C. W. Clark, and J. E. Matthews.

## The Reunion at Irvington

Another reunion held at Irvington goes on the pages of history recorded for Northern California District. Tents and all equipment were in order so that the program scheduled was set in motion the first day, July 17, at 6 a. m.

The program this year was well balanced, consisting of worship, study, and play for all ages. The reunion was presided over by the district presidency, assisted by general church officers in attendance.

Classes for credits were conducted by J. W. Rushton and G. P. Levitt, Brother Rushton teaching "*Bible Appreciation*," in the light of the Restoration; Brother Levitt, "*Religious Education at Work*." Bishop Carmichael also conducted class work and Apostle McConley conducted classes for the priesthood each morning. We were disappointed not to have Sister Cora B. Hintz who was to carry on class work in the church school tent on "*Church School Administration*." She was unable to attend due to sickness in her family. Brother Levitt substituted for Sister Hintz. The church school tent was an interesting place because of the project work that was on display.

Sister Hazel Blohm conducted a daily vacation *Bible* school for the junior age. Sister Blohm is a splendid leader in this field, and her division was an outstanding work this year.

Sister Mary Bussell took charge of the intermediate group, and proved to us that this important age can be interested and handled with success. It is the first time any definite program had been made for this group of young people at our reunion, and Sister Bussell is to be congratulated in her pioneer work.

Sister Gladys Carmichael was the supervisor of the young people's division. Under her leadership classes, prayer meetings and play was carried on in a constructive manner. The young people furnished many pleasant entertainments for the camp. They were organized into two groups; one group was known by the letters K. M. B. C., which signified "Knowledge Makes Better Characters." Miss Rose Ida Dawson was the leader of this group. The other group known as K. L. D. S., which signified "Kindness, Love, Duty, Service." Miss Emmy Lou Rood was leader of this group. Miss Genevieve Opsal acted as the advisor of these two groups. Their activities were the center of attraction throughout the reunion. The last Sunday the two leaders came forward at the beginning of the eleven o'clock service and ceremonially presented Brother Levitt a purse containing a nice sum of money, instructing him to use it to help defray the expenses of the reunion. We understand that Sister Carmichael gave each young person a piece of money at the opening of the reunion and instructed them to use it as a talent and multiply it. This gift to the reunion was the result.

Brother Myron Schall, an instructor at the Stanford University, rendered valuable assistance. He conducted two classes for the young people, carrying through the theme "*Good Sportsmanship*." He supervised the field day meet and presented the ribbons to those who merited them at the evening service. The cup this year goes to Oakland.

Preaching services were conducted each evening, preceded by a lively song service. Apostle McConley preached a series of evening sermons. Brother Rushton preached four inspiring sermons, also Bishop Carmichael.

We were sorry that owing to sickness Brother Carmichael was compelled to leave the grounds before the reunion was over. In his absence Bishop Cecil Hawley, of the district bishopric, preached and his sermon was enjoyed by the people.

Mrs. Carter, of Tracy, a neighbor of a Sister Petz who has the missionary spirit and always ready to tell the sweet story of life, was baptized. These folks live some distance from a branch. The rite was administered by Brother Dawson.

We would mention Brother and Sister Meril DeSort who

live on the reunion grounds and keep it up. Their wholehearted, congenial manner make it pleasant for all who visit Irvington Camp. Brother Ralph Enix is a permanent man for reunions. He is a splendid supervisor and works untiringly to make people comfortable. George Thompson conducted the refreshment stand, and in his courteous manner helped to make the reunion pleasant. Sister Laura Gorsky superintended the kitchen and dining room. Brother Roy Day and wife and other volunteer helpers go to make up a real corp of workers. Many things are done by volunteers that no one except God knows anything about.

Graceland College was represented by ex-students, and many comments were heard in favor of Graceland.

The district conference was held the last Saturday. All reports were encouraging. The officers elected for the coming year are: G. P. Levitt, district president; counselors, W. H. Dawson and J. A. Dameron; treasurer, Bishop Edward Ingham; secretary, Mary Steele; director of religious education, Hazel Blohm; director of music, Edwin Burdick; historian, Mary Steele; auditor, E. Burdick.

Truly God met with us in spirit throughout the reunion. His loving kindness was manifest every hour. The church is better after such a gathering.

## Fargo, North Dakota

*Bungalow Church, 1423 First Avenue, South*

Autumn days with colored leaves falling and nature preparing for winter time finds the Saints busy storing up food and providing warm clothes for cold days soon to come.

Preparation for spiritual needs is also vital at this time of the year and the Rally Day, held September 27, proved a stimulus to that end. Saints were happy to have missionary C. J. Smith present and if the admonition given results in a practical application, good will be accomplished.

Rally Day began with a prayer service followed by church school in charge of Laura Freeman, director. Special musical numbers were given. A baptismal service at 11 o'clock was opened with a prelude of music. The choir then sang "*The Day That Fixed My Choice*"; call to solemn assembly, Psalm 105:1-5, by Pastor H. E. Ratcliffe, followed by an address on the sacredness of the occasion. Then the congregation sang the hymn, "*All Hail the Power of Jesus Name*," and Brother C. J. Smith offered prayer. John 3:1-8 was the scripture reading by Pastor Ratcliffe. Following the hymn, "*Just as I Am*," by the choir, the address to the candidates and charge to the members were given by Elder C. J. Smith. Soft music was played during the baptismal ceremony after which the congregation sang a song of triumph. The candidates were Ava Stowell, Glen Weidling, Eleanor Stowell, and Sylvester and Leroy Ellibee. Elder Charles J. Smith officiated. Prayer of thanks and dismissal was by Pastor H. E. Ratcliffe.

At noon a community dinner was provided by the committee.

Confirmation service was had at 2.30 p. m. Elder J. E. Wildermuth, of Aurora, Illinois, gave an interesting talk on the significance and purpose of confirmation. Elders C. J. Smith, H. E. Ratcliffe, J. E. Wildermuth and Thomas Leitch officiated in the confirmation.

Jean Evelyn Stowell, daughter of Brother and Sister Ed. Stowell, was blessed by Elder C. J. Smith and H. E. Ratcliffe.

Elder C. J. Smith then preached a fine sermon. "The church will succeed," he said, "it will stand. Our task is to be workers together for God and to make a more practical application of God's laws."

Saints from Hope, Leonard, Mapleton, Valley City, North Dakota, and Audubon and Borup, Minnesota, and some non-members attended.

The evening preaching service was by Elder C. J. Smith, whose subject was "*Why the Church?*"

The Ladies' Aid spent an evening at Oak Grove Park with

the children August 27. This was a demonstration meeting of the lesson studied on recreation in the home. Games and refreshments made a happy party.

Recent speakers here have been Elder Harold Harms, of Bowling Green, Ohio, whose text was "Therefore let us not sleep as others, but let us watch and be sober"; Elder J. E. Wildermuth, of Aurora, Illinois, whose subject was "Jesus Will Come"; Elder Lester Wildermuth, of Illinois, on "Laborers Together with God," and Pastor H. E. Ratcliffe on "The Work and Mission in the Church" and "The Life worth While."

The young people's division with Ferne Shackow, supervisor, lately enjoyed a wiener roast and games at a grove south of town.

Elder C. J. Smith gave a worth-while talk at the sacrament meeting September 6 on "The Meaning and Sacredness of the Lord's Supper," admonishing the Saints to be more unified in thought and purpose, to leave everything and come and sup with Him. Elder Smith also preached a powerful sermon in the evening, his text being taken from Daniel 2.

The music of the branch is improving with Sister Ratcliffe as chorister. The choir rehearses on Tuesday evening, and the junior chorus on Saturday morning.

It is necessary for every one of us to have more faith in God and to remember the Savior's advice, "Seek ye first the kingdom of God, and all these things shall be added unto you." God is the same and his way is the only way out.

## New Philadelphia, Ohio

Saints of this branch have been active during the past months, and are now looking forward to greater activities for the coming winter. Church school work is progressing, and junior church services began September 13, and so far have been successful. Sister Ida Bigler was recently elected primary superintendent, to succeed Sister Hazel Noble.

At a recent meeting of the Women's Department an interesting program was carried out, in charge of Sister Nettie Bigler. September 21 was the one hundred and ninth anniversary of Joseph Smith's receiving the vision concerning the plates of the *Book of Mormon*, and that was the theme of the program. Sister Anna Cramer read the vision in an impressive manner, after which Sister Bigler, with the assistance of Sister Frances Rees at the piano, and Sisters Hazel Thomas and Dorothy Briggs who sang, "Book of Mormon, Hid for Ages," beautifully interpreted the hymn with a pantomime. Sister Cramer also read, "Hill Cumorah," by Elbert Smith.

With the help and inspiration of Sisters Bigler and Cramer, the Women's Department is looking forward to a successful period of study and higher ideals. The *Book of Mormon* class resumed its studies October 4, and will use the new quarterly, "The Message of the Book of Mormon."

We were greatly pleased several weeks ago to have as a visitor William F. Webbe, district superintendent of church schools. Brother Webbe spoke of the splendid work being accomplished by the district institutes.

Many local Saints were unable to attend the Kirtland reunion, but those who were so fortunate were deeply impressed by the services they attended.

We were very much shocked to read of Patriarch Stone's passing and our deepest sympathy is extended to his bereaved family.

At the close of the morning service, September 13, Phyllis Ann, infant daughter of William and Julia (Benbow) Wright, was blessed by Elders Charles Cramer and John Carlisle.

In a quiet ceremony performed at the church Friday afternoon, October 2, the marriage of Brother Samuel Mansell and Sister Eva Byers was solemnized by Elder John Carlisle, pastor. Brother and Sister Charles Cramer, Sister Vera Carlisle and Sister Edna Howells, were the only guests

present. Following the ceremony, the guests went to the home of Brother and Sister Carlisle, where a six o'clock dinner was enjoyed. The birthdays of Brother Mansell and Glen Carlisle, youngest son of Brother Carlisle were also celebrated at this time.

Plans have been completed for a home-coming to be held October 18, and it is hoped this will be of great benefit to all. A special program is being arranged and several candidates will be baptized in the afternoon. A basket dinner will be had at the church at noon.

## Savanna, Illinois

October 4.—Savanna Branch sent ten dollars to the Bishop to be used in buying flour and sugar to swell the Harvest Festival supplies. We felt that fruits and vegetables would be sent in abundance this year and these other articles would also fill a need.

The Sunday school is holding its own, and the Women's Department is using the adult quarterlies on the *Book of Mormon*. As many of our members are teachers in the Sunday school and deprived of the class work, the women are eagerly availing themselves of this course each Thursday afternoon.

Members of this branch have not felt the depression as much as those in some localities, and we are trying to help the church financially by tithes and offerings. We pray that all may do this as far as possible so as to put the church on its feet, encourage our leaders, and make us all fit for the blessings of the Lord because we have obeyed his laws. The time has come to prove our faith by our works, so as not to "hold up the procession," as a writer in the *Herald* remarks.

Many of us have noticed the splendid articles lately appearing in the *Herald*. If we profit by the admonition and advice therein, there is no reason for us to be discouraged. God is still mindful of his people and will bless and prosper us if we place ourselves in a position to receive that which he is willing to give.

## Tacoma, Washington

3721 East J Street

September 29.—Reading "Things of Good Report from the Church," we were made glad to learn of the work in its different phases, and were given the desire to tell the readers of the *Herald* what Tacoma Saints are doing.

Throughout the summer the usual services were continued. Instead of attendance falling off, our numbers were increased. Several nonmember friends are now attending, and the majority of the membership are present at the services.

The church school plan has been in use here since June of 1930, and it meets the unanimous approval of the members.

The priesthood are busy visiting the homes.

Elder Claude Kress, of Nebraska, visited us and held a series of meetings which did much good. Then Patriarch and Sister Richard Baldwin were here a short time to help with services.

A fine reunion was had the first part of August, all being blessed and strengthened by the services.

Last Sunday there occurred the installation services of officers and teachers for the coming year, followed by a consecration service in which nearly all present brought forward envelopes containing a consecration of something for the coming year. This was a wonderful service and the Saints were blessed with God's Holy Spirit.

Tacoma looks ahead to a fine service next Sunday, it being the first sacrament meeting of the new church year. We hope and pray for the advancement of God's work.

## London, Ontario

Now that fall is here, attendance at branch meetings and church school has greatly improved. The sacrament service last week was very well attended and a good spirit prevailed.

The church school observed Rally Day, carrying out a good program. In the junior department, ably directed by Sister Grace Perry, a baptism was performed by Elder Frank Gray, church school director, and the birthday exercise of Bruce MacGregor was enjoyed by the school. A lengthy program was given in the senior department. The orchestra, under the direction of Brother Arlo Hodgson, rendered good service and short talks were given by Elder William Fligg, missionary, Lawrence Campbell, of Windsor, Elder J. F. Winegarden, district president, Elder J. E. MacGregor, pastor, and Brother Arlo Hodgson. Musical selections were contributed by the Neill brothers.

The choir recently enjoyed a pleasant evening at the home of Sister Perry. The program included a wiener roast and games.

Brother John Vasbinder, one of our most active branch workers, has of late been suffering ill health. He has been forced to take a vacation from office work for the past month.

Sister Grace Canstable is convalescing after undergoing a serious operation. We are hoping to see her again at church services in a few weeks.

Elder William I. Fligg, district missionary, who was here a few weeks, is now laboring in the eastern part of the district.

The dramatic club in connection with the branch is preparing for our anniversary next month.

## Louisville, Kentucky

Louisville Branch, under the direction of H. W. Burwell, is doing very good work.

During the past week, beginning September 28, District President J. O. Dutton held a series of meetings which were well attended. Sunday, October 4, he baptized Michael A. Gahafer, a man of about fifty years, and Carl T. Doerr, twenty-four years. At the evening service Priest W. O. Robertson was ordained an elder by J. O. Dutton, W. N. Hanner, and G. H. Ferguson.

Brother Robertson and Brother E. A. Jaegers preside over the group at New Albany. Elder Dutton is holding a series of meetings there this week. The New Albany group meets in a rented hall.

Work will soon begin on the Louisville church basement. It will be some time before the main auditorium can be builded on the foundation, and the members think it best to put the basement in better shape before winter weather sets in.

## West Haven, Connecticut

October 5.—The Lord has blessed our mission. Several families have moved here in the last two months, and each Sunday attendance is over thirty.

We were favored with a visit from District President William Patterson from August 24 to 29. Sunday, August 27, attendance was forty-four and included visitors from Rhode Island, Massachusetts, and London, Canada. Brother Patterson's sermons were very instructive and spiritual, and strengthened the Saints as well as our friends who visited.

Brother Harold Garfield, leader of this mission, has outlined an interesting program for the winter. We are holding services now at the home of Brother and Sister John Roy-lance, 107 Frange Avenue, New Haven, formerly of Providence, Rhode Island, and we welcome all who pass by to visit and worship with us.

October 1 the women met at the home of Sister Alice

Crowell and organized the Women's Department. They chose for president Sister Laura Sears. They are to meet at the various homes each week, and a program has been planned which will earn money for the church and provide many joyous gatherings for the Saints and their friends.

The "Jolly Six" is a young people's club and the Sunday school class of Brother Willard Blodgett, formerly of New London.

There are forty-four enrolled members of the Sunday school including five in the cradle roll.

We are praying that God's Spirit will still guide us and keep us united that we may accomplish the task which is ours in this part of the vineyard.

## Independence

Sunday evening brought the close of the thirteenth annual Harvest Home Festival of the church, there being present to hear the final concert a crowd of seven thousand people. During the six days of the festival officers estimate that considerably more than fifty thousand people viewed the huge spectacle. Monday and yesterday saw the Auditorium a busy place where choice canned sweets and fruits of the agricultural displays were sold and the proceeds given to a fund for the helping of the needy during cold weather. The festival has meant much in work and enjoyment to the people of Independence and vicinity, and this week they are doing their part in dismantling the booths. The Harvest Festival is described in another column of this issue of the *Herald*.

A large number of Saints, representing all the congregations in Independence, braved a rainy night on Monday to conduct Zion's quarterly conference. Considerable important business was dispatched, under the direction of President F. M. McDowell, Elders John F. Sheehy, G. G. Lewis, and Stanley Kelley, and the spirit of agreement and cooperation marked every transaction.

Reports having significant bearing upon the status of the church in the centerplace were read and incorporated in the minutes of the meetings. It was decided that certain quorums of the ministry should be reorganized in order to more effectively perform their functions. Several names were struck from the church roll upon request or otherwise.

One part of the conference work which always is encouraging was the reading and approving of names suggested for ordination. In the last quarter the Lord has seen fit to designate a number for service in the ministry. They are, to the office of elder: Ephriam Brown, Wilfred Burton, Clarence Resch, and Roy Howry; to the office of priest, Adelbert Withee, Ivan Dillee, Lynn Smith, John Lehman, Norman Cox; to the office of teacher, Roy Sherman, Walter Daniel Scott; to the office of deacon, Russell J. Waterman, and Alma Inman. All of these names were approved, and the ordinations will be provided for at an early date.

### Stone Church

The special early morning devotional period Sunday looking toward the quarterly conference in Zion, was influenced by thoughts of the Harvest Home Festival. "*Give of Your Best to the Master*," the theme of the service, was the title of a solo sung by Mrs. Will Inman who was accompanied by Mrs. T. A. Beck. "The Earth Hath Yielded, What Shall We Give the Master?" was the central thought of the short address by Pastor John F. Sheehy. Elders Sheehy, G. G. Lewis, and T. A. Beck were in charge of this hour, which brought peace and joy to many worshipers.

President Elbert A. Smith, the eleven o'clock speaker at the Stone Church, called to the minds of the large congregation four important questions asked by the Savior: (1) "Whom say ye that I am?" and Peter replied: "Thou art the Christ the Son of the living God." (2) "Will ye be able to drink of the cup that I shall drink?" (3) "Will ye also forsake me?" Here the answer was: "Lord, where shall

we go? You have the words of eternal life." (4) "Lovest thou me? Feed my Sheep." Commenting on these four questions, Brother Smith spoke of the great message which the church has to present and its unique place among the organizations of the world. He appealed to the people for their loyalty and their continued service in the spreading of that great message.

Three anthems by the Stone Church Choir, led by Paul N. Craig, and hymns by the congregation composed the musical part of the service. Pastor J. F. Sheehy and Elder G. G. Lewis were in charge.

The junior morning service at the Campus included a piano solo by Helen Mader, readings by Lois Jean Williams and Betty Jean Henderson, and a story by Mrs. J. R. Lentell.

A large crowd filled the church at the special 2.30 Sunday afternoon service, a meeting in charge of the First Presidency and the Presiding Bishopric. Bishop L. F. P. Curry, the speaker, presented clearly and simply the present economic situation of the church. He was introduced to the congregation by President F. M. McDowell. In the stand and assisting in the service were Bishops A. Carmichael and G. Leslie DeLapp. "God Is Our Refuge," by Ward-Stephens, was sung by George Anway, tenor. The Stone Church Choir sang.

No Sunday evening services were held in the separate congregations Sunday night. Instead the Saints and their friends came together to the Auditorium seven thousand strong. Chairs were moved into all available spaces in the lower auditorium and many stood to hear the concert by the Auditorium Orchestra, directed by Orlando Nace. A song fest was led by Elder John F. Sheehy, and Brother Sheehy offered prayer.

Brother and Sister Samuel Shakespeare were guests of honor at the surprise golden wedding anniversary celebration, given at the home of their son-in-law, Elder J. Charles May, October 6. They were married in Iowa, and made their home there until coming to Independence three years ago. Seventy-five relatives and friends gathered to help them observe the anniversary. The children of Mr. and Mrs. Shakespeare are William E. Shakespeare, Miss Mary Shakespeare, and Harry Shakespeare, all living in Independence. Another daughter, Mrs. J. Charles May, died three years ago.

Brother H. R. Mills, well known throughout the church for his ministry of hymn writing, celebrated his eighty-seventh birthday at his home in Independence, October 8. Brother Mills is a pioneer merchant of Independence. He suffered a stroke of paralysis some time ago from which he has partially recovered. Brother and Sister Mills celebrated their sixty-third wedding anniversary last February 25.

#### Walnut Park Church

Recent speakers have been President Elbert A. Smith, Apostle Myron A. McConley, and Elders O. A. McDowell, B. J. Scott, and W. A. McDowell. The Sunday morning prayer meetings are well attended. One of the most spiritual of these was that conducted the morning of October 4. At the opening of the sacramental service that day Betty Lou and Wanda Lee, twin daughters of Brother and Sister Roy Martin, were blessed.

Last Sunday morning the congregation listened to a beautiful solo, "In My Father's House Are Many Mansions," sung by Miss Bernice Griffith, soprano. She was accompanied by Drexel Mollison, a young brother who frequently officiates as pianist and organist in this congregation.

Elder C. Ed. Miller preached an inspiring sermon on the text Deuteronomy 32: 11: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings." The eagle mother teaches her young endurance in life by experience. She pushes them over the brink of the nest, watches their downward progress, then swoops gracefully, spreading her wings to bear them up and shield them from the rocks beneath. Aptly we of the church were compared to the fluttering

eaglets. Our present experiences should awaken within us greater love for the church and for humanity, and when we suffer, when we can not understand why certain conditions continue, we should remember that always beneath us is the everlasting arm of God.

The Walnut Park congregation is happy that the Harvest Festival judges saw fit to give its booth first prize among the home branch exhibits.

#### Enoch Hill Church

"Right Choices," the theme of the Sunday morning church school, was carried out by a short program consisting of a story, "The Cavern of Precious Stones," by Miss Nellie Mae Kramer, a brief talk by Superintendent C. E. Beal, and the song, "Where Wilt Thou Put Thy Trust?" by the young people's department.

Elder Hubert Case was the guest speaker and chose to discuss a subject very near the heart of the Saints, Zion and her condition. For scripture lessons he read Isaiah 1 and *Doctrine and Covenants* 98. The necessity for righteousness among the people who will build Zion was stressed by the speaker who admonished his hearers to guard well their hearts. Only those who are humble and full of love shall be able to stand and redeem Zion, he declared. That Zion will be redeemed through the judgment of God, is the belief of Elder Case, and we should, therefore, prepare ourselves for this judgment.

Enoch Hill members have enjoyed the Harvest Home Festival. Though our booth took no prize, it received honorable mention among the home branches, and we are glad for the gifts it contained for those who shall be in need this winter. The festival this year has encouraged all the members who live on "the hill" to greater agricultural activities next year.

### Kansas City Stake

The Harvest Home Festival in Independence has had a fine attendance from Kansas City Stake. Friday night was Kansas City Night and many availed themselves of that opportunity to visit the festival and view its magnificent display. This stake won the blue ribbon again this year for the finest display outside of Independence. Four thousand eight hundred and sixty quarts of fruit and vegetables were in our booth.

Special announcements have been made concerning College Day services next Sunday. Kansas City people realize that the needs of the college are great. Many young people depend on the scholarship loan fund to help them through school. Several young people from Kansas City are there this year because this fund has made their attendance possible. Sunday's offering will go to this fund.

#### Central Church

The Leadership School is continuing this week. Three new classes are being conducted. The young people are attending Elder C. E. Wight's class in "Youth and Doctrine," and the priesthood, the class on "Priesthood Practice," taught by Apostle F. Henry Edwards. Elder Arthur Oakman is giving an interesting course for all on the subject, "Distinctive Church Doctrines." Already Central has earned two blue ribbons for attendance. Sixty people from Central enrolled for the classes of the first week.

Elder F. S. Anderson delivered the Sunday morning sermon, "Faith in God," and the choir under the direction of George Anway sang "I Shall Not Pass Again This Way," by Effinger. Mrs. C. J. Wolfe was the organist.

A girls' chorus, directed by Mrs. C. E. Wight, helped to make effective the worship period which preceded the class hour of the church school. This group sang "Abide with Me" and "Come unto Me."

The Sunday evening sermon was by Pastor C. E. Wight.

*Argentine Church*

The Sunday morning speaker was Elder Harvy Sandy, his effort being in the interests of the work of the stake bishopric.

Stake Missionary Arthur Oakman preached the closing sermon of his series of Sunday evening services. "It Matters What We Believe" was the theme. Brother Oakman leaves shortly for his new field of labor, Saint Louis District.

**Ava, Missouri**

October 7.—This branch in the beautiful Ozark hills has accomplished several interesting and worth-while things during the past few weeks. In accordance with the suggestions of District President Haden, and the branch officers, the men have done some needed work on the grounds surrounding the church. At the suggestion of the church school superintendent, Brother Ralph Wilt, an auction sale was held, each family donating something they could spare from field or garden. When all was sold it was found that we had enough money to increase the supply of benches to accommodate the rapidly increasing attendance. A good program was also rendered the day of the sale.

A "barn-raising" was held for Brother Bergin not long ago: this week the men will assist Brother Spease, a newcomer, to assemble his new house. There has been considerable "trading" of labor, and a feeling of good will and helpful cooperation seems to prevail. Brother Freeman and family are now residing in the vicinity of the church and are a decided help in many ways. Miss Lillian Freeman is teaching a local school. The young people, under the direction of Brother Alvin Dobson, chorister, have provided some excellent music for the services. Last Sunday, Sacrament Sunday, we had a good attendance, the church being well filled at all the meetings. The large adult class very much enjoyed the initial lesson in the new *Book of Mormon* quarterly, by Brother Woodstock. In the evening Brother Grant Bergin preached a good sermon on the dual nature of man. The priesthood are actively engaged in the work, and anxious to do all in their power to advance the cause.

A number of people seem interested in this section of the country. Any so interested will do well to write to Brother James Dobson, Route 2, Ava, Missouri, who is both pastor and financial agent of the branch, and is ready and willing to assist the Saints in any way possible.

**"The Lord Hath Need"**

Peter lent a boat  
To save Him from the press;  
Martha lent her home  
With genuine kindness.

One man lent a colt,  
Another lent a room,  
Some threw down their clothes,  
And Joseph lent a tomb.

Simon lent his strength  
The cruel cross to bear;  
Mary spices bought  
His body to prepare.

What have I to lend?  
No boat! No house! No lands!  
Yet, Lord, I gladly send  
The labor of heart and hands.

—Selected.

**Letters to the Editor**

In this department we are glad to receive and publish letters of interest to our readers.

**Helping the Church Financially**

While thinking over the condition of the church, this came to me. If each member of the church would begin now and save one dollar—dimes, nickels, and pennies, soon make the dollar—and on January 1 send it to the Presiding Bishopric for the cause of meeting any emergency that existed at that time, the church would be greatly helped and the members burdened but little.

In these perilous times the church should be our responsibility, not our leaders' responsibility alone. We are the church, and the church is never higher than the ideals of its membership. Its burdens are ours. Have we tithed? Not many of us have! What wonderful promises God has made us as a people, if we would only observe his law. Let us all shoulder this great burden, help bear it, work together until this great crisis has passed.

If we could save this one dollar each, for January 1, 1932, then another for April 1, we would have lightened the burden a very great deal. In unity there is strength. So let us all work together, fast more, pray more, sacrifice more, and seek the better things in life. We will be happier in our work, have more brotherly love for each other and feel that we really have a part in the great latter-day work.

MARGARET M. CHAFFIN.

KANSAS CITY, MISSOURI, 433 West 67th Street.

**A Weekly Sacrifice**

I was much impressed with Lela Butler's article in the *Herald* of February 4, 1931, regarding giving Christmas presents, and her suggestion that each member plan to give one dollar to our Lord on his next birthday.

I have another suggestion to make. My husband and I have practiced it for several years. It is to give twenty-five cents each Sunday as Christmas offering, then at Christmas, to give as much more as we can. There are very few of us but can deny ourselves a few luxuries each week, saving twenty-five cents to give on Sunday. I know one brother with a large family who has practiced this for years. His only income is that which he earns by daily labor. Let us profit by his example and give a small gift each Sunday so that by Christmas-time our offering will not be small even if we are not able to give very much at a time. I find that we are always greatly blessed in our efforts to give to the Lord.

A SISTER.

PORTLAND, OREGON.



# OFFICIAL

## Two Months of Sacrifice

(Continued from page 966.)

on the part of every member of the church to do his particular part.

We appreciate the fact that many are already doing all that might reasonably be expected; but we know that others could do more. It has been said, "This is a day of sacrifice," and to accomplish our task we must sacrifice for a greater period of time than we have done in the past.

The conditions are such that we feel justified in asking the Saints to set apart the months of November and December as a period of Sacrifice. We suggest this even though we realize that we are confronted with a general economic depression which has already severely taxed the finances of the membership. However, we are also convinced that the members are determined to work with us to the best of their ability.

We have looked forward to the testing time. It is here, and it comes to us as an opportunity if we so choose to look upon it.

At all times the church members should cheerfully comply with the financial law, for it is essential to full spiritual development. But the time calls for sacrifice—efforts beyond mere compliance with the demands of the law. It will be well, therefore, for the Church to make special sacrifice efforts during November and December, such efforts to culminate at Thanksgiving, in November, and at Christmas, in December.

It will not only be our task to encourage a sacrificial period such as this but to maintain a determined effort throughout the year 1932. If we do this God will bless us.

Yours sincerely,

THE PRESIDING BISHOPRIC,  
A. CARMICHAEL,  
L. F. P. CURRY,  
G. L. DELAPP.

The suggestions submitted by the Bishopric have received careful consideration by the Presidency, and they meet with our hearty approval. In due time, local and general authorities will receive official communication from the Presidency on ways, means, and methods of carrying out the suggestions made by the Bishopric. And we feel sure the Saints will be in hearty accord; for every sacrifice period of the past has resulted in good to the church and its members in spiritual enhancement and uplift. We sacrifice for that which we love, and the very efforts

at sacrifice increase our love, and increase of love brings richness of experience and happiness.

F. M. S.

## The Sanitarium

This article is to inform the Saints as to the present status of the new Sanitarium and Hospital. In order to do so it is necessary that we comment briefly on some of the factors having a bearing upon the financial problem which confronts the church in connection with this building.

At the time the new building was started a preliminary agreement had been entered into with one of the banks in regard to financing the project. Before this agreement was finally completed the bank decided that it was inadvisable under the existing economic conditions to loan the amount necessary to carry the project through to completion. The building, however, had been started and a temporary loan of \$30,000 had been made. In January the building had progressed to the point where it was necessary to make additional arrangements with the banks and a temporary loan for six months for \$75,000 was made by the bank.

An analysis of the financial situation resulting from the Council action of January and February revealed the fact that the church was not in a position to increase its liabilities to permit additional work on the building. However, the building was not inclosed, only four stories of brick work having been completed; an additional story of concrete work remained to be done and other structural work before a roof could be put on. The building was in such condition that it would deteriorate rapidly unless inclosed. It was estimated that it would cost \$25,000 additional to inclose the building which would make it weatherproof. *This would enable the church to bring this project in line with the policy adopted during the February Council.*

In order to complete the building to such a point it was necessary to raise the \$25,000. A meeting was held with the Board of Directors of the Chamber of Commerce wherein it was agreed that it would raise half of this amount from those who had given pledges, providing the church would raise the other half. This was agreed to and the church through loans has raised its share. It is to be pointed out, however, that the church owed the Sanitarium considerably more than \$12,500, part of which (\$6,000) was money loaned by the Sanitarium to the church, and the balance owed the Sanitarium for care of missionaries and families, as well as "aid" patients. Thus the \$12,500 paid to the

Sanitarium does not increase the liabilities of the general church.

Any additional work which may be done after the present unit, will necessarily have to be done in harmony with the General Conference Resolution which authorized the Presiding Bishopric to indorse a loan in an amount equal to the amount raised by the City of Independence through its Chamber of Commerce.

The amount expended upon the building to date, including the \$25,000 to inclose, is approximately \$136,000. This has been received from the following sources:

Total received from pledges through the Chamber of Commerce .....	\$ 54,175.97
Less campaign expenses .....	5,639.01
	<hr/>
	\$ 48,536.96
Contributed by church received through loans.....	\$ 87,500.00
	<hr/>
	\$136,036.96

One of the factors which had to be taken into consideration in inclosing the building was that the \$75,000 loan from the bank was due in July last, and it was necessary to protect the building in order that a renewal of this loan might be obtained. The renewal was given for an additional six months period.

It is to be regretted that the church had this problem to face with the many others, but we are satisfied that it has been worked out for the best interests of all the members, and desire to have them know the present status.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

October 12, 1931.

## MISCELLANEOUS

### Conference Notices

The annual conference of Northern Michigan District will meet with Gaylord Branch, October 24 and 25. The first service will be at 10 o'clock. This will be a prayer service. The business meeting will come to order promptly at 11 o'clock. All branch secretaries are requested to have their reports in the hands of the district secretary, Ada Alldread, Boyne City, no later than October 22.—*Allen Schreur, district president.*

### Home-coming Services

Otter Lake Branch (Michigan) will have its home-coming October 25. Everyone is welcome. The first service will occur at 9 a. m. Basket or potluck lunch at noon. This home-coming marks the fifteenth anniversary of the branch.—*J. J. Rusnell, Fostoria, Michigan.*

There will be a home-coming day in connection with our regular first Sunday in the month meeting at Netawaka, Kansas, November 1. It will also be the anniversary of the dedication of the present church building in 1923. We are in hopes that the officers of the church and district will see

fit to reorganize the branch at Netawaka for the benefit of Centralia, Netawaka, and Saints scattered throughout northeastern Kansas. Atchison, Fanning, Topeka, Blue Rapids, Centralia, please take notice. There will be a basket dinner at the church. All are invited.—*J. M. Green.*

### Young People's Institute

Northeastern Kansas District will hold a young people's institute at Fanning, Kansas, October 24 and 25. The first meeting will begin at 9.30 a. m. Saturday. We will have present Elders C. B. Woodstock and Leonard Lea, of Independence, Missouri, and Sister Mildred Goodfellow, of Topeka, Kansas. All young people of the district are asked to be present at the meetings.—*Leonard Pitsenberger.*

### Two-Day Meeting

A two-day meeting of Pittsburgh District will convene at Fayette City, Pennsylvania, October 17 and 18. Bishop L. F. P. Curry will be present as speaker. The first meeting will be at 7.30 Saturday evening. This is the first district meeting since the spring conference, and all district members who can be present are urged to attend. All visitors will be welcome.—*T. M. Carr, president Pittsburgh District.*

### Notice to Southern England and Wales Saints

(Heading Corrected)

By concurrence of the First Presidency and Brother Paul M. Hanson of the Quorum of Twelve, it has been decided to ask the Southern England District to care for the Saints in the territory that was formerly the Wales District. Due notice of this has been sent to the authorities of Southern England District, and all concerned will take notice of this change. We trust that this will be for the advancement of the work in Wales.—*The First Presidency.*

### Appointment of District President

Owing to the resignation of Elder C. J. Smith, president of the North Dakota District, the Presidency hereby appoints Elder Warren McElwain to fill out the unexpired term, subject to the approval of the next conference of the district.—*The First Presidency, Independence, Missouri, October 12.*

### Our Departed Ones

CHAMBERS.—Mary Martha Collins was born May 9, 1871, at Manti, Iowa. Departed this life May 5, 1931. She was the daughter of Mr. and Mrs. Fredrick Collins, and in her childhood with her parents moved to Cameron, Missouri, residing here a short time and then moving to Lamoni Iowa. Later they moved to Harrison County, near Persia, Iowa, where the remainder of her life was spent. April 3, 1888, she was united in marriage to William J. Chambers, of Persia, Iowa. To this union five children were born. April 11, 1880, she was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints, and she lived a devoted life. She was kind and considerate and her home was always open to the missionaries and her friends, and a hearty welcome was always extended. Her husband and five children: Cora Hammond, of Woodbine; Robert, of Shelby; Joseph, of Yorkshire; Fredrick, of Persia, and Ethel Sanders, of Logan, Iowa, are left to mourn her departure; also two brothers, Albert Collins, of Glenn Ferry, Idaho, and Thomas D. Collins, of Mapleton, Iowa; one sister of Glenwood, Iowa; eleven grandchildren, and many friends and neighbors. She was highly respected by all who knew her and was a real neighbor and friend. Funeral services were conducted by Elder W. R. Adams, of Logan, Iowa, assisted by Elders Fred Fry, and Joseph Lane at the Saints' Church May 7, 1931, and interment in the Chambers Cemetery, north of Persia.

HORNER.—Marianna, daughter of William Y. and Anna Imlay, was born at Irvington, California, November 28, 1854. In 1879 with the family, she moved to Hawaii and was there until 1906, when she returned to the mainland. Took up her residence in Irvington again where she lived until death claimed her Thursday evening, September 24, 1931, following a very brief illness. She united with the church in 1914. She was a faithful member and delighted in generosity and hospitality. Many have been made glad through her kindly and thoughtful ministrations. In the village where she was born and to which she devoted the large part of her life, many sorrowing ones witness to the gracious and sympathetic interest she always manifested. Miss Horner graduated from the Washington College (local) and entered the teaching profession. She taught in California and also in Hawaii. Her artistic gifts were varied and of refined quality. Many pieces of her work in painting, pyrography and fancy work as well as ability in prose and poetry witness to the versatility as well as excellency of her gifts. The funeral was conducted in the community church at Irvington, Sunday afternoon, September 27, John W. Rushton officiating. She was laid to rest in the quiet cemetery of her home village. Many mourned her departure and speak well of her life and work.

**THE SAINTS' HERALD**

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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 78

Independence, Missouri, October 21, 1931

Number 42

## EDISON'S MESSAGE

My message to you is: Be courageous! I have lived a long time; I have seen history repeat itself again and again. I have seen many depressions in business. Always America has emerged from these, stronger and more prosperous. Be as brave as your fathers were before you.

Have faith!

Go forward!

—*Last public address of Thomas A. Edison.*

---

## DOES WAR REQUIRE GREATER LOYALTY THAN PEACE?

*J. E. Vanderwood*

## THE DESTRUCTION OF JERUSALEM

AN EPISODE FROM HISTORY

*Christiana Salyards*

## FAMILY WORSHIP

*Hazel Minkler*

## Positions for Released Missionaries

A hope which is doubtless quite general among the people of the church is that conditions will soon change for the better so that many of the missionaries released may be restored to the list of full-time workers. It is probable that the wish is generally held that the list may even be increased over the 1931 one by the addition of new names of those qualified for the tasks. In the meantime, while wishing for the better times, it is necessary to meet the present situation and carry on our work.

Throughout the church there may be many who are in position to help in securing positions for the released men in which they can provide for their needs. It is hoped such will communicate with the Bishopric with suggestions and offers to help in locating the men.

Many of the men affected by the releases have made rapid and successful readjustments and are already "rustling a living" while waiting for the time to reenter upon their church activities. Their "waiting" is an active one, merely a shift of activities.

Very few of the men whom we have been compelled, with great reluctance, to release from missionary responsibility, have manifested anything but ready willingness to meet the situation with self-reliance and sweetness of spirit. They all regret that they have for a time to leave their chosen work, and all look forward to resuming it. They recognize the necessity for the actions had releasing, and have cheerfully met the situation in a way which reflects deep-seated love for the cause, a love which makes them rise above personal interests, a love that leads to the sacrifice of self for the ideals of our organization. And to keep this spirit is to permit God the fullest opportunity to bless and direct.

The readers of the *Herald* will, I am sure, be interested in seeing some of the expressions from men affected by the action of the council. A few are presented:

Brother G. E. Burt says: "I want to assure you that I will do all that I can for the church, no matter where I may be."

Richard D. Weaver says: "There is no hardness in my heart towards the brethren of the council. I feel that it was a heart-breaking job, to say the least, and I do not feel to criticize what was done.

"Second, I wish it known that my heart and soul is in the work of the church. I have loved it for all the years I have been a part of it, and I still love it better than my life. I shall never try to tear it down, or work against its best interests. I shall do what I can in my small way, as long as I am able, to

assist in the work of the Lord as revealed in this great latter-day message."

R. Melvin Russell writes a letter in splendid spirit as follows:

*Dear Brother Smith:*

Notice of my release from general church appointment has been received.

I join the many devoted members and ministers in regret of the "jam" the church now finds herself in, but do not despair of the condition. I regret that the missionary work has to be so curtailed, but am happy in sharing with my brethren the burden of the hour.

The short two and one half years of my time under appointment have brought many cherished experiences. Whatever I have given has been given freely, and I feel that in my labors I have lost nothing.

I trust that I may ever be a ready, willing and loyal servant, and that the church we love may soon triumph.

The brethren of the Twelve who are coming in personal contact with the men are themselves encouraged by the good spirit manifested and thus cheered in the difficult task of carrying on with reduced forces.

On the whole there appears to be aroused among the Saints a strong determination to meet the situation and overcome the present obstructions. With a united front and the spirit of sacrifice we can do it. It is God's will that we should.

F. M. S.

## Principles of the Gospel

### IV.—THE BAPTISM OF THE SPIRIT

The baptism of the Spirit—God's gift of his grace and assurance—is the climax of our entry into his kingdom. From the moment we first sense within our souls the dawn of faith, carrying us through the humiliation of repentance, making us obedient to the ordinance of baptism, we look forward to this personal experience of Pentecost, the baptism of the spirit.

This experience comes at the time of confirmation by the laying on of hands, or it may not come until later. It may come at a prayer meeting or sacrament service, or it may come at a time of solitude, meditation, or private prayer. There are no rules by which one may anticipate the time or the exact character of the experience; but one may surely recognize it by the fact that it brings to one an unimagined and indescribable happiness and peace.

Some people are disappointed that they do not receive this experience immediately and with great power. It is not something that may be hastened by wishing or importunate prayer. Some who are imaginative enough may work themselves into a state of mind in which they may have an experience, but not the true baptism of the spirit.

The genuine experience of the spiritual baptism

is an individual matter between the person and God, and depends upon two factors: the subject's readiness and God's willingness.

This spiritual baptism is a testimony: that one's sins are forgiven and that his penitence is acceptable, that he is received into full spiritual fellowship in the Kingdom, to enjoy thereafter the blessings of communion with the Saints, that the work and the church are true as they claim to be.

Waiting for the spiritual baptism provides a test of faith, and the period of waiting may be long or short, but eventually the experience always comes to those who pray and wait in faith.

The baptism of the Spirit may come as a marvelous experience, accompanied by visible and audible manifestations, or it may come only as a feeling of great peace and assurance.

Those who yearn for marvelous experiences may be disappointed, as seekers after signs frequently are. Those who seek only through love and faith to know the Spirit of God will in his own good time receive the blessing.

There is a tendency abroad in the world, fostered by scientific materialism, to regard all experiences of a supernatural character as illusion, the product of a brain that is functioning irregularly. The materialists tell us that revelations, visions, and impressions of the Holy Spirit are not what they seem to be, but are only the projections of over-sensitive imaginations stimulated by internal factors. But let us examine further.

When the materialist says that there is no such thing as actual spiritual experience, he means, and should say more truthfully, that he himself has never had any such experiences. He is not qualified to speak of that which he does not know. He should not apply to all men the limitation from which he suffers. Perhaps his state can best be explained by some illustrations.

Some color-blind people can not distinguish between red and green, and some can not distinguish accurately between yellow and blue; yet these colors present contrasts so wide that the person of ordinary vision can hardly understand the ailment. Another: those who have been well all their lives, no matter how many sick people they may have seen know very little about suffering, and are likely to be callous in its presence. Another: the spectator at a great football game is conscious of the beauty of perfect formation, planned plays, and performance. He follows the progress of the contest with intense interest. But he can never know the sickening pain of crushing bodies and twisted limbs, the furious expenditure of power for trifling gains, or the wild exultation of the runner carrying the ball for a touchdown.

Perhaps these examples will serve to show why the materialist is not qualified to judge the experiences of the mystic, or the spiritually-minded man. Perhaps Shakespeare expressed the thought better than any one else:

There are more things in heaven and earth, Horatio,  
Than are dreamt of in your philosophy.

There are indeed more things in the world than can be observed by the scientist's microscope; the laboratories have not conquered all knowledge; the human soul, in both its origin and its nature, is as great a mystery as ever to those who do not accept the Christian teachings.

The baptism of the Spirit, which is the soul's contact with God, its maker and preserver, gives to religious life its great significance. Religion which has lost it must depend for its authority and strength on ceremony, beauty, and ethics, which are but dry husks as compared with that which is the real essence of religious life.

L. L.

### In the Same Boat

A story is going the rounds concerning two rival churches in a little town. At one of them the brethren were gathered and discussing the depression, which had hit them rather severely. One spoke up and said, "Times may be hard for us, but thank the Lord they are worse for the Baptists down the street!"

That was not a Christian way to feel about it. But sometimes we think that a look around at our neighbors would serve to check the volume of our own complaints. For some other churches the deficits in the annual budget run around a million dollars. Perhaps it is time to tighten our belts, come out of the house, and go to work.

A condensed statement of the advice of England's Prime Minister, Ramsey MacDonald, reported in the *Kansas City Star*, seems appropriate here. "He said the national government must keep the budget balanced, must end borrowing, stabilize the value of the pound, and, finally, correct Britain's adverse balance of trade."

And that, precisely, is what our own government must do, and many families. If America's vaunted prosperity has taught us nothing but to live beyond our means, it has done us no real good.

A friend remarks that the church, also, must follow the course which Premier MacDonald charts for Britain. We must, according to the recent reports of the Presiding Bishopric, keep the budget balanced, end borrowing, stabilize the value of our effective resources, and see that the expenditures do not exceed the receipts.

L. L.



# The Present Crisis

## An Official Call From the Presidency

This is a call for the mobilization of the resources of the church, both spiritual and financial, to meet one of the greatest crises of our history. It is a call to prayer and work, to sacrifice and obedience, to unity and unanimity of action—a call which in accomplishing its purpose will meet the present emergency and provide a stable foundation for future growth.

By this call we officially designate the months of November and December, 1931, as a period of prayer and sacrifice. It is the purpose of this special effort to provide funds to meet the immediate needs of the church and also to inaugurate a systematic program to pay the church debt, to rehabilitate the missionary list, to furnish reasonable financial security to our appointees, and to make it possible to prosecute with vigor the work of evangelizing the world and establishing Zion.

Let there be no mistake. The church faces a crisis. As painful as those words are they must be written and their meaning must be made to permeate the consciousness of the Saints. Our appointees are nearly seven months behind with their allowances. These remaining men must be kept in the field and their families must be fed and clothed. Our obligations to released men must be paid. A minimum of administrative supervision must be maintained. Maturing principal and interest payments must be met. *The work of the church must go on.*

This is by no means the first crisis in our history. There was one at Kirtland following the depression of 1837. There was one when the Saints were expelled from Missouri. There was another when the prophet and patriarch sealed their testimony with their life's blood. Yet always and at whatever cost the Saints have risen to the emergency and have acquitted themselves as children of God. And in every instance progress followed in the wake of their heroism. It is in such crises that we show the true quality of our sainthood.

The simple fact is that the church must have money. We must have \$138,624.89 to meet the demands for the remainder of 1931 and the principal and interest payments due early in January, 1932. We must have \$481,461.17 to meet the budget for 1932, which if raised will reduce our debt by \$191,796.05. We must have the continued financial support of all true members of the church if we are to meet our obligations and carry on our divinely appointed mission.

The details of these needs have been presented in recent issues of the *Herald*. Additional facts will

be presented as rapidly as possible. Every effort will be made to keep the Saints informed. This program has been entered upon in good faith. We have pledged ourselves and do hereby pledge ourselves again to adhere strictly to its provisions both now and in the future.

This call is to every member of the church, priesthood and laity, old and young, rich and poor. By no subterfuge, by no petty excuse, by no trick of logic can anyone escape his share of responsibility in this crucial hour. It is not just and it never was just to expect a few to carry the entire burden of the church. Some of the Saints have brought hardship upon themselves and their families by giving more than they should, while others of more ample means have not shared in the task which they also have espoused. Yet the Lord has said, "In your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."

These are the main requirements of the hour:

Let every member of the church ascertain the amount of tithe which he owes the church and make every effort possible to pay this debt without delay.

Let every member of the church who possibly can make a substantial offering at this time. Let this offering be one which involves real self-denial and a tangible indication of love for God and his church, and not one which merely acts as a salve of conscience.

Let every Saint eliminate the unessentials and frills of life. Surely we have now reached the place where we must put first things first. Surely we can no longer expect to find our salvation in the worship of gods "who neither see nor hear nor know," the gods of pleasure and of greed and of material things.

The present situation is critical both because the work of the church is being retarded by lack of finances and also because this situation constitutes a real test of our sainthood. *It is this generation of Saints—not the church—that stands today at the crossroads.* There is only one course open to the church and that is forward. Anything else is unthinkable, impossible. For the individual members, however, two ways are open. We must choose. If we meet the test of this hour we shall go forward with the church. If we fail, we shall just as surely sink into the oblivion of an already despairing world. We repeat: it is this generation of Saints, not the church, that stands today at the crossroads.

While the situation is critical, it is not hopeless. The church is not bankrupt. We have but to call upon hitherto undeveloped resources to meet a great emergency. After months of careful study a definite program has been outlined and presented to the church as a means of meeting the situation. The

## Letters to the Editor

In this department we are glad to receive and publish letters of interest to our readers.

### The Producer's Dilemma

(From a letter to the Editor in Chief.)

We have shopped in the city and rejoiced because at last foods were prices we could reach: Butter 25c; eggs 20c; meats from 5c to 30c a pound; vegetables five bunches for five cents, and canned goods accordingly low. But we have stepped from the buyer-consumer side to the producer-seller side and the picture is a very different one indeed. Men raise crops of fruit and vegetables which rot in the fields; there is not enough in them to pay for the harvesting. For instance, a neighbor raised a fine crop of early plums, and proudly shipped a carload of them to New York. He got \$700 for the fruit, but when his shipping bills came in he was charged \$1,400. The rest of the crop rots on the trees, just as the thousands of acres of other things are going to waste, or are given to the neighbors who need them much less than the teeming millions in the cities. It seems almost a crime, yet what can a man do? Few of us are in a position to pay \$700 for the privilege of shipping a carload of fruit to New York to be given away.

Then there is the dairy business. If the dairyman makes enough each month to buy feed for the next month for his cattle, he is doing well. If he sells whole milk the expense of keeping things sterilized and up to standard in cleanliness takes what might otherwise be a profit. If he sells milk from house to house, it is almost impossible to get collections made sufficient to pay for his feed bills. If he sells cream and keeps the skimmed milk, he is able to feed calves and hogs, and so build up a herd, getting a bare living out of it for his family. If he grows alfalfa for feed, he must irrigate, and then the power bills are prohibitive; and on top of the "Energy Charge" is a "Demand or Minimum Charge" which is a polite way of saying, legally: "I steal from you just \$10.00 more besides the exhorbitant price I have already charged you." I ex-

presiding quorums of the church have by up-raised hands pledged their support to such a program and have already gone forward in carrying out its provisions. This program constitutes a gigantic but not impossible task. Its demands are within the reach of a body of people who sincerely believe their cause to be the cause of God. Now is the time of testing. Let us make it a prelude to the endowment of the faithful. The work of the church must go on.

THE FIRST PRESIDENCY,

By F. M. McDOWELL.

press the viewpoint of the "old residents" with whom I have talked. When I say we have two electric pumps on this 114-acre ranch, it sounds affluent in point of adequate water supply; but let me add that the power bill for May was \$66.18. That is not affluence, but bankruptcy.

This is probably one of the most remarkable valleys in the world. It is tremendous in scope, size, possibilities, demands, successes, failures, fertility, and weather (I mean heat in summer, cold in winter, sudden moody spells, etc.). There are thousands of acres of grapes, cotton, citrus fruits, melons, grain, pomegranates, apricots, peaches, almonds, olives, onions, beans, and shall I add oaks. There is enough space here to raise food for the—well, perhaps not the world—but more than enough to take care of thousands that are starving in the towns, if the grounds were all under cultivation and there were some Tremendous Director somewhere to bring order out of the chaos which production-shipping-consuming has gotten into. It seems to me that shipping companies and power companies have become dragons which hold in one hand the producer, and in the other hand the squirming consumers, or would-be consumers.

I am made to cry aloud in my heart, "How long, O Zion, how long?" Then I can see communities mapped out, with an actual statement of the possible needs of that community for the coming year, with the farmers producing that which is needed, getting fair prices for their labors, and the consumers having what they need, paying fair prices, and giving in return value for value all around. There could be an emergency supply for "bad years," or in turn a store room for "bumper crops." That would eliminate the panics of overproduction or underproduction and—bless me! Who am I, to talk of problems so beyond my ken?

I have often heard people in the cities "rave," because the American farmer was passing to the limbo of the one-time buffalo, yet if those same people were to see the struggle of the "whites," in this very difficult life of farming, trying to keep up the standards that "whites" are supposed to maintain and failing on every side, they would be a bit more tolerant, perhaps, when these people at last gave up the struggle to those who demand less of life in the way of comforts and civilized needs, and who have, not more courage, but perhaps more brute energy to battle along and who aspire to less for their offspring in the way of advantages and education. If I had my way, the government would endow the farmer, instead of allowing him to be choked to death by power and shipping companies and the middle men and others of their ilk.

E. LEOLA NICE.

STRATHMORE, CALIFORNIA.

## That the World May Have Peace

*The letter below is addressed to the Christian peoples of America by the society of Friends, an organization whose service in the cause of peace has always been distinguished by its unselfishness, and at times heroic and sacrificial adherence to principle. The cause of peace is at once identified with the cause of Christ and the cause of humanity. War is the greatest present threat against culture and the safety of civilization. The cost of war has brought governments near bankruptcy and nations near demoralization. No country, large or small, is today secure against the sinister threat of the shadow of war that hangs over the whole earth. Christian people have sufficient strength and prestige to exert a great influence in favor of a constructive program of peace, if they will unite in common endeavor for that purpose.—L. L.*

*To Members of Religious Groups in America:  
Dear Friends:*

The American Friends Service Committee, a national committee of the Society of Friends (Quakers), sends you greeting.

We are constrained to believe that the General Disarmament Conference to open in Geneva in February, 1932, can be made to mark a turning point in human affairs. Never before, in the history of mankind, have the devastating results of war been so clearly indicated and so generally recognized. Past generations, indifferent to the warnings of prophets, economists and statesmen, have consistently prepared for war, have regarded war as the natural arbiter of international affairs, and have proceeded from one conflict to another. It would now seem that the peoples of the world have reached the limit of their power to recuperate from the disaster of war. Hand in hand with a vast increase in man's powers of destruction has gone an equal increase in the effect of war upon a more complex social order. President Hoover in his recent speech to the convention of the American Legion voiced the growing conviction of millions of men, when he said that the present world-wide economic crisis is the result of the World War. In our present delicately adjusted, inter-dependent world, the destiny of every people, however strong or weak, is inextricably linked with the fears and fortunes of the world. The law of love, the teachings of Hebrew prophet and of Jesus, are being fulfilled in the sweep of world affairs. Men are beginning to realize that they must cooperate or perish, materially as well as spiritually.

We can not contemplate, therefore, with indifference, the persistent preparation for war throughout most of the world. Least important is the fiscal question of how the nations should spend their public revenue—whether to spend billions of dollars annually in subsidizing makers of war material and the military personnel or upon purposes more closely related to the needs of suffering humanity. It is the menace of future war with which we are chiefly concerned. Armaments are the expression of a philosophy of international conduct and their very existence tends to perpetuate this philosophy. War is not inevitable except as armaments tend to make it so. It is not rational or natural for a civilization to attempt to destroy itself, but this disaster is likely to happen if men continue irrationally to think about it and plan for it.

The Disarmament Conference of 1932 will meet under unique conditions. Never before have the peoples of the world so clearly recognized that their opportunity for normal living depends upon the constant maintenance of international peace. If the use of armaments may destroy the civilization that has prepared them, it is worse than folly to continue them. The issue is not now one of limitation; it is one of abolition. We believe that the time has come, in the evolution of public opinion, to free mankind from the fiscal burden, the political menace and the spiritual decay incident to military preparation. The Kellogg Pact, the world-wide economic crisis, the growth of public opinion as to the effects of war, constitute a setting in which such a program of abolition can reasonably be inaugurated.

Are the religious forces of the world content to wait until economic necessity has impelled the result foretold by prophetic vision? It is our hope that the day of freedom from the menace of war may be hastened through the dynamic of religious faith. The churches of America could devote this period to a great crusade on behalf of the abolition of war preparation. Such a crusade could definitely affect the results at Geneva and could thereby change the course of human affairs.

Sincerely yours,

VINCENT D. NICHOLSON,  
*Chairman Peace Section.*

CLARENCE E. PICKETT,  
*Executive Secretary American  
Friends Service Committee.*

## Does War Demand Greater Loyalty Than Peace?

*By J. E. Vanderwood*

The query presented in the above caption was suggested by the recent address of President Hoover to the convention of the American Legion. There was a time when these men with one accord turned to the army with the avowed purpose of giving their lives if need be for the safety of their country, and for the ideals that were represented by the American flag. They were willing to spend and be spent for the cause of war. It was apparently nothing to them that they should lose their lives, or sever their home ties, if they could conquer the common foe, and preserve the honor of the nation under whose banner they were fighting.

Years have passed, and circumstances have greatly changed. Recently President Hoover went to these veterans and asked their support in the economic struggle that confronts not only our nation but all the nations of the earth. It was a test as to whether men will show the same loyalty to the country in a time of peace that they did in the time of war. Is there any good reason why men should be loyal to their country under one crisis and not under another? After all, what is it that impels our action and commands our support at one time and fails to enlist it at another time? Is the tragedy of war worse than the tragedy of economic distress and uncertainty? If so in what way?

Perhaps it is because we have studied war and have failed to study peace, and that we are intensely interested in the winning of wars, but indifferent about providing for effective peace? How do we view these things, and in what way are we putting ourselves to the task of their solution? Right here we reach a test of the real strength of manhood of either individuals or of nations. Under the influence of mob psychology, which rises with the declaration of war, men will act either heroically or violently according to the suggestion of the moment. Tradition has led them to believe that it is an honor to be loyal to the demands of country in time of war, but it has never impressed upon them the importance of loyalty in times of peace. Is it because men believe in the God of war but do not believe in the God of peace? Is it because the time of war presents the tragic, the time of peace the prosaic? Do we really evaluate our relationships to God and to man? And if not, are we able to give a reason for our attitudes? Is it because in war we are required to act under the command and direction of a commissioned officer, and that in time of peace we act merely upon our own initiative?

Without question the times are momentous, and the need of serious thought and definite action is awaiting us. We as a church have a definite responsibility in times like these. Is there any reason why we should be passive and indifferent in times of stress and perplexities of nations? The economy of the gospel that has been committed to us offer a solution for the grave problems that at the present time perplex the whole earth. Does not the history of nations, as well as the prophetic utterances of the men who have been inspired by the God of the universe, testify to us that it is because men have failed in their relationships to men and to God that these things are thrust upon us? Men have learned to be loyal to a cause in time of war, but they have not learned to be loyal to a cause in the time of peace. The emotion of the conflict impels them to act, and they put themselves into the cause with zeal and earnestness, but the apparent drudgery of peace causes them to be lax and indifferent.

I am convinced that these things are because men do not have reverence and appreciation for God. The prophet expresses it thus: "Even the youths shall faint and be weary, and the young men shall utterly fail: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." Unless men have come to trust in God they will both faint and fail. It is they who trust in him that are to triumph, it is they who shall mount up on wings as eagles, it is they who shall walk and not faint. One can put himself into a cause when the mob psychology prompts or promotes the action, but the man who is able to plod along and keep the upward trend, meeting the handicaps and disappointments of life and still continuing to go forward toward the goal, must have come in touch with the infinite source of life. Therefore he is being renewed daily by that spring of living water that is constantly rising within his soul, impelling him onward toward the mark of the high calling that is found in the life of Christ Jesus our Lord.

Jesus had but one purpose, and that was to do the will of his Father. This involved the doing of that which would, if accepted and followed, usher in the reign of peace on earth and good will among men. He gave himself unreservedly and unstintingly to this cause, and said unto all who would hear him, "Learn of me." His philosophy was that of human brotherhood. He desired to enable men to

see that there can be but one true objective in life, and that is the bringing about of conditions that will make for the building of a kingdom of peace. If all men had this ideal, if they were able to vision the great work that he so ably laid out before humanity, such an appeal as that of President Hoover would be heeded, and the men who were willing to enlist in the armies of death would with equal zeal and earnestness enlist in the armies of life. They would put their all into the cause that would remove speedily the causes of our present economic unrest and pave the way for the ushering in of the reign of peace upon the earth. But since men are not yet willing to do this, since they are unable to see with any degree of clearness the appeal of our blessed Lord, it becomes the duty of us as members of the church to put ourselves to the task of making comprehensible the message of Christ, and of so interpreting it that all men will come to see that it is far more heroic to work for peace than it is to work for war. It is our privilege to help bring about conditions that shall pave the way for that time spoken of by the prophet when "they shall learn war no more." He who has come to see the real import of the message of Christ is more concerned about bringing salvation to the world now, in a social, moral, intellectual, spiritual and economic way, than he is about saving his own little soul in the hereafter. The one is magnanimous and large while the other is small and contemptible; for the only way I can possibly save my soul is by helping to save the souls of others.

Let us not forget that it is only those who wait upon the Lord who shall be able to walk and not faint, and it is the highest evidence of manhood and of character to see a person who is able to keep an even forward movement, constantly holding to the noble and the pure, and believing that ultimately nothing but good can come of good.

I see then in the appeal made by President Hoover to the American Legion in convention assembled, a testing of the men of the nation, and may it be that these men who were willing to sacrifice their comforts and lives if need be in time of war will rise to the height of princely manhood and answer the call of our chief executive and say, "Here we are, ready to throw ourselves in the breach, and to sacrifice our comforts for the time being that thereby we may bring lasting peace and comfort unto the nations of men." How much more should we who have heard the call of the Christ bestir ourselves and put ourselves unreservedly an unstintingly into the cause of his church until the world shall have been inoculated with the spirit of his glorious gospel, and the way is prepared for the ushering in of his kingdom among men. This is our blessed privi-

lege, and this is the demand that the gospel of Christ makes upon us. And regardless of the response that is made by the men of the American Legion to the appeal of President Hoover, it is our duty to heed the call of Christ.

## Report of the Department of Statistics

*By C. L. Olson, Statistician*

The monthly report of the Department of Statistics shows the following changes in the total net enrollment of the church during September:

Total enrollment of the church September 1, 1931.....109,908

September Baptisms .....	279
Gains from Unknown .....	7
Gains by Correction .....	10
<b>Total Gain .....</b>	<b>296</b>
Deaths .....	62
Expulsions .....	33
Loss by Correction .....	1
<b>Total Loss .....</b>	<b>96</b>

NET GAIN during the month .....200

Total enrollment of the church October 1, 1931.....110,108

The following miscellaneous reports were also entered during the month:

Transfers .....	607
Blessings .....	146
Marriages .....	83
Ordinations .....	21
Releases .....	8
Silences .....	3
Divorces .....	3

It will be seen by the above summary that the church has now passed the 110,000 mark. However, one should not be deceived by this total because it includes a large number of names of persons whose addresses are unknown. Four thousand seven hundred and seventy-six names are the remnants of defunct and disorganized branches, and 3,721 names are for persons whose addresses have been reported as unknown since we took charge of the office in March, 1928, and who are still unknown. There are probably another 1,000 or 1,500 names who are unknown to the local branch or stake secretaries who are delaying reporting the same pending an effort to obtain the up-to-date addresses through local sources. While all such persons are still members of the church, they should really not be counted when considering the church's live and tangible assets. Especially would this seem to be the case after a diligent effort has been made to obtain the addresses of such persons. In our opinion, therefore, it appears wiser to regard our real church

membership as closer to 100,000 than 110,000.

In the issues of the *Herald*, beginning with September 30, have appeared lists of names for persons reported unknown by the Kansas City Stake. When this list of Kansas City Unknowns was first sent to us it contained 1,400 names, but through diligent efforts on the part of the Stake officers and the cooperation of other branch secretaries it has been pruned down to 930. The list as published, therefore, represents those whom we have been unable to locate through the workers in the Statistical Department directly, and whose addresses we feel we can obtain only through the assistance of the readers of the *Herald*.

Such assistance in the past has proved very helpful. Out of the 12,979 names that were on the Unknown List in March, 1928, a total of 3,091 up to date have been located and their names properly recorded. These were the names that were published in the *Herald* during 1929 and the early part of 1930.

We hope that sometime in the future it may be possible to publish a list of the 4,776 names still on the Disorganized File and the 3,721 names now being held on suspense accounts. Each of these totals are what remain after various efforts have been made to locate these persons through the branch, district, and stake secretaries. Approximately 25% of those originally reported unknown have been located through these means. We are hoping that an additional 25% may be located through publishing the names in the *Herald*. Therefore, the assistance and cooperation of all are earnestly solicited in order that this campaign and long-time program of "Finding Those Who Are Lost" may be fruitful.

Regarding the baptisms for September, we are sorry to state that the total of 279 is the lowest for the month of September in the last twelve years, the lowest previously being 322 in September, 1926. This must be expected, however, in view of the fact that a large number of missionaries have been recalled, both in February of this year, and at the last meeting of the Joint Council. Hereafter the missionary work will have to be carried on by the local branch and district officers, but we trust that they will do their part in spite of handicaps and see that the Gospel Message is properly presented to the people of the world at a time when it is so much needed.

The branches and district nonresident groups which reported five or more baptisms each during September were the following:

Kirtland, Ohio .....	14
Southwest Texas, N. R. ....	12
Mobile, Alabama .....	10
Minnesota, N. R. ....	9
Michigan, Alberta .....	8
Spearfish, South Dakota .....	8
Beaver, Missouri .....	7
Seattle, Washington .....	7

Bozeman, Montana .....	6
Columbus, Nebraska .....	6
Escatawpa, Mississippi .....	6
Brush Creek, Illinois .....	5
Des Moines, N. R. ....	5
Detroit, Michigan .....	5
Pasco, Washington .....	5
Wray, Colorado .....	5

The grand total of 279 was distributed as follows:

Zion and the Stakes .....	34
U. S. and Canada Outside the Stakes....	235
Foreign Missions .....	10
<b>Total .....</b>	<b>279</b>

October 15, 1931.

## The Destruction of Jerusalem

By Christiana Salyards

*The following is taken from one of the lessons in the "Senior Young People's Quarterly" for October, November, December. With rare clearness of vision and beauty of expression Sister Salyards has prepared a year's series of lessons on the History of Christianity. The series covers the whole period from the birth of Christ on through his ministry and the New Testament Church, the Apostasy and the Dark Ages, the Reformation, and the Restoration.*

*Remarkable stories of loyalty and devotion, of love and service and sacrifice on the part of godly men and women are sharply contrasted with the cunning and evil-minded men who persecuted the righteous to accomplish their own selfish ends. Yet evil ever has its own reward, and God has never forgotten his promise to the faithful.*

*Often the blessing of God has been delayed because of human failure, many times the people have suffered because of unworthy leaders, and frequently noble and consecrated leaders have stood alone and the Cause has suffered through lack of loyalty on the part of those upon whose support the success of the cause depended.*

*Slowly but surely the righteous purposes of God are wrought out. His wisdom, his love, his mercy and power are everywhere in evidence. Vital lessons these for Saints in latter days, especially for young high school and college students.—C. B. W.*

As the mountains are round about Jerusalem,  
So is the Lord round about his people  
From henceforth, even for ever.—*Psalms 125: 2.*

### The Holy City of the Jews

One of the beautiful cities of the world in the time of Nero was Jerusalem, the holy city of the Jews. High up in the mountains of Judea in the clear air and bright sunlight, and with the everlast-



ing hills standing about it like watching sentinels, it reminded the faithful of the unfailing care of God.

It had come to be the confident belief of the people that no harm could come to their beloved city, because God would protect it. His house was there, the temple of which they were so proud and for which they would lay down their lives. It stood on the highest hill in the city, a terraced building of white marble with a dome of gold. Priests in white offered daily sacrifices there, and three times a year great national feasts were centered there, to which Jews came from distant parts of the earth.

Joyful psalms had been written concerning this holy city of the Jews. These are lines from one of them:

"Beautiful for situation, the joy of the whole earth,  
Is Mount Zion, on the sides of the north,  
The city of the great King.  
God is known in her palaces for a refuge."

#### *War Clouds in Palestine*

It had been known to the Jews for a long time that trouble was brewing between their nation and Rome, and though they may have been anxious and may have felt the natural dread of war, they were confident the final outcome would be victory for them. They murmured to themselves or spoke to one another the words they had been taught from childhood:

"They that trust in the Lord in Mount Zion  
Can not be removed, but abide for ever."

They trusted in the Lord and did not fear he would permit them to be removed.

In the year before Nero died, he sent Vespasian with an army of 60,000 troops into Galilee, the land where Jesus had spent his youth and where he had traveled so extensively in his ministry, preaching the gospel of the kingdom. Ten miles north of Nazareth was Jotapata, a city with very strong walls. When the Roman army approached, it closed its gates and made a brave defense, but the Roman army was too strong and too well trained for Jotapata to withstand it. The city soon was taken and all its men and boys were slain.

The Roman army then took up its march toward the beautiful city in the mountain tops, Jerusalem. On the way they took one city after another, and dreadful scenes of carnage like those at Jotapata were enacted again. The old and weak were killed, thousands of strong young men were sent to Nero to be employed in digging a canal at Corinth, and other thousands of men and women, boys and girls, were sold as slaves.

Not long after this, Nero's death occurred and the city of Rome itself was the scene of many bloody

battles before a new emperor was finally seated on the throne. In this time the war with the Jews was not pushed, but when peace was restored in Rome it was renewed.

#### *The Siege by Titus*

Vespasian was the man finally chosen as emperor of Rome, and it necessitated his being at the seat of government. His son, Titus, was made general of the army besieging Jerusalem. He was a young man, twenty-eight years old, and with all the energy of youth he set himself to the task of conquering Jerusalem.

The spring came on and all the land was flooded with the glory of April, but the green grass and the wayside flowers were trampled by the marching feet of the terrible soldiery of Rome. And tens of thousands of other feet went up also to the city in the mountains, for the Jews went up as in times of peace to celebrate the feast of the Passover.

One can hardly believe so large a number of people could be accommodated in the city as were crowded into it. It is said more than a million were gathered there when the Romans surrounded it and shut them up like birds in a cage. Then the besieging army cut down the olive trees of Gethsemane, where Jesus had often resorted for prayer. They cut down the groves at the tombs of the kings and even the hedges and ornamental shrubs. They dug up the soil of gardens. All these materials were used to build mounds of earth to attack the city, for modes of warfare were very different from those now employed.

But the Jews within the city trusted in its strong walls to protect them, and still more they trusted in God to deliver them from the power of the Gentiles. The strong, silent mountains seemed to watch over them day and night, reminding them of the familiar words:

"I will lift up mine eyes unto the hills,  
From whence cometh mine help.  
My help cometh from the Lord,  
Which made the heaven and the earth."

The Jews fought valiantly, too. Titus had set up great battering rams, with which his soldiers were pounding at the walls to break holes in them, and the Jews had machines for throwing down huge stones on the besiegers. Once Titus was struck by a stone that almost killed him. Sometimes the Jews sallied out and burned the war machines of the enemy, and sometimes they even rushed in attacks upon the Romans in camp. For a long time it seemed that Jerusalem could not be taken.

#### *The Fall of Jerusalem*

Up to this time Bethlehem and other neighboring villages had managed to supply food to the people shut up in the city, but Titus finally built a wall

around it and so prevented food being carried in. The extreme horrors of war followed. Starvation came. People sickened and died of hunger. Awful days went by, days of famine and fighting, of blood and death in many forms, with the Romans slowly but steadily gaining their way inward.

They broke through the outer walls, but they encountered a second one stronger than the first. After long and hard fighting they broke through this also and reached the walls that surrounded the courts of the temple itself. With all the fury they could summon the Jews fought to save their holy house, but the Romans finally reached the temple and a soldier, mounting the shoulders of a comrade, threw a burning brand through what was called the "golden window."

And now the temple was on fire! A mighty, heart-rending cry arose from every part of the city as the flames burst from the blazing building. The people realized the temple was doomed, and not only the temple but the city also. Six hundred and fifty years before, Jerusalem and the temple standing at that time had been destroyed by the armies of Babylon and the Jews had been carried into captivity for seventy years. Now they were struggling to resist Rome. The temple was burning. The city would be destroyed. And again they would be scattered, this time in all nations.

#### *The Jews in Exile*

The fire did its rapid work. Soon Jerusalem and the temple were in ashes. The standard of Rome, surmounted by the Roman eagle and the bust of the emperor, was set up in the ruins. It had taken three and a half years to subdue the city but at last it had been accomplished. The conquerors, elated over their victory, returned to Rome with many Jewish prisoners in chains and with the spoils of the city.

All Jewish boys and girls under seventeen years of age had been sold as slaves to any who would buy them. Boys over seventeen and men were deported to Egypt to work as slaves on public projects, or to fight in amphitheaters with wild beasts for the amusement of idle pleasure seekers. In Rome the victory was celebrated with great acclaim. An arch was built in honor of Titus, the hero of the conquest. It still stands, reminding the world of the fall of Jerusalem and the scattering of its people.

A great parade of the city was made with music, blare of trumpets, and painted banners. Titus appeared in a blaze of glory, followed by long files of weary, drooping Jewish prisoners, guarded by soldiers. The sadness in their hearts can not be told.

#### *The Christians Saved When Jerusalem Fell*

Jesus had warned his followers before his death of a time of trouble that would overtake the Jewish

nation. He said enemies would come against their city and that trouble, such as they never had known before and never again should know, would come upon them. He warned his followers to flee from the city when they saw signs of what he had predicted beginning to take place. He impressed upon them the great necessity of acting promptly while they had the chance to escape.

His warning was heeded. When war with Rome broke out, the Christians withdrew to Pella, a town beyond Jordan, and lived there in security until the danger was past.

#### *The Unfruitful Tree Is Not Spared*

The ministry of Christ was ushered in with the proclamation of John the Baptist, "The ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit shall be hewn down and cast into the fire." The same figure of speech is employed in admonition to us. (*Doctrine and Covenants* 94: 2.)

The ax was laid unto the root of the tree when Jerusalem was wiped from the map and her people were driven into exile. Again the ax is about to be laid to the roots of the modern nations and Zion shall escape only if her fruits are found acceptable to God. The unfruitful tree is cut down regardless of where it stands. We shall not be permitted to stand upon a mere profession of confidence in God and trust in his protection. We must be found fruitful.

### Family Worship—Its Value, and Methods of Conducting It

*By Hazel L. Minkler*

The importance of teaching our children the laws of God is shown by his word which accompanied the giving of the ten commandments, as follows:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, . . . and thou shalt write them upon the posts of thy house, and on thy gates.—*Deuteronomy* 6: 7, 9.

Had Israel continued to observe this law, it would have preserved its identity as a nation, but we may easily infer that it failed to do so, because of its decay and consequent overthrow by foreign nations.

The seeds of deterioration of a church or nation are sown within its homes. To the weakening of family life in our nation may be traced one of the causes of the wave of moral corruption which, in recent years, has overspread our land.

#### *An Orderly Home Necessary*

The manner in which the Lord regards the preservation of the integrity of family life is set forth

in *Doctrine and Covenants* 90:6, which reads in part:

But I have commanded you to bring up your children in light and truth, but verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation; you have not taught your children light and truth, according to the commandments, and that wicked one hath power as yet, over you, and this is the cause of your affliction. And now a commandment I give unto you, if you will be delivered: you shall set in order your own house, for there are many things that are not right in your house.

One of the essential factors in the setting in order of our homes is the establishment of the family altar. As the Israelites of old were unified and held intact as a people, by their altars of wood and stone, so this figurative altar of prayer strengthens family ties, unifies our ideals, and stabilizes our conduct. It is a continual reminder to parents of their duties in regard to their children.

Around this altar should center some of the dearest memories of childhood. Each morning its devotional exercises should be to him a vitalizing, religious experience, from which he emerges with courage and faith, and fortified against the temptations of the day.

#### *The Worship Service*

I wonder how most of us conduct this morning period of worship. Do we read our *Bibles* as a mere formality, and offer stereotyped prayers, or does the child, if we have one, feel the genial glow of God's spirit in both our reading and prayers? Does he feel that the service is *his*, as well as ours? Is he encouraged to pray with us? The Lord has commanded us to pray vocally, as well as in secret; in public, as well as in private. At no other place than the family altar can the child so easily learn to pray without fear in the presence of others. His prayers, too, should be the spontaneous expression of his own desires, rather than the parrot-like repetition of some prayer written for children.

To the very young child, the parents stand in the place of God, and while he can not understand God as we do, by breathing the atmosphere of spiritual devotion at the altar of prayer, he finally becomes God-conscious, and is led to seek God for himself.

But it is obvious that no parent can lead a child to God who lacks his entire confidence. The secrets of the child's mind and heart are bound up in his reaction to the stimuli afforded by his daily environment, but many of his experiences will be withheld from the parent who treats him with harshness, and shows lack of sympathy with his weaknesses.

How many of us encourage our children to relate their experiences at the family altar; then, with them, seek for the solution of the problems involved in these experiences by an appeal to the Scriptures? Think for a moment of the value of such a method

in habituating the child to turn to the Scriptures as his final court of appeal in cases where moral issues are involved.

#### *The Use of the Scriptures*

Gary Cleveland Myers, head of the division of Parental Education of Cleveland College, Western Reserve University, says that it is in the home that the child must become acquainted with the *Bible* as literature, as it is surprising how little opportunity is afforded the child for this in the Sunday school. We know that the language of the *Bible* affords a medium of expression for the noblest and most sublime thoughts. Mr. Myers tells us that so far as oral English is concerned, those children who have learned to read aloud with pleasure frequently from the *Bible*, repeating over and over those parts they have found most musical and pleasing to their feelings, have a training which should make them ready and accurate with tongue and pen. He sees great value in a limited number of "memory gems," well selected, and says that no single volume has so many choice portions as the *Bible*, even if our interest is merely in its literary value.

The reading of the *Bible* for this purpose may be coordinated with the reading of it for its moral and spiritual value. If there are several children in the family, they should be encouraged to read aloud, in rotation, the verses of a selected chapter, the parents giving strict attention to their reading.

#### *Other Inspirational Literature Desirable*

But let it not be thought that the *Bible* should form the exclusive reading of devotional periods. It may be alternated with other choice literature, including stories for children, having ethical and spiritual value. Even short biographical sketches have their place at this time. In these the child becomes familiar with characters which serve as life-patterns for his words and deeds. Addington Bruce, in his book, *Your Growing Child*, deplors the fact that so little biography is taught in our public schools. Pictures of a religious nature, as well as others, which emphasize honesty, self-control, sympathy, good manners, and other valuable traits, should occupy no small place in our program for these periods. Sometimes a song service, either alone, or preceding or following the usual exercises, has a salutary effect upon the worshipers. The Lord has said that the song of the righteous is a prayer unto him, and shall be answered with a blessing upon their heads.

If there is a great difference in the ages of the children it perhaps would be unwise to have the same exercises for all. Some time ago I participated in the devotional exercises of a home in which

the children, ranging in age from seven to ten, listened to the story of the Last Supper, charmingly told, after which they and the adults had prayers together. Then the children were dismissed, after which the adult members of the family engaged in a study of the lesson assigned them for the following Sunday, by their teacher in the church school.

Prayers should be brief and simple, relating themselves, as a rule, to the common needs of the day. Seldom, if ever, should adult griefs and cares

be voiced in the presence of children. These should be presented to our heavenly Father in secret.

These ideas are merely suggestive, and the thoughtful parent will perhaps think of many more ways to make the period of daily worship attractive. Let us remember that it is by the faithful observance of this period that the child forms the habit of setting aside a portion of his day for prayer and meditation upon those things which tend to the upbuilding of his character.

## Do You Know These People?

### The Department of Statistics Asks Aid in Locating Lost Members

To the Editors and Readers of the Saints' Herald, Greetings:

In the list which follows are the names of persons who have been reported unknown by the secretary of the Kansas City Stake. A diligent effort has been made by the stake officers and by this department to locate these persons, with a marked degree of success in many cases, but after everything has been done along available lines, the following names remain on the list.

We are therefore appealing to the readers of the Herald, asking them to go over the list carefully,

and if they can give us any information about any of these names that will assist us in bringing the records up to date, to send the same to the Department of Statistics, The Auditorium, Independence, Missouri. If the complete present address can not be given, suggestions as to where the same may be obtained will be appreciated. This list was started in the Herald for September 30, and will continue in subsequent issues until completed.

Yours sincerely,

DEPARTMENT OF STATISTICS,

By C. L. OLSON.

Name	Year of Birth	Year of Baptism	Places Where Once Enrolled
Harrison, Marie	1902	1913	Saint Joseph, Missouri; Kansas City.
Harrison, Minnie M. M. (Harrison)	1891	1906	Kansas City.
Harrison, Simon D.	1873	1897	Kansas City.
Hartnell, Jessie Jewell	1899	1910	Post Oak, Missouri; Kansas City.
Haylik, Peter Paul	1899	1921	Kansas City.
Hayes, Lena Lota	1894	1904	Armstrong, Kansas.
Hayes, Mary K.	1878	1923	Kansas City.
Head, Harlan	1901	1910	Bevier, Missouri; Kansas City.
Head, Bazaleel E.	1855	1891	Knobnoster, Missouri; Brutville, Missouri; Rich Hill, Missouri; Kansas City, Missouri.
Hedgecock, Eunice Pearl (Myers)	1903	1918	Warrensburg, Missouri; Kansas City.
Hedges, Theodore M.	1898	1910	Kansas City.
Heinman, Lola Violet (Leeton)	1910	1924	Kansas City.
Hendrickson, Edith Jane	1893	1916	Quindaro, Kansas.
Henry, Nancy A.	1869	1913	Quindaro, Kansas.
Hequembourg, Rose	1867	1896	Chelsea Park, Kansas.
Herr, Ethel E.	1894	1912	Wray, Colorado; Kansas City.
Herriott, Zella Idella	1891	1905	Kansas City.
Hesketh, Julia A.	1840	1896	Kansas City.
Hickman, Cora M.	1878	1906	Kansas City.
Hickman, Venus B.	1898	1906	Kansas City.
Hicks, Ethel M.	1892	1902	Armstrong, Kansas City.
Hicks, Ivan	1897	.....	Armstrong, Kansas.
Hicks, Ruth	1896	1904	Armstrong, Kansas.
Hienes Olivene	1886	1912	Kansas City.
Higgins, Donald Earle	1914	1925	Kansas City.
Higgins, Earl B.	1892	1903	Evergreen, Iowa; Armstrong, Kansas.
Higgins, Effie Ann Eleanor	1894	1914	Grandview, Kansas.
Higgins, Madaline L.	1888	1897	Grandview, Kansas.
Hile, Bert Lincoln	1890	1913	Kansas City, Bennington Heights, Missouri.
Hill, Delilah Pearl (Paxton)	1904	1915	Taberville, Missouri; Warrensburg, Missouri; Kansas City.
Hill, Jewel M. (Nowlin)	1899	1907	Kansas City.
Hill, Ralph Ervin	1912	1921	Kansas City.
Hill, Violet Marie	1901	1910	Lamoni, Iowa; Kansas City.
Hill, Verna Alice (Carpenter)	1913	1921	Kansas City.
Hinkle, Bertie B.	1887	1901	Kansas City.
Hinkle, Ethel	1890	1901	Kansas City.
Hinkle, Mary B.	1860	1901	Kansas City.
Hirsch, Morris	1891	1915	Kansas City.
Hobbs, Drewery Vernon	1902	1915	Grandview, Kansas.
Hobbs, Eudora (Edmunds, Higgins) (Wear)	1861	1871	Irvington, California, Grandview, Kansas.
Hodge, Mary A.	1857	1885	London, Ontario; Armstrong, Kansas.
Hogue, Laura M.	1876	1910	Kansas City.
Holden, Viola May	1908	1919	Malvern Hill, Kansas.
Holt, Sidney Dewey	1899	1923	Far West Stake, Kansas City.
Hopkins, Edithe T.	1893	1902	Kansas City.
Hopkins, Ira H.	1868	1897	Kansas City.
Hough, Daniel Franklin	1899	1907	Quindaro, Kansas.
Houts, Rollie S.	1899	1909	Kansas City.
Howell, Delia (Edwards)	1892	1900	Armstrong, Kansas; Grandview, Kansas.
Hoyer, Ruth Lourie	1900	1913	Independence, Kansas City.
Hubbard, Hammett Council	1896	1924	Kansas City.
Huffman, Pearl L. (Fifer)	1881	1891	Kansas City.

Name	Year of		Places Where Once Enrolled
	Birth	Baptism	
Hume, Mary Susie	1898	1912	Independence, Malvern Hill, Kansas.
Hume, Rosa Clara	1903	1912	Independence, Malvern Hill, Kansas.
Hume, Sarah Elizabeth	1901	1912	Independence, Malvern Hill, Kansas.
Hunt, Annie E.	1858	1921	Flint, Michigan; Kansas City.
Hunt, Roberta Arleigh	1913	1922	Kansas City.
Hunter, William David	1876	1922	Kansas City.
Huntington, Beulah Irene (Hyde)	1907	1921	Holden, Kansas City.
Hutchinson, Rollie Lee	1910	1919	Post Oak, Missouri; Independence, Missouri; Holden, Missouri; Kansas City.
Irvine, Alexander	1885	1916	Denver, Colorado; Kansas City.
Irvine, Margaret Oline	1906	1916	Denver, Colorado; Kansas City.
Irvine, Regina	1886	1916	Denver, Colorado; Kansas City.
Jackson, Edna Mae, (Kaplinger)	1906	1914	Quindaro, Kansas; Independence, Kansas City.
Jackson, Ethel Ora	1899	1924	Kansas City.
Jackson, Eugene Victor	1907	1924	Kansas City.
Jackson, John E.	1896	1911	Bennington Heights, Missouri; Kansas City.
Jarrett, Minnie Pearl (Messick)	1893	1906	Kansas City.
Jasper, Delbert Bebsworth	1915	1928	Kansas City.
Jasper, Howard Christian	1895	1928	Kansas City.
Jenkins, Edith Etta (Glenn)	1898	1915	Quindaro, Kansas.
Jensen, Irene (Peterson)	1901	1917	Milwaukee, Wisconsin; Kansas City.
Jensen, Paul M.	1888	1910	Kansas City, Milwaukee, Wisconsin.
Jepson, Olive	1883	1901	Audubon, Minnesota; Denver, Colorado; Kansas City.
Jernigan, Jane, (Remington)	1860	1875	Saint Louis, Missouri; Kansas City.
Hood, John	1875	1910	Armstrong, Kansas.
Hoover, Bertha L.	1894	1912	Armstrong, Kansas.
Johnson, Alfred	1854	1888	Kansas City.
Johnson, Alma Ollie	1891	1920	Kansas City.
Johnson, Anna Matilda	1910	1920	Kansas City.
Johnson, Cecil	1914	1923	Kansas City.
Johnson, Clinton Eugene	1892	1923	Kansas City.
Johnson, Eva Olive Fay	1907	1920	Kansas City.
Johnson, John F.	1858	1894	Lees Summit, Kansas City.
Johnson, John H.	1874	1900	Chicago, Illinois; Kansas City.
Johnson, Katherine Francis	1906	1920	Kansas City.
Johnson, Mabel Ruth (Schimmel)	1891	1902	Independence, Missouri; Malvern Hill, Kansas.
Johnson, N. Roy	1887	1897	Moorhead, Iowa; Kansas City.
Johnson, Ralph Uroyal	1911	1922	Woodbine, Iowa; Kansas City.
Johnson, Ruby Beatrice, (Spears)	1906	1919	Webb City, Missouri; Kansas City.
Johnson, Willa Ida May	1908	1920	Kansas City.
Johnson, William Andrew	1892	1923	Pittsburg, Kansas; Kansas City.
Johnson, Arthur C.	1898	1909	Kansas City.
Johnson, Laura Frances (Shimel)	1892	1902	Independence, Missouri; Malvern Hill, Kansas.
Johnson, Minnie Belle	1888	1925	Kansas City.
Jones, Edith Laura (Weaver)	1890	1908	Saint Joseph, Missouri; Kansas City.
Jones, Eva Marie (Welch)	1907	1922	Bevier, Missouri; Macon, Missouri; Kansas City.
Jones, Joseph W.	1899	1919	Bennington, Heights, Missouri.
Jones, Marshall Clement	1904	1915	Grandview, Kansas.
Junkins, Ethel A. (Rudd) (Lane)	1889	1899	Cove, Arkansas; Grannis, Arkansas; Holden, Missouri; Kansas City.
Justice, Elizabeth	1891	1910	Independence, Missouri; Kansas City.
Justice, Elsie	1905	1916	Independence, Missouri; Kansas City.
Justice, Hattie Ella May	1901	1921	Kansas City.
Kaiser, Hazel Pearl (Herriott)	1889	1900	Chelsea Park, Kansas; Kansas City.
Kaylor, Harvey	1874	1912	Independence, Missouri; Kansas City.
Kechler, William James	1865	1912	Argentine, Kansas.
Keene, Effie Elmyra	1878	1922	Kansas City.
Kelley, Edwin L.	1883	1901	Byrnsville, Indiana; New Albany, Indiana; Independence, Kansas City.
Kelley, Nellie Bell	1908	1919	Kansas City.
Kellner, Mary M. (Near)	1885	1897	Chelsea Park, Kansas.
Kelso, Alton	1893	1917	Nevado, Missouri; Kansas City.
Kender, John A.	1843	1909	Kansas City.
Kennedy, Carrie M. (Faler)	1882	1894	Eldorado Springs, Missouri; Chelsea Park, Kansas.
Kennedy, Edith V. (Anderson)	1899	1911	Guilford, Missouri; Kansas City.
Kennedy, Evelyn	1911	1920	Lamoni Stake, Burlington, Iowa; Kansas City.
Kennedy, Lois Clyttaaee	1904	1913	Kansas City, Eldorado Springs, Missouri.
Kennedy, Daisy Pauline	1918	1928	Kansas City.
Kennedy, Darrell Paul	1918	1928	Kansas City.
Kern, George Edwin	1901	1910	Kansas City.
Kern, Nora E.	1877	1903	Kansas City.
Kender, Arthur G.	1890	1915	Argentine, Kansas.
King, Lulu (Kinder)	1880	1899	Saint Joseph, Missouri; Kansas City.
Kirkpatrick, Mollie	1881	1920	Kansas City.
Kirkpatrick, William Y.	1876	1920	Kansas City.
Knox, Bertha May	1901	1923	Holden, Missouri; Kansas City.
Kopp, George W.	1884	1911	Kansas City.
Kreider, Mary Elizabeth (Wood)	1908	1919	Kansas City.
Lacey, Margaret Philoman (Mhore)	1894	1906	Saint Louis, Missouri; Hutchinson, Kansas; Kansas City.
Lacy, Lillian May (Crick)	1896	1916	Independence, Kansas City.
Lackey, Grace Naomi	1905	1920	Kansas City.
Lackey, Lulu	1904	1919	Kansas City.
Ladin, Elizabeth	1831	1886	Armstrong, Kansas.
LaGalington, Lenora Mae	1902	1914	Quindaro, Kansas.
Lambert, Walter M.	1868	1887	Armstrong, Kansas.
Lamkin, Leonard	1906	1921	Kansas City.
Lawton, Isabelle Turner	1903	1911	Saint Joseph, Missouri; Kansas City.
Layland, Clarence	1888	1903	Kansas City.
Layton, Anna V.	1884	1905	Pueblo, Colorado; Salt Lake City, Utah; Bennington Heights, Missouri.
Layton, Charles A.	1871	1905	Pueblo, Colorado; Salt Lake City, Utah; Bennington Heights, Missouri.
Layton, Charles Edgar	1911	1920	Kansas City.
Leat, Rena	1888	1913	Armstrong, Kansas.
Leeton, Lota Violet	1910	1924	Kansas City.
Lentz, Dowell Mowery	1897	1914	Atchison, Kansas; Kansas City.
Lentz, Gladys Langer	1906	1927	Kansas City.
Lester, John H.	1878	1907	Redmoon, Oklahoma; Piedmont, Oklahoma; Sunny Hill, Oklahoma; Oklahoma City, Oklahoma; Kansas City, Missouri.
Letiller, Frank Joseph	1875	1915	Kansas City.
Lewis, Annie S. (Inman)	1861	1884	Independence, Missouri; Kansas City.
Lewis, Earl David	1902	1910	Saint Joseph, Missouri; Kansas City.
Lewis, Elmer Forest	1900	1910	Independence, Missouri; Kansas City.
Lewis Malinda	1890	1904	Kansas City, First and Third.
Lewis, Mary	1910	1921	Kansas City.
Lewis, William F.	1894	1905	Independence, Missouri; Kansas City.
Lispet, Martha Verl (Cleveland)	1890	1900	Hersey, Michigan; Second Kansas City and First Mount Washington, Missouri.

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Nauvoo, Illinois

Many report a falling off of visitors to places of interest, but Nauvoo shows a steady increase. On Sunday afternoons Brother and Sister Page are stationed at the Mansion House, Brother Lewis at the Old Homestead and Sister Lewis at the graves of the Martyrs while crowds of visitors pass in and out. Several guides are also kept busy showing people around the town. Two thousand registered during the month of August, but many were on the grounds whose names were not recorded.

Thomas Reese, Editor of the *Springfield Register*, Springfield, Illinois, was a recent visitor. He is a man eighty years of age, has been editor of his paper for fifty years and claims to be the oldest active daily editor. On viewing the graves of the martyrs, he removed his hat and said to the group assembled there, "Gentlemen, I take off my hat. The murder of these men was the blackest blot upon all the history of Illinois."

Brother Page is always on the lookout for antiques to be placed in the Old Homestead and has succeeded in getting quite an interesting collection. The Nauvoo House is being gradually furnished and a number of Saints have availed themselves of the opportunity to spend the week-end there. A delegation of twenty-nine from Madison, Wisconsin, Rockford and Bellevue, Illinois, and Lucas, Iowa, were here for Labor day.

Brother Bolinger and family, of Independence, were recent week-end visitors and were present at our Sunday services. Brother Bolinger gave a talk during the worship period on the work he is doing in the junior church, and was the speaker at the eleven o'clock hour. Brother W. W. Scott, of Independence, was with us on another Sunday and spoke.

An election of officers for the ensuing year resulted in all officers being sustained as follows: Pastor, J. C. Page; superintendent of religious education, A. L. Sanford; adult division, L. H. Lewis; young people's division, Arnold Ourth; children's division, Florence Ourth; director of music, Mildred Sanford; treasurer, August Lee. An installation service was held the following Sunday evening.

On September 6, an all-day meeting was held at the Rock Creek church. Services were conducted in the morning and afternoon by Elder F. T. Mussell, of Burlington and Bishop Charles Fry of Ottumwa. At noon a picnic dinner was shared on the church grounds. In the evening Brother Mussell preached in Nauvoo.

Several Rock Creek Saints are regular attendants at our Sunday evening services, and one evening they furnished the program at the close of the class period.

A little son was born to Sister J. W. Klingelmüller, August 9, but lived only a week. The funeral was held at the home, J. C. Page officiating.

On August 26, Emma Evelin Davidson Pitt was baptized by Brother Page and confirmed by J. W. Layton. Sister Pitt was formerly a member of the Utah faith and has been a regular attendant at our services for some time.

Sister L. H. Lewis attended the Kirtland reunion, where she renewed the acquaintance of old friends and neighbors and made the acquaintance of her four grandchildren, sons and daughters of Hermona Shupe. Her son, who teaches at Long Island, met her there and returned home for a visit with homefolks before resuming his teaching in the fall.

Paul Fusselman, son of Brother and Sister Clyde Fusselman, who enlisted last June with the United States Navy, passed examinations and tests for the aviation general utilities school at the U. S. Naval Training Station, San

Diego, California. Out of the group qualifying, Paul received third honors. He is now stationed at the Great Lakes Naval Station.

David Lee returned from his hiking trip across the continent with many thrilling experiences to relate. He declares he has had enough of hiking and is now helping his father in the monument shop.

Roberta Lewis and Jack Sanford are attending Grace-land and are writing home enthusiastic letters of college life.

On Rally Day the church was beautifully decorated with garden flowers by Brother and Sister L. H. Lewis. The service was in charge of A. L. Sanford and Sister O. T. Hayer, of Carthage, was the speaker.

A donation of two hundred eleven quarts of fruit, a hooked rug and an oil painting of the Old Homestead was sent to the Harvest Home Festival. Brother and Sister Wood, and Elmer Garrett drove to Independence to view the display.

Nauvoo is a busy place during the summer months. It is a great center for grape culture and it is claimed that more and better grapes are raised here than in any other locality in this part of the country. The industry, which has proved to be a very profitable one, was founded by the Icarians, who came here when the saints were driven out. Vines that were set out nearly one hundred years ago are still producing. The grape crop was unusually large this year and one hundred and fifty car loads were shipped. An abundant crop of peaches, pears and apples is now being made ready for market.

## Omaha, Nebraska

Summer with its wealth of golden days is gone, and fall with its shortening days is upon us. We regret the passing of time only in so far as we find that we have not made profitable use of it. In retrospect we would take a hasty survey of the summer's activities. We can say that we here in this local have tried to keep steadily pushing onward and forward. Considering the general lack of enthusiasm and interest that seems to accompany hot weather, attendance at the services was very good and especially so on Sunday evenings.

The theme for the family worship period during August was "*Building Lives of Beauty*." "*The Beauty of Humility*" was the subject for August 2, and the sacrament service that followed depicted that attribute in the attitude of the assembled congregation. A prophecy of encouragement and the admonition to sacrifice was given. At the union service of the Central and South Side branches in the evening, Pastor Melvin Russell chose for his subject, "*The Adventure of Righteousness*."

On the last Sunday in August we had as guests Brother Blair Jensen and family of Lamoni, Iowa. Brother Jensen was the speaker in the evening, and reminded us that the challenge of our heritage was that we should live in such a manner as to show that *we know* the angel flew in the midst of heaven.

Sunday, September 27, was observed as Rally Day. It was a beautiful autumn day and attendance was very good. The closing remark of Brother Merle Grover's morning sermon was very fitting: "Rally ye to this banner of King Immanuel, and as ye rally, let your hands be clean. Soil it not!" Brother Russell's sermon in the evening was on the "*Gifts of the Spirit*."

On October 3 and 4 a conference of the Northeastern Ne-



braska District was held at Decatur. Apostle E. J. Gleazer, and Missionaries E. B. Hull and W. A. Smith were in attendance. At this meeting, which was one of the best held in this district in a long time, Doctor H. A. Merchant was elected president. Apostle Gleazer was the speaker in Omaha on Sunday evening and took for his text the question asked by Paul: "Unto what then were ye baptized?" "With conditions such as they are," he said, "it is high time each one decides that question for himself. Just how we answer that question is going to determine just how much we can stand and how much service can be expected of us. We can not make sacrifices unless we answer the question in the affirmative."

Doctor H. A. Merchant addressed the Saints of the South Side on the morning of October 11. His subject was "Our Obligations," and one of the big things he named under this heading is the keeping of the financial law of the church. Elder E. B. Hull was the speaker at the union service in the evening, and gave an interesting sermon on the "Signs of the Times."

We were made sad by the further retrenchment that was deemed necessary, but our determination is to push on, and we have faith and hope to believe that this cloud will have a "silver lining," and that "it is always darkest just before dawn."

### Foraker Branch

Shidler, Oklahoma, October 9.—Since we moved to our small church in Shidler, the Saints seem to be more enthusiastically busy in the work of latter days. The local priesthood are entering into their calling with greater zeal than for some time. The women have taken up their activities, and the workers are optimistic over their plans.

Elder S. W. Simmons has left this vicinity. He had a great desire to go to Missouri, for he has preached concerning the gathering of God's people for many years. And so he and Sister Simmons are there. A letter from Sister Simmons tells friends that Brother Simmons is again suffering from the malady which caused him so much pain during the past summer. We regret to hear this and hope for him an effective treatment and speedy recovery.

Last Sunday's enrollment for the church school was fifty-six. While the Saints feel that we have in the past had good quarterlies, the adults believe that Brother C. B. Woodstock's lessons on the *Book of Mormon* are timely. We have not given as much time to this study as we should.

Brother Woslum and his son, Fred, stained and varnished the church floor during the past week. This work was much appreciated.

### Central Michigan District

The special conference for this district proved a spiritual feast if we are to judge from the testimony of all the district stalwarts. The Lord was with his people, and in the business session nearly every vote taken was unanimous. The Saints are eager to be blessed with the spirit of peace, the peace that Jesus gives his followers.

The one-day meetings over the district have been of higher quality and order even than the conference. The Saints have indeed feasted on the good things of the Father's kingdom. We feel that the needs of the hour are humility, faith, confidence, and willing hearts. Surely the ones who are blessed with these things will see Zion. We feel also that the cause of Zion will not be delayed if we heed the admonition and advice of the men in charge, stand by them, pay little attention to the rumors that are abroad, and do our duty with sincere hearts.

Bentley, Coleman, Saginaw, and other points have had very fine meetings, the Spirit of the Lord being poured out upon the members. This was also the experience at the Park

of the Pines reunion, where was felt a wonderful spirit of unity and peace.

Many have said, "Brother Case, how do you like your new field in Michigan?" To this I always reply: "Very fine because I love the work of the Lord, and there are many staunch, noble Latter Day Saints in Michigan."

HUBERT CASE.

### Northeastern Nebraska Conference

The Northeastern Nebraska district conference was held at Decatur, Nebraska, October 3 and 4. Apostle E. J. Gleazer, assisted by E. B. Hull, presided. The usual reports were received. The bishop's agent's report showed that so far this year we have raised the quota assigned us by the Presiding Bishopric. H. A. Merchant was elected district president to succeed E. B. Hull, who has been appointed to serve as a traveling missionary in other districts.

The outstanding meeting of the conference was the sacrament and prayer service held at 9.30 a. m. Sunday. A wonderful spirit of consecration was present. Under such an influence one realizes that the church of Christ will triumph in spite of the present unusual difficulties.

Brother Gleazer preached two inspiring sermons. The Sunday evening service was the first of a missionary series by Elder W. A. Smith, of Independence, Missouri.

The interest and devotion by the many in attendance marked this as an outstanding conference.

### Stockton, California

*Sutter and Clay Streets*

This time our letter to the *Herald* begins with an account of our annual business meeting August 12. District President G. P. Levitt was present to take charge. The only change in the personnel of branch officers was in the office of director of religious education where Sister Tinkess took the place of Brother Greer whose business cares made his release imperative.

Among the visiting ministry who have occupied the pulpit are A. E. Frazier, pastor of Modesto Branch; Joseph Malone, of East Saint Louis, Illinois, and Bishop Albert Carmichael who planned his tour so as to give Stockton two nights. His counsel was gratefully received by a congregation of workers.

Stockton members were saddened by the removal of Sister Orr, who has gone to Tuscon, Arizona, to live. She was a tireless worker in the branch, having occupied in the department of women for nearly a quarter of a century. Our prayer is that she will be happy in her new home.

September 22 a fine baby girl came to the home of Brother and Sister Maurice Holden.

The young people of the branch presented a play, "The Missionary's Barrel," September 11. They sold home-made candy and pie *a la mode*, clearing more than eighteen dollars for the Christmas offering fund.

The women of the adult division earned more than thirty-eight dollars at a chicken supper September 24. Proceeds will be used for branch expense.

October 4 Sister Hattie Carey and family motored from Oakland. Her two grandchildren, Jeanne and Edna Dardenelle, were baptized during the morning services.

The women are busy sewing, quilting, and making all kind of fancy work pieces for their annual bazaar.

The general trend of branch affairs here is upward and onward.

### Oakland Branch Becomes "East Bay Church"

At the annual business meeting of Oakland Branch, held October 2, at the new church in Berkeley, California, the name "Oakland Branch" was changed to "East Bay Church" by motion and vote. Now there is no Oakland Branch, nor have the Saints a church building at Oakland. But Oakland people are hoping someday to have a church home.

## Muskegon, Michigan

*Kenneth and Catawba Streets*

The pastor and all members of this branch extend a hearty welcome to those visiting Muskegon and vicinity.

Brother William Farwig baptized his son, William, at 3 o'clock Sunday, September 27. William, Jr., was confirmed by Elder A. Whitehead at the evening service. At that time also the infant son of Brother and Sister Farwig was blessed.

Others recently baptized into the kingdom of God are Sisters Goss and Thelma and Sybol Oliver.

Brother William Osler, president of Southern Michigan and Northern Indiana District, held services here the week of September 20. He gave some instructive sermons.

It is being noised around that Apostle D. T. Williams will be here October 18. Everyone is looking forward to that time.

At the annual business meeting September 28, Elder A. W. Whitehead was sustained branch president, with Elder E. E. Loomis as associate pastor. H. D. Osborn was placed as Sunday school superintendent, also leader of the Department of Recreation and Expression.

The young women of the branch have become more interested in the work since organizing a chapter of Temple Builders under the direction of Sister Eva Vannetter. Conducting sales and furnishing prizes for contests at our Sunday school picnics have been some of their undertakings.

The church school sponsored many social activities during the summer, having three picnics and some parties.

Elder A. Whitehead's address is 1816 Ellwood Street.

## Haileyville, Oklahoma

Elder and Sister J. W. Peterson spent five weeks here conducting an open air meeting. At the close, Brother Peterson baptized eleven people. We are glad to welcome the new members. Brother and Sister Peterson have won a warm place in the hearts of Haileyville Saints. We hope they will remain in this district. A surprise party was given this pair in the home of Brother and Sister H. T. Hampton on October 7.

Attendance at Sunday school and prayer services was small during the summer due to vacation time and an epidemic of the smallpox, but now the number present is assuming normal proportions, and the outlook for the gospel work is more hopeful.

For weeks the prayer services have been marked by high spiritual quality, and the first Sunday of October an especially good worship hour was experienced. These services have done much to keep courage in the hearts of the members.

In August Brother H. R. Harder, of Wilburton, spoke one Sunday morning. He was accompanied by Brother Sam Bussell. Their short visit was much enjoyed.

Haileyville members were pleased to read a sermon by Elder C. G. Smallwood in the Oklahoma City *Times* for August 8. "*Civilization's Foundation*" was the title. Brother Smallwood is pastor in Oklahoma City. He labored as missionary and district president of this district for four or five years, and the Saints are pleased to hear of him and his progress.

Sister Floyd Wallace, of Wilburton, is improving after undergoing a serious operation at Albert Pike Hospital, in McAlester.

Brother Allen Wooten, of McAlester, died July 27, after a week's illness. The cause of his demise was a stroke of apoplexy. He left to mourn his wife and one son.

Sister Allen Wooten lost her mother, Sister Jenkins, a week prior to Brother Wooten's death.

The Saints were grieved to hear of the accident of Francis Powell, youngest son of Brother and Sister A. M. Powell,

of Tulsa. He was struck by an automobile. We hope for his speedy recovery.

Brother W. P. Hubble was given a birthday surprise party August 20, and Sister Hubble was given a surprise party the following week. Pleasant evenings are reported for both occasions.

Sister Mary Sills, who suffered a stroke of paralysis over a year ago, was able to attend Brother Peterson's meetings. She came on crutches. The Saints welcomed her gladly and hope that she will soon be restored to normal health.

## Vinalhaven, Maine

October 4.—Today is fair and sunshiny, and the Saints are gathered in the church for sacrament service. Attendance is fair and there is a good spirit present. Many bear their testimonies and express their desires to live true and faithful to the cause intrusted to the Saints.

Recently there occurred a break in our ranks. Sister Etta Brown, who was a devoted and loving mother and a faithful and loyal church worker, has gone to her reward. Brother E. F. Robertson came from Stonington to deliver the funeral sermon, and a wonderful spirit characterized the service.

The Department of Recreation and Expression is going along nicely under the direction of Brother Ralph Candage. There is large attendance of young boys and girls, members and nonmembers, at the Friday evening sessions. They play games, take part in the exercises, and report an enjoyable time.

The members of the branch observed Rally Day October 1. A baked bean supper was served from 5 to 6 p. m., then came a program in which nearly all took part. There were talks, readings and songs. Brother Archie Beggs was there watching to see that every one was having a good time. Brother Beggs is always to be found doing this.

The past summer proved profitable in church services, especially in recreational work. There have been large crowds to witness volley ball and other games at the city park, two miles from the business section of the town.

Brother Archie Beggs has started a series of cottage meetings which will last through the winter.

Vinalhaven Saints look forward to a busy winter and hope the Lord will bless all in our righteous works.

## Cleveland, Ohio

*East Branch*

Pastor and Sister J. A. Gunsolley are actively keeping the gospel work progressing in spite of depressing times.

This branch recently lost two families, Brother Clarence Smith and family and Brother and Sister John Saxton and family moving to Pennsylvania.

The Saints heard a sermon by a guest speaker, Brother Joe Jacques, the second Sunday of September. Brother Jacques, who is well known throughout Kirtland District, gave a sermon which was much enjoyed.

On Wednesday evening, September 9, James H. Halbot and E. L. Cooper were installed as counselors to Pastor J. A. Gunsolley.

Local speakers occupying the pulpit on Sunday mornings during September were J. H. Talbot, J. Andes, and E. L. Cooper. The pastor occupied the Sunday evening hours. Attendance has been rather good, but we think Brother Gunsolley's sermons deserve a larger hearing.

In keeping with the suggestion of the general church officers, Sunday, September 27, was observed as Rally Day. At that time the Saints were happy to welcome members from various parts of the district. One especially, was given a joyous welcome, Sister Marjorie Kirkendall, of Creola, formerly one of our active young workers. She

has been ill for some time and unable to leave her home for the past two and one half years. We feel that it is through the goodness of our heavenly Father that Marjorie was able to meet with us on Rally Day.

One of the most impressive services of the day was that of baptism conducted at 8.30 in the morning. The candidate, the husband of Sister Ethel Ovenden Vanderwolf, was conducted into the church by Pastor J. A. Gunsolley and in the following meeting was confirmed under the hands of F. T. Haynes, of Lakewood Branch, J. H. Talbot, and J. A. Gunsolley. The Spirit of the Master was there with assurance.

Pastor Gunsolley was in charge of the 11 o'clock hour, being assisted by J. L. Cooper, of Kirtland. A brief sketch of the growth of Cleveland Branch was read by the secretary, Sister Elizabeth Campbell. Reminiscent talks were given by Brothers E. A. Webbe, of Kirtland, T. Smith, of Lakewood, and F. T. Haynes, of Lakewood, all former members of East Cleveland Branch.

The different brothers who were mentioned as helpers in building up the work in Cleveland are Joseph Smith, E. L. Kelley, H. Kelley, H. Parsons, O. V. Thompson, J. W. Rush-ton, Paul M. Hanson, and G. T. Griffiths. The last named organized the branch May 2, 1896.

Basket dinner was served at noon. The afternoon meeting was a round table discussion. J. L. Cooper was in charge of the young people and J. A. Gunsolley led the adult group.

The evening service was in charge of Pastor Gunsolley and his counselors, J. H. Talbot and E. L. Cooper.

Special music for the day was furnished by Brother and Sister W. E. Householder, of Kirtland, assisted at the piano by Sister Irene Flack, also of Kirtland; Brother T. G. Neville, of Willoughby, Ohio, and Clarence Thomas, accompanied at the organ by Sister Maud Mason.

## Kirtland, Ohio

Kirtland people and other friends mourn the loss of two devoted members. September 23 our beloved Patriarch Albert E. Stone passed on, after a considerable period of illness. He was actively engaged in ministerial work under general church appointment for many years, and was located at Kirtland for the past twenty-six years. The Saints here will remember him for his didactical sermons and his steadfastness and courage in every walk of life.

On September 28 our youthful sister, Sarah Booher, passed away following an appendicitis operation and the setting in of peritonitis. She was the daughter of Brother and Sister John R. Booher, sister of Paul and twin sister of Catherine. Sarah was graduated from Kirtland High School, with her twin, in the class of 1931. She was an honor student, valedictorian of her class, a member of the Lake County scholarship Club and president of this fine society at the time of her death. She was assistant secretary of the church school and had vocal and instrumental talents. The funeral was held from the Temple September 30, Pastor John L. Cooper officiating.

Many things could be said of these two Saints who have gone on, but space does not permit. We sum up their work by saying that their efforts have been given to splendid, loving service in all lines of Christian endeavor.

The branch business meeting was held in the Temple September 10, and the newly-elected officers assumed their duties October 1. The officers are as follows: Pastor, J. L. Cooper; secretary, J. E. Davidson; treasurer, W. H. Davidson; branch solicitor, Thomas Gale; librarian, Alma Curry; music board: Albert Wouters, Adeline Clough, and Irene Flack; superintendent of religious education, Earl Curry; superintendent of adult division, J. E. Davidson; superintendent of young people, Arthur Sheppard; superintendent of children, Jennie Cooper; director of Dramatics, John Collin; superintendent of Women's Department, Carrie Davies. A council meeting of the officers resulted in a determination that every member actively engage in some work during the

coming year. The present total membership of Kirtland Branch is three hundred seventy including the Painesville group.

The September sacrament meeting was held as usual in the Temple with its white walls and gold background of letters.

The Kirtland Dramatic Club presented the play that was given during the past reunion, "*The Rebellion of Youth*," under the auspices of the Kirtland Parent-Teacher Association, the evening of October 9.

Miss Virginia Webbe, daughter of Elder and Sister Ernest A. Webbe, is teaching school in Leroy, Ohio, this year.

## Holden Stake

### Holden Church

The Holden Stake conference will meet at Holden Saturday and Sunday, November 14 and 15.

Brother W. H. Eliason and family have moved to Kingsville, where he is superintendent of the school. They attend and are valuable help in the church activities.

The Square Deal dining hall, at the State Fair, turned a substantial sum into the stake building fund. The publicity booth at the Fair, in charge of U. W. Greene and H. A. Koehler, made some fine contacts and gave many estimable people a clearer understanding of the church and its message.

Brother and Sister Shutt, of East Lynn, Missouri, are giving their neighbors an opportunity to hear the gospel.

Brother Roy Kleckler, of Kingsville, held a series of services there in August, and Brothers J. Charles May and George Harrington followed with another series in the tent in September. The attendance of nonmembers was liberal and some are near the kingdom.

"*The Church of Christ in Prophecy and History*" is the theme of a series of Sunday morning sermons by W. S. Macrae at Holden, beginning October 25.

### Atherton Church

Atherton members made a trip to Far West, August 22, visiting on the way places associated with the early history of the church. Elder John F. Sheehy was spokesman at each place. At noon the travelers lunched together after which some departed for home; quite a number, however, went on to the Stewartville reunion.

In the evening Brother Myron Holman preached to a rather small crowd of the home congregation, due to the absence of those taking the trip to Far West. Small attendance, however, did not detract from his earnest message.

Elder Bruce E. Brown spoke August 29. His sermon was based on the text: "It is the glory of God to conceal a thing; but the honor of kings is to search out a matter."—*Proverbs 25:2*. Some of his good thoughts were: The Lord conceals that he may more abundantly reveal. It is the glory of God to conceal his love and mercy behind clouds and travail. In our sufferings we gain our greatest blessings. Disappointments make us think.

That evening Brother Otho Clark preached on "*The Purpose of the Restoration*."

The sacrament service was an exceptionally large one. Many visitors chose to meet with us. Two babies were blessed at this service, the infant sons of Brother and Sister Otho Clark and Brother and Sister Austin. Bishop J. A. Koehler preached in the evening.

Last Sunday Bishop C. A. Skinner related to this congregation some of the perplexing conditions existing in the world and the causes. He urged the necessity of colonization in preparing for these conditions and the supplying of our just wants and needs. This will insure the existence of true brotherhood.

Elder A. E. Allen, pastor, preached in the evening on the text, "Art thou he that should come, or are we to look for another?"

*Blue Springs Church*

The sacrament service was a source of encouragement and spiritual uplift. The following ministers have occupied this pulpit the last month: O. W. Sarratt, R. J. Stark, Harold W. Hattey, Alma Campbell, and Brother Grubb, of Grain Valley.

The spirit was present in our experience and rally services, September 27, which closed with a fine sermon by Brother C. Warren, and some special numbers by a quartet composed of Brother and Sister C. Warren, Sister Jones, and Brother Bullard.

The Wednesday evening prayer services are well attended and encouraging.

Our church is pleased to have a new family of Saints from Hammond, Indiana, Brother and Sister Gerald Phillips.

The department of music is growing under the leadership of Sisters A. L. House, chorister, and P. L. Tomlinson, pianist.

*Grandview Church*

The condition of this branch is good; we are prospering. Attendance at Sunday school and preaching services is splendid. Pastor Charles Martin is working hard to bring about the best results.

September 13, following the Sunday school session, the Saints took lunch baskets and drove to Wintermute Park, about two miles east of Grandview. There were found grounds, tables, swings, and all other picnic conveniences. About one hundred and twenty-five enjoyed dinner and a good time, this being our annual Sunday school picnic.

Here as elsewhere September 27 was Rally Day. There was good attendance for the program and basket dinner. Among the visiting brothers and their families were Apostle J. F. Curtis, of Independence, and Brother F. A. McWethy, of Holden. Brother Curtis preached at the morning hour, and Brother McWethy at 2.30 in the afternoon. They gave fine sermons. The spirit of goodwill prevailed throughout the day.

Saints are now looking forward to the Thanksgiving feast and all-day worship which has been an annual event from the first Thanksgiving in our new church. The meeting will commence with a devotional service at 9.30 a. m. The afternoon will be given to vocal and instrumental concerts. Everyone is invited.

**Ludington, Michigan**

106 South Rath Avenue

Election of officers for the year from October, 1931, to October, 1932, was held at the church here September 30. The usual prayer service of that evening was omitted because of the business to be transacted.

Apostle D. T. Williams is expected to arrive October 17, to begin a series of lectures, six in number, which will be delivered at the rate of approximately one a month. The Saints are looking forward eagerly to the opportunity of listening to him. Plans to advertise the lecture are being formulated and every one will attempt to bring some non-member to the meetings.

The Women's Department recently entertained at the home of Sister Caroline Hammond for the purpose of meeting Sister Henry Smith, of Beaverton, Michigan, who was here convalescing from an operation. Sister Smith had the misfortune to lose her home and its contents by fire while in the hospital, and she was greatly surprised to be showered with gifts for the replenishing of her depleted supply of household furnishings.

The most recent activity of this department has been to clean the church building.

Five members have moved to another locality. They were very punctual attendants at services, and their presence is keenly missed in various classes.

Helen Chadwick, age ten years, was suddenly stricken with appendicitis, and underwent an operation at the Pauline Stearns Hospital, October 8.

**Flint, Michigan**

We hope that the infrequency of Flint letters in the *Herald* will not be considered as evidence of the inactivity of the Saints of this place. The facts of the matter are that the members are very much awake and actively engaged in the cause of truth, but in the press of work involving upon the pastor's office, it seems very difficult to find time to record our activities for the benefit of *Herald* readers.

The fall and winter program of the branch is now well under way, and it seems no exaggeration to say that there is as great, or even greater interest shown in the work of the church now, than at any time during the last three years.

We have a larger choir than last year, a group of singers very enthusiastic in their work, and rendering some fine numbers at the Sunday evening services. Brother Franklin Weddle was re-elected as director for the coming year, and Mrs. Ruth Wallace, a piano and vocal teacher, is giving her support at the piano. Brother Stanley Shears (not yet a member, but will be baptized soon) plays all the special numbers on the organ, at the Sunday morning and evening services. We are highly favored by having the services of Brother Shears. We only have a small six octave organ for him to play just now, but we are hoping before long to have a new pipe organ installed, and Brother Shears is happily anticipating this event; he is a pipe organ player.

The young people's division of the church school, under the superintendency of Sister Mildred Barker, is building up the Friday evening service of recreation and expression in a commendable manner. Sister Barker is a girl of initiative and knows how to plan programs that please the young people.

The adult and children's divisions of the school have also been doing good work.

Pastor Thomas L. Clarke has occupied the pulpit almost every Sunday evening this year at Central Church, delivering a series of sermons on Christ's sermon on the Mount. These sermons have been inspiring and helpful, and have given the Saints a much deeper appreciation of the significance, beauty and worth, of the philosophy of Christ. Never did we realize before, the scope of truth which Jesus covered in that wonderful sermon.

Throughout the year 1931, the adult class, which usually numbers about one hundred, has listened to lectures delivered by C. M. Clifford, A. H. DuRose, and the pastor. Brother Clifford's training and research along scientific and philosophical lines enable him to make a contribution to the church which but few men are able to make. Flint Saints consider themselves fortunate in having the services of Brother Clifford. Elder DuRose has also made a wonderful contribution toward the education of the Saints of this place. His messages are always practical, and we feel that he ranks among the advanced thinkers of our age.

At present Pastor Clarke is delivering a series of lectures to the adult class on "*The Fundamentals of Christianity.*"

In these lectures Elder Clarke is sinking the foundations of our faith to the bedrock principles of the philosophy of Christ, which, he claims, if we will build upon, we can never be moved by the modern winds of science, psychology, and philosophy. The Saints are thrilled by these lectures, and we feel that the membership will be greatly stabilized by listening to them.

Two classes for prospective members (candidates for baptism) are conducted each Sunday morning during the regular church school class period. One of these classes is for adults and the other for children. The rule followed by Flint Branch is to give the candidates for baptism an opportunity to learn the fundamental principles of the gospel, and the high points of our church history in twelve class periods before they are received by baptism. We feel that such a course of instruction is not only going to result in a better informed, but in a more stable membership.

Preparation is now being made for our annual budget play which is presented on the occasion of the receiving of

pledges for the local budget from the membership. We have abandoned the Every Member Canvass idea, and request the membership to make their pledges at the church at the close of this annual play. We have used this method for two years here, and find that we receive more pledges and also larger pledges in this way. The play this year is "The Open Windows," and is being prepared by the Tuesday Club, under the direction of Sister Lelah Everhart. It is to be given December 13.

Industrial conditions are causing the suffering of many people in this automobile center, but we are still hopeful and optimistic of the future.

When Saints visit Flint, they will receive a hearty welcome at the services of the church, and we feel we can promise them worship services that will prove refreshing to their souls.

## Brentwood, Missouri

Marshall and Barry Avenues

October 12.—The conditions in this branch cause one to rejoice. The Sunday school has grown to about one hundred and ten in number whereas its enrollment had hovered between seventy-five and eighty-five. It has been said that if the school grows much more, there will have to be an addition made to the building.

Prayer meetings continue to grow in spirituality and attendance. The former average attendance of twenty has raised to fifty.

A much-needed young men's class has been organized, the membership being about seven.

In every activity there is marked improvement which encourages our membership of one hundred and thirty-five.

A musical was given Sunday evening, October 4. The musical contributions were much enjoyed. Mr. Burmeister played a violin solo, being accompanied by Miss Mildred Fathour. Mr. Burmeister teaches music in the schools here.

Everyone enjoys the recreational activities of the Good-fellows Club. Attendance is steadily growing.

## Hawaiian Saints Call Elder G. J. Waller the "Big Father"

October 13.—After spending seventy-five days in the States, I have decided to return to Honolulu. There I hope to find content in work and at the same time to do what little I can to help Brother G. J. Waller.

In a former letter I promised to write the *Herald* concerning Brother Waller and his work. For the past forty years he has labored in the Islands. Many have read about him in the Church Histories or church papers. I spent nine months with him and could not help but notice how hard he works in both spiritual and financial fields. Six days a week he spends working for the Hawaii Meat Company, being their chief secretary and treasurer. When he leaves his office about 4.30 p. m., he makes a tour through the city of Honolulu, to visit the Saints who need for anything. He is always ready to wait upon the sick, and since there are several hundred Saints besides thousands of nonmembers, you can imagine the calls he receives each week. Not only is he willing to go to the sick to help them spiritually, but he gives much to their financial needs.

Here are some of the services he attends, taking the lead in most of them. Let us begin with Sunday. At 8.30 a. m. he meets the Japanese Branch and teaches the adult class; 9.30, he preaches to them; 10.15 he speaks to the Chinese Branch; 11 o'clock, attends the Hawaiian Branch and speaks when necessary. Then at 6 p. m. he teaches the *Book of Mormon* class at the Japanese Branch; 7.30 preaches for the Hawaiian Branch. On Tuesday at 7.30 he leads in the prayer meeting for the Japanese Branch; Wednesday, 7.30 p. m., prayer meeting at Main or Hawaiian Branch; Thursday, 7.30 p. m., prayer meeting at the Chinese Branch.

Nor do Brother Waller's good works stop with the city limits. He goes out into the country. And when he takes a few days' vacation from his business, he visits the other islands, also goes to Australia and the United States, preaching the gospel to all who will listen.

All the Hawaiians and other people in the Islands say that he is the "big father" to the Saints over there. His work in the business world and church is not easy. Those who have not faced the problem of teaching people of the Orient, attempting to acquaint them with the Christian religion, when neither teacher nor pupil understands the other's language, can not realize how hard the task is. For undertaking and carrying forward such a work, I give Brother Waller credit for being a good teacher.

There are many other good workers in the Hawaiian Islands, but the Saints wish more good missionaries would come their way.

Those happy months of labor in the Hawaiian Islands, though I was homesick many times, have caused me to start back with a desire to do better and to work harder than even before.

JESSE R. EVANS.

## Kansas City Stake

Central Church

Sunday was College Day, a time when the congregations of Kansas City Stake were given special opportunity to share in the splendid work of Graceland College. This year seventy students have begun their studies on faith. The scholarship loan fund will bring about a realization of that faith.

The Sunday morning church service at Central was in charge of Graceland students and their friends. Prayer was offered by Edward Larsen, of the 1930 class. A duet, "The Beautiful City," by Wilson, was sung by Mrs. S. A. Burgess and Mrs. H. C. Burgess, both of Graceland's 1910 class. "Gloria" from the Twelfth Mass, by Mozart, was sung by the choir, led by George Anway, of the class of 1927. "My Faith Looks Up to Thee," Goldbeck, was sung by Mesdames Burgess. "Graceland Beloved" was the song contribution of the congregation. Then came short talks as follows: "Book Learning Isn't Enough," Mrs. A. Hulmes, of the 1911 class; "Graceland Gives More," Roy Thrutchley, 1914; "Scholarship," George Mesley, 1929. Mrs. J. A. Withee was the morning organist, and Mrs. Everett Bowser, of the 1921 class, played the piano.

The Leadership School closed last Friday evening with a total enrollment for more than two weeks of two hundred and fifty people. Central had seventy-two names enrolled. A large number of these are entitled to credit. Chelsea group walked off with the red ribbon for O. B. K. attendance. The blue ribbons were earned by several groups, Central taking two.

Tonight Central Church resumes its regular schedule of midweek prayer meetings.

Next Sunday morning Stake Missionary Arthur Oakman will preach his farewell sermon at Central before leaving for his new field of work in Saint Louis District. Brother Oakman will hold one more session of his *Doctrine and Covenants* class, which has been conducted under the auspices of the Central Women's Club; he will meet his pupils at 11.30 a. m. tomorrow.

Elder William Bath spoke Sunday evening, and the soloist was LeRoy Smith, baritone.

Pastor C. E. Wight has been transferred to Oklahoma City, where he will take up the work of sales manager for the Kelvinator distributing firm. This transfer may not be permanent. In the meantime a leave of absence has been granted Brother Wight and Brother Mesley will be in charge. The Saints hope that Brother Wight will have all success in his new field, but at the same time pray for his speedy return. Sister Wight will remain in Kansas City for a time.

## Independence

The Independence Music Club welcomed twenty-four new members at its annual fall party which occurred October 16 in the Craig studios. Following the greetings spoken by the club president, Mrs. Louise Lewis, a delightful program was given by the following artists: Miss Lorena Kueffer, pianist; Miss Lilly Belle Allen, soprano soloist; Miss Marian Kennedy, violinist; Mrs. Werton D. Moore, contralto soloist; Mr. Arthur Oakman, baritone soloist. Accompanists were Miss Lorena Kueffer, Miss Margery Ownsworth, and Mrs. Hazel Withee. About eighty members and friends were present on this occasion.

The religious survey, undertaken by the churches of Independence this week, is receiving good response from the community. On Monday morning an organization meeting was held at the First Christian Church, then one hundred and fifty men and women began the work of making house-to-house calls in the survey. Ministers of all denominations have urged the fullest cooperation in the survey on the part of their congregations in the Kansas City area. Of this Independence is a part. "Since it has been a number of years since a complete religious census of Independence has been attempted," says the *Independence Examiner*, "the outcome will be of interest to all demoninations." The Reverend C. H. Koehler is director of the survey in Independence. It is expected that the results of this movement will be published this week.

The night high school of the Independence Institute of Arts and Sciences has been brought to a close for the winter by a combination of circumstances, largely attributable to the economic depression of this region. This year the number of students enrolled was far below that of other years, and unemployment caused the resignation of several of the volunteer teachers who have been forced to move to other cities. Officers in charge of the school consider the close only temporary, and hope to see the institute operating in its usual educational capacity next year. A meeting of officers and faculty the evening of September 30, definitely closed the institute doors for this winter. The night high school, which was fully accredited by the State of Missouri, has been in continuous operation since 1927, and the institute movement itself was begun at the Stone Church a number of years ago.

### Stone Church

Since Promotion Day attendance of the Stone Church school has grown more regular. New classes are making progress. Teachers and pupils are settling down for a winter of growth and study.

A large congregation of the Stone Church listened, on Sunday morning, to a sermon by one of its favorite speakers, Elder C. Ed. Miller. "David," said Brother Miller, "in the 118th Psalm joyously sang: 'I called upon the Lord in distress: the Lord answered me, and set me in a large place.' Appreciation came to him of divine need, and he found divine greatness. Large movements are taking place in world affairs. Scientists are delving into space and bringing back wonderful discoveries. In the field of economics master minds are applying themselves to find a system of a more equitable distribution of the wealth which comes from the earth. The distress of the world demonstrates the fact that it needs what God is ready to supply. Jehovah is ever anxious to set us in larger places."

The Stone Church Choir, directed by Paul N. Craig, sang two anthems, and there was a pleasing solo by Mrs. Israel Smith, soprano. Elders H. G. Barto and Dan Tucker presided over the service.

The Aeolian Chorus furnished Sunday evening's music at the Stone Church, singing three pleasing numbers. Miss Ina Hattey sang the soprano solo in the last anthem, "O, Divine Redeemer."

"The Power to Become" was the theme chosen by Elder

A. B. Phillips, the evening speaker. His scripture text was: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—*John 1: 11, 12.*

Elder G. G. Lewis presided over the service, assisted by Elder D. O. Cato.

### Enoch Hill Church

"Take Time to Be Holy," was the theme of the church school on Sunday. Mrs. Agnes Hartman was in charge, and the talk was by Pastor Herbert Barto. "Take Time to Be Holy," a solo, was sung by Mrs. Ruth Hayes.

The congregation was especially privileged in hearing a sermon by Elder O. W. Sarratt. Brother Sarratt, until a few months ago pastor of Enoch Hill, now lives on a farm near Oak Grove and is pastor at Blue Springs. Since leaving Independence, he had not found time to return to speak to this congregation until Sunday. "The Tie That Binds," was the theme of his sermon, and he spoke of the tie of love that bound Joseph of old to his brothers, the tie of faith that bound Daniel to his God, the tie of courage and faith and love which bound Moses and Joseph Smith, and the tie which binds us, as the people of God, to our responsibility in latter days. At this service the choir sang "Friend to Man" and "Lord of Galilee."

Elder Calvin H. Rich was the evening speaker.

Elder J. E. Martin and two sons went to Bates City Sunday, where Brother Martin was the morning speaker.

The last two weeks have seen a great change on the exterior of our church. Men of the congregation have been busy applying a new coat of white paint, doing carpenter work, and putting on a composition-shingle roof. Money to purchase the materials was donated, also the time and labor of the workers. We are grateful to have this work done.

Mr. and Mrs. Glen Cox announce the birth of a son, and Mr. and Mrs. Clarence Riddle are the happy parents of a chubby daughter.

## Mason City, Iowa

The Sunday church school is in progress here with good attendance. We have learned of and also met new Saints. The adult class continues to study the *Book of Mormon* and all are extremely interested. There are two younger classes. Sister Ellen Miller has an intermediate class of four and Sister Luda E. Smith has a kindergarten class of six or eight. There are from four to eight in the adult class.

On September 20 this group of Saints sent a box of canned goods to the Harvest Home Festival, and we were happy to take part in giving. On that day we had a program which consisted of a reading, "In the Garden," by Agnes Sleight Turnbull, given by Sister Newton, of Charles City; Dorothy, Elaine, and Zell Nelson sang "God's Care of All Things," and Elmer and Morna Grace Wineman gave readings. Sister Ellen Miller read a paper on "The Effect of the Care of Teeth on General Health."

October 11 Mason City members were greatly elated in having Elders Castings and McDonald, of Des Moines, with us for an all-day meeting. Sacrament service and a splendid testimony meeting were held in the forenoon. At noon a picnic dinner was served to all. In the afternoon Brother McDonald preached a wonderfully enlightening sermon. Three children were blessed at this service, Morna Grace, Richard Rudolph, and Ralph Emerson Wineman, the children of Brother and Sister Roy E. Wineman. This day will long be remembered by us.

Sister Bernice Pitzer has been very ill during the past month. Elders Castings and McDonald were called October 16, to administer to her. She seems better now, and is remembered in the prayers of the members.



## MISCELLANEOUS

### Conference Notices

Nauvoo district conference will meet at Fort Madison, Iowa, November 7 and 8. The church is located at 2929 Avenue L. First service will be at 9.30 a. m., November 7. Afternoon business session at 2 o'clock: Election of district officers, election of delegates to next General Conference, and other necessary business. Please send reports to W. H. Gunn, 1325 Thirtieth Street, Fort Madison, Iowa.—*F. T. Mussell, district president; W. H. Gunn, district secretary.*

Central Illinois district conference will be held at New Canton, Illinois, October 24, and 25, Saturday and Sunday.—*M. R. Price, Taylorville, Illinois.*

Southern Nebraska district conference will be held in Lincoln, Saturday and Sunday, November 7 and 8. At that time delegates to the next General Conference will be elected. There will be a program on the evening of Friday, November 6, in charge of local officers. Apostle E. J. Gleazer, missionary in charge, and O. L. D'Arcy, president of the district, will preside over the conference.—*O. L. D'Arcy.*

Conference of Holden Stake will be held at Holden, Missouri, November 14 and 15. Saturday the 14th, 9 a. m. to 12 o'clock, prayer service and classes; business, 2 p. m. Election of officers at the afternoon session. Apostle John F. Garver will be with us.—*W. D. Macrae, stake president.*

### District Institutes

New York District will meet for institute work with Syracuse Branch, October 24 and 25. Necessary business for the district will be cared for at this time.—*P. L. Weeger, district president.*

Clinton (Missouri) District will hold a two-day institute at the Saints' church at Nevada, Missouri, November 7 and 8, commencing at 10 a. m. Saturday. President Floyd M. McDowell will conduct classes or lecture on the theme, "*What the Church Endeavors to Do Through Its Teaching.*" These will be two days full of instruction. District officers hope that all Saints of the district, and especially branch officers and teachers, will try to be present these two days.—*C. C. Martin, district director of Religious Education.*

### Our Departed Ones

**KIRKSEY.**—Juanita Proffitt, daughter of Mr. and Mrs. J. D. Proffitt, was born at Trenton, Missouri, July 29, 1898. She joined the Reorganized Church of Jesus Christ of Latter Day Saints when ten years of age. Married C. C. Kirksey. She passed away in Phoenix, Arizona, September 25, 1931, after a short illness and operation. Her husband preceded her in death. Interment was in Trenton, Missouri, where services were conducted by Elder Ammon White, assisted by the Reverend Todd, the Christian minister, from whose church the services were held. A large crowd of friends indicated the high esteem in which Mrs. Kirksey was held. Surviving are her parents, of Trenton, a brother, Delbert, of Kansas City, Missouri, and many other relatives and friends.

**GLENN.**—Bettie Jane Glenn, daughter of Mr. and Mrs. J. Leonard Glenn, was born October 7, 1931, and after a life of but a few hours was taken home to the Father. The baby leaves a sad father and mother, two brothers, and one sister. She seemed to be a perfect child and the cause of her death is not known. The funeral occurred October 8, the sermon being preached by Elder J. O. Dutton. Interment was in Carr Cemetery, near Gerald, Indiana.

**YOUNG.**—Clara A. Hedrick was born at Fanning, Kansas, May 23, 1876, daughter of William and Mary A. Collins Hedrick. She became a member of the church October 2, 1909. Married Anson L. Young in 1912. He died in 1926 in an automobile wreck. After an illness of several months, Mrs. Young passed away October 4, 1931. She is survived by the following brothers and sisters: Mrs. Malissa J. Jackson, of Fanning; Frank G. Hedrick, Atchison, Kansas; Mrs. Marguerite Hopkins, Fanning; Mrs. Mary Walker, Baldwin, Kansas; and James Hedrick, Los Angeles, California. The funeral was held from the Saints' church at Fanning, October 6, 1931, Elder Enos A. Gurwell in charge.

**NIEDORP.**—Beattie Blair Niedorp was born November 14, 1884, at Saint Joseph, Missouri. He was the son of Mr. and Mrs. Lambertus Niedorp, Amsterdam, Holland, who emigrated early in their married life. He joined the Reorganized Church of Jesus Christ of Lat-

ter Day Saints at an early age. Died October 4, 1931, at his home in Saint Joseph. He is survived by one brother, Benjamin F. Niedorp, Saint Joseph, and one sister, Mrs. Glenn A. Scott, Kansas City, Missouri. The funeral was conducted by Elder Ward A. Hougas. Interment was in Mount Mora Cemetery.

**CONDIT.**—Rosalie, infant daughter of Mr. and Mrs. Lloyd Condit, passed away August 15, 1931. Funeral services were held at the home, Hagerman, Idaho, Elder O. V. Okerlind preaching a touching sermon to a large crowd of sympathizing friends. She was laid to rest beside her sister, Betty Lee, who preceded her in death three years ago. The parents have two sons left to comfort them, Harold, 13, and Clayton, 2 years old.

**ELLIS.**—Dolores Orletta Mills was born December 27, 1881, near Kingsley, Michigan. Married Leo O. Ellis May 19, 1906. She passed away July 23, 1931, at Eaton Rapids, Michigan, a victim of tuberculosis. Her husband preceded her in death just four months. She is survived by a son and three daughters, all living in Eaton Rapids, Michigan. Funeral and interment were at South Boardman, the sermon being by Elder B. H. Doty.

**HORNER.**—Cynthia Clarnda Horner, daughter of Michael and Rachel Griffith, was born September 14, 1845, at La Harpe, Illinois. With her parents she moved to Lee County, Iowa, where for seventy-five years she has lived. April 14, 1867, she married Charles Horner, of Vincennes, Iowa. Was baptized a member of the church September 27, 1862. Her death occurred September 27, 1931. Surviving are her husband, three sons, three daughters, and fifteen grandchildren. One son, Byron, preceded her in death. The funeral was held in her late home September 30, Elder James McKiernan in charge, assisted by Elder Miller. Interment was in Meek Cemetery near Vincennes, Iowa.

**FISHER.**—Eliza Ann Harding was born near Southampton, England, November 4, 1844. Her early life was spent there. When twenty-five years old she was united in marriage to William Mann. Five years later she moved to Canada; in 1877, moved to Arlington, Kansas. There Mr. Mann died in 1899. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints in 1876, and was always a faithful helper. In 1904 she moved to Lamoni, Iowa, where in 1910, she married George E. Fisher. He died in 1926. That year she moved to Hutchinson, Kansas, making her home there until her death, September 10, 1931. The funeral sermon was preached by Elder T. Comer Turpen, in Johnson's Funeral Parlors, Hutchinson, September 12.

**VAN DUSER.**—Adeline Van Duser was born in Toronto, Ontario, May 10, 1851, and died at the home of her daughter in Buffalo, New York, October 5, 1931. She united with the church in Michigan in 1878, and remained true to her covenant throughout her life. She leaves to mourn, her husband, two daughters, three sons, and many friends. The funeral service was in charge of Elder P. L. Weegar, assisted by Elder J. E. Vanderwood, October 7, and interment was in Brown City, Michigan.

**SMITH.**—Chancy J. Smith was born February 18, 1848, near Battle Creek, Calhoun County, Michigan. He died October 5, 1931, at the home of Hiram J. Corless, Coldwater, Michigan. He moved to Branch County, Michigan, about the year 1870, and married Louisa M. Stevens, June 10, 1875. To them were born three children: Lulu M., Fred C., and Glen D. The latter two live in Coldwater and Detroit; the daughter died in infancy. The family circle was again broken in 1903 when death claimed the wife and mother. Five years later Mr. Smith married Mrs. Emma Brickley, of Quincy, Michigan. She, too, passed away in May, 1920. He was baptized a member of the church July 10, 1874, by his uncle, Elder Samuel V. Bailey, and was a firm believer in the restored gospel. He was true to the principles of the church, to his fellow men, and to God. Left to mourn are his two sons, eight grandchildren, eight great-grandchildren, other relatives, and numerous friends. The funeral was conducted at Quincy, Michigan, October 7, 1931. Elder S. W. L. Scott delivered the sermon. Mr. Rawson and Mr. Brockway were in charge, and the oldest quartet in Coldwater Branch sang. Interment was in Lake View Cemetery, Quincy.

**SHAW.**—Ignatius Shaw was born in Collingwood, Ontario, April 8, 1891. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints May 28, 1919, at Oyen, Alberta, by Elder Daniel Macgregor. He was ordained to the office of deacon March 6, 1921, at Oyen, Alberta. Passed away at his home after an illness of nearly two years. At the time of his death he was forty years old. Leaves to mourn his wife and seven little girls. The funeral was conducted at Oyen, October 3, 1931, by Elder William McLeod, president of Alberta District. Interment was in the Saints' cemetery at Oyen.

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Volume 78

Independence, Missouri, October 28, 1931

Number 43

## GIVING

Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth.—1 John 3: 16-18.

“ARE YOU ABLE TO DRINK OF MY CUP?”

A SERMON CONCERNING FOUR QUESTIONS ASKED BY JESUS

*President Elbert A. Smith*

COMMUNICATIONS FROM THE PRESIDENCY  
AND BISHOPRIC

ON THE PRESENT FINANCIAL PROGRAM

## Outline of Helps for Sermons on Sacrifice Period

### THE WORK OF THE CHURCH MUST GO ON

Arranged by A. B. Phillips

1. The church belongs to Christ. He purchased it with his own blood, and gave his all for us. Can we do less than give our all to him?

Feed the church of God, which he hath purchased with his own blood.—*Acts 20: 28.*

Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God.—*Ephesians 5: 1, 2.*

2. The church is called out of spiritual Babylon, to become a separate people devoted to purity and righteousness, consecrated to good works:

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—*Revelations 18: 4.*

Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a father unto you.—*2 Corinthians 6: 17, 18.*

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—*Matthew 5: 16.*

3. The church is the body of Christ, and is called to labor with him to build the kingdom of God:

We, being many, are one body in Christ, and every one members one of another.—*Romans 12: 5.*

For we are laborers together with God: ye are God's husbandry, ye are God's building.—*1 Corinthians 3: 9.*

Seek ye first to build up the kingdom of God, and to establish his righteousness.—*Matthew 6: 33, Inspired Version.*

4. The work must go on, because it is entrusted to us by God. He commands us to go forth with his message, and we must deliver the message:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—*Matthew 28: 19.*

Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor.—*Doctrine and Covenants 85: 22.*

5. Jesus said to the church: Ye are the salt of the earth.—the light of the world. The salt must not lose its savor, nor the light become darkness:

Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall the earth be salted? . . . Ye are the light of the world. . . . If therefore the light that is in thee be darkness, how great is that darkness!—*Matthew 5: 13, 14; 6: 23.*

6. The Saints are entrusted with the things of the kingdom, to occupy till Christ comes, and to pray for its triumph:

The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high.—*Daniel 7: 27.*

Pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven.—*Matthew 6: 9, 10.*

A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.—*Luke 19: 12, 13.*

7. Many are called, but few chosen. Are we that few? To be faithful in little things is to be faithful in much, and to receive the true riches:

For many are called, but few chosen; wherefore all do not have on the wedding garment.—*Matthew 22: 14. Inspired Version.*

He that is faithful in that which is least is faithful also

in much. . . . If therefore ye have not been faithful in the unrighteousness mammon, who will commit to your trust the true riches?—*Luke 16: 10, 11.*

8. We are in the testing time of which God has warned us. God is now proving us, and we are proving ourselves. The night soon comes when no man can work:

Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.—*James 5: 7.*

Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.—*John 4: 35.*

Now it is high time to awake out of sleep; . . . The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.—*Romans 13: 11, 12.*

In that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound.—*Doctrine and Covenants 45: 4.*

9. The church must hasten its message to men, promote the Gathering, and build Zion:

You are now called immediately to make a solemn proclamation of my gospel, and of this stake which I have planted to be a corner stone of Zion.—*Doctrine and Covenants 107: 1.*

Ye are called to bring to pass the gathering of mine elect, . . . and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked.—*Doctrine and Covenants 28: 2.*

Zion shall be redeemed with judgment, and her converts with righteousness.—*Isaiah 1: 27.*

I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation, that the work of the gathering together of my saints, . . . for the time of harvest is come.—*Doctrine and Covenants 98: 9.*

It shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety.—*Doctrine and Covenants 45: 13.*

10. The church is the bride of Christ, and must be ready at his coming:

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, . . . but who may abide the day of his coming.—*Malachi 3: 1, 2.*

If that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.—*Matthew 24: 48-50.*

Be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.—*Revelation 19: 7, 8.*

11. The work must go on, because we have put our hand to the plow:

No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.—*Luke 9: 62.*

If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it.—*Matthew 16: 24, 25.*

It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.—*2 Peter 2: 21.*

Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.—*Matthew 24: 12, 13.*

He that overcometh, and keepeth my works unto the end, to him will I give power over the nations.—*Revelation 2: 26.*

Ye shall have tribulation; . . . be thou faithful unto death, and I will give thee a crown of life.—*Revelation 2: 10.*

# EDITORIAL

## The Financial Policy

The financial policy at present obtaining in our church affairs is summarized by the Bishopric in another place in this issue of the *Herald*. This summary should have careful scrutiny by the Saints, as our task is clearly set out there, so far as our financial contributions to the church are concerned.

To know the goal to be reached, and just how much of the road toward it is to be traversed in a certain period of time, are the first steps necessary in a systematic approach to any task; and the next logical step is to do with promptitude that part of the work just at hand. Our immediate task is rather clearly set out in this analysis by the Bishopric, and we should approach it with determination and zest.

It scarcely needs iteration here that the policy graphically outlined in figures by the Bishopric in this issue is the policy adopted by the general church authorities in joint council sessions, and to which the members of the various joint councils have individually as well as collectively pledged their support, and towards the achievement of which they are assiduously devoting their energies.

To extricate itself from the financial difficulties into which it has fallen, the church confronts a period of arduous labor, to which we must bring the spirit of resignation, devotion, and sacrifice. Whatever may have been the errors which have led us into this situation, the demands now are for reconstructive efforts which will rehabilitate our treasury and will make it possible in a minimum of necessary time to fully re-man the regular forces. To fix the blame for the errors is at present far less necessary than to address ourselves unitedly to the task of extricating ourselves from the dilemma.

Until the debt is greatly reduced, a heavy burden of interest payments must be met, and as these are reduced more money can be spent on other regular and legitimate expenses. Thus it behooves us to bestir ourselves in the task of debt reduction so that many of the suspended activities may be duly resumed.

It should be remembered, while thinking of our present financial problems and our indebtedness, that the indebtedness was incurred in carrying on regular and authorized activities, drawing on reserves when income was insufficient. The task therefore is largely one of refunding the expenses of work already done.

I can not but believe that to the work of debt reduction and getting on a basis of sounder financing of our church activities the Saints will bring the

same spirit of devotion and faith which has in the past assured us of the completion of every task undertaken. In this, with faith in the members of the church as well as faith in God and his church, the men of the Presidency, Twelve, and the general Bishopric have approached their work as general officers, fully aware that it demands sacrifice and severe trial, and that the goal will be reached only by divine assistance in collaboration with Deity along the lines of activity he has indicated.

And in this task we have faith that the Saints are laboring with us.

F. M. S.

## Jackson County Bank Closes Doors

Not a little excitement was caused last week in Independence and vicinity, especially among the members of the church, by the news which spread rapidly, that the directors of the Jackson County Bank had voluntarily closed the doors of that institution. This move was apparently forced upon the directors by rumors started from some at present unknown source or sources, (and which were persistent), which questioned the stability of the bank. These rumors finally started a run on the bank, and the directors who were closely watching the situation decided to take prompt action in the interests of the depositors.

It is impossible to assign to any one factor the cause of the failure of the bank to keep open doors. Doubtless the statement of the real cause involves a group of factors; but it is quite certain that if the confidence of the depositors and creditors of the institution had not been disturbed there would have been no reason for the doors to be closed.

The prompt action of the directors has doubtless protected the depositors, and it is likely that they will be paid in full.

To liquidate the resources of the bank will require time, and in many instances depositors will be inconvenienced, if not more seriously affected, by their funds not being now available; but that is a usual concomitant of bank closures and must be borne. The bank officials are exerting every effort to expedite the final settlement and are also striving earnestly to have that made at the least expense possible, and this also in the interests of the depositors.

The question of reorganizing and reopening the bank has been discussed but not yet settled.

The stockholders of the bank will be the chief if not sole losers, but what will be the degree of that loss can not now be determined. The church is affected in both directions, for it is a stockholder and is also a heavy depositor. Into the councils on the situation the Presiding Bishopric has entered, and working with the directors, by unanimous action in



most if not all instances, each step was decided. It is hoped that the best interests of all concerned have been conserved.

The closure of the Jackson County Bank is greatly to be regretted, from every standpoint; but that there are lessons to be garnered is above doubt. One great lesson which should be impressed is that confidence is basic to success. And further, it will impress the fact that destroyers of confidence are anti-social. Unity is basic to our task of redeeming Zion.

F. M. S.

### J. M. Terry Passes

The death of Elder J. M. Terry will come to many people in the church as a shock, and will bring them a distinct feeling of loss.

Many of us he baptized, and many of us he blessed; and not one of all those who knew and loved him will ever remember of him a single word or act that did not accord with the highest standards of speech and conduct of a gentleman, a Christian, and a servant of God.

Not long before his final illness he was in our office, as usual on some errand of kindness for some one else. The brave spirit alight in the frail body, the fine courtesy born of a sincere love of people, the cheerful courage of his smile—all these leave a last indelible impression of the kind of man he was. We can hardly believe that it was to be his last visit. In a sense it was not his last visit; he will return in memory, very often. There is something about such a man that will not die.

L. L.

What is there about Gandhi that makes him a leader of men? Not clothes, for his garments would disgrace a Kansas scarecrow. Not wealth, for he gives everything away. Not political power, for he aspires to no office. Not military force, for he will hardly accept a bodyguard. He discards all of the usual aids and trappings of greatness. Sitting beside him in the conference are Indian princes clad in silk and bedecked with costly jewels—some of the world's wealthiest men—who are scarcely mentioned in the news dispatches—non-entities in the world's leadership. Besides them Gandhi in his loin cloth looks like a beggar; but he is the only independent man among them. What is there about Gandhi? It is a quality of mind and soul. He has given up everything else as non-essential. Mind and soul are all that count in the end.

*What if we could be led by this conviction!  
What if we could renounce all vanity, pretence,  
and extravagance. What if our conversion were  
the impelling call to a new and nobler way of  
living that would take us in the way of Jesus?*

# OFFICIAL

## A Brief Summary of Our Financial Policy

At the meeting of the Board of Appropriations last February it was determined that a different financial policy be adopted, a policy which would not only get the church out of debt but one which would keep it out of debt. The policy is set forth in five major points which are as follows:

1. **ARREST EXPANSION.**—Build only when our present obligations have been met and necessary means are in hand.

2. **LIQUIDATE ASSETS.**—Turn into cash as rapidly as possible all assets not needed for major work of the church.

3. **A BALANCED BUDGET.**—Expenditures must not exceed income. A portion of the income must be set aside for debt reduction.

4. **REDUCE INDEBTEDNESS.**—By adhering to the above it is possible to pay our obligations. A substantial amount must be set aside each year for this purpose.

5. **CREATE RESERVES.**—That we may assure ourselves of economic security in the future.

The Board of Appropriations, which consists of the First Presidency, Quorum of Twelve, Presiding Bishopric and Order of Bishops, passed a resolution and voted, *unanimously*, to adhere strictly to the above policies.

In carrying out the policy it has been necessary to reduce the current budget expenses in order to provide funds for debt reduction. Substantial reductions were made in the budget by the Board of Appropriations in February, 1931, and again in September, 1931. The extent of these reductions is best shown by the comparative budgets for 1930 and 1932, which are as follows:

	1930 Appropriation	1932 Appropriation	Reduction
First Presidency .....	\$ 7,000.00	\$ 2,600.00	\$ 4,400.00
Presiding Bishopric .....	16,794.00	6,000.00	10,794.00
Quorum of Twelve .....	1,850.00	700.00	1,150.00
Statistician .....	1,700.00	.....	1,700.00
Auditor .....	2,969.00	.....	2,969.00
Architect's Office .....	7,000.00	.....	7,000.00
Historian's Office .....	1,500.00	.....	1,500.00
Presiding Patriarch .....	200.00	.....	200.00
Graphic Arts .....	300.00	.....	300.00
Dept. of Religious Education.....	4,780.00	825.00	3,955.00
Social Service Bureau .....	1,600.00	.....	1,600.00
Radio .....	485.00	.....	485.00
Librarian .....	5,200.00	.....	5,200.00
General Office Expense .....	3,000.00	1,250.00	1,750.00
Auditorium Operating Expense .....	6,000.00	3,000.00	3,000.00
General Church Expense .....	4,500.00	1,500.00	3,000.00
Bishop's and Agent's Expense.....	2,000.00	1,000.00	1,000.00
Music Department .....	1,500.00	.....	1,500.00
Publicity Department .....	7,250.00	.....	7,250.00
Independence Pastor and Bishopric .....	3,200.00	700.00	2,500.00
Lamoni Stake—Presidency and Bishopric .....	3,700.00	700.00	3,000.00
Kansas City Stake—Presidency and Bishopric .....	4,000.00	1,250.00	2,750.00
Far West Stake—Presidency and Bishopric .....	2,300.00	1,000.00	1,300.00
Holden Stake .....	1,400.00	800.00	1,100.00
Foreign Missions .....	5,000.00	1,000.00	4,000.00
Interest and Exchange .....	55,000.00	70,648.44	15,648.44
Real Estate Expense .....	5,000.00	5,000.00	.....

Family Allowance, Including			
Elders' Expense	292,337.06	138,841.68	153,495.38
Holden Home	9,000.00	7,500.00	1,500.00
Saints' Home	7,000.00	1,000.00	6,000.00
Miscellaneous Aid	15,000.00	15,000.00	
Graceland College	22,897.41	16,000.00	6,897.41
Centennial Expense	10,000.00		10,000.00
Operating Expenses	\$511,462.57	\$275,815.12	\$235,647.35
Items Other than Operating Expense:			
Payments on Consecration			
Contracts	\$ 20,000.00	\$ 12,000.00	\$ 8,000.00
Chapel Fund (Created Previous to 1931)	10,000.00	1,850.00	8,150.00
Auditorium Expansion	90,000.00		90,000.00
Total Budget Exclusive Debt Reduction	\$631,462.57	\$289,665.12	\$341,797.35
Retirement Reserve for Debt Reduction	\$ 35,000.00	\$191,796.05	\$106,796.05
Reserve for Allowances	50,000.00		
	\$716,462.57	\$481,461.17	\$235,001.30

It is to be noted that the substantial reduction is in *operating expenses*. Included in the 1932 budget of \$481,461.17 is the amount of \$191,796.05 for debt reduction which will reduce interest making more money available for the missionary work of the church.

**DIVIDING THE CHURCH DOLLAR FOR 1932**

If the total of \$481,461.17 is raised during 1932, every dollar will be divided for the purposes designated as follows:

Debt Reduction	39.8c
Family Allowances and Elders' Expenses	28.9c
Interest and Exchange	14.7c
Saints' Home and Aid	4.9c
General Administration	3.5c
Graceland College	3.3c
Consecration Contracts	2.5c
Miscellaneous	2.4c

The total debt of the church, including the debts of all church institutions, is as follows:

Institution	Date	Amount of Debt
General Church	December 31, 1930	\$1,309,985.33
Development Associations	Dec. 31, 1929 or '30	264,871.86
Graceland College	June 30, 1931	173,357.35
Sanitarium	January 1, 1931	42,475.64
Independence Institute	Current	17,000.00
Herald Publishing House	June 30, 1931	7,202.65
		\$1,814,892.33

The total assets of the General Church and Institutions are \$5,085,183.87.

In order to liquidate this indebtedness the Presiding Bishopric have suggested a fifteen-year debt-reduction plan which *provides for the payment of approximately \$1,251,000.00 of our debt in fifteen years*. (It is to be noted, however, that some of the church institutions will substantially reduce their own indebtedness, if not take care of it in full.)

The payments are set forth year by year as follows:

	Principle	Interest	Total
1932	\$ 191,100.00	\$ 70,600.00	\$ 261,700.00
1933	53,100.00	65,500.00	118,600.00
1934	91,300.00	62,800.00	154,100.00
1935	88,900.00	60,000.00	148,900.00
1936	91,800.00	48,700.00	140,500.00
1937	92,000.00	37,300.00	129,300.00
1938	91,700.00	34,600.00	126,300.00
1939	71,700.00	31,800.00	103,500.00
1940	66,200.00	30,000.00	96,200.00
1941	66,500.00	28,600.00	95,100.00
1942	65,600.00	28,000.00	93,600.00
1943	66,500.00	25,600.00	92,100.00
1944	71,600.00	24,000.00	95,600.00
1945	71,600.00	22,200.00	93,800.00
1946	71,500.00	19,800.00	91,300.00
	\$1,251,100.00	\$589,500.00	\$1,840,600.00

The total amount of principal and interest each year is the amount that will have to be raised in ad-

dition to funds for operating expenses such as Family Allowances, Elders' Expenses, Departments, Graceland College, and Saints' Homes. IT IS TO BE NOTED THAT EACH YEAR THE INTEREST PAYMENT WILL BECOME SMALLER, MAKING MORE MONEY AVAILABLE FOR THE MISSIONARY WORK OF THE CHURCH.

Carrying out this policy will mean that

1. \$ 93,000.00 will be paid on past due Family Allowances and other accounts.
2. \$ 87,500.00 will be paid on General Church Bonds by 1936 and will permit the the refunding of the balance.
3. \$264,500.00 The balance of the General Church Bonds will be paid by 1946.
4. \$216,000.00 will be paid on notes held by individuals, being payment in full.
5. \$105,000.00 will be paid on notes to banks, being payment in full.
6. \$335,000.00 will be paid on the Auditorium, leaving it free of encumbrance.
7. \$150,000.00 will be set aside to purchase bonds to replace the General Church Bonds held as the Graceland Endowment Trust Fund. The balance of \$82,000 will be raised by 1953.

This is a program that calls for one hundred per cent support from every member.

**WHAT CAN YOU DO?**

You can:

- Pay your tithing—
- Pay your surplus—
- Give offerings—

You can sacrifice by:

- Giving Christmas presents to the church instead of to friends.
- Giving the money to the church instead of buying and sending Christmas cards.
- Give 1c-5c-10c-25c to \$1.00 (according to your ability) a day the rest of this year and all of the year 1932.
- Give the value of your Sunday dinner meat to the church.
- Give the value of one meal per week to the church.
- Give the amount you spend for shows and other amusements during the next two months to the church.
- Put up your car for a day, or week, or a month and give the amount you save to the church.
- Scan the entire list of your living expenses and eliminate all nonessentials, giving the saving to the church.

Let us get behind this program of debt reduction so that it can be accomplished in five years instead of fifteen.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

## The Jackson County Bank

Most of the Saints have undoubtedly heard of the Jackson County Bank failing to open its doors for business on Friday morning, October 23. We wish to take this opportunity of presenting to the Saints some of the facts in connection with its closing.

Certain rumors had been in circulation for some little time to the effect that the bank would close. These rumors created a lack of confidence on the part of some of the depositors who withdrew their money. Such withdrawals increased until it was thought advisable by the Board of Directors to close the bank in order to protect the other depositors.

Some have thought that the action of the directors was too conservative when the bank was in no worse condition than seems apparent. The directors, however, were concerned not only in regard to protecting the depositors but also about the effect on the church. They did not feel justified in taking the risk with the depositors' money which would have been necessary had they continued business.

Every effort possible was made to bring about a merger with one of the stronger institutions in Independence so that the depositors' money would not be tied up. These efforts, however, were not successful.

Two other ways were open, one of which was to borrow money, putting up notes as collateral to the loan. This, however, would have jeopardized the depositors' money and if the additional cash borrowed did not save the situation it would have decreased the amount of the depositors' money. The Directors thought it inadvisable to take this risk.

The second way would have been to have guaranteed some bank that the assets would take care of the deposit liability. It was inadvisable from our point of view for the church to assume such a guarantee, and could not be done in harmony with our present financial policy. The banks which might have been interested in taking over the deposit liability would have wanted such a guarantee from the church.

The question has been asked, why did the church not withdraw its money as soon as this situation became apparent? There are two reasons why it was not wise to do so. In the first place, had the church demanded payment of its deposit, the bank would either have had to refuse payment or would have been compelled to close because of a lack of cash. The church could not place itself in the position of having been the cause of closing the bank. In the second place, the church was not desirous of taking advantage of the information it had to make itself a preferred creditor of the bank over the members of the church who had money on deposit.

In addition to this, the writer was giving every assistance possible to the directors to bring about a merger which would take care of all of the depositors. As already stated, this was unsuccessful, but this effort was made up until two o'clock the same morning the bank was closed, a night session having been held with representatives from the Independence banks.

It is the opinion of the Board of Directors of the Jackson County Bank that the assets of the bank are sufficient to take care of all of the deposits and that no loss will be suffered by the depositors. While the writer has not had the opportunity for a detailed examination of all the assets of the bank he concurs in this opinion based on the information he has.

It is impossible to say just at present how soon this money will be paid to the depositors, but steps will be taken to liquidate as rapidly as possible, and additional information will be given in the *Herald*.

The church had the cooperation of the officers of the Kansas City Bank with which it does business and it was their opinion that everything had been done which could be done to protect the interest of the depositors and the church.

The church had approximately \$20,000 in the bank, about one half of which was the money set aside for the inclosure of the Sanitarium building, and the balance represented the amount held for the monthly disbursements and also included checks issued which had not been cashed.

The church owned 120 of the total 500 shares of capital stock, and did not hold controlling interest.

The effect of the closing of the bank will be far-reaching throughout the church but we are certain that it is no occasion to ease up on the oars, but rather a time for everyone to do even more than has been done before. This is the feeling among the Saints of Independence and Kansas City where mass meetings were held Sunday. At Kansas City Central where all of the branches of greater Kansas City had gathered last night the feeling was unanimous that we must go on. This found expression in the desire of a great number of the audience to take up a collection as a starter for the work in Kansas City. The sum of around \$250 was taken from an audience that came unprepared for such an offering. This same spirit is the spirit which was manifest in Independence in the morning when over twenty-five hundred Saints met in the basement of the Auditorium. We believe this is the spirit in which the entire church will meet this issue and "Carry On."

THE PRESIDING BISHOPRIC,

By G. LESLIE DELAPP.

Faith makes the discords of the present the harmonies of the future.—*Selected*.

# "Are You Able to Drink of My Cup?"

The Lord Asks Four Questions. Consider Them Well.

By President Elbert A. Smith

(Sermon delivered at the Stone Church in Independence, during the conference in Zion, Sunday, October 11, 1931.)

On certain crucial occasions in his ministry, Christ propounded to his disciples four outstanding questions. They are searching questions that even today probe deep into our consciousness and into our problems. The first of these was, "Whom say ye that I am?" (Matthew 16:15.)

## I.—WHOM SAY YE THAT I AM?

It seems to me that the salvation of the world waits on the correct answer to that question because he had the principles of life and conduct and human relations that would save the world today. His remains "the only name under heaven whereby the world can be saved," not saved alone from some theological hell hereafter, but saved right now from the hell that it is drifting into; saved from social, moral and economic ruin; and, my friends, we have that message. It does not matter though the world is large and we are small. A small window can let a great light into a dark room if it is opened to heaven.

The question comes home to you today, "Whom say ye that Christ is?" I presume that practically every one here today will answer in the language of Peter: "Thou art the Christ, the son of the living God."

Friends, let us remember that answer in the days of trial that are coming upon the church. You will recall that Christ then said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

Some might conclude from that answer, that if He is the Son of God, and that He is to build the church for us, that there is little to trouble our minds, that there will be nothing to try our souls. He has all power. Why, all that remains for us to do is to go to church on Sunday (or occasionally) and sing psalms. That is religion, is it not?

But you remember the scripture lesson, which said that every one that cometh unto Him He chasteneth. His religion is a sacrificial religion.

## II.—CAN YE DRINK OF THE CUP THAT I DRINK OF?

And so the second great question rather grows out of the first one. When certain of the apostles craved great honors in that world to come, Christ said to them, "Can ye drink of the cup that I drink of?" (Mark 10:38.) And they answered, apparently without the least hesitation, "Yea, Lord;

we can." Little did they know the nature of the cup that he was to drink from. Little did they realize the cup that he was drinking from at that moment. We are told in the scriptures that "He was a man of sorrows and acquainted with grief." And to his followers he said, "If any man would be my disciple, let him take up his cross and come and follow me."

We need not presume, then, that the course of the church is always to be one of peace, one of serenity, one that never tries men's souls nor challenges them to sacrifice and suffer. So why should we be surprised when such a period comes upon us?

I presume that the cup that we drink of is oft-times made more bitter by our own blunders. We hear people saying that the church has blundered. I think that most of us are individually conscious that we ourselves have at times made blunders, and it embitters our cup when we think that because of our errors the church may have been penalized and those who have trusted our judgment may have come to grief. But you will remember that the church has never adopted the doctrine of infallibility, either for itself or for any man or set of men in the church. It is said of Christ that even he "learned obedience by the things that he suffered." (Hebrews 5: 8.) I do not know all that was meant to be conveyed in that text. Christ was a man. A long period of his life is left covered; it is not revealed to us. There may have been times when he blundered in judgment, (though we are told that he was without sin) and through the suffering that was entailed he learned obedience. At least, the statement is made that he learned obedience through the things that he suffered.

Certain it is that such is our experience. But the point is that he *did* learn obedience; and if we, because of our mistakes, in our trouble, humiliation, and grief learn obedience, then we shall find our feet in the straight and narrow path.

I know that it was a bitter cup that some of the men drank from who went forth from our recent Joint Council meeting and to carry some bad news to the church. They had to go to some of their beloved brethren and tell them that they had been released from appointment to the active ministry. Man after man in that Council expressed the wish to step aside himself for a time and engage in secular labor for his own support and let these other men remain in the field; but that could not well be,

It was a very sad task to go out with this bad news. But you must remember that Christ himself carried bad news to the church. He said, "You shall be persecuted and driven; you shall be killed."

"His cup is not *always* bitter.. Sometimes it is sweet. It was pleasant on the Mount of Transfiguration; but it was bitter in the Garden of Gethsemane, and even he prayed that it might pass from him. The *Book of Mormon* tells us that it is necessary that we should taste the bitter or we could never appreciate the sweet. That is true because of our human nature.

There is one thing encouraging in this little conversation. When he had asked them the question, "Are ye able to drink of my cup?" and they answered, "Yes," he seemed to consider for a moment, and then he said, "Yea, ye shall indeed drink of my cup," and history reveals the fact that with one exception those twelve apostles finally did come to the point where they were willing and able to make any sacrifice required; they did drink of his cup. Thousands and tens of thousands of others of the ministry and of the laity were martyrs. The record tells us that they were clad in goat skins and sheep skins and wandered about and hid in caves and dens of the earth; they were sawn asunder; they were thrown to the wild beasts. They endured everything. And because they did drink of the cup the church became a great church, a light to the world, and they became great men and women, as they could not have done in a period of perpetual tranquillity and continual prosperity.

How about it today, friends? The world is in confusion and turmoil. The world itself has come to the Garden of Gethsemane; and we are told in the *Doctrine and Covenants* that in that day "the Saints themselves shall *hardly* escape." The question comes home to you this morning, "Are ye able to drink of my cup? Will you drink of it?"

### III.—WILL YOU ALSO FORSAKE ME?

The third question seems to grow out of the others. At a certain time when everything in the church (from a human standpoint) seemed to be going wrong, and when there were many "offended at Christ" himself—not a few here and there, but many—and many were turning back "and walking no more with him," he turned to his disciples and said, "Will you also go away?"—(John 6: 67.)

There have been many times in the past history of the church, from its beginning, when there were periods of falling away: in Jerusalem, and Ephesus, and Rome; in Kirtland, in Nauvoo, in Independence.

The question comes home to you today: you people in the gallery, you people in the congregation

before me, and those behind me in the choir, at sometime in the years before us, under some period of disappointment or of stress or of offense—"will you also forsake me?" Will the answer come from you as from Peter, "Lord, to whom shall we go? Thou hast the words of Eternal Life."

Two weeks ago one of our men, well known to all of you, who was then under stress and strain and discouragement, told me that he went over on a Sunday evening to visit one of the largest and most popular churches in Kansas City. He thought, "I will get away from all this trouble, and I will go where I can have a nice, peaceful, up-building experience." He said "The sermon was the thinnest, sloppiest, most disappointing thing I ever heard in all my life." I said to him, "You got exactly what you needed." He replied, "I certainly did." There was a great, ornate church building, a fine organ, a splendid choir, and a little small handful of people to hear a little bit of a sermon that was not worth their time. We have said in the past that if we only had the equipment, fine churches everywhere to invite the people and all that, we could go out and convert the world. Friends, I have concluded that equipment is a very small part of the equation, and when it is void of the "words of eternal life" it is not even worth our consideration. The churches of the world today have relegated the gospel, if they have any, and the preacher and his message, if he has any, to the rumble seat, and other interests are at the wheel and have selected the avenues along which the churches travel, as a result they are spiritually dead. They have the equipment, but they do not have the people and they do not know how to reach them. All they have to give them is entertainment and sermonettes.

I have come to dispise that term "sermonette" that we borrow from the world, when I think about the magnitude of the gospel. A sermon does not need to be two hours long, but it ought to be a sermon. "Sermonette" suggests to me something attenuated, run down, aenemic, coming from a sermonetter that has no interest himself in what he is saying, and nobody else thinks it merits more than ten or fifteen minutes.

Let us remember that to this church has been committed the gospel of eternal life. "Thou hast the words of eternal life." Let our message go forth and our ministry go out to preach those words, and let the message always have the right-of-way. Let it be the thing in our service around which our whole program is built.

I appreciate a fine church. I love music, and I appreciate the support of a splendid choir such as we have here; but let us never forget that the early

Christians sang their hymns spontaneously out of the up-swelling of religious fervor, and that religious fervor was kindled through the message that came from the lips of inspired preachers. Around that message of eternal life everything else was built. I know of no other place to go because I know this church does have "the words of eternal life." If we have obscured them, let us uncover them. If we have given things of secondary importance first place, let them be relegated to the rear. In the midst of our adversity and our poverty and our sacrifice let us seek for a new spiritual endowment, to go forth with power preaching the everlasting gospel that came to this earth one hundred years ago. It is yet the only hope of human salvation. Let us redouble our diligence.

#### IV.—"LOVEST THOU ME?"

The fourth and last question springs out of the other three. When Christ for the third, and I believe the last time after his crucifixion, revealed himself to his disciples he said to Simon Peter, "Lovest Thou Me?"—*John 21: 16*.

"Simon Peter, lovest thou me?" And Peter said, "Yes, Lord." Then "feed my lambs." And again the second time, "Simon Peter, lovest thou me?" "Yes, Lord." Then "feed my sheep." And still the third time, "Simon Peter, lovest thou me?" And Peter said, "Lord, thou knowest all things, thou knowest that I love thee." And again the injunction, "Feed my sheep."

Christ had to be assured, and Peter had to be assured that there was love in his heart before he could be trusted to feed the sheep. No man is fit to be a shepherd to the people in any capacity who does not love them and love the Lord. Today there are many people who hunger. They are hungry for bread. In Kansas City some weeks ago I stood on the corner in front of one of the large department stores. I was intending to make a purchase. A young man little more than a boy stepped up to me and said, "Mister, I am not a beggar; I am not a bum; but I am awful hungry. I just can't find work. I have had nothing to eat today and little yesterday." I looked at him. He was just about the age of one of my boys. In the light of my love for my sons, I was prompted to feed him. I do not indiscriminately give money to those who ask it; but I felt that he was telling the truth. So I cancelled my purchase and gave him a sum of money. He said, "That will buy me at least two good meals and maybe I can get a job."

The world is hungry for bread and also for other things. There is plenty of food in the world today to feed the hungry if the world were only converted

spiritually so that it might be properly divided. But Christ said, "Thou shalt not live by bread *alone*, but by every word that proceedeth out of the mouth of God."

The injunction comes home to us today, "Feed my sheep." In the midst of the strain that is upon the world and upon the church, all about us there are many sad hearts, there are many broken homes, broken by sickness or death or transgression. There are many who have lost faith; there are many who have lost hope. Many mature or old people have the responsibilities of a family and no work to be had. Many young people are discouraged and embittered because at the very time when they ought to be laying the foundations for a home and a family they can not even get a job; young men growing up not knowing what it is to work steadily. If there ever was a time when there was a call to you ordained men of the priesthood to go out and feed the sheep, it is now. Comfort those who mourn, uphold those whose faith is shaken, be friendly with those who need a word of cheer. And our mission is not limited simply to the household of faith. Jesus said, "Other sheep have I which are not of this fold; I must visit them also."

Friends, this is a missionary church. There are many things the Lord never did command us to do, to some of which we have given our service. There was *one* thing he did command us to do: "Prosecute the missionary work at home and abroad, so far and so widely as you may." We have never yet kept that commandment to the limit of our ability. At a time now when missionaries are being released a new responsibility falls upon the local men everywhere to carry the word of life to others.

When I was ordained thirty-five years ago it was expected that when a man received ordination he would move out into schoolhouses and churches and cottages and preach. We were presumed to go out with the message, "Feed my sheep; seek them out; other sheep have I which are not of this fold."

Let the local priesthood arouse themselves to this task. Let the church arouse itself to the task of relieving itself of debt so that our missionary force can be rebuilt. *It can be done*. Probably Bishop Curry will unfold to you today the plan that has been adopted by the Council; over a considerable period of years to gradually reduce the debt to the vanishing point. It is going to be a hard struggle for the first few years; but if we persist it will grow lighter, and it is not beyond our ability to do. *It can be done*. The Adventists with less than twice our number carry annually a financial burden many times greater than we do. "Lovest thou me *more than these?*"

Having delivered ourselves from our debt, I think



# Weekly Health Letter

Number Fifteen

## The Nose and Its Relation to Health and Disease.—13

### Causes and Treatment of Nose Bleed

By A. W. Teel, M. D., Church Physician

The large majority of cases of nose bleed is brought about by an anterior deflection (bend) of the nasal septum. This portion of the septum, being richly supplied with blood vessels, is constantly exposed to the ingoing current of air, which is often loaded with foreign material. This, together with the drying of the secretions, causes a slight erosion of the mucous membrane, producing hemorrhage. This erosion results in an open sore or ulcer, which causes a crust to form and the usual removal of it by picking, causes the vessel to bleed frequently. Often, a hole is eroded through the septum in this manner.

Catarrhal inflammation of these parts contributes further to the already increased blood supply and to the epistaxis. Sometimes very serious nasal hemorrhages are caused by high fever such as typhoid and diphtheria, especially that variety of diphtheria commonly called "black diphtheria."

Veins located on the anterior portion of the septum are sometimes varicose. There is another form of hemorrhage known as vicarious nasal hemorrhage, which is frequently due to suppression of the menstrual flow. Some of the diseases of the liver,

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that every man of us is resolved never again to fall into a similar blunder. To that we are committed. And when the day comes that we can go to these men who have been released from their God-given calling and mission and say to them, "Brethren, the way is open for you to return," that will be a sweet cup to drink from. Are you going to be able to drink from that cup? Not unless you have helped to make it possible.

There are men in this church who could go to the bishop and say, "I will support one missionary and his family and pay all of their expenses this year out of my income." They could do it and still have much more to live on than a lot of us do who have little or no income for many months at a time—and their cup would be sweet in the day of our deliverance.

Now may God help us that we may be able to drink of the cup, not only when it is bitter, but that we shall be worthy to drink of it when it becomes sweet, is my prayer.

attended by obstruction of the circulation in that organ, may be attended by nasal hemorrhage. Injury is another source of hemorrhage, due to traumatism of the nose, by picking with the finger nails, and by too violently blowing the nose. Many constitutional diseases, such as hemophilia, Bright's disease, etc., may cause these hemorrhages.

The treatment of nasal hemorrhage, in most cases, is very simple, so far as the physician is concerned. It should be remembered that in all cases of serious nose bleed, the patient should be kept as quiet as possible. Towels wrung out of ice water may be applied while the patient sits leaning forward with elbows upon the knees, with the nose held tightly by the cloth. Results should not be expected too soon from this treatment, and it should be continued at least a half hour. This method will cause clots to form, which should not be removed until help is obtained.

In case of attacks, due to excessive exposure to the sun's heat, sometimes the application of a cold pack at the back of the neck is helpful, while at the same time, cotton packs introduced into the nasal chambers will be of great aid. Mild nose bleeds may stop of themselves by pressing the nose together with the thumb and finger, with the patient leaning forward while a piece of ice is applied under the lip, between the lip and the gum, at the same time pressing up on the lip. A piece of cotton soaked in lemon juice, with a thread attached, pulled up into the nostril is quite often successful. It should be removed gently, after the hemorrhage has stopped. When the hemorrhage is of unusual severity, a physician should be called.

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Every today is a decision day. On the basis of past experience we must decide our course for tomorrow. From the point where we stopped yesterday we must begin again with our pilgrimage. If our journeyings have brought us to desert valleys, we must plod on until we reach the mountains where we shall find relief from heat, thirst, and distress. Our decisions for today are circumscribed by the decisions that we have made on other days.

It is vain to mourn over past mistakes in judgment. Not a line of that record which we call history can be altered by remorse. The only advantage that we can derive from it is what we learn. To those who can not learn from experience progress is impossible.

Today is all we have that we can call ours. All our yesterdays belong to history, and all our tomorrows are in the hands of God. But today is our own, to do with as we may. Let us so work that tomorrow will find us brave and unashamed, looking toward our goal, led by our ideals.

## Preparation

By Ada Cochran

There is no task, either great or small, that can be accomplished without preparation. Our desires and our aims may be of the best, yet if we fail to make preparation along a chosen line of endeavor, we can never hope to succeed; we have already written *failure* across our future.

Many fields are open in which there are opportunities to serve, and from these one may choose the line of work for which he is best suited. In the field of religious education one finds an unparalleled opportunity for service, if he cares to enter.

The crying need of today is for teachers and leaders. "Houses are plentiful and books may be had for the asking, but the biggest problem to be solved is to find teachers."

The day when "ignorance was bliss" passed with the yesterdays, and no one can any longer use excuses as his passport and "get by." Not only have children's educational needs been provided for, but in many of the larger cities special schools have been opened where those who have passed the chronological age for public school work may still find a place for study. Many are availing themselves of this opportunity to prepare themselves for better service in their chosen profession.

If one would be a leader or teacher in the field of religious education, he must have a thorough knowledge of the *Bible* as a background. This is imperative. Afterward, other helps may be added. No one can hope to be a leader unless he knows the way and is prepared to point out not only the places of interest to those he may be leading, but also is able to shield them from places of danger.

No one would dare undertake to guide an expedition through a jungle without having a thorough knowledge of the country. He would not think of starting out without a guidebook and a chart. If then, in these affairs, we are so careful to equip ourselves with "safety devices," so that no mistakes can be made, how much more careful should we be when posing as teachers or guides in spiritual affairs. But often when our ambition has been to succeed and we have done our best, we find we have failed because we were not careful enough in selecting the material to be used.

A young girl who married was very anxious that her culinary productions, especially her cake, should come up to the fondest anticipations of her husband, but after doing her best, she realized that she had made a failure. She took her troubles to her mother and said, "Mother, why did my cake fail?"

"You used corn starch instead of baking powder," said the mother.

"But, mother, both cans look so much alike!" replied the girl.

"That's the way in life," answered the mother. "We are constantly meeting cans of things that look alike but are not, and in the end, it makes the world of difference between a fluffy cake and a fallen one."

So in our teaching, it makes a world of difference what are the ingredients in our teaching, our ideals, and our example. One of our educators has said: "The teacher and the truth taught should always leave the impression as being of the same pattern."

Sometimes after we have exhausted every means that we have in trying to make the necessary preparations for a certain task, we still feel that our effort has all been in vain and we are at loss to know just what to do.

At one time I was teaching a large class of young women in the Sunday school. They were wide-awake girls and I knew that a thorough preparation of the lesson would be necessary if I hoped to be ready to meet the demands of the class. So for this particular Sunday I did my best by study and by prayer to master the lesson material, but study as hard as I would, when I had finished reading a page and looked up, not a word or thought could I recall, not even the lesson text. This went on all week. I went to my class on Sunday morning with my mind a blank; I could recall not one word or thought on the lesson. I was almost desperate. As the opening exercises were being conducted, I thought I would ask one of the girls to take charge of the lesson work. But it seemed that something held me, I could not even do that. I was in despair. When the opening exercises were over and I arose and opened my quarterly, there came such a flood of light that the whole class seemed to be lifted up, and we had one of the most wonderful lesson periods we ever enjoyed. Thought after thought was presented, many that I had not before dreamed of, and the promise that we should be given all that was needed to meet the demand if we did our part, was fully verified.

This is one of the beautiful experiences which have come to me in my efforts to help the younger people in their upward climb of life.

Does it pay to make the sacrifice—if it be a sacrifice—of putting forth our best efforts so that we may be prepared to meet our obligations in an intelligent manner? I should like to answer the question by relating a little incident that happened not long ago. One of my friends, a young married man, lives three miles out in the country from Independence. He is employed in Sugar Creek, three miles on the other side of Independence. He is up at five o'clock in the morning, does the chores at home, drives into town, leaves his truck, and catches a bus out to his

place of employment. A number of his town friends save the scraps from their table for him, and when he comes in from his day's labor, he gathers up the scraps and takes them home to feed his pigs and chickens. One evening I was sitting on the porch and saw him coming down the street carrying a big bucket of scraps in each hand. As a rule, young people do not look tired, but at this time this young man looked so tired and worn that I felt sorry for him. "Hello," I said, "it keeps a fellow hustling all the time, doesn't it?"

He looked up at me, a bright smile spreading over his face, and returned, "Oh, yes, but it pays!" Though tired and worn, he was happy. What is more worth while than to be happy in our work no matter what the task may be, and what is more contagious than a happy smile, a smile that is spontaneous?

Yes, we can answer, it pays to make preparation for our task and to be loyal to our trusts.

Preparation and personality are closely related. Personality is the outward expression of one's inner self and is one of the strongest factors in our social program today. "It is not born but grows; it gains its quality from the character of the thoughts and acts that make up the common round of experience." "If one would have strong personality he must live ever in the presence of the best." There is always a *best* in every environment no matter how poor it may be, and although one may not be able to reach the "higher levels of life" from the environment in which he lives, yet in the realm of thought he may soar to heights not yet explored. One writer has said, "When the great souls of earth are old and broken in health and criticized by a multitude who do not understand, they take refuge in thoughts."

The child has a very slender past, so God gives the boy the future in which to venture forth and range over all the continent of tomorrow. But the old man has a narrow future, so through thought God permits him to traverse again the wide continent of the past and to live again in his golden yesterdays. One's thoughts lend a rich hue and beauty to his daily life and work.

After years have come and gone and many things have been forgotten, what is it that still lingers in the pupil's memory? "It is not the remembrance of a lesson taught nor a truth made known, but the personality of the teacher that is never forgotten."

As teachers, we may be called on to make some sacrifices in order to uphold the ideals for which we stand, but if we do our best, that is all that will be required. Often in thought we will be able to go back and find pleasure in associations with the friends of yesterday. And let us remember that "whatever ideals we would impress upon others, we

must first have realized in ourselves." I am sure if we do this, there will be more beautiful pictures inscribed on the tablets of our memories.

May we be loyal and true to our task until the work that has been intrusted to us is finished.

## Our Homes

*By Poul S. Nielsen*

Frequently we read in the newspapers that the homes of our day are not what they used to be when our parents were young. Usually this statement is not meant as a compliment to present-day homes, for it can not be denied that in many ways the change that has taken place in the last half century has not been for the better. Yet in many respects our homes of today are far superior to what they used to be. Of course if we want to look at the dark side, we might easily make ourselves believe that they are far worse than they really are.

If one asks some pessimist why he believes that things are worse now, he will start to tell stories illustrating the fact that parental control is lacking, that the young people do as they please, and all the stuff that the older generation always tells the younger. The trouble is that far too many people like to think they were angels or nearly so when they were young. But once in a while some grandfather or grandmother will tell how they really used to be. This always causes embarrassment to these preachers of gloom.

If the world is really getting worse, it ought to be pretty bad by this time, as the old people in every age, since writing was invented, have recorded that the present generation was worse than the preceding one. If we only looked at the extremely bad ones, we might have reason to think that our modern homes are going on the rocks, but the trouble is that men are always more inclined to talk about homes in which exist a touch of scandal than they are to talk about a family that is trying to make a decent living, have a pleasant home, and tend to its own business.

### *What Is a Happy Home?*

But the question is, What is a real home? Is it a house in which to live, well furnished, equipped with modern conveniences? or is it a hovel with four bare walls? A home must be a place in which people live and are happy; otherwise it is no more than a dwelling place.

Once I was acquainted with a family that lived in a shack made of rough lumber and covered with canvas. There were only two rooms for father, mother, son, and daughter. Yet I dare say this family was more happy and satisfied than many others

I have since known who live in fine houses and are able to satisfy all their desires. The first family was happy in the thought that the husband and father had a very good job. The wife and children rejoiced to think that they had a home of their own, even if it was built on land belonging to a big corporation.

What is the secret of a happy home? It is to be satisfied with our lot in life, not to sit down and let the world go by without trying to improve our condition, but purposeful improvement of our opportunities.

It is much easier to ask the question—What is a happy home? than it is to answer that question. Men look at things differently, and conditions which would make happiness for some would not make happiness for others. But regardless of our viewpoint in this matter, it is well to remember that true Christianity begins at home. If we do not take our religion home, attendance at church two or three times on Sunday and at prayer meeting in the middle of the week avails us nothing. We must take religion into our home life.

In order for anyone to have a genuinely happy home, it is necessary for him to follow Christ and his teachings, for when all about is changing, the teachings of Christ endure. Kingdoms and principalities may fall—a good many of them are falling right along—generation shall follow generation, homes shall go down in the maelstrom of time, everything sooner or later must change or return from whence it came, but Christ and his teaching are victorious over the world.

Christian missionaries in foreign lands report the making of converts, whereas the Mohammedans are bending their efforts to keep what they have; they are not proselyting. The great religious systems of India and China are being torn asunder because they do not fulfill the wants and needs of the masses.

About the year one thousand it seems a great fervor struck the world. All people believed the end of the world was near. They thought that one thousand was a nice round number, and that God would do something. Great changes have occurred since then, and we believe that the fulfillment of time is near, not because another thousand years have almost gone, but because to all students of the Scriptures, it appears that the prophetic sayings are fast being fulfilled.

#### *Home Unity Means Happiness*

Are we as Latter Day Saints working in our homes, making ready that Christ will find us with our lamps trimmed and burning brightly. Christian living must start in our homes, in our churches, in

our dealings with our fellow men. It must stand or fall on its merits.

Happy the home where all belong to the same church, where all can unite in service around the family altar, where God is the Ruler supreme. Most unhappy homes are where the members seek for the joy of the hour, the joy that will not endure.

Many are the homes where the uppermost thoughts of the inmates are—where shall we spend our spare time? At the movies—the same old thing put into another dress once in a while? Or shall we go for a drive in the car for which it was necessary to mortgage the house to buy? What shall we do? Shall we have a grand party, something that will fire our neighbors with envy at our social standing? Some people are always hunting new pleasures, seeking something new to stimulate the tired-out brain.

How different the homes where the inmates have found the true happiness money can not buy, the happiness obtainable only through obedience to God's commands. Some have the peculiar notion that a God-fearing person can not have fun in life, but must always conduct himself very soberly. This is far from true. Christ himself loved a merry company, or he would not have attended the wedding at Cana. Wedding feasts as a rule are happy events where all have a good time.

It would be folly to object to all movies, for many of them are without doubt of high order and of great educational value. We should, however, avoid the movie disease of trying to see all of them. Neither is it a good idea to drive the car far out into the country or to a distant city just to have something about which to boast on Monday morning. It would be far nicer to invite some neighbor who has no car to take a little ride. When used in the right way, the automobile can be made to contribute much to our happiness.

As a rule Latter Day Saint homes are happy homes. Christ is the Ruler, and father and mother work with the children to promote God's kingdom on earth. May such homes be blessed.

Nothing that is done for good is ever wasted. There is a perennial life for good works that makes them live dormant through long winters of neglect. Like the seeds of our summer gardens, they may be blackened with rain and frost, buried and lost to view; but they will come forth again to a fruition of friendship and beauty. And it sometimes happens that those plantings of kindness which wait longest to yield a return, severely testing faith, bring the greatest reward.

# Do You Know These People?

## The Department of Statistics Asks Aid in Locating Lost Members

To the Editors and Readers of the Saints' Herald,  
Greetings:

In the list which follows are the names of persons who have been reported unknown by the secretary of the Kansas City Stake. A diligent effort has been made by the stake officers and by this department to locate these persons, with a marked degree of success in many cases, but after everything has been done along available lines, the following names remain on the list.

We are therefore appealing to the readers of the *Herald*, asking them to go over the list carefully,

and if they can give us any information about any of these names that will assist us in bringing the records up to date, to send the same to the Department of Statistics, The Auditorium, Independence, Missouri. If the complete present address can not be given, suggestions as to where the same may be obtained will be appreciated. This list was started in the *Herald* for September 30, and will continue in subsequent issues until completed.

Yours sincerely,

DEPARTMENT OF STATISTICS,

By C. L. OLSON.

Name	Year of Birth	Year of Baptism	Places Where Once Enrolled
Little, Edward	.....	1922	Kansas City.
Little, Emma	1873	1887	Armstrong, Kansas.
Livermore, Harford P.	1854	1906	First and Fourth Kansas City.
Lochling, Sarah M. (Banks)	1888	1897	Whearso, Missouri; Linn, Missouri; Knobnoster, Missouri, Kansas City.
Logan, Bertha Anna	1898	1921	Kansas City.
Logan, Leonidus Lycurgas	1891	1921	Kansas City.
Long, Elizabeth	1846	1915	Quindaro, Kansas.
Long, James Harvey	1909	1917	Armstrong, Kansas.
Long, Mary Frances	1879	1915	Quindaro, Kansas.
Loveland, George Mansel	1900	1916	Mount Washington, Missouri.
Loveland, Harold L.	1902	1914	Mount Washington, Missouri.
Loveland, Linas M.	1905	1914	Mount Washington, Missouri.
Loveland, Pauline	1907	1916	Mount Washington, Missouri.
Lungoch, Lavetta May	1911	1919	Kansas City.
Lungoch, Lela Irene	1909	1917	Grandview, Kansas.
Lungwitz, Bessie B.	1894	1906	Atchison, Kansas; Kansas City.
Lynch, Mabel L.	1877	1890	First Saint Joseph, Missouri; Kansas City.
Lyster, Beatrice	1886	1897	Armstrong, Kansas.
McChesney, Mary A.	1891	1907	Argentine, Kansas.
Lamp, Benjamin H.	1884	1910	Armstrong, Kansas.
Lamp, Georgia	1888	1913	Armstrong, Kansas.
Lamp, Rhoda	1888	1913	Armstrong, Kansas.
McChesney, Mary D.	1859	1906	Twin Creek, Kansas; Argentine, Kansas.
McClain, Clara M. (Tannahill)	1887	1899	Kansas City, Second; Malvern Hill, Kansas.
McCoy, Charles Smith	1893	1913	First Kansas City.
McDonald, Lester F.	1872	1909	First Kansas City.
McGee, Jennings	1896	1908	Holden, Missouri; Kansas City.
McGee, Mary Frances (Sandage)	1899	1921	Kansas City.
McGuire, Earl	1890	1916	Armstrong, Kansas.
McKee, Thomas R.	1881	1898	Saint Joseph, Missouri; Kansas City.
McKelvey, William F.	1881	1893	Armstrong, Kansas; Chelsea Park, Kansas.
McKelvey, Washington E.	1860	1910	Armstrong, Kansas; Chelsea Park, Kansas.
McKnight, Daisy Athea	1883	1897	Kansas City.
McKnight, Emmett F.	1861	1883	Independence, Kansas City.
McKnight, Fidelia F.	1889	1900	Second Kansas City.
McLain, Pansy B. (Stuck)	1897	1909	Second Kansas City.
McLanahan, Aline (Foster)	1907	1924	Kansas City.
McLanahan, Frank	1904	1924	Kansas City.
McMullen, Helen Florence (Garlich)	1901	1909	Saint Joseph, Missouri; Kansas City.
McNeese, Alma (Sedalia)	1891	1914	Armstrong, Kansas; First Kansas City.
McVey, Hugh M.	.....	1910	First Kansas City.
Macke, Joseph William	1904	1925	Kansas City.
Madison, Mary C.	1852	1916	Quindaro, Kansas.
Maitland, Frances Maud (Barker) (Cornish) (Zonker)	1883	1897	West Pullman, Illinois; Kansas City.
Malone, Barbara Clara	1903	1914	First Independence, Kansas City.
Manley, Harry A.	1893	1903	First Kansas City.
Mariner, William Adolph	1862	1920	Far West Stake, Kansas City.
Martin, Herman S.	1889	1915	First Kansas City.
Martin, Irene	1906	1918	Independence, Missouri; Rich Hill, Missouri; Kansas City.
Martin, Ida M. (Rusow)	1888	1899	Rich Hill, Missouri; Saint Joseph, Missouri; Independence, Kansas City.
Martin, Laura E.	1899	1910	Lowry City, Kansas City.
Martin, Leo Macagah	1901	1920	Kansas City.
Martin, Stella G.	1900	1910	Lowry City, Missouri; Clinton District; Kansas City.
Mathews, Myrtle Carrie (Rinker)	1890	1920	Kansas City, Lamoni, Iowa.
Matson, Clarence	1893	1901	Fontainelle, Iowa; Nevada, Missouri; Kansas City.
Matthews, Jennie	1880	1922	Kansas City.
Matzger, Louisa C. (Taylor)	1890	1902	Chelsea Park, Kansas.
Mayberry, Anna (Hickman)	1893	1911	Chelsea Park, Kansas.
Mayer, John B.	1877	1900	Second Kansas City.
Meister, Clarence R.	1897	1912	Saint Joseph, Missouri; First Kansas City, Missouri.
Meister, Margaritte A.	1865	1911	Kansas City.
Mercer, Sarah J. (Harris)	1846	1904	Second Kansas City.
Merrill, Annie C. (Shoup)	1893	1903	Armstrong, Kansas; Grandview, Kansas; Kansas City.
Meyer, Gertrude Mary	1880	1914	Quindaro, Kansas.
Meyer, Gladys	1905	1913	Grandview, Kansas.
Meyer, Margaret	1903	1913	Grandview, Kansas.
Meyers, Walter	1896	1913	Grandview, Kansas; First Kansas City, Missouri.
Michaels, Clara C. (Dayton)	1855	1901	Montrose, Iowa; Mount Washington, Missouri.
Mikel, William Lee	1881	1907	Blue Rapids, Kansas; Chelsea Park, Kansas.
Mikesell, Eva W. (Cooper)	1890	1902	Chelsea Park, Kansas; Kansas City.
Miller, Charles C.	1895	1918	Quindaro, Kansas.

Name	Year of Birth	Year of Baptism	Places Where Once Enrolled
Miller, Grace, (Seymour)	1887	1899	Chelsea Park, Kansas.
Miller, Guy	1883	1895	Little Sioux, Iowa; Nevada, Missouri; Kansas City.
Mitchell, Olive May	1883	1910	Independence, Holden, Kansas City.
Monroe, Gertrude Belle	1885	1914	Quindaro, Kansas.
Monroe, Lela May	1899	1915	Quindaro, Kansas.
Monroe, Ly G.	1883	1901	Chelsea Park, Kansas; Quindaro, Kansas.
Moore, Everett William	1901	1913	Quindaro, Kansas.
Moore, Florence F. (Woodhead)	1912	1921	Kansas City.
Morris, Agnes V.	1868	1906	First Kansas City.
Morris, Robert E.	1862	1906	First Kansas City.
Morrison, Alta Violet (Quick)	1900	1919	Fort Scott, Kansas; Independence.
Morse, Clara Jane	1856	1908	Kansas City.
Morton, Lucy G.	1883	1920	Kansas City.
Morton, Rose E.	1862	1895	Independence, Kansas City.
Morton, William J.	1870	1895	Independence, Second Kansas City.
Muir, Frederick	1901	1914	Fourth Kansas City.
Mullins, Matthew Luther	1891	1924	Kansas City.
Mullins, Pearl Estline	1894	1924	Kansas City.
Munden, Glen M.	1893	1907	Pittsburg, Kansas; Kansas City.
Murdock, Jennie Alta (Perry)	1899	1918	Warrensburg, Kansas City.
Murray, Mary Catherine	1900	1912	Lees Summit, Missouri; Kansas City.
Muus, Virgil H.	1906	1918	Armstrong, Kansas.
Near, Melvina	1855	1897	Armstrong, Kansas; Chelsea Park, Kansas.
Neidig, Menah H.	1861	1908	Post Oak, Missouri; Kansas City.
Nelson, Marion Francis	1913	1925	Kansas City.
Newcomb, Cornelia	1854	1899	Chelsea Park, Kansas.
Newkirk, Fay O. (Pendleton)	1893	1913	Independence, Kansas City.
Newkirk, Wayne V.	1894	1903	Independence, Kansas City.
Newton, George W.	1887	1896	Second Kansas City.
Newton, Julia A. Delia	1876	1898	Armstrong, Kansas.
Newton, Sarah J.	1877	1886	Kansas City.
Newton, William	1893	1904	Armstrong, Kansas.
Nichols, Cora L. (Harrison)	1890	1906	Independence, Missouri; Kansas City, Chicago, Illinois.
Nichols, Dolpha I.	1904	1912	Wheatland, Missouri; Wichita, Kansas; Independence, Kansas City.
Nixon, William A.	1884	1912	Argentine, Kansas.
Norton, Latischa Mae	1913	1925	Kansas City.
Norton, Lorena Margarette	1911	1925	Kansas City.
O'Neill, Mildred Elma (Cleveland)	1900	1909	First and Second Kansas City, Mount Washington, Missouri.
Ocamb, Charles W.	1837	1887	Armstrong, Kansas.
Ocamb, Mary	1846	1887	Armstrong, Kansas.
Ochsner, Wilford L.	1883	1893	Independence, Missouri; Kansas City, Missouri.
Oldham, Pearl Edna	1896	1915	Quindaro, Kansas.
Oldham, Roy B.	1894	1915	Quindaro, Kansas.
Oman, Anna C.	1879	1903	Kansas City, Missouri.
Osborne, Lillian Myrtle	1904	1920	Kansas City.
Ossenberg, Amanda M. (Ince)	1897	1909	First Kansas City.
Outhwait, Alberta C. (Bennett)	1876	1890	First Kansas City.
Page, Gladys May	1904	1912	Independence, Missouri; Kansas City.
Palmer, Florence Euretta (Galland)	1891	1906	Deloit, Iowa; Meadow Grove, Nebraska; Kansas City.
Parker, Verna Ann (McKee)	1903	1912	Salem, Iowa; Far West, Missouri; Kansas City.
Parman, Maud M.	1893	1915	Walnut Park, Missouri; Kansas.
Patterson, Eliza	1892	1909	Independence, Missouri; Kansas City.
Patterson, Louisa B. (Chapman)	1882	1892	Persia, Iowa; Independence, Missouri; Kansas City.
Paulos, Grace L. (Griffin)	1895	1906	Foundry Hill, Tennessee; Independence Stake, Kansas City.
Payne, Charity, Jr. (Cook)	1886	1896	Lamoni, Iowa; Saint Joseph, Missouri; Kansas City.
Payne, Sadie	1894	1919	Independence, Kansas City.
Payton, Marietta	1856	1892	Armstrong, Kansas; Chelsea Park, Kansas.
Pederson, Peter	1879	1916	First Kansas City, Missouri.
Percival, Arminda	1888	1921	Kansas City.
Percival, Earl Lavurne	1877	1921	Kansas City.
Perry, Abbie (Partridge)	1904	1914	Council Bluffs, Iowa; First Kansas City, Missouri.
Peterson, William	1898	1912	Armstrong, Kansas; Grandview, Kansas.
Petre, Mary	1902	1910	Knobnoster, Missouri; Mapleton, Kansas; Kansas City.
Petre, Maud F.	1903	1911	Knobnoster, Missouri; Mapleton, Kansas; Kansas City.
Petty, Pauline G. (Clow)	1902	1911	Armstrong, Kansas.
Phillips, Bertha Pearl, (Lane)	1897	1913	Independence, Kansas City.
Phillips, Eli M.	1863	1924	Kansas City.
Phillips, Lulu	1885	1918	Quindaro, Kansas.
Phillips, Ralph B.	1891	1904	Saint Louis, Missouri; Independence, Missouri; Kansas City.
Pierce, Millie Jane	1860	1927	Independence, Kansas City.
Pine, Nancy L. (Francis)	1861	1895	Lees Summit, Missouri; Kansas City.
Pitts, William Howard	1918	1928	Kansas City.
Pohlhammer, Lola G.	1886	1913	Armstrong, Kansas.
Pohlhammer, Vera M.	1905	1914	Armstrong, Kansas.
Pooler, Alice	1880	1892	Kansas City.
Pooler, Effie May (Lungoch)	1881	1915	Grandview, Kansas.
Pouman, Ruth (Campbell)	1904	1919	Saint Joseph, Missouri; Kansas City.
Pratt, Edward	1912	1921	Kansas City.
Pratt, Elizabeth	1843	1902	Kansas City.
Pratt, Lora Agnes	1880	1910	Kansas City.
Price, Thomas LeRoy	1882	1911	Independence, Missouri; Mount Washington.
Printiville, Grace Mae	1901	1922	Kansas City, Missouri.
Pulham, Elizabeth	1838	1902	Armstrong, Kansas.
Pullman, Clara May (Shure)	1903	1911	Chelsea Park, Kansas.
Purcell, Alfred W.	1881	1915	Second Kansas City.
Pursell, Ethel Fern	1891	1917	Cameron, Missouri; Kansas City.
Ragenstine, Omar M.	1866	1891	Armstrong, Kansas.
Ramsey, Bertha E. (Gerber)	1881	1983	Armstrong, Kansas; Chelsea Park, Kansas.
Randall, Cyril C.	1879	1896	Saint Joseph, Missouri; Kansas City.
Randall, Iola M. (Hilla)	1882	1898	Saint Joseph, Missouri; Kansas City.
Randall, Sena Josephine	1900	1908	Fourth Kansas City.
Rathburn, Mary Orpha	1886	1913	Independence, Missouri; Kansas City.
Raveill, Alice L.	1906	1928	Kansas City, Missouri.
Raveill, Georgia E. C.	1893	1901	Post Oak, Missouri; Kansas City.
Raveill, William Fredrick	1891	1905	Manitowning, Ontario; Holden, Missouri; Kansas City.
Rayburn, Mylon Gilburn	1909	1919	Armstrong, Kansas.
Reed, Cecil Hyacinth	1917	1928	Kansas City, Missouri.
Reed, Estella M.	1855	1907	Fourth Kansas City, Missouri.
Repine, Ella (Barnes)	1868	1884	Independence, Kansas City.
Reyburn, Emma Caroline (Hutson)	1907	1916	Alma, Kansas City.
Reynolds, Alice Viola (Hyde)	1903	1915	Post Oak, Missouri; Kansas City.
Reynolds, Blanche (Hammond)	1900	1916	Second Kansas City.
Reynolds, Blanche J. (Gaulter)	1889	1900	Springfield, Missouri; Kansas City.
Reynolds, Edith	1905	1914	Rock Island, Illinois; Kansas City.
Reynolds, James M.	1898	1914	Warrensburg, Missouri; Kansas City.
Reynolds, Martha Margaret	1909	1918	Peoria, Illinois; Kansas City.
Richards, Phittias A.	1886	1895	Armstrong, Kansas.
Richter, Lottie	1902	1921	Kansas City.



# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Another Annual Home-coming for Graceland

*Varied Program Entertained Many College Alumni and Friends*

A program which included all group activities from pep meetings to worship services made happy the large number of Graceland alumni, patrons, and friends which gathered at Lamoni, October 16, 17, and 18, for the annual home-coming events. By setting the home-coming dates a few weeks earlier than usual, it was combined with College Day. "It was a fitting time to hold the annual event, when so many Graceland friends were together," comments the *Lamoni Chronicle*.

A representative gathering of Graceland students, present and former, and their friends, arrived on Friday in time to see the all-college play "The Youngest" given at the Coliseum, and to take part in Saturday's program of pep meeting, parade, football game, and home-coming dinner. Sunday brought them together for the fellowship service at the college chapel at 9 o'clock, and Doctor Charles W. Grabske, formerly a student on the hill, was the College Day speaker at the Coliseum that morning.

### *The Program Opened Friday*

"Early Days at Graceland," a lecture given by Mrs. M. E. Mortimore, with the projector operated by R. H. Mortimore, at the chapel Friday afternoon, afforded plenty of opportunity for merriment for both the principals in the screen laughs, who happened to be present, and the present-day students who viewed the scenes of a quarter of a century ago.

A number of musical selections, including a piano number by Miss Rae Lysinger, and the singing of college songs, and also the reading of a poem written by Miss Walters and read by Miss Charlotte Condit, added to the program.

In closing, President Briggs gave a short talk of welcome to the home-coming visitors, and Roy Cheville in charge of the activities, made announcements. —*The Lamoni Chronicle*

An all-college cast presented "The Youngest" to home-comers Friday night at the Coliseum. Dwight Vredenburg and Lois Turner, two freshmen, carried the leads in the first dramatic production of the year. They were supported by Margaret Anderson, the mother; Loren McDowell and William Gould, the brothers; Joy Davis and Jeannette Burstrom, the sisters; Don Pierson, the brother-in-law.

"The Youngest" is a comedy based on harmonious family life. The play took the place of the customary Hall Show which was discontinued for this year.

### *Alumni Dinner an Outstanding Event*

The alumni dinner, held in the dining room of Walker Hall, Saturday evening, was one of the most successful events held by a Graceland home-coming. Two hundred and fifty-two alumni, students, and friends of Graceland were seated at long tables, simply laid with centerpieces of asters and dahlias, and golden-colored nut cups. The three-course dinner was served by men students in white uniforms, and prepared by the Patroness Society. Both groups of workers deserve credit for the splendid quality of food and the orderly serving.

Elder C. E. Wight, of Kansas City, an early student, occupied as master of ceremonies, introducing first Elder Blair Jensen, who said grace. Later in short talks, spiced with humor and the recalling of school-day memories, he presented a number of alumni and friends for impromptu speeches. The program was very informal, and delightfully spontaneous from the response given Roy Cheville in the

singing of old songs, to the reminiscences of former students, and supporters of Graceland.

Ray Whiting, a student of about 1918 to 1921, now pastor of the Saints church at Council Bluffs, was the first to respond. Mrs. Audentia Anderson, of Lincoln, a student of about 1908, expressed her gratitude for the institution which had meant much not only to her but her four children. President Elbert A. Smith, a loyal friend and supporter of the college, though he never was permitted to attend the institution as a student, was next introduced. He admonished the boys and girls of Graceland to appreciate their heritage, the institution of learning which offered opportunities not to be found elsewhere, and which, if they prove true to the trust imposed upon them, will prepare them to be of great service to humanity. The closing toast was given by President Briggs.

The banquet program was greatly enhanced by musical numbers from the Wahdemna Male Quartet, of Independence, Missouri. Two of this quartet are members of the 1930 class, Roderick May and Robert Crawford.

Saturday's other home-coming activities included open house at Walker Hall from 8 to 9 a. m., in charge of Miss Tess Morgan; tag football on the Bean Field from 9 to 10 between the four literary societies; pep meeting from 10 to 12; the parade from college hill to the North Park at 1:30 p. m., and the football game with Simpson College at 2:30. After a series of brilliant plays, the score stood 13 to 6 in favor of the Graceland Yellow Jackets.

### *Sunday Sends Home-Comers Home*

The Home-coming fellowship service was held at the college chapel at 9 o'clock Sunday morning. The theme of the service was introduced by President F. M. McDowell, a former student. A prelude was played by Vivian Castings, after which a quartet sang. In the past the home-coming fellowship services have been the highpoints for the alumni. It is very often such services which have been the determining factor in the lives of Gracelanders.—*Graceland Tower*

A capacity crowd greeted Doctor Charles W. Grabske, as the speaker on the College Day program at the coliseum Sunday morning. It was composed of regular church goers, and alumni and friends of Graceland who were in attendance at the college home-coming.

College Day is set apart primarily as the day when the supporters of Graceland rally to show their loyalty in a material way by donations to the scholarship loan fund, through which worthy students are aided in financing their education. Through the years in which this movement has been sponsored, hundreds of girls and boys have been helped in this way. There is now in circulation through this channel some \$37,000. Some of it is being used by present students, some being returned in payments by those who have reached the point of earning as a result of the education thus gained, and some of it quiet loans, held by students who are continuing to further their education in more advanced institutions, and will not begin their payments until they secure employment following the completion of their schooling.

The program Sunday morning, in keeping with the occasion, was introduced by congregational singing, followed by prayer by President Briggs, and a response by the choir. Charles Ballantyne, delighted the audience with a violin solo, and the choir sang the anthem, "Lead Kindly Light," Mrs. Linna T. Hunt soloist.—*Lamoni Chronicle*.

This was the concluding service of home-coming events, and by the middle of the afternoon, a large number of Graceland alumni were on their way to homes at near and distant points.

## Numbers Are Baptized in Missionary Services

### *Loyalty of Little Girls Starts the Movement*

Willapa, Washington, October 20.—Last June in a near-by town, an evangelistic campaign was held, the services of a noted evangelist having been secured for that purpose. The few isolated Saints living in Willapa, attended the united revival meetings.

No Latter Day Saint services were held here save at irregular intervals when the Saints were visited by Elder Marcus Cook. The members had their only worship with other churches, and their children met with other Sunday schools.

At last in the revival meetings the time came for an expression from all those willing to accept Christ and give themselves to God. A number arose, and by invitation, occupied front pews together. They were handed cards upon which they were requested to write the name of the church with which they desired to affiliate.

A Latter Day Saint mother had not anticipated this procedure, and was a little anxious as two of her girls, aged ten and twelve, were in the group. They were not seated together as they took pencil and card to write. They wrote simultaneously: "The Reorganized Church of Jesus Christ of Latter Day Saints." A clergyman who collected the cards remonstrated with the younger girl, crossed out what she had written, and wrote the name of a popular denomination of today. The little girl, previously feeling so happy, was heart-broken, but concealed her feelings until an outburst of tears brought relief.

On the next day when two ministers called to arrange for the baptism of the little girl, the mother explained what had occurred, and they made apology and volunteered to correct the error. They also expressed embarrassment for the action of their colleague.

A little later Elder Cook came this way and held meetings. He sent word to me that prospects were good for some special effort, and to come if possible. We were greatly blessed in the few services we held together, and four were baptized by Elder Cook, in July, just before the reunion at Silver Lake. Confirmation service was held under beautiful natural and spiritual conditions near the water's edge, a number of Saints from Centralia being present.

After the reunion, accompanied by Sister Velt, I came right back to continue meetings, Elder Cook having other engagements. My stereopticon lectures on ancient America and Bible prophecy brought out unusually good crowds. This has been true almost everywhere we have shown the pictures, and it has been gratifying to know that unbelievers have been brought to Christ through this means. Hundreds have found their prejudices giving place to friendship and interest.

Two weeks ago last Sunday, four adults were baptized in the Willapa River, when in pouring rain, fifty people walked half a mile to be present. Spiritual power was with us in the confirmation service. The following Sunday five young people were baptized. The sun was shining brightly. Last Sunday five more adults were added to the fold, and already others have given their names for baptism next Sunday. This will make four consecutive Sundays that baptismal services have been held.

Seven weeks of meetings have now been held, and if we are to judge by the growing interest, they will be continued indefinitely. The new members are establishing the family altar of prayer and inquiring for inventory blanks to ascertain their tithing due.

We are occupying the Methodist Church which is used but one night a week for Methodist services. Every evening the people come together on time for fifteen minutes of congregational singing. They used typed song copies, there being only a few books here until an order of the new *Hymnals* arrives. Songs such as the following are being learned with enthusiasm, "*The Dear Old Story of a Savior's Love*," "*'Tis a Glorious Thing to Be in the Light*," "*I Have*

*Found the Glorious Gospel*," "*Blest Be the Tie That Binds*," etc.

We trust that isolated members of the church in other parts will take hope and courage from the unspeakable joy now being experienced as a result of the faithfulness and loyalty of a few long-isolated Saints in Willapa.

HAROLD I. Velt.

## Sacramento, California

Many and varied have been the activities of Sacramento Branch in the past few months. The committee of the Idola Club consisting of three very business-like young women, secured a place for a lunch counter at the State Fair. At a special meeting of the club a few nights before the opening of the Fair, important matters were discussed and settled. It seemed to be in the hearts of all who were at this meeting that we should pray over this work in which we were about to engage, so in humility and faith all knelt and prayed, asking that our work be blessed. God heard our prayers. Our lunch counter was a wonderful success, notwithstanding the work was new to most of the workers. A fine spirit of cooperation was shown by the ones who helped. Many valuable lessons were learned. We give our heavenly Father thanks and praise for his goodness.

The annual branch business meeting, held the latter part of August, was marked by a good spirit. Brother Levitt presided. The officers for the ensuing year are: W. H. Dawson, pastor; E. C. Burdick and Joseph Bussell, counselors; Gertrude Bidwell, director of religious education; Jabez Elam, assistant; Birdie Clark, director of music; Adele Taylor, librarian; Zada Hook, historian; Ora Johnston, clerk. Superintendents for the divisions: Marie Honeychurch, adult; Florence Epling, young people, and Cora Taylor, children's division.

Bishop Albert Carmichael was here the first part of September, bringing messages of inspiration, hope, courage, and knowledge.

The Temple Builders have been active the last few months, under the leadership of Sister Edna Burdick. They have bought drapes for the pastor's study and rubber mats for all the steps in the church building. These girls are splendid workers.

The saints were saddened by the death of Sister R. V. Brooner August 28. Sister Brooner was seventy years of age. The saints in Sacramento miss her quiet helpfulness. Always her desire was that she might help some one. Her saintly character was an inspiration to all who knew her. Brother Levitt officiated at the funeral.

Mabel Dahl, a young woman of the church who lived in Placerville with her parents, was killed in an automobile accident in August. Mabel was seventeen years old. She was loved by all who knew her, and her many friends mourn her passing. Brother Levitt officiated at the funeral which was held in Placerville.

Rally and Promotion Day was an occasion to be remembered by many. There were promotion and certificates for those who merited them. Welcome addresses were given by the teachers and superintendents of the departments. At the close of the eleven o'clock service two children were baptized, Dorothy Ensley, daughter of Elvin and Alice Ensley, Ruth Ensley, daughter of Joe and Emma Ensley. Basket lunches prepared by the women of the branch were enjoyed in the lower auditorium.

A surprise party was given Sister Rose Dawson, wife of the pastor, August 25, it being her birthday. Forty-six were present. Sister Dawson received some lovely presents.

We were surprised to learn a few weeks ago of the marriage of Sister Florence Barr to Mr. Thomas Moke. The marriage was kept a secret for a time. Sister Florence is the daughter of Mrs. R. V. Brooner, lately deceased.

We are glad to welcome among us Brother and Sister

E. R. Fox and daughter, from Chico, also Sister William Johnson and daughter, of Kansas City. They are new additions to the choir. Some rare treats are expected from the choir this next year.

The mission at Auburn, California, was discontinued a few months during the summer, but is now active again. It was voted that Brother Roy Barmore, of New Castle, take charge, as he lives near Auburn, and Brothers Jabez Elam and Joseph Bussell assist whenever they can. Brother Dawson has been able to be with them a few times of late, also Brother Levitt. Let us pray that the work will continue and bring souls into the kingdom.

Owing to sickness among the members of the branch and especially a sister who is about to undergo a severe operation, all the Saints were asked to come to the prayer meeting last Wednesday night fasting and praying for these. God blessed us for the effort put forth and the love that was shown for our brothers and sisters. A wonderful Spirit was present, and God saw fit to speak to us through one of the elders. God does indeed remember his promises to the children of men.

## Decatur, Nebraska

October 18.—The Northeastern Nebraska district conference was held here October 3 and 4, being characterized by good attendance and unity of spirit. Apostle E. J. Gleazer, and Elders E. B. Hull, H. A. Merchant, R. Melvin Russell, and W. A. Smith were present to conduct the services. Brother Gleazer especially held for us the mirror of truth so that we could see our imperfections and at the same time our opportunities. His talks strengthened the Saints and kindled within the breast of every one a determination to do his part as God would have it done.

Elder W. A. Smith began a series of old-fashioned gospel meetings October 4, and still is continuing with interest. Even if he baptizes no one at this time, his efforts have not been in vain. It has greatly helped the Saints to hear the story that never grows old; it strengthens our effort in the upward struggle.

Brother Sylvester, of Omaha, preached here the morning of October 18. This brother is very good to us, often meeting with the Saints of Decatur and giving comfort and encouragement. His help is appreciated.

The young people have choir practice each Thursday evening at the farm home of Sister Ed. Quill, who is assisted by our smiling, young pianist, Helene Goddard. Helene is very faithful at her post.

The Women's Department bought a new rubber aisle carpet for the church. The women meet every two weeks for study and work. They have been able in the past few weeks to finance many improvements in our little church.

## Cedar Rapids, Iowa

October 22.—District President E. R. Davis came to Cedar Rapids, August 2, and opened a mission enabling the Saints to hold church school services at 10 a. m., preaching services at 11, and young people's meeting at 7 p. m. each Sunday. The group was fortunate in securing a church building on the corner of Third Street and Fifth Avenue, Southwest.

Four weeks later District Missionary F. C. Bevan paid a visit to the group which was much enjoyed.

An all-day meeting on October 11 was profitable to all. Many out-of-town visitors were present. Walter Dayken, from Iowa City, spoke in the morning, Voas Meredith, also of Iowa City, at 3 o'clock in the afternoon, and E. R. Davis at 7:30 in the evening. The sermons were appreciated by everyone. Dinner was served to seventy-six people by women of Cedar Rapids. An attractive feature of the program was a tour of the city in the afternoon.

Two of our active young women left us in September.

Sister Alice Fleming is teaching school at Fremont, Iowa, and Vida Sylvester is attending Graceland College.

Last Sunday forty-six members of the branch gathered for a farewell dinner for Brother and Sister Ralph Welday and their daughter, Annalee, who expect to make their home in Davenport. The group regrets their departure.

Out-of-town brothers and sisters are very welcome when they visit Cedar Rapids Branch.

## Kansas City Stake

### Central Church

At the call of the First Presidency, the fifteen meeting places in the stake canceled Sunday evening services and met *en masse* at Central, where were presented the Jackson County Bank situation and other church matters. President F. M. McDowell, Bishop G. Leslie DeLapp, Apostle F. Henry Edwards, and Bishop C. A. Skinner addressed the meeting, there being a capacity house of Saints present.

Brother DeLapp discussed the Jackson County Bank in detail, stating that rumors were largely responsible for its closing. He stated that in the end the directors waived every consideration in favor of the depositors and the interest of the church, adding that he thinks the depositors are amply protected, but that the stockholders will lose some. The embarrassment is hoped to be only temporary. He further assured the congregation by saying that this difficulty need not interfere with the work of the general church going forward.

President McDowell stressed the necessity of going forward and said that he believed those who love the work should rise to the support of their church.

Bishop Skinner recited some of the ways we can sacrifice which, if done, will clear the church of all its debts in a short time.

Apostle F. Henry Edwards told of the dependability of several champions who never fail in a close contest. We, as champions in the work of Jesus Christ, he said, can be depended on not to fail in this crisis.

At the close of the service, a sister gained recognition of Elder George Mesley, who presided, stated that all she had was a dollar, and asked the privilege of giving it and of extending the same privilege to others present. This was granted, and as a result the offering amounted to about \$240.

The morning speaker was Stake Missionary Arthur Oakman. This was his farewell sermon, for he has been appointed to Saint Louis District. In his short ministry in Kansas City Stake, he has endeared himself to all with whom he came in contact, and it seems his work among us was cut too short. He feelingly stated his reluctance in leaving for another field.

Next Sunday is sacrament Sunday, a day when we remember the redeeming love of our heavenly Father through Jesus Christ his Son, a day when we renew in the presence of each other the covenant that we made with God in the waters of baptism. Let each of us make fitting preparation for this service, that it may be one of spiritual uplift and blessing.

Tonight commences a special series of evening devotionals. The service will include an organ concert, meditation, and prayer. Brother George Mesley will give a series of five talks around the theme, "*Upward Steps in Our Church Endeavor*." These are trying times. We need a closer walk with God. Let us reserve Wednesday for these devotional periods and plan to be present.

November's program for Central Church includes the following: November 1, sacrament Sunday; November 8, Bishop's Sunday; November 15 and 16, Stake conference; November 22, Thanksgiving Sunday; November 29, home-coming Sunday; November 30, religious drama contest.

### Gladstone Church

Elder A. B. Phillips, of Independence, was the morning speaker October 11, and Stake Bishop Skinner occupied in

the evening. Both addresses were on the subject of finances and received the earnest attention of the congregation.

Graceland College Day was observed at the eleven-o'clock hour October 18. Congregational singing, an anthem by the choir, a solo by Dorothy Bundy Price, a reading by Myrno Tanner, explanation of the use of the offering by Pastor C. E. Selbe, and an address, "*The Need of Wisdom*," by Elder Charles Lewis, composed the program.

Beginning October 25, Evangelist U. W. Greene, radio pastor of Independence, is conducting a series of Sunday night services. He uses a chart. These meetings will continue five Sundays. On the fifth night a stereopticon lecture will be given.

#### Quindaro Church

On October 7, at the close of the prayer service, a surprise wedding took place when Sister Myrtle Fay Hartman and Brother Martin Rust came forward and were united in marriage by Pastor H. A. Higgins. The bridal pair are among the faithful ones who attend this church. They have many friends who wish them happiness.

Sunday morning at 9 o'clock Mrs. Sarah Certain made her covenant with Christ in baptism. The confirmation occurred October 11.

Bishop F. B. Blair occupied the eleven o'clock hour, using as the scripture reading the story of Christ feeding the multitude. His theme was, "*Gather Up the Fragments That Nothing Be Lost*."

Early the evening of October 18 the Lewis Brothers' three-piece stringed trio, accompanied by Miss Catherine Lewis, piano soloist, entertained for forty-five minutes. These talented people were most welcome. They may be heard over Radio Station WLBK. Pastor Higgins spoke at eight o'clock.

This Friday evening a Halloween party will be held in the church basement. All guests are invited to bring a food gift to help supply a larder for the needy this winter.

#### Grandview Church

This congregation does not do things by halves, as was evidenced in the home-coming, held Sunday, October 18, when the entire day was spent in speech-making, singing, praying, testifying, to say nothing of the wonderful repast contributed and prepared by the loyal sisters.

Church school was attended by one hundred and ninety-four pupils, following which Elder U. W. Greene preached. He used as a lesson Nehemiah 6, stressing the quotation, "I am doing a great work," the seventy years' captivity, and the return of the Israelites. He believes that their home-coming has a parallel in the present occasion.

At two o'clock in the afternoon a season of prayer and testimony was indulged in, the time being well occupied.

At 7.45 Stake Missionary Arthur Oakman occupied with an entertaining and instructive sermon. His theme was "*Faith*."

A supply of the new *Hymnals* has been placed in the pews. Grandview and Chelsea Churches are the first to use them as congregations in this stake.

This congregation is presided over by Elder Charles D. Jellings and a corps of willing workers.

A historical trip through Far West was taken by the Grandview group September 20. They were accompanied by Elder John F. Sheehy as lecturer.

Three people have recently been conducted into the waters of baptism by Elder Arthur Oakman: Alma Rees, Lora Kane, and Alice Oberlag.

A luncheon club known as the La-Da-Sa Women's Club has been organized with Sister C. D. Jellings as president. The purpose of the club is education, both mental and spiritual, and some effort will be made to raise money for the benefit of the church. The club meets at one o'clock on the third Tuesday in each month at the homes of the members.

The Laurel Club (formerly known as the Women's Department) will have its annual bazaar December 3, in the church basement. Dinner will be served in the evening.

#### Second Church

The O. B. K. leader, Sister Mildred Lungwitz, is working in the interest of the young folks, Sister P. J. Raw assisting her.

Sunday, September 27, was observed as Rally Day. We had good attendance at each service. Brother P. J. Raw, and Sister Mildred Lungwitz, were in charge of the morning service; Brother Clark Payne was in charge of Religion; Pastor F. A. Evans was in charge of the afternoon prayer meeting. Elder W. O. Hands gave a stereopticon lecture in the evening.

Recent speakers have been Elders E. W. Lloyd, E. P. Sanders, F. A. Evans, and Brothers E. S. Zinc and P. J. Raw. Sister Ruth Zinc is improving nicely after her operation.

The Saints wish all *Herald* readers success, and are thankful for the big success of the Harvest Home Festival at Independence.

### Midland District (England) Reunion

The semiannual reunion of Midland District, England, occurred September 19 and 20, at Sutton-in-Ashfield. Reunion sessions were opened on Saturday evening by Elder Joseph Holmes, district president. After a few words of greeting, the members spent the time in social activity under the supervision of Elder W. Bailey, of Birmingham, director of religious education for Midland District. A solo and a number of recitations were given after which Elder John Holmes, of Sutton-in-Ashfield entertained with some conjuring tricks. During the evening Elder Nephi Dewsnup and wife, from Manchester arrived.

Sunday dawned a beautiful day and our services were held in Bainbridge Hall, commencing at 10.30 with community singing led by Elder Franklyn Schofield. From 10.50 till 11 o'clock there was silent prayer and meditation, the theme of the prayer during the ten minutes being in behalf of Brother A. Trenam, of Sutton-in-Ashfield, who met with a serious accident during the week while at his work in the coal mine. He lies in the Nottingham Hospital.

Following this came a preaching service, Elder Franklyn Schofield, of Birmingham, being the speaker. His subject was "*My Task*." At this hour a group of Birmingham Saints arrived accompanied by Pastor and Sister Peter S. Whalley and Bishop Trapp.

Brother Schofield's stirring address clearly showed the task that lies before us and how everyone is given talents and task to perform. Whether these talents and tasks are great or small, each one must do his best to make them bigger. Whatever our talent, we must develop it for the good of all; in so doing, we are serving God. The speaker urged the congregation to develop in service. God expects great things of us, and it is our task to see that our talents are used to the upbuilding of his kingdom. A solo, "*My Task*," was sung by Sister Irene Swann, of Birmingham.

Lunches followed this service, then a lecture by Elder W. Bailey, director of religious education. "*Openings for Service*" was his theme, and using a chart, he gave a good demonstration of how the new plan of religious education can be used in our local branches. A solo, two recitations, and a duet were rendered. After this came a fellowship meeting, an enjoyable hour being spent. All felt a great portion of the spirit. Bishop Trapp offered a special prayer for Brother A. Trenam, and Brother Deacon, of Birmingham, who we also learned, had met with an accident.

At 6 o'clock the priesthood were addressed by Pastor Whalley and the district president. Half an hour later a preaching service opened, the closing session of the day. Brother Whalley, of Birmingham, was the speaker. "*He That Would Be Great*" was his subject. In his sermon Brother Walley impressed the fact that he who would be great must qualify himself for greater things by honest and faithful service in the everyday things intrusted to him. At this service

a duet number was rendered by Sisters Ethel and Nellie Schofield.

The theme of "Service" was carried throughout the reunion. A happy day ended in the house of the Lord, and the Saints went away with a greater desire to do more in the glorious gospel work.

## Hazel Dell Branch

Weston, Iowa.

Although there has not appeared any news from this branch in the *Herald* recently this is no indication that the Saints here have gone to sleep at their post. Our works indicate the contrary. Two have been received into the branch through baptism in the last few weeks.

The Rally Day, September 27, composed a beautiful experience. The church was full to capacity when Elder L. G. Holloway spoke in the forenoon. After a fine basket dinner, the members gathered for the afternoon service to hear a forceful sermon by Elder Ray Whiting, from Council Bluffs. Brother Whiting is the district president. Saints from as far away as Carson, Iowa, were here to help in the meetings.

During the succeeding week Brother Holloway held evening meetings at the church with fairly good attendance, and the following week he held meetings in the Weston Hall. Here he was able to show stereopticon pictures. We have not yet installed electric lights in our church home.

Officers of this branch sense the responsibilities that rest on them. Shortly before Rally Day they went out two by two like the disciples of old, visiting the homes of the Saints, trying to tell them something about their duties, and giving courage to those who were down-hearted. We realize that today is a day when men are being tried, but we know that if we work unitedly, the day will soon come when Zion shall reign in her glory.

## London (Canada) District Conference

Ontario, Canada.

London District assembled in conference at Stratford, Ontario, October 10 and 11, there being a good representation from the district gathering for the business session at 2 p. m. Saturday.

The district treasurer's report showed a surplus of more than one hundred dollars in the district funds, and the conference voted that one half that amount be sent to the Presiding Bishop as a free will offering from the London District Conference.

Officers elected for the year are: President, J. Winegarden; counselors, J. Dent and J. MacGregor; supervisor of religious education, R. H. Atkinson; assistant supervisor of religious education, Grace Perry; district secretary, Clara Scholotzauer; treasurer, and bishop's agent, Clarence Weeks.

The young people of the district presented the evening program to an appreciative audience. The district president acted as chairman. The representative program is briefly told as follows: A trio, Neil brothers, of London; solo, Pearl Moore, of Stratford; reading, Jean Klein, Stratford; cornet solo, Brother Neil, London; duet, Isabelle and Ruth Leney, Stratford; solo, Stella Cole, Stratford; piano solo, Raymond Neil, London; two anthems by the choir; solo, Fred Heddington, London; piano duet, Caro and Isabelle Withrow, Stratford; solo, Bert Richardson, London; violin solo, Brother Neil, London.

Sunday's services were of a high order and a fine spirit was enjoyed. Elder Percy Farrow gave an inspiring sermon on church school. Brother John Dent spoke on the financial side of the work, giving a better understanding of prevailing conditions. Elder William I. Fligg spoke of the necessity of closer living to the ideals of the kingdom to which we belong. The conference closed, sending the Saints home with new energy to carry on the work of the coming year.

## Independence

Special Mass Meeting at the Auditorium

All over Independence Sunday morning's church school sessions were pushed to a prompt close. Due to the unusual order of the day's events, not a moment's time was allowed to go to waste. A special mass meeting at the Auditorium was announced on Saturday through the daily paper and many telephone calls, and the Saints of the various branches were urged to be present. All congregational eleven o'clock plans were canceled. And as fast as the people could reach the Auditorium after their respective church school sessions, they presented themselves in the lower room.

Though events of the past week had stirred the members of the church and people of Independence and nearby points, they came together Sunday morning several thousand strong, to hear the officers of the church speak.

After favorite hymns were sung by the congregation, led by Elder John F. Sheehy, and a beautiful solo by Mrs. S. A. Burgess, accompanied by Mrs. Paul N. Craig, President F. M. McDowell announced the speakers in the order of their appearance, Bishop G. Leslie DeLapp, Bishop M. H. Siegfried, and President F. M. Smith.

First, Brother DeLapp briefly explained factors involved in the closing of the Jackson County Bank and the position of the church relative to the issue. (Please see editorial of this *Herald*, pages 2 and 3.)

Then Bishop Siegfried arose to confirm the statement of Brother DeLapp and to state the position of the directors and officers of his institution. It is the determination of Brother Siegfried and his associate bank stockholders, at any cost to themselves, to see the depositors and the church suffer no loss from the closing of the bank.

And third, President Smith summed up the attitude of the church quorums and officers in regard to the financial situation of the church; extorted the Saints to be strong, devoted, and sacrificing in this testing time, and warned those guilty of spreading rumors of retribution.

Evangelist U. W. Greene assisted those on the platform.

Sunday evening Independence held a mass meeting at Memorial Hall to give the moral support of her people to the movement for the relief of the unemployed and otherwise needy of the community, and to hear the message of Rabbi Samuel S. Mayerberg, of Kansas City. Most of the congregations in Independence held no Sunday evening services, and approximately twelve hundred people were present at the service which initiated the city's relief campaign sponsored by the Chamber of Commerce.

"This work you are undertaking," remarked the rabbi, "is the fruitage of religion." Mr. Mayerberg is also assisting in the charity drive of Kansas City. He did not talk long, but as the *Independence Examiner* states, his message was "virile and thought-provoking."

Mayor Roger T. Sermon, general chairman of the drive, presided and introduced members of the executive committee, the generals, and others. "I am convinced," he said, "that Independence never faced a more important problem than the present one. But we are going to meet the situation and win a great victory."

Paul N. Craig led the audience in "America," and the Auditorium Orchestra, under the direction of Orlando Nace, played "Gloria," from the "Farmers' Mass," and "The Russian Hymn," by Williams. The Wahdemna Choral Club, under the direction of Paul Craig, sang "Fierce Was the Wild Billow," Noble; "Jesus Lover of My Soul," Marsh; and "Beautiful Savior," Christiansen. The Wahdemna Male Quartet composed of Duane Swalley, Roderick May, Robert Crawford, and Edward Cronenbold, sang "The Old Rugged Cross." The invocation was by the Reverend Clyde H. Koehler, and the dismissal by the Reverend Roy W. Zimmer.

Half a day's work in the relief campaign on Monday showed a total of \$4,550. The goal is \$30,000 and workers are very active and hopeful.

Independence has lost a gracious citizen and helpful min-



ister, and the church, a veteran in the gospel, in the passing of Elder John M. Terry Saturday night at his home here. Brother Terry was eighty-one years of age and had been ill for two months. He died on the sixty-second anniversary of his marriage. The funeral services occurred at the Stone Church Monday afternoon. For an hour before the services the body lay in state at the church, and multitudes of friends came to pay homage to our brother. President Floyd M. McDowell presided over the service, and the address was by Pastor John F. Sheehy. A quartet composed of Mrs. Israel Smith, Mrs. Mark Holman, D. O. Cato, and Roy Cato, sang "Nearer, My God, to Thee," "The Saints Shall Wear Robes as the Lilies," and "The Christian's Goodnight." Mrs. Daniel Lewis was at the organ, and Mrs. Smith sang a solo, "The City Four Square." Burial was in Mound Grove Cemetery.

Brother Terry was born at Millersburg, Illinois, September 29, 1850. On October 24, 1869, he was married to Miss Mary Jane Guthrie, by Elder John F. Adams. Two children were born to them, both of whom are dead. Brother Terry became a missionary in the church sixty years ago. His services began at Saint Joseph, Missouri. Then he spent three years in Chicago; twelve in Oakland, California, and eight in Seattle, Washington. Ten years ago Brother and Sister Terry moved to Independence. The good works of this brother during his life in Independence, are widely known; he administered to the sick at the Sanitarium and elsewhere, preached the word of truth to many congregations in Independence, Kansas City and Holden Stakes, visited the sorrowing, took charge of funeral services. And wherever he went he left cheer and gladness and faith in the hearts of the people. He is survived by his wife, of the home, and a sister, Mrs. Margaret Duncan, of Seattle, Washington.

#### *Englewood Church*

Of late this congregation has been spiritually strengthened by messages, on Sunday mornings from the local ministry, Perry Hiles and A. G. Hougas, assistant pastors, and October 18, Pastor D. S. McNamara gave a cheerful outlook to the future of this branch by carrying us back over the achievements of the past. Brother McNamara's optimistic outlook during these days of "depression," help the people of his congregation. In truth, when we see how adversity has brought the Saints together, we are inclined to regard our present trials as blessings in disguise.

Englewood is at present enjoying real cooperation on the part of its members. Especially is this true of the Department of Women which meets regularly. The women bring together articles of clothing that would previously have been considered fit only for the rag-bag. These they are making over into respectable looking garments for those in need this winter. Never have the women seemed happier or more closely drawn together in their work.

The Saints have also been helped in spirit, by the wholesome and encouraging sermons of such ministers as C. Ed. Miller, H. O. Smith, and D. A. Whiting. Brother Whiting's sermon the evening of October 18 seemed to be an echo of the preceding Wednesday evening prayer service in which the Saints were admonished, "Seek ye first the kingdom of God and his righteousness." Having done this, we were assured, all things necessary to our happiness will be given to us. Brother Whiting recited some remarkable instances of the demonstration of God's power in behalf of afflicted ones.

Sister Floyd Kelley's class of junior boys, assisted by two girls from other classes, went to the Campus, Sunday, October 18, and presented a *Book of Mormon* dramatization to the junior church there. An effort is being exerted in our church school to make the study of the *Book of Mormon* as attractive as possible to the children. Dramatization is one of the means employed. The children are much interested in the book which is one of the foundation stones of our belief.

Englewood people have been called to part with one of the pioneer Saints and the oldest member of the branch, Brother

Willis R. Tousley. He has been here since Englewood Branch was a mission, and was a regular and devoted attendant until his last illness. He was a faithful member of the church for sixty-seven years. Left to mourn are his wife, ten children, seventeen grandchildren, and ten great-grandchildren. He was eighty-one years old.

The friends of Brother and Sister William Ely were sorry to hear of the death of their twin daughters. The infants lived only a few hours.

## Graceland's Student Ministry Is Representative

### *An Evening Service at the Lamoni Coliseum*

The congregation watched intently as sixteen young men took their places on the platform. It was a September evening service in the Lamoni Coliseum, the community house that now serves as a church. The college year had just opened and the young men were the students of Graceland who hold the priesthood. The announcement of the service had brought a good-sized congregation.

Noble Kelley is beginning his fourth year at Graceland and as the senior student, it was fitting that he should read the scripture lesson that served as a call to worship. In four-part harmony the sixteen young men sang an arrangement of the well known "With Thankful Hearts."

After the worship part of the service, Roy Cheville who presided introduced the young men, telling their names, ministerial offices, and home locations. It was easy to read the earnest interest in the congregation as they saw the quality of manhood, the diversity of callings, and the wide territorial range represented. "We have come from east and west, from north and south," said Mr. Cheville, "and tonight we join hands as friends and fellow workers in a common cause." Looking down the semi-circle, they were introduced as follows: Esmond Crown, Washington; Neal Deaver, Missouri; Paul Utnehmer, Wisconsin; Walter Johnson, Australia; Floyd Holdren, Ohio; Don Chesworth, Massachusetts; Noble Kelley, Ontario, Canada; Dwight Davis, Washington; Clifford Wood, British Columbia, Canada; Harold Leland, Massachusetts; Almer Sheehy, Missouri; Loren McDole, Washington; Leslie Kohlman, Texas; Walter Gerow, British Columbia, Canada; Colin Ferrett, Australia.

Three of them spoke concerning a young man's outlook on life—on his education, Walter Johnson; on his church, Dwight Davis, and on his college year, Almer Sheehy. Walter Johnson's key words were "Growth" and "Service." A young man should look at education as development for doing the things he likes to do in order to take his place in society. In this he should expect his conception of the universe to grow and his philosophy to expand. Dwight Davis found in biblical history instances of sacrificial loyalty to the church. In intelligent and consistent faith and devotion to the church's program he found his way of life.

Almer Sheehy is starting his third year in Graceland. Naturally his outlook on his college year would be both retrospective and prospective. In this year he expected to find in larger measure the things that he had discovered in two former years. These were (1) cultural growth (2) friends (3) larger contact with God. It was not so much the words as the fervent earnestness that carried to the congregation the conviction that this youth would find in Graceland a choice religious growth and companionship.

Said the presiding minister in closing the service, "If any one is down-hearted about the future of the church, let him look at this group of young ministers of sterling manhood who see with growing vision, who pledge their endeavor to the church. If any one doubts his own responsibility in the promotion of Graceland, the church's college, let him hear the words of those who have come here to grow under the nurture of that institution." As the local paper stated, "It was a most impressive service."



## Missionary Progress in Southern Indiana

Croydon, Indiana, October 19.—Southern Indiana district is slowly progressing. While there are a number of discouraging elements in the missionary work here, there are also signs of improvement and growth.

While Elder J. O. Dutton was holding meetings in the hall at New Albany, October 5 to 11, Columbus Nephi Maymon was ordained an elder by him and Brother H. W. Burwell. Thus another local man is prepared to take part of the burden of those who are carrying on. The few Saints and their friends in New Albany did well in attending the meetings, and good was done.

Beginning Monday night, October 12, Brother Dutton held a three-night series at Byrnsville, on the last evening confirming three young people who had been baptized there a few weeks before by Pastor J. R. Byrn.

Sister Katherine Schmitt and Brother Michael A. Gahafer, of Louisville, were married by Brother Dutton October 15. Sister Schmitt is widely known in this district for her activity in church work. Brother Gahafer was baptized October 4. They have the good wishes of their many friends. The bridal couple departed for Independence, Missouri, the night of the wedding.

At present Brother and Sister Dutton are at Corydon at school number 8 holding a week of meetings. They are made welcome at the home of Brother and Sister C. W. Arnold. Each night a good crowd greets them. Next Sunday they expect to be at Derby, Indiana, where Brother Dutton will have the pleasure of ordaining William G. Maymon to the office of priest.

"God is marshaling his army  
For the rescue of his truth,  
He is calling now to battle  
Both the aged and the youth."

After his visit to Derby, Brother Dutton hopes to meet with the scattered membership of Evansville, to see what can be done concerning the holding of meetings there.

## Pasadena, California

October 17.—Since our last letter to the *Herald* the Pasadena group has been going forward, and although we do not increase materially in numbers, we are making progress in other ways. We have our trials and discouragements and feel the financial depression very keenly, nevertheless we are able to carry on, and although few in number, we know the Spirit is with us, guiding and directing, and that if we are faithful we shall be blessed in our efforts. At a recent prayer meeting though there were only eight present, the Spirit was with us in much power, and every one took part both in prayer and testimony.

Vacation time is over and we are glad to have all our members with us once more.

We are anxiously looking forward to the time when we may be able to have a public meeting place and hold regular Sunday services.

There is an average of about fourteen at the Tuesday night meetings, and these have the opportunity of listening to some splendid sermons. Elder Jesse Johnson has outlined a fine program for the fall and early winter. The *Book of Mormon* Class, held on Sunday evening and discontinued during the summer, has not been resumed.

The La Da Sa Club is functioning again after a two months' rest. Plans have been made for a winter of work, study and social activities. A potluck luncheon was held on Thursday at the home of Sister Margaret Yelland. On October 27 there will be a Halloween social at the home of of Brother and Sister Omohundro, in Altadena.

On Sunday, October 11, Brother and Sister Green and Brother and Sister Strong motored to San Bernardino to at-

tend the the Rally Day program in the new church. The services during the day were very impressive, especially the one in the afternoon at which time Apostle Myron A. McConley conducted eight into the waters of baptism.

On July 27, Brother George F. Strong was ordained to the office of teacher.

All visiting Saints will receive a hearty welcome every Tuesday evening at the home of Brother and Sister Masters, 96 South El Molino Avenue.

## San Bernardino, California

One of the most enjoyable programs presented for some time was rendered on Rally Day, October 11.

The preaching hour began at 10.45. The Saints listened to a reading, Van Dyke, "*The Mansion*," by Madeline Meyers, the theme thought of which is to prepare our mansion in heaven by our works on earth. A special number from the senior choir was directed by Brother Frank Anthony. The sermon by Apostle M. A. McConley was encouraging to the people in their onward work to Zion.

Dinner prepared by Sister C. M. Johnson, Sister Hattie Tatta, and Sister Rose Bussey and their helpers, was served in the adjacent auditorium to about one hundred fifty five people.

At 2.30 the congregation reassembled for a baptismal service, eight candidates being inducted into the kingdom in an impressive service. Seven of these were children, the eighth Sister Gertie Dodson Weeks. Sister Week's mother's influence still lives after she has gone on to her reward. Special music was rendered throughout the hour, and a wonderful spirit was felt by all. The font was banked with ferns and flowers giving a garden effect.

The evening program began at 6.30 with an orchestral prelude directed by Sister Jessie Nichols. Following this came a moral fantasy "*Service*," directed by Leola Nice, formally of Long Beach Branch.

The Woman's Relief Corps of San Bernardino marched in to the strains of "*Onward Christian Soldiers*." Little Jacquelyn Johnson acted as flower girl for the service. The ritual presentation of the American flag was in charge of Sister C. M. Johnson who presented the banner to the church. The Lord's Prayer was given in unison, and the singing of "*The Star-Spangled Banner*" closed the service.

Pastor W. A. Teagarden's subject for the evening was "*Service*." The junior choir directed by Sister Anna Bronson took charge of the evening music.

Officers were happy to have the response from the members on this, our first Rally Day, in our new church home. Some of the visitors remarked that if our church had programs similar to the Rally Day services, every Sunday, they would be glad to attend. The church school service is conducted under the leadership of Miss Ella Harris whose father was the late missionary, Elder David M. Harris.

The reverence that is felt on entering the church is enjoyed by everyone,

The branch has been very busy and active, the members sincerely hope they have accomplished much good for the cause of the gospel.

This branch had a successful one-day meeting September 27. Saints from Alpena and other places met with us. Arthur Starks and Hector McKennon from Gaylord, did the preaching. Brother McKennon, at the morning hour, took for his theme "*Know Your Church*," and Brother Starks in the afternoon chose for his theme "*Stick to Your Church*," In the evening both spoke. "*I Would See Jesus*" was the theme of Brother McKennon; Brother Starks took the following half hour to tell the congregation how we could see Jesus. The day was very much enjoyed.

The Saints listened to Apostle D. T. Williams October 11. Brother Williams is giving lectures once a month to the

different branches. "Adventuring with God" is his theme, and his words are strengthening and uplifting.

This branch has a good choir organized in the young people's group. Dora Denmick and Elsie Guy are the leaders, the latter being the branch organist.

Illness has visited this branch. Melvin Smith has been very sick but is some better. He expects to go to Ann Arbor soon for a medical examination. Brother and Sister John Cole are ill, and are being cared for by Brother and Sister George Blackmore. We pray that they will soon recover, for if one suffers, we all suffer.

## Northwestern Ohio Conference

Bradner, Ohio, October 14.—Toledo entertained the district conference of Northwestern Ohio Saturday and Sunday, September 26 and 27, and dedicated their church which has been remodeled, and beautifully decorated and lighted. The first session was the business meeting at 2 o'clock in charge of Elder Ulrich and Halb. The following officers were elected: District president, E. L. Ulrich; vice president, Will Smith; secretary, Clarence Holmes; treasurer, Roy Yeager; leader of religious education, Floyd Clark; music director, Sister Ulrich.

In the evening a fine entertainment was given. Sunday morning the eight o'clock prayer service was largely attended and a wonderful spirit prevailed. Church school followers under the leadership of Brother Harold Wrightmere and Floyd Clark, of Toledo. Preaching at 11 o'clock was by Brother Halb. A fine sermon and two anthems made this service very profitable. Dinner was served in the basement.

The dedicatory service at 2 o'clock was led in prayer by Brother R. F. Slye, of Bradner. "Let Jesus Have His Way," an anthem, followed. We were much honored to have present a representative of the bishopric, Brother H. E. French, of Columbus, who gave the afternoon address. He commended those of Toledo who have labored so diligently to make ready the house of the Lord and said their work had just begun.

The conference closed with the singing of the hymn "God Be With You Till We Meet Again." It was adjourned to meet at the call of the district presidency.

There was a large representation from all parts of the district and a number from outside whom we were glad to meet. Toledo Saints deserve much credit for the fine way in which they entertained the conference, for everyone present seemed to enjoy the good spirit which prevailed at every session.

## Dayton, Ohio

Woodward and Howell Avenues

October 21.—Branch activities are very apparent. The women's group known as the Ninety and Nine Club, in charge of Sister Addie Hill, is faithfully doing its part in social and financial endeavor.

Group social activities were renewed the second Tuesday of October with a welcome, house-warming, surprise party at the home of the Boeckman family. This celebrated their recent move to our city. Good cheer prevailed. The program consisted of contests, readings, and music. The readings of Miss Katheryn Martin and Master Heber Colvin were especially appreciated.

Pastor Floyd Rockwell, after a month's vacation, has returned to active duty and is now engaged in a series of Sunday evening sermons on the theme, "Know Your Church." Such knowledge he believes to be worth-while in any scheme of religious education. During the pastor's absence, Elder F. May delivered several discourses relative to our social life and Zion's aspirations. These lectures were well received.

Sister Ethyl Dickson, who has been seriously ill, has fully

# MISCELLANEOUS

## Conference Notices

Northwestern Kansas district conference will convene at Alexander, Kansas, November 13, 14 and 15. A good representation from each branch in the district is desired. Apostle E. J. Gleazer and Elder O. L. D'Arcy will be in attendance.—O. L. D'Arcy, district president.

Conference of Northeastern Illinois District will convene with Central Chicago Branch, Sixty-sixth and Honore Streets, November 6, 7, and 8. Apostle Paul M. Hanson is expected to be present. Election of officers of district, also delegates to General Conference, will compose part of the business. Good attendance is desired.—Roscoe E. Davey, district president; Grace E. Johnson, secretary.

Annual Conference of Detroit District will be held at the Detroit Central church, 5858 Fourth Avenue near Holden, on Saturday and Sunday, November 7 and 8. The first meeting will be 10:30 a. m., Saturday. District officers are to be elected. One of the features of the conference will be an address by Professor M. R. Gilmore, of the University of Michigan.—Arthur H. DuRose, for the district presidency.

## Religious Education Convention

The religious education convention for Southern New England District will convene at the Sewell Street Church, Somerville, Massachusetts, November 14 to 17, at 7:30 p. m. Apostle Roy S. Budd will be in attendance. Let us be sure not to miss this privilege.—Frank S. Dobbins, district secretary, 48 Fellsway, West, Winter Hill, Massachusetts.

## Our Departed Ones

HOWLETT.—Bessie Elizabeth Howlett was born January 8, 1890, at London, Ontario; died at Cleveland, Ohio, October 18, 1931. She was the daughter of Elder R. E. and Emma Jane Howlett, both of whom preceded her in death about twenty years. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints when she was about nine years old, and remained firm in the faith and true to her convictions until death. On June 15, 1909, she was married to James Herbert Talbot, at London, Ontario, and to this union were born two daughters and two sons: Shirley Lenore, born July 23, 1910; Blanche Lillian, born June 3, 1912; Richard Benjamin, born January 26, 1917; and James Herbert, Junior, born October 17, 1931. In 1918 the family moved from London, Ontario, to Cleveland, Ohio, which place has been their home since. She led an active and industrious life in her home, in the church, and in society. It was her delight to be engaged in doing for others, and her ability was the limit of her efforts along that line. She will be greatly missed from the circles in which she moved and served. She leaves to mourn her passing her husband and four children, three sisters, one brother, other relatives and a host of friends. Funeral services were held in the Cleveland church with Elder J. L. Cooper, of Kirtland, in charge and Elder J. A. Gunsolley, pastor in Cleveland, preaching the sermon. The body was laid to rest in the cemetery at South Kirtland.

BOOHER.—Sarah Verner Booher was born November 25, 1913, the daughter of John R. and Catherine Thomas Booher. She passed from earthly life September 28, 1931, after a brief illness in the Memorial Hospital at Painesville, Ohio. She is survived by her parents, one brother, Paul S., and a twin sister, Catherine Ann. She was baptized a member of the church August 5, 1923, and was one of the Master's loyal workers, accepting with pleasure and zeal such tasks as were assigned her. In June of this year she graduated from Kirtland High School with the highest honors, and gave

recovered and is assuming her part in the service of song.

The church school, under the leadership of Elder Franklin Reiske, fittingly observed Rally Day. Eight pupils were formally promoted to higher grades, receiving certificates and addresses of commendation. Sister Myrtle Boeckman, a former Graceland student, was appointed teacher of a new class designated as the young women's class. The young people's division now has two classes, one for young women, the other for young men, a happy arrangement for effective work in religious education. The adult classes will use the new *Book of Mormon* quarterlies for the coming year.

With eyes of faith and hands of service, Dayton Saints hope to press forward toward the "mark for the prize of the high calling of God in Christ Jesus."

# THE SAINTS' HERALD

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the valedictory oration at the commencement exercises. "She was one of rare ability, temperament, and vision," were the words of her superintendent. God's beautiful century-old Temple afforded a place for the hundreds of loving friends who gathered to give testimony of her life and to speak words and thoughts of comfort to the ones who mourn. Elders Ebenezer Curry, Joseph Biggs, and John L. Cooper conducted the services, and Elder George Neville sang "The Holy City" and "Tenderly, Tenderly, Lead Thou Me On."

**REIMER.**—Geraldine Elizabeth Reimer, was born in Denison, Iowa, August 30, 1907; passed away August 31, 1931, at the Stormont Hospital in Topeka, Kansas. Her death was due to cerebral meningitis. She lived with her parents, Mr. and Mrs. H. T. Reimer, in Independence, Missouri. Was baptized by Elder D. R. Chambers into the Reorganized Church of Jesus Christ of Latter Day Saints in Denison, Iowa, in June, 1916. Moved with her parents to Independence about ten years ago, where she attended William Chrisman High School. Later she was employed as cashier for the Globe Department Store in Kansas City, Missouri. During the last two years she was employed at the Palace Beauty Shoppe, also in Kansas City. She was taken ill while on the return trip from a vacation spent at Salina, Kansas. She was a friend to all who knew her. Left to mourn are her parents, brothers, sisters, other relatives, and many friends. The funeral was held in Independence, at the Stone Church, September 2, the sermon being preached by President Floyd M. McDowell. Interment was in Mound Grove Cemetery.

**WHITING.**—Elsie A. Fletcher, daughter of Edmond and Sarah Fletcher, was born at Old Clitherall, Minnesota, January 23, 1875. In July 1893, she was married to Frank A. Whiting and to this union six children were born four of whom survive: Mrs. Millicent Kinney and Miss Muriel Whiting, of Spokane; Mrs. Laurel Dixon, of Lynden, Washington; Lloyd Whiting, of Spokane. There also live to mourn a sister, Louisa McLaughlin, of Hibbing, Minnesota; two brothers, James Fletcher, of Clitherall, Minnesota, and Emery Fletcher, of Independence, Missouri; eight grandchildren. Mrs. Whiting became a member of the church in 1906, and was true till death. Mr. and Mrs. Whiting moved from Minnesota to North Dakota, in October, 1907, where they lived for five years. In 1912 the family moved to Shellbrook, Saskatchewan. Following her husband's death in 1920, she moved to Washington, where she lived until her death. Passed away at the home of her daughter in Spokane, October 8, 1931. The funeral was held at the church in Spokane, October 10, Elder A. C. Martin in charge. Interment was in Riverside Park Cemetery, in Spokane.

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# THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 78

Independence, Missouri, November 4, 1931

Number 44

*If You Owe a Debt to God—*

*Pay It Now!*

IT CAN BE DONE

*President Elbert A. Smith*

GIFTS OR OBEDIENCE?

*E. G. Hammond*

TRIBUTE TO JOHN M. TERRY

*J. F. Sheeby*

CHRISTIAN PRIESTHOOD

*Albert Loving*

**The Work of the Church Must Go On!**

## It Can Be Done

*An open letter to the priesthood, local and general:*

The church of our devotion, at whose hands in days past we found joy, light, and salvation, is in danger. It would be easier to sound a milder warning; but a milder warning might not arouse you, and later we would justly come under further censure for not lifting the warning voice. The danger must be averted. It *can* be done.

The burden that the Saints are asked to carry (led by the ministry) may seem heavy. That burden is to increase our ministerial activity to more than make up for the loss of service entailed in the releasing of missionaries; and to raise adequate funds to meet the present pressing financial obligations of the church. It can be done.

Looking beyond the present insistent needs financially, the burden will include the gradual reduction of the church debt under a systematic plan over a period of years to the vanishing point; and the return to service at the earliest time possible of released missionaries, with others who may be added to our list under conditions assuring their continued support. The burden may seem heavy to carry. But it can be done.

This plea asks for intensive activity and generous financial offerings *at once* to meet the ministerial needs in the field and to provide funds to liquidate the obligations maturing by January first—obligations that *must* be met. And it asks for preparation thereafter for persistent, continuous effort, backed by sustained strength over a period of years: the goal being the emancipation of the church from debt and her return unhampered to her own legitimate task of sounding the gospel in all the world. The task is great. But it can be done.

Lessons learned in suffering are not soon forgotten. Lessons have been learned that will never be forgotten by the church. The men of the leading quorums are committed to a program contemplating avoidance in all future time of the deadly threat of debt. The lesson that we might easily have learned from oft-repeated prophetic warnings has been learned in the school of suffering under chastisement. The business depression makes our task much greater; but it can be done. With the return of better times and with the gradual reduction of the debt, easing our annual interest charges, the task should grow lighter each succeeding year. Soon may come the more pleasant task of rehabilitating our missionary force. We can then make *our investment in men*. That will be a happy day. And it can be reached.

What do we ask of the ministry? We ask every man to magnify his office and calling in all diligence.

Let the local men in particular arouse themselves as pastors to the flock. The need is great to "feed my sheep." There is sorrow and privation on every hand; there is disappointment—loss of faith, hope and charity. Let the ordained men move out as men of God in strength and faith, to revive their brethren. Let them bind up wounds, strengthen faint hearts, feed the hungry, go with cheer and hope into darkened and broken homes and lives. This, too, can be done.

The general ministry under appointment are presumed to labor to the limit of their time, talent, and strength, in pastoral or missionary work. Let the local men come to their aid in this work as never before. In addition to pastoral work, already mentioned, let them, even at the expense of leisure, personal comfort, the sacrifice of pleasant hours at home or in worldly pleasures and associations, move out to assist in missionary work. There are openings to be made in schoolhouses, churches, cottages. There are Sunday schools to be organized around which to build branches of the church. Thus the missionary work can be pushed forward, even in the face of a reduction in our missionary force. It can be done. And a joy, light, blessing, and personal growth will come to the local men that they have never experienced in hours of inactivity.

Encouraging the Saints everywhere to respond with their tithes and offerings, let those of the ministry give (as a token of renewed consecration) freely of the offering in service that they should make under the terms of their calling and ordination. We are not asking too much of them. If this is done in unity, atonement may be made for the errors of the past and we shall move forward to an assured future of service and blessing.

Perhaps no greater task has been assigned the ministry since a few resolute and God-fearing men in the early days of the Reorganization set their hands to the task of saving the church from its then great peril. It is our task, and it can be done.

Unitedly, above all else, we dread divine condemnation and wish to merit and to hear the plaudit, "Well done, thou good and faithful servant." The warmth and cheer of the approval of our Master, above all things else to be coveted, we would win. It can be done.

THE FIRST PRESIDENCY,  
By ELBERT A. SMITH.

It really isn't a case of getting what you are worth so much as it is a case of being worth what you get. Employers, in general, are shrewd purchasers, and it is not to be supposed that their eyes are blind to genuine bargains in the field of labor. He who is worth more than the wages he gets is bound sometime to find a market where his services will command a high price.

## Notes From the Field

### *Western Colorado Retains Missionary*

Word comes from the Western Colorado District that N. L. Booker is to be retained as district president and also as pastor at Delta. Brother Booker is to make his home in the upper rooms of local church property; it is being furnished by both Saints and friends who are making his continuation possible. Delta Saints are strong in the faith and hopeful of the triumph of the church. They hope to contribute to its progress.

### *And Spokane District Does the Same*

Similar news comes from Coeur d'Alene, Idaho, concerning the retention of A. C. Martin as missionary in the Spokane District. Elders R. H. Porter and L. E. Holmes covered the greater part of the district and found the Saints willing to contribute to the support of the missionary and his family, as well as to continue tithes and offerings for the general church.

These are two examples of the fine spirit that is moving the Saints forward to greater endeavors than ever in aiding the church in these times of financial depression. Others have done as well, and we hope to give reports of other places from time to time.

### *J. E. Lancaster Writes From Tulsa*

Just a short letter to apprise you of the advancement of the work in Tulsa. Saturday, October 10, we had the pleasure of having Apostle E. J. Gleazer in Tulsa on his way to Oklahoma City. This was immediately after the session of the Joint Council, and with a number of visits and calls that were made in Tulsa, Brother Gleazer did a great deal to strengthen us and assist us for the task ahead of the church.

On Thursday evening, October 15, we were privileged to have Bishop L. F. P. Curry, who brought to a full house some of the figures as were presented by the Bishopric to the Joint Council, and as appeared in the issue of the *Herald* of that date. With Brother Curry's explanations of these figures and the inspiring, faith-bearing talk that he interspersed with his explanations we are very much strengthened as to that which has been done, and this better understanding does much to bring whole-hearted support.

Last Sunday morning we had the privilege of hearing from our former pastor, Brother O. A. McDowell. . . . The theme of his sermon was "*The Want-ads of God.*" . . .

We are not discouraged in Tulsa with the fifteen-year program presented to us by Brother Curry, and we know this is God's work and he knows our needs. Somewhere, we as a church received a prophecy in which the Lord said, "Whatever may befall man, fear not, I will take care of you." God's work can not be frustrated nor his plans come to naught, and in God's own due time the thing that he has assigned man to do will be done. The church will triumph, Zion be redeemed, the gospel preached in all the world as a witness. The faith of the members of the Tulsa Branch in the church and in the men of the church is not weakened in the slightest, but rather we are glad that the time has come when we individually may become more actively engaged in a righteous cause.

We are instructed in section 68: "The inhabitants of Zion also shall remember their labors, inasmuch as they are ap-

pointed to labor in all faithfulness." There is work for all and more. God grant that we no longer shirk our task.

### *Help Needed for Released Missionaries*

Missionaries who have spent years in the field have trained themselves for their one task, with nothing else in mind for the future. Lacking experience in the particular tasks of business they find it hard to get started in the commercial world, especially when so many experienced people are out of employment.

Yet our missionaries are an able body of men, and are possessed of an integrity and determination that will go far to qualify them quickly in other lines of endeavor.

If any members of the church are acquainted with opportunities that might be open for these men, they would confer a great kindness both upon the men and the church by communicating with us immediately.

### *S. W. Simmons III*

Friends and Saints particularly who are within calling distance of Brother S. W. Simmons, at Keltner, Missouri, are asked to get in touch with him. Brother Simmons is reported to be ill and in need of help.

## "Resisting Unto Blood"

One's love for a cause is measured by the price he is willing to pay for its final triumph. This exacting standard leads one to ask himself, "Just how much do I love the church after all? What price have I been paying that it might succeed? What price am I now willing to pay that it may move forward?"

The Apostle Paul, knowing well the price of Christian warfare, warns the Hebrew saints, "Ye have not yet resisted unto blood." For shame that we should expect to purchase the kingdom at anything less than the established price—"He that loses his life for my sake shall find it."

Men do pay the supreme price for the cause they love—for that in which they sincerely believe. The following clipping from the *Kansas City Star* is not an isolated example. It is typical in every essential respect of the story of human progress towards what were conceived as desirable goals:

Vienna, October 30.—Doctor Guido Holzknrecht, chief of the X-ray Institute in Vienna and one of the world's leading authorities in this field, died here today, a martyr to science.

Pursuing experiments designed to banish cancer by X-ray treatment, Doctor Holzknrecht laughed at death when the deadly X-rays slowly ate away his body as his experimental work continued.

A year ago he lost the fingers of his right hand. He continued his work, and six months ago the hand was amputated. Viennese medical assistants begged him to discontinue his



experiments to save his life. Doctor Holzknecht laughed at them and continued his deadly work with X-rays.

Three months ago his whole arm was amputated.

A few weeks ago he returned to his laboratory. Officials of the Viennese Medical Association bodily carried him away, but he sneaked back. With a wooden hand, he pursued his X-ray experiments with cancer night and day.

Last week his other arm was amputated.

After rereading for the fourth time this simple story of faith, devotion and courage, I bow my head in humility and shame. What have I ever done for the church I claim to love? In this hour when the cause of Christ confronts adversity on every hand, am I willing to "resist unto blood" if such is the price that shall be required for final victory?

F. M. MCD.

### Refusing to Be Depressed

A word for faith and for the spiritual work of the church comes from Shailer Mathews, Dean of the University of Chicago divinity school:

The one supreme thing that religion may do in a period of depression is to "refuse to be depressed," says Dean Shailer Mathews of the University of Chicago divinity school in the Church Federation Bulletin. "Churches may reduce their budgets, funds may diminish and all the irritating and discouraging elements of financial worry may assail the church. But the church is more than its finances," Dean Mathews asserts, and "financial depression ought to be a call to religious faith."

Religion, it is said, "ought to be a minister of sanity and hope. God has not forsaken the world because men have lost paper profits." Because of financial reverses and suffering, men and nations have been brought closer together and are in better position to understand and sympathize with one another, Dean Mathews holds. In such times "men learn that they are brothers" and "the church has the opportunity of showing that civilization must recognize the worth of human beings if it is to succeed."

"Men shall not live by bread alone," "Labor not for the meat which perisheth," and "I am the bread of life," were the sayings of Jesus to his followers whose thoughts dwelt all to frequently upon their physical needs to the neglect of their spiritual growth.

There is no depression in the kingdom of heaven; there is none of the lamented "over-production" in the harvest of souls; there is no dearth of the richness of God's love and his spiritual blessings. If there is a lessening of the flow of spiritual life it is the fault of man, not of the Divine Power. The call to higher living and the opportunity of spiritual life is as great as ever.

L. L.

It is always easier to be peeved than pleased, but the best people manage to give the world the impression that they are pleased.

Civilization, one great writer informs us, should teach a man to accept life's benefits with a smile, and its inconveniences with a shrug.

Courtesy is not a mask: it is a mirror, in which the light of the soul, otherwise invisible, is reflected.

### Balmain Branch Celebrates

We recently received a printed program of a celebration by the Balmain Branch, Australia, held September 12, 1931, to rejoice over the "progress and prosperity" of the branch. The program was well arranged, and indicates that the congregation is well supplied with talent necessary for such occasions.

A feature which is especially noteworthy is revealed in the arrangements for "unveiling the photographs of the branch presidents." In the time elapsing since 1890, the time of the organization of the branch, only four presidents occupied the position. They are: R. Ellis, 1890 to 1905; A. Seaberg, 1905 to 1909; A. J. Corbett, 1909 to 1922; and G. W. Stewart, 1922 to date. A record quite unique is that; and it bespeaks the harmony and unity prevailing.

The particular reason for the celebration was the formal opening of a new hall and kindergarten room, the opening being also in celebrating the anniversary of the founding of the branch.

In the invitation evidently issued to the members the pastor addresses himself to his flock as follows:

As we issue to you an invitation to witness the opening of the New Hall and Kindergarten Room, we possess a feeling of thankfulness to Almighty God for the abundance of care He has manifested towards His people.

While we are regretful because of the present financial crisis and its accompanying sorrows, yet we, as the people of God, rejoice in the evident progress that the Church is making; progress under such trying conditions can only be made by those whose lives are devoted to the Lord.

Our present buildings occupy practically the whole of our ground space. The additional rooms will permit of our Church School activities to be carried on much more conveniently than hitherto.

I feel deeply grateful to be supported by an efficient staff of officers and teachers, whose willingness to devote their time, talent, and energy to such a noble cause is commendable in terms beyond my power of expression. Continue in the good work, my beloved co-laborers!

Our present membership is about 266; less, of course, than formerly, the reason being that many unknown members' names have been removed from the record, also those (about 35) who became charter members of the Guildford Branch. Notwithstanding this the attendance at all our meetings is greater than ever before.

To the great stream of branch activities there are some valuable tributaries, viz: The Social Club, Women's Circle, Kimnor Club, Boy Scouts, Junior and Adult Choirs, and the Male Glee Party—all doing a work that is highly commendable and helpful.

I feel that I can not do better than quote words from the Latter Day Prophet, when he wrote: "Courage, Brethren! ON, ON, TO THE VICTORY."

Fraternally,

Your brother in Christ, and Fellow Servant,  
G. W. STEWART, *Pastor.*

Congratulations are extended to the Balmain Branch for its good record. May its progress and prosperity be uninterrupted.

F. M. S.

## Why Pay Tithing?

By C. A. Skinner

Every business institution must have money if it lives and grows. Most institutions either manufacture or buy commodities and sell at a profit. This is their means of life and growth.

The Church of Jesus Christ has nothing to sell. The gospel is free, yet it takes money to give it away. God's plan of raising money to promote his business always has been by the tithing of his people.

The law of tithing is a principle, a part of the plan of salvation. Without complying with this principle we can not hope to attain the highest degree of glory. God has said, "He who is not able to abide the law of a celestial kingdom can not abide a celestial glory."

Why pay tithing? You might as well ask, "Why be baptized?" Our answer is: "Both are commandments of God and one is as important as the other. God's commandments are all important, and were all given for our eternal good."

In a late revelation the Lord said: "If you keep my commandments and endure to the end you shall have eternal life; which gift is the greatest of all gifts of God." Again he said: "If you keep not my commandments, you can not be saved in the kingdom of my Father."

It is a privilege, a wonderful opportunity to pay tithing and thus become a partner with God. This principle is essential to our spiritual growth. If some of the elements of the soil are lacking it may affect the growth of the products of the soil to a great extent. For example, if one per cent of the element of nitrogen is lacking, it might retard the growth of grain as much as fifty per cent. So also will the failure to comply with the full law of God affect our spiritual growth.

Some may say: "I do not attend church; I am not even interested in church; why should I pay tithing?" Every taxpayer whether he wills or not, is obligated to the public school system. In olden times only those who had children paid school taxes; the more children the more taxes, but when the nation came to realize that civilization depended largely on schools a law was passed requiring every taxpayer to assist in school work.

The fact that we do not attend church or that we are not interested in church does not excuse us from paying our tithing, which is a just debt, an obligation the same as school taxes.

When you pay tithing to the church you contribute to the well-being and usefulness of an institution whose influence for good is the bulwark of our civilization, and through which we receive, largely,

our spiritual growth. If we do not affiliate with the church organization we derive, directly or indirectly, a moral and spiritual, yes, a material benefit from the influence and work of the church.

Logically, therefore, paying our tithing is not merely a gift, but is fulfilling an obligation to do our part in maintaining an institution that God established through which our welfare might be promoted. We have no more right, therefore, to withhold the tithe from the Lord than we have to spend a man's money who may be a partner in business with us. The money we owe is not our money; we are only holding it in trust until the time comes to pay. If we refuse to pay an honest debt we are considered dishonest.

### *What the Paying of Our Tithe Will Do*

It will teach us to put God first. The most of us are inclined to consider self first, God next.

It will help us to recognize God's ownership of all things. "The earth is the Lord's and the fullness thereof." "The cattle on a thousand hills are mine." When we recognize this we will render unto God the things that are His.

It is an act of worship. Not only is it necessary to say: "I have given myself to God," but if we "would be perfect" we will dedicate our lives and all we have to his cause. Our observation has been that an individual or group who pays tithing elevates themselves to higher spiritual planes.

It will support the missionaries and their families.

It will pay the back allowances.

It will rehabilitate the missionary forces.

It will permit the Church of Jesus Christ to go forward.

It will, if paid *now*, save the church, in interest alone, *one half million dollars*.

### *How Can We Lift the Load?*

There are two ways by which we may lift the load: First by complying with the financial law, and this would work a hardship on no one. Second by SACRIFICE. "Zion shall be redeemed by sacrifice." Are we sacrificing? Really now, are we? Have we gone hungry for the church? Have we gone without other necessities of life in order that this church might have more? Had it occurred to you that

If 20,000 families would sacrifice their Thanksgiving dinner and give that amount to the church, it would amount to \$40,000?

If the same number would give their Christmas gifts to the church of Jesus Christ, the proper place for Christmas gifts, instead of to relatives and friends, that it would amount to nearly as much as will be spent in missionary work in 1932, or \$100,000?

If 30,000 men and boys would save 50 cents per week that is spent for joy rides, shows and other forms of amusements, it would save to the church more than five times the amount appropriated for missionary work in 1932, or \$788,000?

If 30,000 women and girls would give to the church the amount that will be spent for permanent waves, silk hose, etc., it alone would amount to more than will be spent for missionary work in 1932, or at least \$150,000?

Last, but not least, if 40,000 families would sacrifice not one meal each day, not one meal each week, but sacrifice only the meat from their Sunday dinners, it would give to the church, that institution which we love, an amount seven and one half times as much as was appropriate for missionary work in 1932, or about \$1,040,000? Or a total of \$2,118,000?

Now, Saints! In view of these facts, what will we do? Do we love this church, or do we just think we do? Are we doing our full share, or do we just think we are? We are not doing our full share unless we are doing ALL we can. We are not doing ALL we can unless we have filed a financial statement with the bishop and arranged to pay our tithe. We have not done our full duty nor taken advantage of an opportunity unless we have actually sacrificed for the cause we love.

### Hope

There is a little poem entitled "Hope." It is a beautiful word picture about looking forward to bigger and better things. And it is proper and right to hold high aims and high ideals and to have a vision of the future. No one will deny that. However, the trouble with most of us has been we do too much "hoping" and not "hopping." We think we will do our part tomorrow, next week, next month or next year, and give too little thought about TODAY.

Today can be the beginning of tomorrow, just as well as tomorrow.

Today can be the beginning of next week, just as well as next Sunday.

Today can be the beginning of next month, just as well as December 1.

Today can be the beginning of next year, just as well as January 1, 1932.

Why wait for some imaginary date to start to do your duty?

Resolve to do your part tomorrow, but let tomorrow begin today.

Resolve to file your inventory next week, but let next week begin today.

Resolve to pay your tithing next month, but let next month begin today.

Resolve to make some sacrifice for this church next year, but let next year begin today. Tomorrow, next week, and next year are far away. They may never come. But TODAY is here. Your opportunity has come. Make the best of it. The church needs your help and needs it NOW. What are you going to do about it?

Gandhi is not a Christian. Yet in a great meeting where the leaders of a Christian nation predominate he is the only one who resembles the Christ. And that resemblance is not superficial. He has espoused the cause of the poor and oppressed; he has chosen poverty, imprisonment, and suffering, when he might have chosen ease, wealth, and popularity; he has utterly subordinated himself to his message and mission and would give his life if that were necessary to the accomplishment of his ends. He is a man of peace and believes in the invincible power of peace. Teaching his troubled people a gospel of peace he has used it as his only weapon, and it has lifted him to a foremost position of influence in India, and a power to be reckoned with in world leadership. In all these points he resembles Jesus. Does his example not put many of us to shame?

*Those who profess to follow Christ and honor his name are numbered in many millions. Yet in what small dozens he could number those who actually follow him! Pagan mythology and superstition were discredited centuries ago, but pagan ways of living are still the ways we follow.*

Almsgiving has been confused with charity. We are a nation of almsgivers, but we have not yet learned charity. We give money, but not our hearts. A father whose wife and children are hungry asks for a job. We give him a dime instead. Is this not giving him a stone instead of bread? With a contemptible ten-cent piece we hold him up and rob him of his self-respect, his independence, and his courage. We tell him, in effect, that he is not worthy to have a job, that he has no claim on society which entitles him to a job but that he can have a dime. Can our obligation to him be paid with a dime given as a wretched offering to get rid of him?

*No society of which we have ever been able to read the history has ever been able to inflict standing injustices on the masses of men and life. No government that permits gross inequalities to go unchecked has ever endured. Disaster, either by way of revolution or foreign invasion, has overtaken the offender. The injustice of nations is avenged with fire and the word. We must beware.*

L. L.

## Sacrifice or Obedience?

By E. G. Hammond

With prospects of another sacrifice period about to be designated there comes the desire that we might understand the doctrine of sacrifice a little better, that we may appreciate just what we do.

It would seem that if this is the best thing to do, in periods, or constantly, a good understanding should give the practice its fullest effect among us. And if inquiry should discover a more effective way, then the two plans might alternate, at least, to give variety to a program that might otherwise tend to heavy sameness.

There are things in life that must be repeated, again and again. But there are some things, notwithstanding how good they are, that will not bear repeating.

For example we are not entertained by stories heard often before, no matter how delightful at first; and when baptized once we have no desire that the ordinance be repeated. And whether there is something in recurring sacrifice periods that partakes of the same nature may be studied somewhat in the scripture saying:

For Christ is not entered into the holy place . . . nor yet that he should offer himself often. . . . But now once in the meridian of time hath he appeared to put away sin by the sacrifice of himself.—*Hebrews 9-24, 26, Inspired Version.*

Before Christ it was the practice of the Jews to offer sacrifices—bulls, and goats, the blood of a heifer, vegetables and grains, and a dove—and I believe it is generally considered among us that at least a part of this practice is done away, and would not be acceptable to God. As it is said:

It is expedient that there should be a great and last sacrifice; . . . and that great and last sacrifice will be the Son of God.—*Book of Mormon, page 429, verses, 210, 215.*

I would not have the matter concluded at this one point, but if the Savior was to have been the last great sacrifice it might be profitable to study our practice with the prophet, saying:

To what purpose is the multitude of your sacrifices unto me? saith the Lord.—*Isaiah 1: 11.*

It would be too bad if we should make a great stir over sacrifices and the Lord be offended, rather than pleased, and should refuse our offerings as he refused some of old, saying:

I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings, and your meat offerings, I will not accept them.—*Amos 5: 21, 22.*

And again, long before the offering of the last great sacrifice it was written:

Thou desirest not sacrifice; else would I give it.—*Psalms 51:16.*

But whether any sacrifice may be acceptable to God today, whether of bulls or goats, or of grains, vegetables or money, or whether the doctrine of sacrifice in its entirety was done away in Christ may further be studied in the revelations of the last days.

Behold, now it is called today (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people.—*Doctrine and Covenants 64: 5.*

A day of sacrifice,—till the coming, the second coming of the Son of Man.

This we accept as the word of the Lord given us "after the manner of our language" which defines the word "sacrifice" as

An offering to a Deity, or a destruction of a victim in his honor, as a tribute, a gift, or an expression of thanksgiving, especially as a propitiation or atonement for sin.—*Funk & Wagnalls Dictionary.*

We can not think of the sacrifice authorized by *Doctrine and Covenants* as the sacrifice of bulls, or as an atonement for sin, but only as a tribute, a gift.

I believe you will find that the purest and best meaning the word *gifts* can have will impart to them a sentimental value rather than a practical value. Gifts are apt to adorn a young lady with rings and bracelets and jewels and diamonds, but it is a wretched case when she must turn to her gifts for her running expenses, her coal bills and food bills and house rent. And woe to the husband that should offer his wife a gift at Christmas, or at the season of gifts, and withhold substantial running expenses from one gift period to another. You would need Christmas every thirty days to get on that way.

Also the gift most acceptable, and the one only that can rightly be considered a gift at all, should come spontaneously, and should hardly be requested. It is not a generous gift that must be solicited.

But of course I am bound to admit, and it is not hard for me to concede that gifts, sacrifices, are an authorized feature of our program, and however legitimate they are made out to be, I can say "Amen!" But after all that I must still insist that for practical purposes as distinguished from sentimental purposes there is something divinely better than sacrifices. Obedience is better. As it is written:

To obey is better than sacrifice.—*1 Samuel 15: 22.*

And if we must concede that sacrifice is a part of the doctrine of Christ today and until he comes, we shall allow it to be, even as we allow that "forgiveness of sins" is also a doctrine. But obedience being far better than either I should think the people who actually have any desire to redeem Zion would be

interested in a policy that would permit them to adopt the most effective means.

Personally I have experienced very little of value concerning sacrifice periods, but I have heard some good people talk of their experiences, and to give you all that my mind now recalls, it consists of a good elder who was fond of ice cream, whose custom was to omit it on Sunday, as his part of the sacrifice. Then I knew an old lady who struck her hat against the car as I was helping her in, and when I regretted it she said I needn't mind for it was her old sacrifice hat anyhow.

I would not belittle these offerings but in the interest of showing that there is a better and a more effective way I would have the good bishop set down in one column the price of all the hats sacrificed, and all the ice cream and candy, etc., and then in a parallel column set down what would be realized if obedience were practiced, and every one paid up his tithes.

"To obey" would doubtless take us farther, materially and substantially farther.

I should like you to behold the picture of some mother at home with the children, without fuel, without food, without light, without sufficient bedding and clothes, and try to think of her writing to her husband to kindly send her a "Christmas gift," right away, a pair of side-combs and a silver thimble.

Gifts, sacrifices, will not redeem Zion,—Never! "Bring no more vain oblations." But, "If ye be willing and obedient ye shall eat the good of the land." (Isaiah 1: 13, 19.)

The young man concerning whom Jesus said, "He answered discreetly," responded:

Well, Master, thou has said the truth; for there is one God, . . . and to love him . . . is more than all whole burnt offerings and sacrifices.—*Mark 12: 37, 38, Inspired Version.*

And "to love him" is practically better than sacrifice, because it involves the principle of obedience. For,

He that hath my commandments and keepeth them, he it is that loveth me.—*John 14: 21.*

Love is better than sacrifice because love insures obedience, and obedience is better. Of the two ways of pleasing God, that is, by sending him a present, or by obeying his commandments, the Psalmist seems to have tried both, thus:

Sacrifice and offering thou didst not desire; . . . Then said I . . . I delight to do thy will, O my God.—*Psalm 40: 6-8.*

If we would but try it once it might turn out to be less of a hardship than has generally been supposed.

I would not have these rambling remarks reflect upon the leaders more than upon ourselves,—nor less than upon ourselves. They are fine men, so far as I know, and as Burns might say,—

It is just sic poet  
And sic patron.

The leaders are working desperately, and so are we, and it may be a good time to remember the old lady's admonition that "the becomingist thing for a lawyer is a shut mouth"; but if what has been said may have some effect towards changing our desperation to inspiration, I shall take the risk of being forgiven for speaking out of order.

But whether by sacrifice or obedience, and whether by our own efforts or the efforts of those who may arise to reap the rewards we ourselves might have gained, I have no fear but that the true doctrine of Christ will triumph in every detail, and the "willing and obedient" will ultimately partake of that triumph.

### The Christmas Offering in 1931

By C. B. W.—

For forty years and more the spirit of Christmas giving has been beautifully expressed in the church through the Christmas offering. Our records go back to the early days of the work of Sister Marietta Walker when in 1888 the first recorded offering was \$154. In the succeeding years, through the Christmas offering, a total of over one million dollars has been placed in the funds of the church for the advancement of the Lord's work. What a wonderful free-will offering as a testimony of the love of a people for God when they worship and for their fellow men whom they delight to serve!

We now have less than two months to complete the Christmas offering for 1931. No particular goal has been set, but in recent years the offering has averaged about \$40,000. Last year, in a period of hard times, the Christmas offering was \$35,591.66. In a time when ready money is comparatively scarce, the spirit of willing sacrifice is only increased. It is fortunate that this is so for the work of the church must depend upon the contributions of the Saints, in tithing, offering and consecration.

What shall our Christmas offering be in 1931? Perhaps as never before the church needs now the help we can give. The Christmas offering is not usually made up of large gifts, but rather of silver pieces and even nickels and pennies saved from the earnings, of one hundred thousand people. Nor is it all taken from one week's pay envelope. All through the year in nearly every branch of the church the process of saving and giving has been under way and nearly one half of our annual gift is already provided for. True, the income of some families has been reduced through unemployment and low prices, yet they will sacrifice more than is usual, for the church work we love must not stop. Those who

have jobs and can do so will give an extra amount, for the work of the church must go on. We have never before failed, and this year there is the greatest necessity that our Christmas offering be up to the \$40,000 mark.

And it can be done! Our greatest lessons are learned as we face grave necessity. In recent years we have spent too freely, we have lived too fast. Anticipating future incomes, we have gone in debt, we have mortgaged our earning power. We have needed the lessons brought by the depression. We need to think seriously of the meaning of a dollar in terms of the good it can do, the suffering it may relieve, the joy it may carry, the human want it may satisfy. Only the sacrificial savings of our people now, given in the next two months, will enable the Bishopric to meet our heavy obligations as a church and pay even a small part of the allowances away past due to missionaries' families.

Sunday school superintendents and church school directors are responsible, with the Bishop's solicitor in every branch, for the successful gathering of the Christmas offering. In addition to the usual urge this year there must be added the serious financial situation which the church must face. Everyone regrets that so many of our missionaries have been called in, because the funds are low. The united, earnest, sacrificial endeavor of the entire church membership alone will save the day, and return our missionaries to their labor of love. And only this sacrifice in love and faith, backed by our active service and consecration shall save us from spiritual bankruptcy. Paul gloried in the affliction which kept him humble and taught him the purposes and power of God. So may we share today the sacrifice and rejoice together in the spiritual triumph which has been promised under divine endowment.

Let us make our Christmas offering \$40,000. *The work of the church must go on!*

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## Neighbors

Great charity organizations can never reach all of the needy who should receive their help. Those who are in worst need and most worthy to receive help are frequently unwilling to ask for it, and sometimes submit to starvation before seeking aid.

Such people are known only to their neighbors, and should receive the help of local people to whom they are known. We can never accept the philosophy of Cain, who asked, "Am I my brother's keeper?" without suffering the spiritual fate of Cain. It is our place rather to be like the good Samaritan, and help those who are within our reach.

# Weekly Health Letter

Number Sixteen

## The Singing Voice

By A. W. Teel, M. D., Church Physician

The vocal apparatus consists of the larynx, "the voice box," which is the primary source of the voice; the chest, which is the motive power, and the nose and accessory sinuses, acting as the resonance chambers.

The singing voice changes little until puberty, this change lasting from three to six years. At this age, a great change takes place, especially in boys, whose voices become deeper, or lower in pitch, approaching the quality of the voice of an adult male. There is some change in the girls' voices, but this is not so noticeable. These changes are due to the cords becoming longer and thicker, and the cartilages consolidating at this age.

Great care should be taken not to strain the voice during this transition period.

Sound is produced by the outgoing air current passing through the larynx causing its cords to vibrate. This sound receives its full resonance as the outgoing air current passes through the upper respiratory tract.

No voice can be pleasing or "sympathetic" if the vibration of the vocal cords is impeded. Richness and quality are imparted to the voice by the resonant chambers in the nose and the chest. On this account, we may classify the defects of the singing voice as follows: the imperfect use of the resonant chambers of the chest and head; second, diseases of the larynx; third, the improper action of the extrinsic and intrinsic muscles of the larynx, and improper methods of breathing.

The epipharynx is that part of the throat immediately back of the nasal chambers just above the pharynx. The soft palate may also be included in voice production. Since the nose is one of the most important resonant chambers, any growths or diseased conditions of its parts produce defects in the singing voice. Adenoids, tonsils, or anything that will impair or interfere with the movement of the pillars, interferes with the purity of the tone. Adenoids push the soft palate forward and downward, while enlarged and inflamed tonsils interfere with the free movement of the parts. Under such conditions, the range of the voice is seriously affected, the quality of the timbre impaired and modified in such a manner that the voice loses its charm, and the voice may also be indirectly affected by associated nasal catarrh and adenoids. Adenoids are a more noticeable obstruction in childhood than in the



adult age. Nasal catarrh produces an elasticity of the tissue and muscles, producing a boggy condition. An inflammation of the uvula, if sufficiently swollen to hang down until it touches the base of the tongue, will produce a tickling sensation, causing a hacking, coughing, or a constant desire to clear the throat. A condition of this kind is often an annoyance to public speakers and singers.

Those having enlarged or diseased tonsils often have a sensation as though a splinter of wood were lodged in the throat, which is due to the chronic inflammation and enlargement of the tonsils.

The bones of the face are so constructed that there are a number of cavities called sinuses, together with their openings, which help to make the bones of the face, "sounding boards" for the primary tones of the vocal cords. It is plainly evident, then, that anything that will interfere with the proper nasal breathing, causes the voice to lose its rich qualities and makes it unpleasant to the human ear.

The resonant chambers of the head are seriously interfered with from polypi, deflection of the septum, and chronic catarrhal inflammation with its resultant thickening of the lining membranes. If the sinuses become inflamed, they become thickened and their openings closed, the voice, likewise becomes impaired. Such a condition, if long continued, may extend to the membrane covering the turbinates.

The mouth and tongue have much to do with the singing voice, particularly in enunciation and articulation; they also modify the resonance. If a person is "tongue-tied" in any way, because of chronic inflammation to the muscles or pillars, the musical value of the voice is impaired.

It must be remembered that laryngeal inflammations are indirectly the result of nasal diseases. Therefore, a careful examination of the sinuses and nasal chambers is necessary. It must not be forgotten that chronic hoarseness is also a prominent symptom of laryngeal cancer, tuberculosis, etc. Paralysis, from any cause, or growths that will interfere with the proper adjustment of the vocal cords, will produce a spasm of the muscles of the larynx, a hoarseness, or a loss of the voice.

### Sunshine

A laugh is just like sunshine,  
It freshens all the day.  
It tips the peak of life with light  
And drives the clouds away;  
The soul grows glad that hears it  
And feels its courage strong;  
A laugh is just like sunshine  
For cheering folks along.

—Selected.

### Tribute to John M. Terry

By J. F. Sheehy

(At the Stone Church, October 26, 1931. Recorded by kindness of Mrs. M. H. Morgan.)

During the past six years I have been closely associated with Brother Terry. I have officiated with him on many occasions like this. On many such occasions I have heard him use the scripture lesson which I will read to you this afternoon. Brother Terry believed the story told by John in the 21st chapter of the book of Revelation. It was his hope, and he passed it on to others.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death; neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

It is appropriate today to read the words of commendation from the lips of Jesus, "Well done, thou good and faithful servant." Many of you have known Brother Terry a long number of years, and I believe that you join me in feeling that these words have very likely already greeted him "Well done, thou good and faithful servant." I could turn to the writings of Paul, and take the words out of Paul's mouth and apply them to Brother Terry, "I have finished my work; I have kept the faith; I have fought a good fight; henceforth I know there is a crown of righteousness awaiting me."

Paul wrote a letter to one of his dear friends, one who was growing old with him in the ministry, a fellow minister, in whom Paul delighted; Paul knew something about his sacrifice, his faith and his love for the gospel of Christ; he, too, had traveled with Paul, but now he was separated from him upon his own mission, while Paul was a prisoner; and Paul wrote to him from this cold, damp dungeon cell at Rome, and saying as he closed his letter, "The hearts of the saints are refreshed by thee, my brother." *The hearts of the saints are refreshed by thee, my brother.* This personal commendation from Paul is also true of Brother Terry. The hearts of the Saints have been refreshed by his ministry. He gave kind words of counsel up to the time of his death.

He was one of our department supervisors in the Stone Church district. Time and again I have called upon him. The pastors of Independence and Kansas City have asked him to preach. When the work

has been a burden upon me and I needed some one to assist in the work of the Sanitarium, I have called upon him. In the past six years I have called upon him a great number of times, and he never said, No; and was never too tired, but was always ready. Not only that, but in his ministry as he occupied in the pulpit, the hearts of the Saints have been refreshed by him.

On the white tablet on the grave of a little girl are inscribed these words, "A child of whom her playmates said, it was easy to be good when she was with them." It was easy to be good in the presence of Brother Terry. He was the type of man who radiated goodness and faith and love.

I read of a woman missionary to far off India, who one day came upon a distant native village where she started to tell the natives the beautiful story of Jesus. She told them that He was the friend of the poor man. She told how he would eat with the common people and would talk with them, and would converse at all times with them. He healed their sick. She told how little children loved to be in his presence, and suddenly she was interrupted by a native who said, "Ah, we know him well. We know who you are talking about, for he lived here in our village for years." But the missionary was surprised, and after she investigated, she found out that a missionary who lived to be an old man had once lived in that far-off village, and the natives thought she was talking about him when she told them about Jesus.

So with my brother and fellow minister, who has lived with us for many years and for fifty-eight years served in the ministry of Christ, holding before him the likeness of Christ till he became like Christ. And he taught us that it is true that all may become like Him.

Dr. Lyman Abbott said that on the day when Theodore Roosevelt was being buried, two newsboys of New York City were heard talking about the ex-president; and one boy said, "Well, he's dead, and now I can never vote for him." But the other lad replied, "No, but you can be like him." And you and I who mourn the departure of our brother, and at the same time rejoice because his going is glorious, too, can start from this moment to be like Him whom Brother Terry all these years tried to emulate.

Sixty-two years ago last Saturday, Brother and Sister Terry, hand in hand, stood at the altar of God and were united in marriage. Sixty-two years they walked the avenues of life together; and joined in singing "I will go where you want me to go, dear Lord; I will be what you want me to be." Together they sacrificed. Together they ministered to others, as they served Christ; and Saturday she sat by his

bedside and she still held his hand in deep, reverent love as she watched him close his eyes in that last sleep, as he entered the valley of death into the great Beyond.

The day before when I was with him, she was thinking of this old, old question:

How will it be when one of us alone  
Goes on that strange last journey of the soul—  
That voyage on which no comradeship is known—  
Will our dear sea sing in the old sweet tone,  
Though one sits stricken where its billows roll?  
Will space be dumb, or from the mystic pole  
Will whisperings of love be backward flown?

When our united lives are wrenched apart,  
And they no more mean sweet companionship,  
When fervent night and lovely langorous dawn  
Are only memories to one sad heart,  
And but in dreams fond kisses burn the lips,  
Dear God, how can this same fair world move on?

And so she answered this question as she said to me, "No, I don't sleep. I just can't sleep, but in a little while I will be able to sleep when I know he is at rest." You remember the sad heart that David had when his child lay sick and the servants would have had David go to his bed and rest. They would have had him take nourishment, but he would not leave the bedside of his boy, and he would not eat; and then the lad died. David arose and washed himself and ate and slept; and the servants were very much perplexed, and wondering about him, they came to him with several questions, saying, "While the child was alive thou didst fast and weep for the child, but now that the child is dead, thou dost rest and eat bread;" and David answered, "When the child was yet alive I fasted and wept, for I said, 'Who can tell whether God will be gracious to me that the child may live?' but now he is dead; wherefore shall I fast? Can I bring him back? I shall go to him, but he shall not return to me."

I bade Brother Terry goodbye, and I asked him at that time what message he had to give to the people of Independence; and he whispered and said, "When you stand before the people, tell them to be true and faithful. Tell them that the work is true, as it has been from the beginning. Tell them to carry on till the Savior comes, and I hope he will hasten his coming. Tell them to be faithful. This is my message."

We miss him here; he waits for us there.

I can not say and I will not say  
That he is dead; he is just away.  
With a cheery smile and a wave of the hand  
He has wandered into an unknown land;  
And left us dreaming how very fair  
It needs must be since he lingers there,  
And youth, O youth, with the wildest yearn  
For the old-time step and the glad return.  
Think of him faring on as dear  
In the love of there as the love of here.  
Think of him still the same, I say,  
He is not dead; he is just away.

## Christian Priesthood

By Albert Loving

*Hebrews 5:1:* For every high priest taken from among men is ordained for men in things pertaining to God.

*Verse 4:* And no man taketh this honor unto himself but he that is called of God.

Paul's argument here concerns God selecting men to minister to humanity the things of God. It certainly ought to be clear that men can not minister the things of God to people until they learn the things that be of God. God alone knows the men who can so minister, and the things necessary to be ministered (served) to the people.

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

Paul evidently found this a difficult question, for he accused the people of being dull of understanding. Likewise in this our day, notwithstanding the many things we have to say, there is labor needed to cause people to understand the order of the priesthood, and it would seem that no other question has caused so much doubting and undirected meanderings of men who call themselves priests of God.

This term, "A priest forever after the order of Melchisedec," as applied to Christ, is rather obscure in its setting as found in the Authorized Version of the Scriptures.

In the Inspired Version of the *Bible* we have an enlightening explanation of the man Melchisedec and his work: Genesis 14: 26-34. We note through this passage that Melchisedec was a man of faith, was approved of God, was ordained a high priest after the order of the covenant which God made with Enoch. The covenant with Enoch was productive of peace and social righteousness to such an extent that Enoch and his city (people) were translated.

The order of the priesthood of Enoch and Melchisedec was distinctly designed to restore man into God's presence. This order came not by man, by father or mother, but was bestowed upon man by the Almighty through revelation, its purpose being to minister the things of peace and righteousness to men whose being was daily threatened with disorder, selfishness, sin, war, disease, and death. The opposite of these deadly human affairs are spoken of as the "things of God."

Necessarily, this priesthood being of God would carry and reveal to and in man the character, nature, and purpose of God. Hence we are told that Melchisedec and his people obtained peace in Salem and he was called the Prince of Peace.

Jesus, by revelation was called beforehand to occupy in this same order (priesthood). (See Psalm 27; also 110: 4); and his mission was, "Peace on earth, and good will among men." (Luke 2.)

This could not be accomplished by Jesus, notwithstanding he was the Son of God, without revealing the nature and purpose of God to every soul who hoped for a place and part in the work of peace on earth and good will among men.

The fall of man, "A degrading of his nature," was the cause of all things socially and spiritually opposite to peace and good will on earth. Consequently Jesus, to become the Prince of Peace (Isaiah 9: 6), had to destroy him who had the power of death and release the forces of peace and good will among men. Through doing this Jesus became the "Author of eternal salvation unto all them that obey him." (Hebrews 5: 9.) Not alone, or only, holding out to man the idea and hope of immortality, but the hope and means of social righteousness, peace, and good will on earth, the outgrowth of which is immortality in his presence. The doctrine of eternal judgment is based on earthly deeds and not upon pious prayers and mythical beliefs.

### *Authority of the Priesthood*

There is no account of Jesus ever being ordained, as custom and language go in these days. Jesus, however, did receive authority to do all things which he did.

That authority was truth, life, intelligence, light bursting forth into and upon his soul, not only through a study of nature and books and prayer, but by the voice of God unto him. (See Matthew 3 and Luke 4.) With the authority and power of this order, "The order of Melchisedec," of peace and good will on earth resting upon him, Jesus began his ministry; and please notice he had something to give humanity. He had something for the blind, the lame, the deaf, the sick, the bound, the prisoners, the broken-hearted, and look, stop, listen—he gave it unto death.

God is the Creator, because he gives life, and continues to give life, and gives it over again. If the Creator were to cease to give life he would cease to be God. But he ceaseth not to be God, because he continueth to give life.

The priesthood of the Prince of Peace was to reveal the eternal mystery of the continuity of life by giving life. The priesthood of Jesus was to cause men to begin a genuine search for this life, "God." He sought to cause men to release God among themselves. "He spake as one having authority from God and not as the scribes and Pharisees."

Jesus called (selected) others to help him in this work of establishing "peace on earth," and during his three years of ministry endeavored to reveal to

them the Creator and his purposes, as well as their own talents and calling. He conferred upon them through the ceremonial process of laying on of hands and prayer the same order of the priesthood that Melchisedec had ministered by among the people. Thus it is as they were sent out they were told to tell the gospel (good news) to every creature. They certainly possessed a message full of hope and cheer for the downtrodden, and doubt-filled hearts of humanity. Ordination but served the purpose of quickening their consciousness of God, and unveiling to them their talents to serve the things, ways of God, to mankind. Ordination that becomes aught else is fetish and is nothing more than the tool of priestcraft.

Marriage is the God-ordained pathway to parenthood. The barren and childless can not understand parenthood. Priesthood which does not produce Christian ideals and living is barren, sterile, unfruitful, and therefore useless. Christian priesthood employs Christian principles and methods of service, and the results are Christian lives.

No man can discover the truth and fact of his own ability and divine calling without revelation from God. Education and vocational guidance have helped many people fit into society with a seeming measure of success, but society today has millions of misfits. Every unemployed person in the world today is evidence of misfit, to say nothing of the multitudes who are like square pegs in round holes. These misfits and architectural inaccuracies are the products, not of God, or the ministry of Christian priesthood, but of degraded human desire, seeking expression through the inefficient, unscientific, bloodthirsty, economic social order of our time.

There were many false Christs before Jesus of Nazareth, but none of them ever brought "life and immortality to light" through any sort of order, system, or priesthood. There have been false Christs since the days of Jesus, and little wonder if the pools and streams of living water have become polluted by the mud puddlers of orders, societies, and self-seeking priestcraft.

#### *The Divine Commission*

Mark 16 and Matthew 28, Jesus said, "Go ye into all the world and preach the gospel (tell abroad the good news) to every creature." And in John 20: "As my Father hath sent me, so send I you." And again, "He that is greatest among you let him be the servant of all." Also, "Be wise servants and harmless as doves." What did these men possess that they could serve to the people and yet in doing so remain harmless as doves? Wherein was their authority as compared with the authority of the many who professed to be priests of Jehovah? Their distinctive message was accompanied by the

"Spirit of peace." (See John, chapters 14, 16, and 20.) Of little value is it to mankind for a messenger to proclaim peace and good will if there is not the spirit of peace and good will accompanying his message.

#### *An Effeminate Priesthood*

False priests ever seek by human means to narrow the distance between themselves in their self-appointed calling, and the people. Substitutes of all kinds are resorted to in order to secure a following.

Chief among these hirelings are the tools of pleasure and sport. Activity and associations that positively release personal, human, fleshly desires becomes the medium of unauthorized, deaf, dumb, and blind apostles of humanism. Any good business man can fill a race course, a stadium, or a church park with a crowd of people of all ages to see and take part in a ball game or a prize fight or some other sort of physical activity that does not call for sobriety and reverence.

If this theory of *popular appeal* be true, then the pitchers, swatters, and punchers of the time are arch high priests. But invite those same sport enthusiasts to visit the sick, blind, imprisoned, and consecrate their surplus property and cash to the good of those who are so disabled and you are grinned at and called puritanical, out of date, behind the times. What might we not be able to do with the time and means we spend on beauty culture, tobacco, food and clothing luxuries, household humbug in a thousand forms, and that soul-destroying canker, pride, which manifests itself in everything we do. It is said we must mix with the people; we need wholesome recreation and pleasure; and therefore the avenue of sport is chosen. Why don't these lightning bug high priests carry about a miner's pick, a housemaid's broom, a bushman's ax, a mechanic's spanner, or some implement of honest toil, if contact with the people is all that is sought? Paul carried his sail needles and preached the gospel by the power of the Melchisedec priesthood. People no longer respect modern priesthood, "because the love of many has waxed cold through the increase of iniquity." (Matthew 24.)

#### *Ambassadors for Christ*

There are several terms descriptive of the relationship between Jesus and his apostles, or ministry, used in the New Testament. Friends; because to them Jesus made known the mysteries of his kingdom. Servants; because they were commissioned to spend their lives in help of the needy and sinners. He who lives for self becomes paralyzed for service. "He who will save his life shall lose it; he who will lose his life shall find it." Ambassa-

dors; because in service to man the truths taught were to represent God, the sovereign Creator and Ruler of the universe. They were ambassadors with full powers: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations said Jesus." To them were given the keys of the kingdom, and we emphasize, the keys of the kingdom of God on earth, which kingdom is the rule of peace and good will among men.

They were to seek to persuade men to enter the kindom. They knew the processes by which the new birth had come to them, and were authorized to beget new creatures unto Christ by virtue of the Melchisedec priesthood which Jesus conferred upon them.

Witness Paul to the Corinthians when he said, "Now then we are ambassadors for Christ as though

God did beseech you by us, we pray you in Christ's stead, Be ye reconciled to God."

In this work of reconciliation to God; Christian priesthood is necessary, for "Except ye be born again you can not see the kingdom of God." Ambassadors for Christ: taken from among men to minister to men the things pertaining to God; called of God by revelation because of faith, divine approval, work of truth and righteousness. The priesthood of Melchisedec, a priesthood to produce peace and good will on earth among men. To minister the things of God that cleanse the souls of men, to cast out foul, unclean, selfish, evil desires. Christian priesthood to give to men the things of the Lord, the Holy One of Israel, The Lamb slain from before the foundation of the world, The Lion of the tribe of Judah.

## Do You Know These People?

### The Department of Statistics Asks Aid in Locating Lost Members

To the Editors and Readers of the Saints' Herald, Greetings:

In the list which follows are the names of persons who have been reported unknown by the secretary of the Kansas City Stake. A diligent effort has been made by the stake officers and by this department to locate these persons, with a marked degree of success in many cases, but after everything has been done along available lines, the following names remain on the list.

We are therefore appealing to the readers of the Herald, asking them to go over the list carefully,

and if they can give us any information about any of these names that will assist us in bringing the records up to date, to send the same to the Department of Statistics, The Auditorium, Independence, Missouri. If the complete present address can not be given, suggestions as to where the same may be obtained will be appreciated. This list was started in the Herald for September 30, and will continue in subsequent issues until completed.

Yours sincerely,

DEPARTMENT OF STATISTICS,

By C. L. OLSON.

Name	Year of Birth	Year of Baptism	Places Where Once Enrolled
Richman, Emma Ruth (Wright)	1908	1919	Nowata, Oklahoma; Kansas City.
Riggs, Frederick Arlos	1896	1917	Kansas City.
Riggs, Hattie	1875	1895	First Kansas City.
Riley, Emily (Leat)	1892	1901	Armstrong, Kansas.
Riley, Fred	1884	1922	Kansas City.
Rinear, Kate	1849	1892	Armstrong, Kansas.
Roberts, Grace Leona	1904	1913	Argentine, Kansas.
Roberts, Mamie	1895	1907	Linn, Missouri; Argentine, Kansas.
Roberts, Margaret Edith	1887	1920	Kansas City.
Roberts, Richard M.	1892	1910	First Kansas City.
Robertson, Adda	1900	1921	Kansas City.
Robinson, Bessie M.	1898	1911	First Kansas City.
Robinson, Catherine L.	1898	1906	Independence, Kansas City.
Robinson, May	1902	1917	Lexington, Missouri; Kansas City.
Rogers, Bazzle Amos	1883	1906	Rock Creek, Oklahoma; Kansas City.
Rosenblum, Beulah	1902	1921	Kansas City.
Rosencrane, Helen	1893	1918	Armstrong, Kansas.
Roshong, Eva Myrtle	1904	1913	Grannis, Arkansas; Kansas City.
Ross, Carolotha	1907	1926	Kansas City.
Ross, Margaret Blanche (Haley) (Drohan)	1890	1903	Second Kansas City.
Routh, Frank	1886	1896	Kingston, Missouri; Kansas City.
Royer, Caroline (Christensen)	1871	1882	Guilford, Saint Louis, Missouri; Independence, Kansas City.
Ruder, Charlene	1910	1925	Kansas City.
Rush, Vernie	1899	1909	Independence, Missouri; Second Kansas City, Missouri.
Rush, Vivian	1896	1921	Kansas City.
Russell, Florence Louise	1903	1923	Kansas City.
Rutherford, Gladys Sarah	1896	1922	Kansas City.
Sackett, Annie (McIntosh)	1876	1889	Coleman, Michigan; Second Kansas City.
Saighman, Marguerite	1880	1910	First Kansas City.
Salsig, Bessie (Leat)	1877	1899	Armstrong, Kansas.
Salsig, Louis	1909	1920	Kansas City.
Salsig, Mary	1907	1920	Kansas City.
Sampliner, Sarah (McIntosh)	1879	1890	Coleman, Michigan; Kansas City.
Saunders, Lucy	1852	1899	Chelsea Park, Kansas.
Sayers, George W.	1858	1894	Chelsea Park, Kansas.
Sayers, Hattie B.	1863	1894	Chelsea Park, Kansas.
Schlettner, Henry Bruno	1856	1911	Armstrong, Kansas.
Scholes, Anna O'Rear	1854	1924	Saint Louis, Kansas City.
Schwab, Isabel	1865	1881	Wyandotte, Kansas; Armstrong, Kansas.

Name	Year of Birth	Year of Baptism	Places Where Once Enrolled
Schwager, John	1890	1917	Independence, Missouri; Kansas City, Missouri.
Schwager, Rose (Martin)	1890	1917	Independence, Missouri; Kansas City.
Scott, Lela	1877	1908	Twin Creek, Kansas; Kansas City.
Scott, Matthew	1875	1907	Twin Creek, Kansas; Kansas City.
Scott, Pearl W.	.....	.....	Twin Creek, Kansas; Kansas City.
Scott, Zephia G.	1899	1908	Twin Creek, Kansas; Kansas City.
Seaford, John	1868	1913	Joplin, Missouri; Kansas City.
Sears, Alma	1890	1899	Homstead, Kansas; Chelsea Park, Kansas.
Severin, Earl R.	1894	1902	Columbus, Kansas; Kansas City, Independence, Missouri.
Severin, Hilmer T.	1886	1894	Weir City, Kansas; Columbus, Kansas; Kansas City.
Seymour, Georgetta Marie (Wells)	1898	1914	Armstrong, Kansas.
Shanks, May E.	1896	1911	First Kansas City.
Shaver, Effie E. O. (Harrison)	1893	1906	Independence, Missouri; Kansas City.
Shaw, Grace	1898	1906	Second Kansas City.
Shaw, Joseph LeRoy	1866	1925	Kansas City.
Shawver, Nina Virginia (Nowlin) (York)	1894	1910	First Kansas City.
Shelton, Anna (Moore)	1884	1912	Quindaro, Kansas.
Shelton, Cora	1861	1912	Quindaro, Kansas; Grandview, Kansas.
Shelton, Elmer H.	1881	1913	Quindaro, Kansas.
Sherman, Abbie M. (Nightengale)	1879	1909	First Kansas City, Missouri; Centropolis, Missouri.
Sherman, Mary J.	1857	1918	Malvern Hill, Kansas.
Shoemaker, James C.	1865	1898	First Kansas City, Missouri.
Shores, Jennie	1890	1900	Saint Joseph, Missouri; Kansas City, Missouri.
Sickles, Annie (Jones)	1875	1884	DeKalb, Missouri; Bennington Heights, Missouri.
Singleton, Hazel V.	1902	1914	First Kansas City, Missouri.
Sisk, Julia	1894	1917	Ottumwa, Iowa; Kansas City.
Skinner, William John	.....	.....	Armstrong, Kansas.
Slavens, Nellie (Brown)	1905	1917	Pittsburg, Kansas; Mullberry, Kansas; Kansas City.
Smart, Ellen May (Williams)	1899	1910	Post Oak, Missouri; Kansas City, Missouri.
Smith, Alma Mary	1902	1928	Kansas City, Missouri.
Smith, Annie M. (Ware)	1884	1896	Independence, Missouri; Kansas City.
Smith, Benjamin Franklin	1869	1917	First Kansas City, Missouri.
Smith, Clements William	1900	1909	Argentine, Kansas.
Smith, Dewey Frank	1898	1928	Kansas City, Missouri.
Smith, Frances E.	1882	1905	Saint Louis, Missouri; Independence, Missouri; Kansas City.
Smith, George Emmett	1914	1923	Kansas City.
Smith, Gladys Catherine (Lewis)	1907	1920	Kansas City.
Smith, Hazel Cladia	1909	1926	Kansas City.
Smith, James Edward	1876	1922	Kansas City.
Smith, James Nelson	1902	1915	Saint Joseph, Missouri; Kansas City.
Smith, Jennie Irene	1902	1918	First Kansas City, Missouri.
Smith, John H.	1852	1889	Hersey, Michigan; Lamoni, Iowa; Armstrong, Kansas.
Smith, Joseph C.	1891	1899	Saint Joseph, Missouri; Kansas City.
Smith, Lillie P. (Hailey)	1885	1900	Guilford, Missouri; Greenleaf, Missouri; Mount Washington, Missouri.
Smith, Mary Frances	1866	1928	Kansas City.
Smith, Myrtle (Ross)	1899	1907	Pittsburg, Kansas; Kansas City.
Smith, Roy H.	1886	1926	Kansas City.
Soderstadt, Ernest A.	1889	1914	First Kansas City.
Soldan Els, Ella (Cox)	1872	1884	Independence, Missouri; Kansas City.
Sollars, Madge	1888	1910	First Kansas City, Missouri.
Sollers, Ida (Gurwell)	1869	1886	Fanning, Kansas; Kansas City.
Southard, Opal Lavone	1905	1923	Kansas City.
Spake, Emma	1868	1910	Armstrong, Kansas.
Spears, Martha Jane	1873	1919	Webb City, Missouri; Kansas City.
Spencer, William Albert	1901	1922	Kansas City.
Spoor, Elizabeth (Lehner)	1875	1908	Independence, Mount Washington, Missouri.
Spriesterbach, Pansy (Bolau)	1898	1912	Armstrong, Kansas; Grandview, Kansas.
Staley, Mary Alta Ruth	1904	1913	Second Kansas City.
Staley, Ruth Neva	1902	1913	Second Kansas City.
Stark, Annie	1881	1910	Chelsea Park, Kansas; Quindaro, Kansas.
Stark, George	1901	1912	Quindaro, Kansas.
Stark, George	1877	1910	Chelsea Park, Kansas; Quindaro, Kansas.
Stark, Ruby (Voorhies)	1893	1903	Saint Joseph, Missouri; Kansas City.
Stark, Walter	1901	1912	Quindaro, Kansas.
Steel, Hugh B.	1883	1895	Denver, Colorado; Pomona, Missouri; Pleasant View, Kansas; Pittsburg, Kansas; Independence, Kansas City.
Steffee, Delilah Elinor	1853	1923	Kansas City.
Stephenson, Elsie G. (Cresse)	1893	1905	Argentine, Kansas.
Stephenson, Rebecca	1906	1917	Lexington, Missouri; Kansas City.
Statler, Harry Andrew	1910	1921	Kansas City.
Stetler, Mary Elizabeth	1908	1921	Kansas City.
Stevens, Albert	1876	1885	Armstrong, Kansas; Kansas City.
Stevenson, Eva A.	1894	1910	Chelsea Park, Kansas; Quindaro, Kansas.
Stevenson, Milbert P.	1896	1905	Kingston, Missouri; Onaway, Michigan; Independence, Missouri; Kansas City.
Stewart, Blanch G. (Weeks)	1898	1910	Inman, Nebraska; Post Oak, Missouri; Kansas City, Missouri.
Stewart, Fannie D.	1837	1881	Wyandotte, Kansas; Armstrong, Kansas.
Stewart, Frank Perry	1889	1903	Argentine, Kansas.
Stewart J. Roy	1890	1903	Argentine, Kansas.
Stewart, Jessie R.	1907	1919	Kansas City.
Stewart, Lawrence E.	1900	1909	Kansas City.
Stewart, Mary (McGee)	1901	1913	Holden, Missouri; Kansas City.
Stewart, Myrtle B.	1889	1902	Second Kansas City, Missouri.
Stewart, Myrtle Ruth	1902	1913	Second Kansas City, Missouri.
Stewart, Samuel	1832	1881	Wyandotte, Kansas; Armstrong, Kansas.
Stoker, Daisy B.	1879	1911	First Kansas City.
Stoker, Gertrude E.	1860	1895	Blue River, Nebraska; La Junta, Colorado, Kansas City.
Stoker, Isaac W.	1859	1895	Blue River, Nebraska; La Junta, Colorado, Kansas City.
Stoker, Walter E.	1884	1896	Blue River, Nebraska; Kansas City.
Stokes, Harry C.	1892	1907	Fourth Kansas City and First.
Street, Calvin W.	1862	1893	Armstrong, Kansas.
Strong, Curtis Noland	1910	1919	Lamoni, Iowa; Kansas City.
Strong, Edna Lucille	1908	1918	Lamoni, Iowa; Kansas City.
Strong, Julia H. M. (Gaulter)	1892	1901	Independence, Missouri; Kansas City.
Stroud, Ora Parks.	1892	1919	Quindaro, Kansas.
Stroud, William Levi	1889	1919	Quindaro, Kansas.
Stuart, Frank P.	1889	1903	Argentine, Kansas; Second Kansas City.
Stuck, M. May	1893	1904	Beaverton, Michigan; Kansas City.
Sturm, Florence A.	1864	1890	Kansas City, Missouri.
Sturm, William	1850	1890	First Kansas City, Missouri.
Sucia, Sarah E. (Shores)	1886	1895	Saint Joseph, Missouri; Kansas City.
Suiter, John O.	1898	1923	Kansas City, Independence, Missouri.
Suiter, Josephine (Stafford)	1905	1917	Independence, Missouri; Kansas City.
Summers, Etta Mac (Neidig)	1900	1915	Post Oak, Missouri; Kansas City.
Tankard, Edward J.	1882	1892	First Kansas City.
Taylor, Marguerite	1850	1878	Chelsea Park, Kansas, Quindaro, Kansas.
Taylor, Maria	1856	1892	Kansas City.



## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Toronto, Canada

Cool weather has arrived and Toronto Branch is settling down to winter work. The church school plan, as suggested by the general church, was adopted, and at the annual meeting, held the first Monday in October, the officers were elected. J. L. Prentice was again elected unanimously as pastor. W. J. Bavington was chosen counselor and director of religious education and S. J. Bell is counselor and visiting director. We have five departments: the adult church school, directed by William Archer as supervisor; the department of women supervised by Mrs. J. A. Wilson, which looks after the social activities and raises two thousand dollars yearly for interest; the department of men with Bishop A. F. McLean as supervisor, which with other activities collects the principal for the church mortgage; the department of young people, of which James Bavington is the supervisor, and the children's department.

The different speakers lately were Apostle R. S. Budd, Elder George Njeim, of Owen Sound District; Elder Richard Weaver, local missionary who preached three Sundays; Bishop A. F. McLean, Elder B. H. Hewitt, and others.

On Sunday, September 27, Toronto Branch made a most interesting departure from the usual routine and held its first Harvest Home Festival. The spacious lower auditorium of the new church lent itself well to the occasion, and the array of fruits, flowers, vegetables and grains which banked the front of the platform, made the members realize that the Lord has produced according to his promise and the earth has brought forth abundantly.

The junior department of the church school, which usually meets separately for morning worship and class work, joined the main school at eleven o'clock and presented a program appropriate for the day. As the beginners marched down the aisle, bearing their gifts of fruits and vegetables, followed by the juniors carrying prettily-trimmed, well-filled baskets, were called the custom of ancient Israel of bringing to the Lord the first fruits of the land. We were reminded that of the earth's increase there is enough and to spare for all, and that the present chaotic condition in which the world finds itself, is due to the fallacies of man and not because the Lord has failed to fulfill his promises.

Elder R. D. Weaver spoke to a large congregation at the evening service.

On Monday evening after a general singsong and program, the produce was auctioned, Bishop A. F. McLean, holding the gavel.

The department of women held a Thanksgiving dinner in the lower auditorium of the church, October 15. Mr. Aubry A. Bond, King's Counsel, a leading attorney of the province was the guest of honor, and gave a fine address on "Thankfulness."

The auditorium of the Toronto church proved an admirable setting for the annual banquet of the Interchurch Baseball Association on Tuesday evening, October 20, when nearly one hundred players, officials and winning teams of the league came together. Six teams were present. The officials, who are church men responsible for the smooth running of the league (one of our own members, Doctor Charles McLean, being vice president), devote a great deal of time for the benefit of the boys of the city of Toronto, keeping them actively engaged under church supervision. The guests included members of Parliament, members of the city council and sporting leaders of other leagues in Toronto.

The Interchurch Baseball League has ninety-seven teams

representing the various churches of the city. There are 1,437 boys from the ages of 12 to 24 under the control of the league. Each boy is supposed to belong to a church in order to be eligible to play. The league was formed nineteen years ago among a few churches, to cater to the natural play tendency of the boy. At that time not much attention was paid to the boys beyond Sunday school classes held once a week. A few men, understanding boy psychology and giving expression to practical Christianity, tried to direct the natural gang spirit into ball teams, representing their own churches. The work has grown into its present large proportions, and, is a splendid example of the part such activities can take in the boy's life. In the winter they play hockey at which Canadian boys are very adept. The city council supports the interchurch officials' work in providing free of all cost to the league, ballgrounds and hockey rinks. Our own church is represented by teams in the ball and hockey leagues.

Pastor J. L. Prentice in welcoming the guests, officials and players, spoke of the volunteer labors of the men and women of our local church, not only in providing the banquet of the evening, but in all the activities of our church life. His remarks won favorable comment for our church by other church workers. One of the groups of the department of women, under the direction of Mrs. F. C. Polaski, catered for the banquet, and their efforts received high praise from the league.

### Gainsborough, Saskatchewan

October 26.—The weather has been wonderful these golden autumn days. The Saints of Gainsborough were pleased by the coming of Elders J. L. Sandidge, missionary of southern Saskatchewan, and John R. Neill, district president.

Services were held on Thursday, Friday, Saturday, and Sunday. The Saints attended and some nonmembers. Instructive sermons were preached, which, if taken in the right spirit, should produce good results. Preparing for spiritual gifts is necessary for all.

The ministers were cared for at the home of Brother and Sister Wilcox where the services were held. The elders were in good spirits and ready to go forward in this work, in which, we trust, they may continue, and give us many more such sermons. The Saints were thankful to have these helpers.

### Union Branch

Clitherall, Minnesota

Average attendance and interest in church services are about as usual. On sacrament Sunday there is usually better attendance than on other Sundays, which may be considered as an indication of a good spiritual condition. One family of nonmembers is showing some interest and attending regularly.

Pastor Lester Whiting has felt a great degree of the Spirit in his preaching during the past season which at times has made itself noticeable to the congregations.

The general depression has shown us that by our own efforts alone we can not hope for security, and that it is only by the blessing and bounty of God that we may be able to weather the storm.

## Delta, Colorado

October 26.—Delta Branch is glad as well as fortunate in having Brother and Sister N. L. Booker retained in this branch as missionaries. They are now domiciled in the upstairs rooms of the church building. The Saints as well as friends have contributed freely in the way of furnishings for their house. Special credit is due Mr. T. W. Osborn, husband of Sister Julia Osborn, for his kindness and consideration in helping to supply their needs.

The women are holding food sales to obtain money for some needed repairs in the church. Brother Emory Striley has donated much work toward repairing of the rooms upstairs.

On October 4, Rally Day was observed by an all-day meeting with a basket lunch at noon; Sacrament service in the afternoon. Brother M. L. Schmid, bishop's agent; Brother E. H. Perkins, Sister L. McPeck, and daughter, Opal, were visitors from Grand Junction, Colorado. Brother Perkins and Brother Schmid made splendid talks. Brother Perkins discussed *"The Value of a Worthy Cause,"* and Brother Schmid talked very interestingly on *"Material Values of Life."* Brother N. L. Booker, district president, was much pleased over the fact that seven members of the priesthood were present and occupied the rostrum with him during sacrament service, assuring Brother Booker of their support in the work for the Master.

A business meeting including the election of officers for the year, was held the evening of September 30. The following officers were elected: Brother N. L. Booker, pastor; Jewell Harshman, secretary; Olive Rose, treasurer; Sister Frances Booker, supervisor of religious education; Lilah Harshman, music director; Brother N. L. Booker, janitor; Lilah Harshman, publicity agent and correspondent; Brother N. L. Booker, Sister Julia Osborn, and Brother Albert Rose, building committee.

The Somers family, recently from Bisbee, Arizona, have moved to Meeker, Colorado, where the men have employment.

The Saints are pleased and appreciative for the lovely vase presented to the branch by Sister Aarona Booker, who is now attending Graceland College.

Delta Saints are still in the faith, hopeful for the successful triumph of the church, and expect to contribute to this end.

## Gospel Work Goes Forward in Arkansas

Spring Valley, Arkansas, October 26.—I will write a few words to tell *Herald* readers about the gospel work here. Money matters are close owing to the fact that the farmers can hardly break even at the present price of cotton. Notwithstanding the hard times, the low price of labor, and the unemployment problem, the people are manifesting a splendid spirit.

The latter part of September I closed an interesting series of meetings at Caraway, Arkansas. The meetings were conducted in a well lighted and seated school yard. On Saturday and Sunday nights crowds averaged about five hundred people. The question box attracted quite an interest. While at Caraway I was approached by the Church of Christ people with regard to a public discussion. After propositions and rules had been signed and time set, these people asked for a postponement of the discussion.

At Caraway I baptized a lad well read on the gospel work, Olson Nuckles, who is about ten years old. We have only one member of the priesthood in this group, Brother Will Woods. The Saints, however, have a well organized Sunday school. I am depending on this group for many things.

After spending about three days with the folks at home, I went to Hot Springs, Arkansas, and conducted meetings for more than two weeks. Eight people were baptized. There is found another splendid group of Saints presided

over by "Billy" Hampton. We have some good material developing in this branch, Brothers Arthur Cook and Lee Tarble. Brother Lee is one of the new converts, Brother Cook being largely responsible for his conversion. This group with the Church of Christ people took a series of singing lessons.

From that point I came to Spring Valley, where Brother Leo Johnson and his family live and two or three other families. There used to be a branch here. Now the Saints are left without a minister. Nevertheless the whole community is very much inoculated with the restored gospel. At present we are having a full house every night. This group has ordered ten new songbooks, employed a teacher, and you should hear them sing. I think we are going to do some good here if we do not baptize any.

I am sorrowful to know that so many of the General Conference appointees had to be released from the field. The Saints here are optimistic. They think that with a united effort of paying tithes and offerings, we shall persevere, and the missionaries will be replaced. Let the good work go on. From here I go to Wheeler, Arkansas.

A. M. BAKER.

## Madison, Wisconsin

2119 Jackson Street

Elder Leonard Houghton has been preaching missionary sermons on the Sunday evenings he has been here. He spends part of his time in other sections of the district. September 26 and 27, he attended the Northern Wisconsin district conference at Porcupine. September 22 he baptized the youngest daughter of Floyd Carpenter. This completes their family circle. He also baptized Clara, daughter of Leah Miller. The candidates were confirmed at the Wednesday night prayer service by Elders Floyd Griswold and H. W. Woodstock.

September 20, the son of Orville and Ruby Dahlen was blessed.

Three of our young people have walked the road to matrimony, Grace Root, daughter of Frank and Minnie Root; Hazel Richardson, daughter of Clive and Ethel Richardson, and Archie Root, son of Nora Root.

Sister Amos Berve, of Independence, Missouri, was in Madison over the week-end of October 4. She reported that Brother Berve is out of the hospital and slowly improving.

October 11, Bishop C. J. Hunt spent Sunday here, preaching morning and evening.

Apostle D. T. Williams was in the district October 25, preaching in the morning at Beloit, afternoon at Evansville, and evening at Madison. His subject was *"Principles of Progress."* A very good crowd including many nonmembers, heard him. He expects to return for the Southern Wisconsin district conference which will be held at Madison, November 28 and 29. The Saints of the district should watch for the notice in the *Herald* concerning matters of reporting for conference. On Sunday evening Brother William's subject will be *"The Open Door."*

The men's working group is busy a couple of evenings a week repairing the church basement. The woman's department is doing its share of branch work.

Sister Hemstock, of Northern District, an isolated Saint, spent a week here enjoying the association of the Saints and the services.

The church school conducted a unified service on College Day, the theme being *"Christ's Choice."* Musical numbers included two college songs, *"Alma Mater,"* and *"Graceland Forever."* There were a sermon, story, theme talk, and violin selection. The offering taken for Graceland amounted to nearly twelve dollars. Programs of the service were printed and distributed to the attendants with an invitation to attend regular services and the announcements of services the week following.

## Independence

After a week of intensive work, Independence reached its civic relief campaign goal, thirty thousand dollars, and passed it by a number of dollars Monday night. The initial step in this campaign was taken at the mass meeting held at Memorial Hall the evening of October 25, and all last week men and women worked hard to make the goal. Saturday was tag day in the interests of the drive. The citizenry and clubs of Independence have responded well to the call for relief.

Work continues on the Independence Sanitarium and Hospital. Brick work is being pushed during the fine weather we are now having with the hope of its being finished before winter's cold sets in.

The Halloween season was observed with characteristic zest by people of all ages. Parties, hayrack rides, wiener roasts, and other frolics were numerous.

### Stone Church

A special meeting of the church school executive council at 8.15 Sunday morning resulted in the decision to bring the junior department from the Campus back to the Stone Church for the winter. Marshaled by their officers and teachers, the junior boys and girls will, on next Sunday morning, be given a place in the Stone Church with departments already housed there, the beginners, the primaries, the intermediates, and the adults. Also, classes of the adult division have been recalled from the Auditorium and assigned places in the main room of the church. These movements, made necessary by the winter's heating expense problem, are being carried out with the cooperation of the officers of all departments.

The sacrament service Sunday morning marked the opening of a period of thanksgiving and sacrifice for the Saints. Sunday was the first day of the month generally regarded as the Thanksgiving season; it was also the opening day of a two-month sacrifice period of the general church.

President Fredrick M. Smith was in charge of the communion hour and spoke of the significance and symbolism of the communion service, of the importance of keeping our covenant with Christ and pressing toward our goal of Zion and brotherly love. Assisting him in the stand were Elders Stanley Kelley, who gave the oblation talk; Elder George G. Lewis, who led the singing; Elder J. F. Sheehy, who read the scripture; Elder C. Ed. Miller, who voiced a special prayer of praise and blessing; Bishop G. W. Eastwood, and Elders S. A. Thiel and H. G. Barto. Gratefully and soberly the Saints renewed their covenants with Christ. Purposefully they have set about the work of a new month.

"Faith in God" was the theme of Apostle F. Henry Edwards' sermon Sunday evening, delivered to an attentive congregation. Elder H. G. Barto was in charge of the service, assisted by Brother Jess Holsworth. The Stone Church Choir, conducted by Evan Fry, gave the musical program.

C. E. Kemp, widely known to radio fans as "Uncle Ezra" of "Happy Hollow," will give "The Music Master," by Klein, next Friday evening, November 6, at the Stone Church, for the benefit of the choir robe fund. Mr. Kemp, a one-time chautauqua man, now works and entertains for KMBC. The performance is free and everyone is invited to be present. A silver offering will be taken for the robe fund of the Stone Church Choir.

Among those who have passed away in the last week was Mr. James Crick, seventy-two years of age, who died at his home, October 30, after a six-weeks' illness of heart trouble. He was born at American Forks, Utah, and had lived in Independence about twenty-six years. Surviving are his wife, Mrs. Elizabeth Crick, of the home; five sons, Thomas David Crick and John Walter Crick of the home; Clifford Earl Crick, of Independence; James Julian Crick, Baux Hall, New Jersey, and William Evans Crick, of Los Angeles, California; two daughters, Mrs. Craig Lacy, of Kansas City, Kansas, and Mrs. Harry Angel, of Independence; two sisters, Mrs. Ann Stahle, Plano, Illinois, and Mrs. Ellen Hartman, of In-

dependence; three brothers, Thomas Crick, John Crick, and D. H. Crick, all of Independence. The funeral occurred Sunday afternoon at the Stone Church, U. W. Greene and J. S. Andes in charge. Interment was in Mound Grove Cemetery.

Little Edward M. Chrestensen, son of George G. Chrestensen, died at the Independence Sanitarium Sunday night from injuries received when he was struck by an automobile. The boy who was three and one half years of age, seemed not to notice the approach of the car and ran directly into its path. The funeral was conducted from Second Church Tuesday afternoon. The child's mother is dead. He leaves his father, three sisters: Melba, Lucille, and Mary Jane, and four brothers, George G., jr., James C., Lawrence, and Beverly.

The marriage of Miss Dorothy May Keir, daughter of Mr. and Mrs. James F. Keir, of Independence, to James Maitland Brand, of Chicago, occurred Sunday morning at the home of the bride's parents. The bride was attended by Miss Dolores Gaylord as maid of honor and Miss Frances McGuire as bridesmaid. Marion Keir, brother of the bride, acted as best man. Before the ceremony Miss Dorothy Benson played "At Dawning" and the "Lohengrin" wedding march. Mr. and Mrs. Brand will be at home in Kansas City, Missouri.

### Liberty Street Church

The congregation was glad to resume its Sunday evening services this week and to have Elder H. A. Koehler continue his series of gospel sermons. "God said, Let there be light: and there was light," was the text of his discourse. His illustrations made it plain to the listeners that God created man after his own image, a little lower than the angels, and gave to him power to rule over the birds of the air, the beasts of the field, and the fish of the sea; also that God is an unchangeable, personal being, who reveals his will to mankind the same today as in the past.

Pastor J. R. Lentell is extending special invitations to nonmembers to hear these sermons.

There was good attendance at the regular sacrament service. A few prayers and testimonies were given following the serving of the emblems, augmenting the feeling of confidence of the congregation that the church will successfully emerge from the present crisis. The spirit of willingness and devotion is in evidence.

### Enoch Hill Church

The senior young people of the branch celebrated Halloween evening with a hay ride to the home of their former pastor, Elder O. W. Sarratt, who lives on a farm near Oak Grove. Games were played around a large bonfire after which wieners and marshmallows were roasted.

The junior young people were entertained with a Halloween party at the home of Mrs. Ruth Hayes Friday evening.

Eugene McKean was in charge of the church school service Sunday morning. The theme, "Gratitude," was carried out by a short program consisting of short talks by Mr. McKean and Elder H. E. Winegar, a vocal solo, "Did You Think to Pray?" by Mrs. Ruth Hayes, and a poem, "Things That Make Us Happy," by Miss Nellie Mae Kramer.

This Sunday marked the beginning of a contest in the church school the aim of which is to boost attendance and collections. The score is kept on two large white elephants which hang on the side walls. A system of points is worked out by the application of gray patches to the elephants. The division which first succeeds in producing a completely gray elephant wins the contest.

Enoch Hill congregation is glad to have Elder H. E. Winegar and family again on the hill, nevertheless the Saints regret the necessity which called him from his mission field.

The evening preaching hour was occupied by Pastor H. L. Barto who used as his theme, "The Final Destiny of Man."

### Sugar Creek Mission

The mission at Sugar Creek, Missouri, is now two years old, and its short life has brought happiness to everyone. There are now twenty-three families represented here with

a membership of sixty people. Two of the young men have been called to the priesthood and will soon be ordained, Brother John Lehman, priest, and Brother W. D. Scott, teacher. Brother Scott and family are now in Aruba, Dutch West Indies. We miss them, but feel that they will be able to do some effective work there. Brother Scott was sent to Aruba by the Standard Oil Company.

When our Sunday school was started two years ago four families were represented, there being a membership of nine. The Lord has blessed us in a wonderful way, and we continue to grow. Sugar Creek contributed one thousand and forty-five quarts of fruit and vegetables to the Harvest Home Festival. Several families were not financially able to help a great deal because of the wage earners being out of employment. The task of getting the fruit and vegetables together and canning it fell mostly upon the women. They gathered fruit wherever they could, even went into the field and gathered the corn. Many long hours of work were spent by this faithful group of women. The men did the carpenter work in the festival booth, and the women most of the decorating. We are happy to say that we took second prize for out-of-town booths, and above all, we had a splendid opportunity to learn to work together. We did what we could in a small way to show our appreciation of God's mercy and goodness to us with the thought in mind, "We are our brother's keeper." Our watchword is "Forward." Our aim is *Onward to Zion*.

### Columbus, Ohio

#### Second Branch, Rinehard and Twenty-second Streets.

The October sacrament meeting was well attended, and a wonderful spirit of reverence and calm was present to encourage the worshipers. Following this service, the Saints were surprised by the wedding of Brother Edgar Brush and Josephine Scharfenaker. Elder J. E. Matthews officiated. Paul Wemlinger was best man and Eloise Brush was the bridesmaid. A happy future is wished for this bridal couple.

The women's department met October 8 with twenty-two members and five visitors present. The occasion was a costume party and there were many unique costumes.

The number attending prayer service is increasing. Some very spiritual meetings have of late encouraged the members to persist in their forward course.

A dinner was given the adults of the branch October 20, in the social room of the church. Elder John R. Grice was toastmaster. Fifty-six were present. The meal was served by the Temple Builders.

The young people's organized class gave a Halloween party October 27, in the basement of the church. A good crowd enjoyed the games, the doughnuts, the apples, and the cider.

Inspiring sermons have this month been delivered by A. H. Nieman, H. E. French, G. H. Kirkendall, R. E. Madden, J. E. Matthews, Doctor W. B. Reeves, and John R. Grice.

### London, Ontario

A pretty wedding was solemnized at the London church early in October when Lillian, the daughter of Brother and Sister Winegarden, was united in marriage to Orville Wallis. Elder Frank Gray, uncle of the bride, officiated. Sister Chester Abell played the wedding music and a pleasing solo was rendered by Madelaine Timbrell during the signing of the register.

"Uncle John" Vashinder, who has been in very poor health the past couple of months, is greatly improved. He proposes to take a trip to northern Ontario.

Several Port Huron Saints met with us on a recent Sunday at the morning prayer service. Elder A. C. Barmore, who presided over the meeting, spoke of meeting with us some thirty years ago and stated that he missed many of

the old-time Saints. Members were pleased to again meet Elder Matthew Liston.

The visiting group was much interested in the activities of the junior department. Sister Grace Perry, superintendent, went over the various exercises for the benefit of the visitors.

"Grandma" Gray, one of the oldest members of the branch, has of late been quite ill. We hope soon to see her well again.

The Saints were pleased to have present on a recent Sunday Elder Lawrence Campbell. In the evening his discourse was on the *Book of Mormon*. Convincingly, he showed the purpose of the book and stated that he knew from experience that the honest seeker for truth and righteousness will be given evidence of the divinity of this book. Elders William I. Fligg and Percy Farrow, missionaries, have also lately occupied the pulpit.

An ordination service was had at the ten o'clock prayer meeting the other Sabbath when Brother Orlo Dent was ordained an Aaronic priest by his father, Bishop J. C. Dent. Elder J. E. MacGregor, pastor, delivered the charge to the candidate. Elder J. F. Winegarden, district president, assisted.

### Denver, Colorado

Denver Saints have been grieved to lose the association of Elder and Sister H. E. Winegar and their children, who, only recently, had returned to this city after an absence of a year. They have found it expedient to move to Independence. We have learned to love them all, and shall miss their help and fellowship.

On Wednesday evening, October 7, Apostle E. J. Gleazer addressed the Saints, explaining the cause of the action taken by the Joint Council, and expressing his confident expectation of our understanding and help. Here, as elsewhere, we very much regret the financial stringency which has affected our church as well as other institutions throughout the world. Many have expressed themselves as willing and eager to do all in their power to help. Brother Gleazer did not fail, while impressing us with the seriousness of the situation, to give us a message of cheer and encouragement.

The pastor was called to Lamar, Colorado, October 15, to conduct the funeral service of Howard Sparkman, brother of Sister Willard Berry. While in that part of the State, he visited Uteyville, La Junta, Pueblo, and Colorado Springs, preaching every night but one during the week he was away.

A social for the adults was held October 15 in the basement of the church with quite a large crowd in attendance.

The pastor and his counselors have organized the work of visiting, and instructed the visiting teams, so that the best results may be obtained. It is hoped that every Latter Day Saint in Denver may be visited during November.

The young people met at the church Sunday, October 18. A basket lunch was enjoyed after the morning service, and then plans for the winter's work were discussed and arranged. Our young men and women are keeping busy in a number of helpful ways. The basketball team, with Francis McClendon as coach, is practicing regularly. The drama club is preparing a play to be given soon. In the church school and the choir their work is much appreciated.

Alfred Vosmer matriculated at the University of Colorado at Boulder this year. Lois Wildermuth has returned to Graceland College, and Mary Williams is a junior at Denver University.

We are glad to welcome Brother and Sister E. P. Darnell, who have moved here from Colorado Springs, and Brother and Sister John T. Booth, from Oklahoma.

The women of the branch are holding regular meetings for class work. Sister Linna Christensen is conducting a class in interior decorating. A social meeting is held once a month, on which occasion an interesting program is given

and refreshments are served. Sister Ethel Radcliffe is in charge of this department.

Brother J. D. Curtis, of Colorado Springs Branch, is in the Presbyterian Hospital, this city, where he has recently undergone a serious operation.

### Kirtland District Religious Education Institute

Willoughby, Ohio, October 23.—The Kirtland District Department of Religious Education held an institute in Barberton, Ohio, October 10 and 11. James E. Bishop, district president, and Earl R. Curry delivered the lectures. Themes were "Zion Building" and kindred subjects. Twenty-three were enrolled and a profitable and pleasant time was had.

### Bisbee, Arizona

October 22.—Mrs. Gertrude Myers entered the waters of baptism October 11, and became a member of Bisbee Branch. We are happy to welcome this sister.

Members in this city were delighted by a visit from bishop Albert Carmichael, who talked on Monday and Tuesday evening, October 19 and 20, to a good audience. His talks on the financial law of the church were most instructive and interesting, and the members were glad to have the law made plain and to hear of the progress the church is making. A good number of Douglas Saints and nonmembers was present both nights.

We regretted that Brother Carmichael could stay no longer, but hope he will again be able to visit us. These visits from the officers of the church are sources of inspiration to the Saints.

### Coldwater, Michigan

#### Graceland College Day

The account of activities in Coldwater Branch on College Day hardly expresses the beautiful spirit permeating the service. We send the attached news story of the day as a sample of what the editor of *Branch County News* is doing for the Saints as a group, and what we are endeavoring to give in the way of a program. College Day was enthusiastically observed. Here is what the *News* says of it:

"College Day" was observed at church October 18, with a program of education in general, and Graceland in particular. Education was considered, not only as the cheapest defense of nations, but in its application to the development of character, the defense of title to an 'inheritance undefiled' in the future 'Kingdom of Heaven' also. This is made manifest by the teachings of the *Bible*. 'Add to your faith virtue and knowledge,' commands the Apostle Peter, while the Almighty charged ancient Israel: 'My people are destroyed, repelled, broken up—for lack of knowledge.'

"The theme Sunday, was builded on the admonition, 'Seek learning by study and also by faith.' Many seek learning by 'study' and omit to seek it by faith, 'because,' say they, 'our heavenly Father is too far removed to inspire the mind he gave us, notwithstanding, he supplies everything else we need in a material way, he has thrown us to one side in an intellectual way, and in a spiritual way. This seems harsh, on the part of our Creator.'

"Five splendid papers were read impressing the mind of our coming generation with the absolute necessity of education, spiritual, intellectual, esthetical and moral, thereby developing equally those powers that make men. The choir added charm and strength to every reading and recitation, by appropriate renderings of songs. Reverend Scott composed a "Tribute to Graceland," which he sang as a solo,

while the choir joined in to render the chorus. The music of the production was 'Genevieve.'

"The primary grade paid their compliment by singing 'Rise Graceland, Rise.' Little Bobby Fitzke, from Battle Creek, charmed the audience by rendering 'The Little White Church in the Valley, Where I First Heard My Mother Pray for Me.' His mother accompanied on the piano. A beautiful poem, by Vida Smith Yates, was rendered to the music of 'Believe Me If All Those Endearing Young Charms.' The poem, 'Fair Mater Who Weareth No Crown,' is a classic. Anthems and congregational music were interspersed so that the program was over one hour in the rendering.

"Those who contributed the papers were: Mesdames Stroh, Fish, Scott, Hawkins and Gallagher. Solo, 'Moonlight and Roses,' by Dorothea L. Scott. Recitation, 'Brace Up,' by Jennie Hardy. Violin solo, Oneh Ogden. The program was in charge of Reverend Scott. An acceptable service was enjoyed in paying tribute to the schools of the country, as well as to 'Graceland' under church auspices, in their effort for the Christian civilization of the future."

### Council Bluffs, Iowa

On Sunday, October 4, Brother J. F. Garver gave us a thorough digest of the action of the Joint Council in its endeavors to solve the pressing problems of the church. He explained why it was necessary to release a number of missionaries and others. Monday evening, October 5, a priesthood meeting was held in Omaha for the purpose of outlining a plan for the future operations in Omaha and Council Bluffs. This was made necessary by the decision of the council to release from appointment Brother R. Melvin Russell, who has been serving as pastor in Omaha Branch.

Brother Garver graphically presented the financial condition of the church in detail. Brother E. J. Gleazer then presented the proposition of combining the work in Omaha and Council Bluffs under one conference-appointed man. Brother Ray Whiting, who has been the pastor of Council Bluffs Branch for the past three years, was selected to supervise the work in the two branches; his time to be equally divided between the two places.

Sunday, October 11, was home-coming and Rally Day and Brother Edwards was here preaching morning and evening. He also addressed the priesthood in the afternoon, about fifty men being present from the adjacent branches of Eastern Nebraska and Southwestern Iowa Districts. Brother Edwards stressed the necessity of the local priesthood redoubling their efforts to make up for the loss to the church of the services of the men who have lately been released.

We are sorry to lose from our number Sister Vinnie Hatch who has lately moved to Independence, Missouri. Sister Hatch is a tireless and faithful worker, and we shall surely miss her. We wish her success in her new work.

The work in Council Bluffs is moving steadily on in spite of the financial depression. The sisters are serving meals in the church each Wednesday from 11.30 to 1.30 for the purpose of helping with the branch finances and swelling the Graceland college scholarship fund.

Friday evening, October 30, the Music and Dramatics Wheel are giving a musical concert at the church, which the Saints and friends in Council Bluffs, as well as those from the surrounding branches, are especially invited to attend. Professor Charles Ballantyne, of Lamoni, now instructor in music, at Tarkio, Missouri, in the Tarkio College, will be the guest artist, and besides playing several numbers himself, will play the violin obbligatos to two other numbers on the program.

Sunday, October 25, was special young people's day. The services were well attended by not only the local young people but many from the surrounding branches such as Underwood, Hazel Dell, and Shenandoah. Omaha was well represented especially in the evening. Brother E. Y. Hunker was the speaker of the day giving two fine sermons. At 7.30 an

interesting program was given by the Hazel Dell orchestra, assisted by local and visiting young folks.

The choir has resumed activities after the summer vacations and is doing good work under the leadership of Sister Ada Hall, who has lately moved to Council Bluffs. We feel assured if the singers will be faithful in the performance of their duties and will rally to the support of Sister Hall, the choir can be of great assistance in carrying on the work in Council Bluffs. We have heard very favorable comments on their work.

### Castroville, California

Graceland College Day was well observed by this the "baby branch" of California. Brother Roy Weldon, a Graceland alumnus, of Walnut Creek, was the day's speaker. He gave a splendid discourse from which we think much good will come. For two weeks the chorister, Mrs. Green, had been preparing special music for the occasion. She had also typed about forty copies of the song, "Graceland Beloved," which was sung at the close of the Sunday school and following the sermon. Led by a strong choir, the congregation did justice to this beautiful song. An air mail letter received the day before from Marjory Lawn, now at Graceland College, and written to the branch for the occasion, was read. When we consider our economic situation, we think the members contributed liberally to the college scholarship fund.

The boys and girls eagerly looked forward to Sunday, October 25, when Pastor L. E. Harris, of San Jose, was here. Brother Harris, who is also a scoutmaster, brought sixteen of his uniformed scouts in the morning. While in Castroville he organized the Boy Scout movement, sponsored by the church. Girl Scouts will later be organized if sufficient interest is shown. Some of our boys already are scouts. Brother John A. Lawn, of Hollister, associate pastor and for several years active in the Boy Scout movement, will bring his boys. We are trying to hold the interest of our young. "As the twig is bent the tree's inclined."

October 17 Brother Wilbur Lawn, scout patrol leader, accompanied by his troop and the pastor, drove to Castroville, where they met several of the Saints at the church, following pre-arranged plans for the purpose of beautifying the church grounds. Trees, shrubs, and flower seeds were planted, and other necessary work done inside and outside the church.

By generous contributions of labor, material, and money, we have recently piped water to the church and installed a concrete baptismal font under the front platform. On November 8 this font will be formally dedicated by District President G. P. Levitt, of Sacramento, at which time the pastor will baptize several candidates, the first to be a little girl eight years of age, the second a boy of the same age. Special services with appropriate music are now being prepared.

### Coeur d'Alene, Idaho

Coeur d'Alene Branch has been on the upward trend for the past three years, especially so since the church school has been in operation. It seems that in the past year we have been able to reach many more nonmembers than in any previous year.

In the past we had large crowds attend Religio programs, taxing the capacity of the building at each meeting, but we did not reap the harvest by bringing in new members as we are now doing.

September 30 Elder A. C. Martin, district missionary, began a series of meetings here which we think proved profitable to the membership and their nonmember friends. Attendance was good. On October 18 Brother Martin baptized seven, three of them adults in the Spokane River. The

candidates were confirmed Sunday evening at an impressive service, under the hands of Elder A. C. Martin and Stanley J. Font, pastor of the branch. The meetings closed that evening.

After being appraised of the fact that our missionary had been released from his field because of the financial depression, but that the district had the privilege of retaining him, providing it supported his family without handicapping the tithes and offerings to the general church, the district president and bishop's agent, immediately held a consultation with Elder Martin. They found him willing to remain in the field if satisfactory arrangements could be made. These two brothers, Elder R. H. Porter, of Spokane, Washington, the district president, and Elder L. E. Holmes, of Coeur d'Alene, bishop's agent, have covered the greater part of the district and found the Saints willing and eager to do their part to keep the missionary in the field.

Coeur d'Alene Saints held their annual branch business meeting September 27. All branch officers were re-elected by unanimous vote. There were, however, a few changes made in the church school staff of workers. The installation of officers and teachers was held October 4 at the opening of the church school, Elder A. C. Martin, district supervisor, delivering the charge.

Brother George Phay and family, formerly of Fairview, Montana, have recently moved here. Brother Phay, who holds the office of deacon, was immediately pressed into service. Sister Phay is also a splendid help in the branch.

We are thankful for the good health the Saints are enjoying. There is little sickness among us.

Word arrived today that Evangelist and Sister Richard Baldwin will be in Coeur d'Alene November 3, to hold meetings.

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# MISCELLANEOUS

## District Institute

New York District will meet for institute work with Buffalo Branch, November 27, 28, and 29, and at this time Buffalo Branch will celebrate the tenth anniversary of its dedication. Officers are desirous that this shall be a homecoming for all members of the branch, and invite the missionaries who have worked here to visit the branch or write a letter recalling their work here. Elder P. L. Weegar has been pastor of the branch throughout the ten years since dedication. The first session of the institute will be held Friday evening, 7.30, when dedication exercises will be conducted. Saturday night dinner will be served at the church at six o'clock, followed by a program. Sunday morning first session at nine o'clock. Nearby branches are invited to meet with us.—*Anna M. Lloyd, 387 Lafayette Avenue, Buffalo, New York.*

## Conference Minutes

CENTRAL MICHIGAN.—Annual conference of this district convened at Beaverton, Michigan, October 17, 10.30 a. m., Elder Hubert Case, district president, in charge. Organization was as follows: A motion was made and seconded that the district president preside over the conference. An amendment including the counselors to the district president was made, and the motion, as amended carried. Brother Case then introduced a report as district president, and the minutes of two previous conferences were read and approved. The following reports were read and ordered spread on the minutes: Branch reports—Bay City, Saginaw, Beaverton, Whittemore, West Branch, Alma, Tawas City, Gladwin, Houghton Lake; statistical reports: Gladwin, Beaverton, Midland, Alma, West Branch, Glover, Farwell, Bay City, Butman, Whittemore, Tawas City. A splendid number of reports from the priesthood of the district were given, indicating activity along many lines. Reports were given by the counselors to the district president, and those from the district musical director and treasurer were read. Short talks were given by Elders Hubert Case, E. S. White, B. H. Doty, G. W. Burt, and Matthew Umphrey, each emphasizing important steps to be taken to further the progress of the district. Each speaker expressed the fact that greater organization among local men be effected. Conference adjourned until 2 p. m. After the singing of a hymn, the invocation, a musical selection by the district orchestra, and the reading and approving of the minutes of the previous session, the afternoon meeting was opened for business. The matter of amalgamation of Butman and Gladwin Branches was taken up. After brief discussion a motion prevailed that it be left in the hands of the district presidency with full power to act. The matter of the branch at South Brant was discussed, after which a motion prevailed that this be left in the hands of the district presidency with full power to act. Election of officers: A motion unanimously prevailed that Elder Hubert Case be retained as district president. Motion carried that visiting members be given voice and vote in the conference. Motion was made and seconded that we elect superintendents for various departments as practiced before the plan of Religious Education was adopted. Substitute offered that we continue the present plan, known as the new plan of religious education. After discussion the substitute carried. The present secretary, Winnie M. Hulbert, was sustained; the appointment of bishop's agent, Elder Otto Bartlett, ratified. District treasurer, John Armstrong, of Farwell. Otto Bartlett, reunion treasurer, gave report which was approved subject to the audit. District Chorister, C. M. Lambkin, assistant, Ben Burch. Elder R. E. Jones then nominated the following men to act in conjunction with the district presidency in effecting a proper organization in the department of Religious Education: Byron Bartlett, Earl Falconer, and Lloyd McDonald. Appointments of these men were ratified. The following resolution was then read: Resolved, that we accept the invitation of Western and Northern Districts to unite with them in reunion work at Park of the Pines, at Boyne City, Michigan, in 1932; further resolved, that we organize in a special way to take care of past reunion work in a local way by making our one-day meetings of greater spiritual force to all who attend.—*R. E. Jones.* Action on the resolution was deferred till Sunday. The October 18 business session: A recommendation was offered by the district president that Sylvester Yager be ordained to the office of elder. This recommendation was ratified, subject to the usual procedure. District president presented names of Elders R. E. Jones and E. S. White as counselors. Appointments were approved. The appointment of Sister E. L. Pringle as superintendent of the department of women, was ratified. A recommendation was made by the district president that R. E. Jones act as head of the Department of Religious Education. This recommendation was made and the appointment ratified. The reunion resolution was again read and discussed. It carried. A rising vote of thanks was extended to Beaverton Saints for their hospitality. Conference adjourned until the call of the district president.

## Our Departed Ones

DICKERSON.—Clara Emma Carr was born at Waterford, Maryland, November 6, 1873. Married Mr. Alfred I. Dickerson, May 12, 1892; baptized into Reorganized Church of Jesus Christ, November 13, 1892, by Elder A. H. Parsons. Died October 18, 1931, while visiting at the home of her son Myles Dickerson who lives in Elk Mills, Maryland. She had been in poor health for some time, had been out of the hospital only a few weeks, but seemed to be improving. She lived in Wilmington, Delaware. She had often expressed a desire to die in Elk Mills, and was stricken the next day after her arrival at her son's. Everything was done that could be for her recovery;

she was administered to several times. A large funeral was evidence of her life's work among her relatives and friends. Services were held at the church here, in charge of Elder Livingston, the sermon being preached by Elder A. H. Parsons. Left to mourn are her husband, five sons, two daughters, two brothers, two sisters, a number of grandchildren, and a host of friends.

BURCH.—Francis Milton Burch was born near La Belle, Missouri, in 1867, and moved with his parents to Green City, Missouri, in 1881. He was married to Sarah E. McClary, of Princeton, Missouri, in 1888, and to them were born three children: Eulah M., Francis E., and Thomas W. Eulah and Francis passed away in infancy. Mr. Burch and his wife united with the Reorganized Church in 1895, being baptized by Elder Daniel Tucker. He was ordained to the Aaronic priesthood in 1895, and gave much of his time to preaching. He conducted many funeral services throughout Sullivan County. In 1911 he moved to Green City to practice as a veterinarian; in 1921 he represented Sullivan County in the fifty-first general assembly and was the author of Missouri's Tuberculin Testing law for dairy cattle. In 1925 he received an appointment from Governor Baker, to take charge of Mark Twain State Park, and moved to Florida, Missouri, serving in that capacity until his death October 2, 1931. His death was due to heart failure. The funeral was held in the Methodist Church in Green City, Elder J. D. Proffit, of Trenton, Missouri, in charge, assisted by the Presbyterian minister of Green City. Interment was in the Holiday Cemetery near Pollock, Missouri. Surviving are his wife, one son, one brother, five sisters, other relatives and many friends.

EPPELRY.—Lloyd Vernon Epperly, son of Hyrum E. and Leona A. Epperly, was born July 9, 1911, at Joy, Illinois, and died September 5, 1931. His death was caused by a car accident which occurred September 3, near Dubuque, Iowa. Lloyd joined the Reorganized Church of Jesus Christ of Latter Day Saints August 31, 1919. He leaves to mourn his parents, one sister, Inez Fuerst, two brothers, Virgil Lewis Epperly and Kenneth Ivan Epperly, his grandfather, Fred Shaefer, sr., and other relatives. The funeral was conducted from the Saints' church at Kewanee, Illinois, in charge of the pastor, Elder H. Jones. The sermon was by Elder F. C. Bevan. Interment was in the Pleasant View Cemetery, Kewanee.

BOYD.—Nancy Jane Jenuine was born in Columbus, Ohio, December 11, 1843; united in marriage to Andrew Reed Boyd December 8, 1861, at Bellair, Illinois. Departed this life September 30, 1931, at the home of her son James W. Boyd, near Yale, Illinois, having lived eighty-seven years, nine months, and nineteen days. She joined the Methodist Church when a young girl and in it reared her family until February, 1892, when she was baptized by Elder Emslie Curtis, with her companion, into the Reorganized Church of Jesus Christ of Latter Day Saints. She remained a faithful member until her death. Twelve children were born to them, seven of whom survive her, four daughters: Mrs. Mary E. Curtis, of Independence, Missouri; Mrs. Mariah E. Tuel and Mrs. Susan L. Watt, of Oblong, Illinois; Mrs. Lillie M. Mouser, of Willow Hill, Illinois; three sons: Thomas J. and J. W. Boyd, of Yale, Illinois; George Boyd, of Gary, Indiana. She leaves two sisters, one of whom was present at the funeral. Her companion preceded her in death six years ago, also one daughter, Julia T. Coleman, and four sons: Charles E., Benjamin F., John F., and Newton W. Boyd. Besides her seven children and two sisters, she leaves forty-five grandchildren, sixty-three great-grandchildren; seven great-great-grandchildren, and a host of other relatives and friends. The funeral services were conducted from the New Light Church October 2, at 2.30 p. m., the Reverend Sherman Keeler in charge. The sermon was delivered by Elder R. L. Fulk, of Benton, Illinois. Six grandsons acted as pallbearers: Charlie, Lee, and Verva Tuel; Ivan Mouser, Don Boyd, and Harold Coleman. The undertaker, Mr. Markwell, of Casey, was also a relative. After the services the body was carried to the beautiful little cemetery where it was laid to rest beside her husband. Mrs. Boyd had made her home with her daughter in Independence for three years and had the privilege of attending the Centennial Conference. It was hoped that she could be present at her daughter's golden wedding at Christmas time the same year, but because of her longing to spend her last days in her old home which had been so sweet to her with her companion for over sixty-four years, she was taken back about a year ago. Her death makes a break in the five generations which had occurred seven times in her life.

KINGSBURY.—Alice M. Ashley was born at Colfax, Placer County, California, October 1, 1866. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints May 19, 1876. Passed away at Tancred, California, October 20, 1931. Interment was at Mountain View Cemetery, Oakland, Elder J. W. Rushton officiating. Besides her husband, Calvin Kingsbury, there mourn her death a daughter, Mrs. A. Alyce Norman; two brothers, William and Charles; a sister, Mrs. Ida Rees, and many friends. Neighbors and friends join in expressing condolences, and paid affectionate tribute to the memory of this good woman whose life and character won their esteem and confidence. Of her it also is written: "He giveth his beloved sleep."

ALLEN.—Stephen Decatur Allen was born July 20, 1857. Departed this life October 19, 1931. He married Jennie Robinson March 20, 1882. To them were born seven children of whom there survive: Mrs. T. F. Hall, Mrs. J. T. Barnes, and Stephen G. Allen, of Milton, Florida; Mrs. J. M. Wilkinson, Munson, Florida, and Joseph T. Allen, of Bagdad, Florida. He was baptized August 15, 1893, and was loyal and true to his covenant to the end. Was laid to rest in the family burying ground near Milton, October 21, 1931. The funeral services were held at the grave, Elder A. D. McCall in charge, the sermon by Apostle J. A. Gillen. In the passing of Brother S. D. Allen, the church has lost another stalwart defender. Having been ordained an elder September 22, 1895, he was soon chosen to serve as president of Florida District, which office he creditably filled for a number of years. Later he was called to do missionary work in the Southeastern Mission. Many names on the church records attest to the success of his ministerial activities. He was faithful in service and valiant in testimony, giving freely of time and substance to every deserving need to the extent that many will say they have lost a friend indeed. Among the many worthy things that might be said of him is that though a man of moderate means, he was for years the largest payer of tithes in Florida District.

## THE GOSPEL FORUM

Under this heading we shall be glad to receive and publish articles and letters of interest to our readers on the doctrine and work of the church. Writers are responsible for their own views. Other views on subjects discussed here will be received if of sufficient interest.

### What Can We Do About It?

By C. H. Porter

In the years of plenty when the land produced abundantly in Egypt Joseph laid up food in the cities so that when the dearth came he had supplies to distribute to the needy.

We are now living in a time of plenty. The staff of life (wheat) is not only plentiful but cheap. It would seem to be a time when we might do as Joseph did. Why should anyone be hungry for bread when wheat can be bought on the market at a very low price? We are told that the coming winter will bring to the people of our country harder times than the present generation has hitherto seen.

The President of the United States and his advisors have expressed the opinion that the wants of the needy should be supplied by the local and state authorities rather than by the Federal Government, and the "dole" system as practiced by England is considered to be unwise as a method to be used here as a remedy.

The question then arises as to what as a church we can do for our own members. We have heard much about the building up of Zion, and have stressed the need of sacrifice for the good of the cause, all of which is good. But we come now to the practical part of it. Our own people will suffer with the rest unless we are able to do better for them than the local authorities can do.

From time to time we have received revelations in regard to storehouses in which supplies might be held to distribute as occasion might require. We do not ask why so little has been done in this direction, but desire rather to ask why this does not seem to be a time to consider the matter in reference to present needs.

We have been admonished to care for the poor and needy, and have sought to carry this admonition into effect, but it has been on a comparatively small scale. The church has grown and with it its responsibilities, and today conditions are serious not alone for others but also for us. Money is scarce and hard to get. Nations find it difficult to meet their obligations, and we are told that conditions might improve if we could pay and receive in the kind of produce we have rather than in cash.

In times like this it is necessary to economize to the limit, and even then many find it impossible to meet their obligations. The church will naturally suffer with individuals for of them it is composed,

but even so it seems that we ought to be able to care for our own so as not to have them either suffer for the necessities of life or become paupers.

In December, 1833, the Lord said, "There is even now already in store a sufficient, yea, even abundance to redeem Zion, and establish her waste places, no more to be thrown down, were the churches who call themselves after my name, willing to hearken to my voice." This is a serious charge. Are we in difficulty because we have followed the ways of the world rather than to hearken to the voice of the Lord?

Do we now find ourselves, as an organization, in straitened circumstances because we have not heeded the directions given? We all know that obligations should be met, and that debts should be paid. But how much better would it be if we had not mortgaged the present and the future by what we did in the past. But leaving that in the hands where it properly belongs may we not presume to ask what can be done at present to prepare ourselves for the time in which we live so that our members may at least be assured that the common necessities of life shall not be lacking for our own? Would it not be possible to establish storehouses in each of the stakes of Zion, in which staple supplies might be held and distributed as occasion required?

Would it not be possible to start this by procuring of at least one thousand bushels of wheat for each storehouse, and could not the money for the purchase of the wheat, or the donation of the wheat itself, be raised by voluntary contribution?

We speak of wheat because it is a staple food for all people, and because it is impossible for people to starve where it is present. There is no other article of diet of such universal use. If boiled until the berry bursts open and served with a sprinkling of raisins and sugar, and with fresh milk, there is no more appetizing and healthful food. Why should people starve or go hungry while wheat is selling for thirty-five cents per bushel? Or why should we complain of hard times when God in his providences sends the sunshine and rain which results in bountiful harvests? Are we willing to admit that with an abundance around us that we can not care for our own? There are other things to consider beside wheat, but wheat itself is the chief essential.

Five years ago Mr. Baldwin stated in the British Parliament that none in England need to go hungry, for England made provision for her people. We criticize the "dole," and have not adopted the old age pension system. What have we given as something better?

When shall Zion arise to put on her beautiful garments, and show the perfection of her beauty? May God speed the day.

THE SAINTS' HERALD

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# THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 78

Independence, Missouri, November 11, 1931

Number 45

*If You Have a Gift for Christ—*

*Give It Now!*

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THE LAND SHADOWING WITH WINGS

*C. J. Hunt*

COURAGE AND PRUDENCE

*Evan A. Fry*

WASHINGTON'S VISION

**The Work of the Church Must Go On!**

## Notes From the Field

### "THE BIGGEST THING TO ME"

In giving an account of his ministry to the First Presidency one pastor gives a list of activities that seems to call for special mention. His determination to help in the present crisis is something that will be of interest to our readers.

Personally, for the last three months I'll give a little record of my labors strictly for the church on top of teaching in our town school for the sixth year and occupying on a hundred acre farm, making a livelihood and school (high school and common) for six children as well as occupying as chairman of most of the community civic projects and as president of the county Teachers' Association.

Have held a straight five weeks' series of meetings at a schoolhouse twelve miles away with crowds running from one hundred to three hundred and a wonderful interest, baptizing six and the end is not yet. During the three months I've preached forty-six sermons, administered to the sick twenty-five times, married one couple, not members of the church and both teachers; made five strictly pastoral visits, attended all prayer and sacramental meetings, driven my car over twelve hundred miles, and many other things.

I only offer this to let you know that *This Work is the biggest thing to me*. I promise you that we will do all that we can during the next two months to help the church carry on.

### KANSAS CITY YOUNG PEOPLE READY TO HELP

The Kansas City State O. B. K. Council met Monday night for their regular business meeting. After arrangements had been made for the religious drama contest and the winter's basket ball tournament President F. M. McDowell addressed the council.

The present condition of the church was feelingly presented by "Brother Mac" and methods of approach to the church young people were presented and discussed. The council were unanimous in their opinion that the best approach to the permanent solution of the problem lay through the God-given plan of tithes and offerings. Sample copies of a proposed young people's inventory and annual tithing report were distributed. These met with general approval. Some stated that it was the first time that they had ever seen an inventory blank and others frankly admitted dodging opportunity to hear the financial law of the church discussed.

George Mesley, president of the council, called on the council representatives from each of the churches to express their opinions on the plan presented. Their unanimity of opinion, their desire to file inventories themselves and urge the young people they represented to do likewise found expression in a motion to throw the whole weight of the council behind this project, beginning in the months of sacrifice and continuing through the coming years.

During 1930 the percentage of young people paying tithing was raised from twenty-five per cent to

thirty-two per cent and this without great stress being placed on this activity.

The Kansas City young people hope to be pacesetters in a church-wide endeavor to demonstrate the quality of youth's devotion to the on-going work of the church.

## Independence Prepares for Sacrifice

OFFICERS AND PRIESTHOOD WORKING TO ENLIST THE PEOPLE IN THE WORK OF MEETING FINANCIAL NEEDS

*By John F. Sheehy, Pastor in Zion*

The people of Independence are ready to answer the call of the church in its time of need. They proved this in June with their large returns of tithes and offerings. We have been requested to outline our course of procedure as a possible help to other church groups in their work.

When the call came from the general officers to prepare for the extended period of sacrifice during the months of November and December, plans were made immediately to reach every family of Saints within our organization with an appeal for help. It became immediately important to reach *every member*.

It was necessary first to reach the priesthood. The pastors were called and plans discussed with them. Then a general priesthood meeting was arranged with all of the officers of the forty-four groups in the city. Presidents Smith and McDowell, and Bishop DeLapp, were invited to be present and address the meeting. Brethren Kelley and Sheehy of the local organization explained the plan of reaching the people.

### *The Plan*

The plan was this: The second Sunday of November, speakers were to be appointed to occupy the pulpits of the nine churches. The theme was to be "*The work of the church must go on.*" The people were to be informed that within the next ten days the priesthood would visit the two thousand four hundred and forty-five families and leave with each family a special envelope for their sacrifice offering for the month of November. This envelope was to be brought by the people to a special Thanksgiving sacrifice service to be held in each of the nine churches at half past nine Thanksgiving morning. Then the first of December another priesthood meeting would be held, and the priesthood would again visit the families of Independence and leave an envelope for the month of December. All envelopes

not handed in at the Thanksgiving service would be collected by the priesthood on this visit.

We feel that it is also necessary that the women of the church know something about the present needs as well as the priesthood, and a meeting was called of the thirteen leaders of women's work and executive members of the various women's organizations, which included the Dramatic Club, Tuesday Club, Laurel Club, Mothers' Club, and others. At this meeting it was very apparent that the women were very much interested and very much concerned. We know who it is in the home that must plan for this sacrifice period, and they must be informed of it. We know that the women of today are just as consecrated as the women of yesterday. At this special meeting a committee of five was appointed to talk over ways and means of saving so that all that was saved in the way of preparing of food, and buying and mending of clothes would be turned over to the church. They would also suggest ways and means of sacrifice. These various leaders of women also agreed that a mass meeting of all the women of Independence would be a very helpful thing. A meeting of the women of Independence was held Saturday afternoon of November 7. Bishop DeLapp and Pastor J. F. Sheehy presented to the women *en masse* the needs of the church. The girls of junior high and high school age were also there and agreed to help. There was found a ready response and willingness to cooperate in every way to free the church of its debt. The women were determined by their expression that the work of this church must go on; that the church debt must be paid; that it can be paid; and it will be paid. It must not take fifteen years; it must be done in a few years. They will hold another meeting of all women in Independence at the call of the leader of the women's department, Mrs. George Lewis.

#### *Thanksgiving Day Program*

The Thanksgiving program will consist of:

Organ Prelude.

Fifteen-minute song service, singing familiar hymns of praise.

Invocation.

Quartet, or number by the choir.

Reading of President Hoover's Thanksgiving message.

Special musical number.

Scripture reading and address (fifteen minutes)

Period of meditation and prayer:

1. Organ plays softly, "*My God, How Wonderful Thou Art*," followed by
2. Spoken prayer of Thanksgiving.
3. Congregation sings, "*The Breaking Waves Dashed High*."

Offering:

1. Organ plays, deacons come forward for baskets or plates.
2. Offering brought to the altar.
3. Prayer of blessing on the offering and giver.

Doxology.

Benediction.

#### School Taxation

Taxation has increased in most states and cities in the United States, until efforts to escape taxes have grown to an extent which indicates a possible breakdown of present taxation methods. School taxes have always been a heavy part of taxation, in most states, for education at public expense has become a fixed institution, in America especially. But even school taxes have come in for a share in the general complaints. And while the costs of public school education have mounted, on analysis they appear to be below any danger point. Recently the United States Department of the Interior presented figures on "per capita costs in city schools," and these showed a cost of about sixty cents a day for each child in the average city public school.

F. M. S.

#### "Faithful in That Which Is Least"

Have you ever stopped to consider the significance of "least things" in your life? Think of the small daily task, your routine work, the trivial snatch of conversation that can so quickly turn into gossip, the song, the helpful hand, the cheery greeting, the "Thank you," the smile, and a thousand other least things. Least things? Put them together and they make the big thing called *life*; they determine our relationship to God and his universe.

Least things are important. They are character builders. They are the indexes to our souls. People constantly judge us by them—they note the neatness of our dress, our step, our voice, the kind word, the way we perform a small errand. The Great Teacher did not overlook the least things. Here is what he said: "He that is faithful in that which is least is faithful also in much."

The next time we are tempted to slight a little task, to "make" a nickel off our busy grocer, to pass on by word or action a hint of gossip about our neighbor, to "cut" that committee meeting, to sleep late on Sunday morning, can we not think profitably of least things?

"He that is faithful in that which is least . . ."

L. B. M.



## Our "Undeveloped Resources"

The "Official Call" issued by the First Presidency on October 21 contained the following statement: "While the situation is critical, it is not hopeless. We have but to call upon hitherto undeveloped resources to meet a great emergency." The question has been repeatedly raised, What are these undeveloped resources to which the church may now look?

*Unrealized Power of the Priesthood.* Not long ago a pastor in one of our city branches complained that in spite of every effort he had made only about one third of the local priesthood of his branch had responded to his call for service. It may be that this picture is too dark. We believe it is. But who can estimate the power of the great undeveloped resources of those members of the local ministry who are at present either unwilling or unable to support the church?

*Latent Powers of Youth.* A young woman wage earner of Independence, following a class discussion in which the needs of the church were presented, immediately filed her inventory. She was surprised to find that she owed forty-five dollars in tithing and immediately made a payment on that amount, pledging herself to pay the remainder at an early date.

According to the Statistician there are eighteen thousand young people, members of the church, in the United States and Canada between eighteen and thirty years of age. One can but wonder how many of them would be surprised to find the amount of tithing which they owe the church. We are convinced that this army of young people, once aroused and thoroughly awakened to the needs of the church, will rally to its support almost to a person.

*Tithing Owed, But Not Paid.* The records of the Bishop's office show that in any one year no more than seventeen thousand of our church members have made a financial contribution to the support of the church. What about the others? To be sure, many of these contributors represent families, and yet we wonder if every member of the family should not be encouraged to share in the work of the church. If half of the wage earners have contributed, what about the other half? Are they willing that others shall carry the whole load?

*Unconverted Wealth.* While the figures can not be presented, there is every evidence that among the church members there are many whom God has blessed with abundant material possessions who have not yet found it within their hearts to carry their share of the work of the church. Small contributions from those who possess ample means may serve for a time to salve their consciences, but trivial offerings given from large wealth must be characterized unjust and unfair, perhaps most of all

to the one who lets himself come to believe that he can purchase the kingdom of God by giving occasional "tips" to the church.

*Undeveloped Resources?* Yes, plenty of them. Within the last week I have heard a score of church members express themselves to the effect that the Saints of modern times do not know what it means to sacrifice. How many times, these people ask, have we ever gone cold and hungry for the church? How many of the luxuries and conveniences that we so much desire have we been conscious of denying ourselves that the work of the church might go on? When, if ever, have we yielded real necessities as a sacrifice offering to the cause of Christ? Do we not still measure life in terms of material standards? Do we not seek all other things first, trusting that the "Kingdom" will follow in spite of our indifference to its welfare?

Finally, one can only imagine what this church would do were its latent powers set on fire by the magic of the Spirit of God. Let us suppose a body of one hundred thousand people who daily live in obedience to God's laws. Who can even estimate its latent strength—physical, mental, social, industrial, and spiritual—once it is awakened and brought to bear upon the unfinished task of the church?

Undeveloped resources? We are made to wonder if most of our resources are not to date undeveloped. Is it too much to hope that the cry of the church, which now for a century has claimed to be the church of God, will challenge the inactive men of our ministry, the latent powers of our young people, the material possessions of men and women of wealth, as well as those portions of our lives which all of us still hold in reserve? Is it too much to hope that the church will be able to place at its command these great and as yet unrevealed forces? With these "undeveloped resources" mobilized in the support of the cause of righteousness, *the work of the church will go on.* F. M. MCD.

## Jackson County Bank Opens to Receive Money Due It

CLAIMS MUST BE FILED WITHIN FOUR MONTHS

Because there are many of our readers interested in the affairs of the Jackson County Bank, recently closed for examination, we reprint the statement of the receiver, W. B. Kelley, as it appeared in the *Independence Examiner*, Monday, November 9. The bank is now open to transact such business as now comes within its authority. Particular attention is called to the procedure necessary for filing claims. Mr. Kelley's statement follows:

I have been appointed Special Deputy Commissioner of Finance to liquidate the Jackson County Bank, and will do

so as promptly as possible and with as small an expense as I can, to do the job efficiently.

Under our state law, a four months' notice has to be given to all claimants of the bank, during which time they must file their claims on blanks which will be furnished them. After the time for filing claims has expired, the law requires me to get an order of the circuit court before paying out the money to depositors. On account of the provisions of the law, the funds of depositors will necessarily be tied up for several months, but I have no control of that, as I have to follow the general laws of Missouri in performing my duties. The tying up of the funds of depositors will, of course, cause considerable inconvenience, but the other Independence banks assure me that they are amply able and willing to take care of the banking needs of the community.

The law also makes it a crime punishable by not more than a thousand dollar fine for any deputy or person assisting in the liquidation of the bank to give information concerning the bank or its customers, which they may have learned by such employment.

The bank will open for the purpose of receiving money due it, during regular banking hours, commencing Tuesday morning, November 10, and I feel sure that all persons owing the bank are interested in the community and in having the bank liquidated as speedily as possible, and I will appreciate their cooperation.

### One Man Beats the Depression

Independence has its full quota of people who are out of work. In times of depression, when the building trades are at a standstill, none suffer from idleness more than the carpenters. These men are getting their full share of sympathy, but very little employment. But they can't eat sympathy.

There is one man, a member of the church, who is always busy. People call him a carpenter, for that is his trade, but he is more than that; he has attained the skill and proficiency which entitles him to be called a cabinet maker. He learned this work because he wanted to be a first class man in his business. While dozens of others have been out of work for many weeks and even months, he always has from five to ten or more jobs waiting for him at different places in town. You will wonder why. The explanation is simple.

A certain Mr. Bilson needs a garage, and he speaks to some of his neighbors to inquire who would be a good man to build it. One of them has had a garage built by our busy friend John. The workmanship is neat, and the price was very reasonable. So Mr. Bilson calls John. Can Mr. Bilson wait until Thursday? Yes, says Mr. Bilson, surprised that he was not put off until next week. Meanwhile John will come over to discuss the plan and the cost. On Wednesday there is a pile of lumber in the yard, and on Thursday John is out there in a whirl of hammers, nails, and sawdust. In a few days the job is done and Mr. Bilson is mightily pleased. And meanwhile Mr. Bilson is waiting for a chance to speak of John's work to some one else who needs a garage.

Mrs. X sees a fine built-in cabinet in her neighbor's kitchen, and she suddenly determines to satisfy a long standing wish for improvements in her own kitchen. Who made that lovely cabinet? Why, Mr. John. And so John gets another telephone call and another job. . . . Will Mr. John repair the back steps for Mrs. Y? Certainly. . . . Will Mr. John fit some new storm windows? Certainly. . . . Can Mr. John change the partition between our dining room and living room? Certainly. . . . John can do anything with wood. That is his business.

John carries a specially made mitre box, and the joints that he makes always fit. John made a little portable machine—a combination planer and rip saw—which he carries to his work, and which enables him to do his work quicker, saving time for himself, and saving money for his customers. He is always thinking of something that will save money for his customers. That is why they like to have him come back.

Perhaps it is this concern for his customers that keeps John always busy. If he works by contract he gives them a square deal on the material, and if he works for wages he does not stall on the job nor try to make the job last as long as possible. He does not consider it the customer's duty to pay him a pension. John looks out for his customers, and his customers look out for him. In prosperous times other workmen will consider John a conscientious fool. But it is John's conscience that now makes it possible for him to keep in work. The men who graft, who substitute poor material, who loaf on the job, and who do other dishonest things, now look enviously on while John has plenty of jobs.

Perhaps this story of John has nothing to do with religion. Perhaps it has no place here where we are supposed to write of "Higher Things." . . . Perhaps. And then again perhaps not. We wonder if John's good work doesn't have something to do with religion, and if there isn't some great moral lesson in this particular part of his life story.

L. L.

Prohibition has been of great benefit to American agriculture through the increased use of dairy products and increased standards of living of the consumer. It takes more grain to make a quart of milk than a quart of beer.—*Walter H. Lloyd, editor Ohio Farmer, Cleveland.*

It is said we are suffering today from *frozen assets* and *frozen confidence*. Evidently we must have a "thaw."

This thawing-out process requires not only careful financing but the warming sun of God's Spirit.

# OFFICIAL

## The Church Debt and Sacrifice

Since the issue of the *Herald* of October 28 setting forth a brief summary of our financial policy a number of people have called at the general church offices to discuss certain features of the plan. The concern of all of those who called was that the program was spread over so many years. "Fifteen years and almost \$600,000 of interest to be paid during those years," "Surely, the church is able to pay that debt in a much shorter time." "Why, the members of this church can pay over \$1,000,000 of the debt in two months." These and many remarks of a similar nature indicate the reaction in many quarters to our program of debt reduction.

A number of plans have been suggested to raise money to pay the debt. A group of stake officers, pastors and business men were called in for the purpose of discussing some of the plans and to get something of the sentiment of the people. Independence, Kansas City, Holden, Far West, and Lamoni Stakes, and Omaha and Council Bluffs Branches were represented. A straw vote was taken to get an idea of the length of time it would take to pay the debt. Eighteen men were present; of these, eight thought it could be paid in fourteen months, eight thought it could be paid in two years, one in three years, and one in five years. Or, stated in another way, sixteen of the eighteen men thought it could be done in two years.

The Presiding Bishopric is giving further consideration to the general plan of raising money which will make possible the payment of the debt in a much shorter period than the fifteen years. Because of the many factors involved, the most important one of which is that any plan must be in harmony with the law, it is not feasible to present such a plan in sufficient time that provisions will be made for the payments we must meet in January. We are, therefore, making our appeal to the Saints everywhere to respond to the call to sacrifice during the months of November and December that we may have money with which to meet our January obligations.

We are already getting reports which assure us that many of the districts and branches are organizing for this effort. We believe that many good results will be obtained, not the least of which will be the preparation for the continuous effort which must be made following the two months.

We have already set forth our needs for the months of October, November and December as

amounting to \$138,624.89. This is made up as follows:

Principal .....	\$ 43,940.00
Interest .....	32,084.89
Current Budget Items .....	62,600.00
	\$138,624.89

Of this amount we have received from the October income the sum of \$12,000. (Complete returns are not in for October.)

During the months of November and December we are asking every man—professional, business, laborer and farmer; every woman—homemaker, professional, business; every young person—business and student; and every child, to respond to the call to sacrifice with tithes and offerings.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

## The Danger of Purely Formal Religion

One of the psychological tragedies of our time is to see a Sunday-morning congregation of sleek, well-fed, deeply upholstered, financially secure men and women trying to whip themselves up by a responsive reading from the Psalms. The words they read sprang straight from the tumultuous heart of some man who looked to God as a final resort in a tight place—a God who got him out of it! But these men have never even approached the border line of hunger, of social security, or of any sort of fear from which they felt that God had saved them. There are always exceptions, of course, in any group, and there are thousands to whom the Psalms are a priceless legacy, but we are speaking here of the many persons who are making the most difficult of all adjustments—namely, adapting to their lives of business and personal success religious forms that grew out of danger and impending failure. In such a situation the church is peculiarly in danger of lapsing into the dry rot of a purely formal religion. Many people, sincere friends of the church, and believers in a vital religion, fear that such a period is now upon the church.—*Percy H. Hayward, in The Dream Power of Youth.*

Prohibition is in the hearts and consciences and bank balances, the home comforts, the living facilities, the moral, educational, and economic advantages of the American people, and in all of these it is for ever planted.—*United States Senator Morris Sheppard, quoted in the Clip Sheet, April 20, 1931.*

# The Church Needs Your Help

By A. B. Phillips

In the past the church has been confronted at times with emergencies, and has met them successfully by united effort and sacrifice. Today it is confronted with the most serious financial emergency of its existence, in which it needs the united and continued help of every member as never before. In order to meet pressing financial obligations now and in coming months, we are earnestly asking the cooperation of every official and member of the church, and suggest that the following plan of action be substantially followed, in addition to other efforts that may be made. If this is done effectively, it will save the church from grave financial consequences otherwise to be feared.

The membership of the church is about one hundred and ten thousand. Of this whole number, we feel sure that every Saint wants to help to the fullest extent possible, and will enthusiastically support the efforts made to this end. If this is done, the average amount contributed by each person need not be large at any one time, and should be governed by the resources in each case. For example, if every member will offer ten cents each week to the church, aside from regular tithes paid, it will amount to nearly forty-four thousand dollars per month. If enough contribute more than this, it will make up for any who may be unable to make an offering. This illustrates what unity of action will do.

## *Plan of Organization*

The officers of every branch should so organize their forces that, if at all possible, every member shall be reached personally either weekly or at intervals insuring the success of the plan. Willing supporters often need to be reminded and approached for the sums they are willing to give. The attitude of each person should be definitely known, and any deficiency from any source should be made up by those willing and able to do so, thus maintaining the pro rata amount from every branch. Local officers in charge should observe and see that the plan is kept fully functioning. District officers should cooperate with their local groups to this end, and the traveling ministry in charge should assist them so far as necessary.

The local financial agent should have deputies or assistants to the extent required, and in addition to the plan for offerings, every member should personally be encouraged to pay all tithing due. If for any reason it can not all be paid at once, as much as possible should be paid in regular installments until

completed. A complete list of the members and addresses should be kept, and if it is certain that any are unable to make an offering of any amount whatever, they should be marked as exempt. Opposite the name of each member may be placed the amount he proposes to contribute regularly. This schedule should be maintained for at least the rest of the year.

## *Sincerity of Our Devotion*

There are very few members of the church, children included, who do not spend far more for candy, gum, drinks, ice cream, rides, movies, peanuts, and other luxuries and pleasures, than they contribute to the church. Within a comparatively short time we shall all stand before God and give an accounting for our measure of devotion to him and his work. Let us all be able to say at least that we paid no more for these unnecessary things than we did for the divine work we covenanted to support. Surely this is the very minimum that we dare ask God to accept as proof of our love for him.

Our attention has been called to a certain religious body not much greater than ours whose members contribute many times as much as we do. Every week they make their regular contribution as a strict part of their religious obligation to God and their church. A sum contributed by the Saints at long intervals or on rare occasions may not amount to nearly as much as very small amounts given frequently and regularly. Yet it may seem a sacrifice to part with the larger sum, while the small amount is never missed, and if not given to the church would be spent for unnecessary things in most instances.

Many will say that the amount we spend for luxury and pleasures is a poor measure of our devotion to God. Perhaps this is so, but the fact remains that as a church we do not as yet quite measure up to even that standard, though some devoted Saints do more than that. God has repeatedly asked us to prove him by doing our duty, and has promised to pour out a blessing greater than we can receive. Let the whole church make a grand united effort to show its love, and we shall obtain results, both spiritual and temporal, that will richly repay and gladden our hearts.

Cherish honor. With all the development of Civilization, the invention of machines, and the advancement of science nothing has been found that will replace it. It is the indispensable good faith of human relations.

## "The Land Shadowing With Wings"

(Isaiah 18: 1-6.)

IS IT THE WESTERN HEMISPHERE?

By C. J. Hunt

With most *Bible* scholars the Prophet Isaiah is regarded as one of the foremost, devout and richly blessed of the Old Testament writers. His record of inspired visions seen by himself are truly of great value to the world, as they are closely interwoven with its history covering a period of many centuries, several of his predictions affecting all nations have been literally fulfilled, while others are in process of completion.

One of Isaiah's great visions and prophecies recorded in the King James translation of the *Bible* reads:

Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifted up an ensign on the mountains; and when he bloweth a trumpet, here ye.—*Isaiah 18: 1-3.*

As *Bible* believers we are strong in our conviction that the fulfillment of the foregoing is in perfect agreement with the geographical location, the eventful period of history, place of origin of our church, and the manner of travel of our missionaries from this country to peoples of foreign lands. For these assurances the Latter Day Saints are indeed grateful. (See article by Elder C. Ed. Miller in *Zion's Ensign*, September 3, 1931.)

Of recent years a few prominent writers representing Protestant and Jewish organizations have either adopted some of our published interpretations of the verses quoted, or from their own study are strongly corroborating, in a measure, the definitions given by us for the past one hundred years.

The Reverend Doctor R. C. Shimeall, a noted scholar, of the Presbytery of New York City, treating upon Isaiah 18, on page 305, of his book, the *Second Coming of Christ*, says: "This passage, instead of 'Woe to,' etc., should read, 'Ho! the land of shadowing wings,' etc. This prophecy refers to that nation which shall hold a maritime preeminence over all others, and which can refer to none other so emphatically as to the United States of America." Reverend Shimeall is the author of eight or more literary works—a prominent writer and historian.

We now present a clipping from the *Saints' Herald* for September 1, 1897, which is of special worth in this connection:

### A Word in a Fit Place

A copy of the *Armory*, published at Boston, Massachusetts, by H. L. Hastings for August, has been sent us by some friend of the cause. In it is an article from *Israel's Messiah*, entitled, "A Refuge for Persecuted Jews." From this article we quote the following: "Rabbi Isaac Leeser of Philadelphia, the translator of the Hebrew *Bible*, says that the prophecy in the eighteenth chapter of the prophet Isaiah, 'Ho to the land with spreading wings, which is beyond the rivers of Cush, that sendeth on the sea ambassadors, and in vessels of *gomeh* messengers over the face of the waters,' is a prophecy relating to America.

"Standing where the prophet stood and looking 'beyond the rivers of Cush,' or Ethiopia, the first land we strike is the western world. And this land—the very name of which was then unknown with its emblem, the eagle with 'spreading wings,' whose ambassadors are all sent by sea, in the swiftest ships, has opened to the sons of Israel such a refuge as no other land afforded for 1700 years. Into this land the teeming multitudes of earth have poured at a rate unexampled in history; and in this land was first enunciated the grand doctrine that all men were created free and equal; and that Jews as well as Gentiles had 'a right to life, liberty and the pursuit of happiness.' Some other nations have since ceased to persecute the Jews, but the statute books of the United States of America have never been stained with laws against the exiled sons of Israel; and here for the first time since their dispersion was an asylum opened where the Jewish wanderer could find rest, justice and right."

A wonderful statement indeed.

The International Cyclopedia locates Ethiopia, the biblical *Kush*, as, "originally all the nations inhabiting the southern part of the globe, as known to the ancients; or rather, all men of dark-brown or black color, were called Ethiopians. Later this name was given more particularly to the inhabitants of the countries south of Libya (see general history) and Egypt, or the upper Nile, extending from 10 to 25 degrees north longitude, 45 to 58 degrees east longitude—the present Nubia, Sennaar, Kordofan, Abyssinia."

### Notes on Fulfillment

The Prophet Isaiah saw a "land shadowing with wings" in a heavenly vision. The "land" was "beyond the rivers of Ethiopia," and the western hemisphere (North and South America) fully answers his description and location. Some leading journals have published maps of the Americas representing a great bird with spreading wings, and as the foremost nation of the western world is the United States with its emblem, the great American eagle, used officially on some of its money, and in other legal ways with opened or shadowing wings challenges the objector.

Very recently (1930) the Universal Airport at Burbank, California, displayed the first official government air mail flag. In the center of the flag is the globe, attached to it was two large wings of an eagle extending nearly the full length of the flag. Planes carrying this flag signify they are equipped to receive and dispatch mail, which is another reminder of that land with "shadowing wings."

The inspired prophet further describes the western hemisphere as the place where the "ensign" (the church) should be "lifted up" (organized), which was done in 1830, and "ambassadors" (missionaries) sent as "swift messengers" "upon the waters." This has been and is now being fulfilled by this church of Latter Day Saints.

Our interest in the above is increased when we note that Columbus in 1492 was ten long weeks crossing the ocean with three little sailing vessels, the largest only one hundred and sixty-three feet long. Over three hundred years later, 1819, the first combination steam and sailing vessel, the *Savannah*, crossed the Atlantic from United States to England in twenty-nine days. The all-steam ships soon followed. It was the *Majestic*, nine hundred and nineteen feet long, 52,226 gross tons, that crossed the Atlantic in 1891 in five days and eighteen hours, followed by the *Lusitania* in 1908 in four days and fifteen hours. Swift sailing indeed.

The "nation scattered and peeled," to whom "ambassadors" should eventually be sent is Israel, or the Jews, now gathering back to Palestine. As a people they have been "trodden down." I am pleased to say that God's gospel "trumpet"—the great restoration movement—has been sounded from heaven by angels and the blessed message is being proclaimed to the nations by ordained ministers of this church of Latter Day Saints. Have you heeded that message?

In the second verse (Isaiah 18) the statement, "A nation meted out and trodden down, whose land the rivers have spoiled," is better appreciated when we note that the words *rivers* are sometimes used to mean "peoples, nations and multitudes" (Revelation 17:15), and that *spoiled* can well be interpreted "spoil of them for a prey." (Esther 3:13.) Histories of New Testament times inform us that the Roman armies (A. D. 70) marched upon Jerusalem, conquered the Jews and took their wealth as a spoil. In the vision by Isaiah the destructive armies looked like rivers of men pouring in upon the capital city, Jerusalem.

A similar description of the United States soldiers was given by General John J. Pershing as they were seen marching from ships landing in France during the late world war. The General's published pictures of the swiftly moving men was accompanied with his heartfelt expression, "Great flood of American soldiers begin to pour overseas when Allies realize the danger of disaster." They did help to save the nations, also in a measure cooperated with other countries to give the Jews greater rights and privileges in their promised land.

Jerusalem and Palestine is the land the "rivers" (Roman armies) "spoiled," A. D. 70.

## Courage and Prudence

By Evan A. Fry

"Captain, do you know where all the rocks are?" queried a passenger on a steamer on the Saint Lawrence River, in the bed of which are many dangerous places. "No," he replied, "but I know where the channel is."

Another story before we settle into the serious business of this sermon. In a certain far-away country many years ago, the king found that he had need of a chariot driver. The driver had to be an exceptionally good one, for the kingdom of this ruler was very mountainous, and the roads over which the king traveled were often laid along the edge of dizzy and perilous precipices where the slightest deviation in the course of a rapidly moving chariot would cause disaster. So the king decided to have a sort of trial or contest to see which one of the several applicants would make the best driver for the royal chariot.

Several aspiring candidates presented themselves to the king on the appointed day, and were taken out on one of the perilous mountain passes where there was barely room for the chariot to pass. One by one the men drove the spirited horses along the narrow pass, and each one, thinking to outdo the other in driving skill and daring, drove just as close to the edge as he could. One rolled the wheels within three inches of the brink; another within two inches; another drove so close to the edge that the cliff crumbled as the wheels passed, and only a miracle saved the chariot from plunging into the abyss below. All of the contestants seemed to vie with each other in driving just as fast and just as conspicuously as they could.

Finally along came an inconspicuous looking young fellow, who climbed into the chariot, and slowly and carefully set the horses in motion. Instead of dashing along the pass at break-neck speed as the others had done, this man moved slowly and cautiously; instead of hugging the outer edge of the pass, he hung close to the inner wall—just as far from the precipice as the width of the roadway would allow. The king was delighted and pleased to find such a sensible man among the candidates. He said that his royal personage was too precious to be trusted to the hands of such dare-devils and break-neck drivers as the other men had proved themselves to be. The first few men may have been very skillful, but there was really no need of their display of skill; their actions had not been provoked by any urgent emergency or necessity, but had been done in a spirit of sheer bravado. They were only trying to see how close they could come to danger without actually killing themselves and wrecking the king's chariot.



I have known a good many people who were just as foolish in their dabbling with sin and temptation as these ambitious chariot drivers were in unnecessarily risking their lives. I have known men—even ministers of the gospel—who could tell you by actual experience where every rock was in the channel, but who were totally ignorant of the deep water where the largest ships could safely navigate. Some people, and especially young people, seem to think that it is a mark of bravery and strength and manliness to be able to come within a hair's breadth of the brink whenever they have to pass along a narrow road of temptation where certain death lurks at the foot of the precipice. They deliberately court temptation; they seek it out and get as close to it as they can—sometimes until the very brink of the precipice walls begin to crumble; yet in sheer bravado and reckless foolhardiness they go on and on, each time getting closer and closer, until eventually they are dashed to death on the rocks below.

Some people count it a matter of pride that they know all the rocks in the channel—all the things to avoid. They could give you the address of every bootlegger and gambling joint in town; they could tell you all the lurid details about the worst of the theaters; they could serve as very efficient guides through the night clubs or the red light district; and they can tell you at any given moment just what every citizen of the town is doing which he shouldn't do. Of course they do not gather all of this information for their own personal use. Oh, no! They want it merely so that they can tell other people what to avoid. They go to the worst show they can find advertised, and then start a crusade to keep everyone else away from it. They prowl around in all sorts of places where no decent, self-respecting Christian should ever be caught, just so that they can warn other people to stay away from such places. Even ministers are not above making some publicity for themselves by making the rounds of the wicked end of town occasionally, just so that they can report to their congregations and to the newspapers and let everyone know just how bad the things are which they should avoid.

The only man who is worthy to be trusted, either with the safety and well-being of his own property, or of others' property, is the man who doesn't care where the rocks are so long as he knows the deep channel and sticks to it; the man who doesn't care how narrow the road is so long as he can stick to the side farthest away from the precipice. The only man whose soul is safe is the man who knows the deep channel where the water runs swiftly and freely, and where his soul has abundant room. The only man whose soul is safe is he who keeps his chariot always well over to the safe side of the road away from the precipice. I shall undoubtedly find

myself hard pressed enough to keep free from sin even when I try to steer the straight and deep channel, or keep to the safe side of the road. Emergencies and unforeseen dangers will arise, which will test my skill and my strength and courage well enough, without my deliberately courting danger, or trying to see how close I can come to it without actually killing myself.

As long as we spend most or all of our time looking for rocks in the channel, or testing our skill in freak stunt driving, we can be very sure that we shall remain for ever ignorant of the freedom of the channel where the water is abundant and deep; we shall be for ever ignorant of the straight and amply wide road where sensible people are pressing onward in their chariots. Shall we not always be sure of our safety by shunning danger, rather than courting it on any pretext; by steering for the deep channel and for the wide road where no harm can befall, and no accident destroy? Only a fool takes chances with sin; and for him who takes chances and loses, the wage is death.

## Facing the Future

By R. R. R.

Yesterday, with prosperity on every side, rushed with the acquiring and the spending of wealth, certain of the future, busy becoming "radio-conscious," "auto-conscious," "picture show-conscious," busy in being made aware of the many, many luxuries that were the products of the era, too busy to become self-conscious, no one gave much thought to the formation of character or to man's ultimate destination. The spiritual was submerged in the material, the illusory promises of wealth made all else seem valueless, and introspection became an almost forgotten term.

Today the setting is changed. Gold, luxury, and self-complacency have given way to hunger and suffering. One is acutely aware of the short-lived qualities of that which yesterday seemed permanent. There were many who never gave a thought to the morrow, and prepared nothing for a rainy day, but sang a frolicsome song in the sunshine with no thought of a possible winter. Many are suffering from just such actions, and to them deprivation seems doubly difficult after having experienced for a time comparative ease and comfort. Times are bad now for some, but I wonder if the reports we receive are not exaggerated to some extent. There was never a time when we were without a certain amount of unemployment, and there was never a time when there were not some who were more fortunate than others in the possession of worldly

goods. But we should remember that prosperity and wealth are at best transitory, and that happiness is not necessarily incident to material gain.

This being true, is not now the time for introspection? Would it not be well for each Latter Day Saint in his own sphere to sort the real from the unreal, to change his course from the pursuit of illusions to the search for truths? Then whether or not the trend of the human race will be upward toward a higher plane, with its resulting benefits to each individual, shall depend upon the collective results of our individual self-examinations and determinations. Upon each of us this responsibility rests. It is a time when cooperation is really demanded, it is a time when peacefully pulling together is imperative to bring about the solution of the economic problems of the day.

To discover and to do what needs to be done at this time will require both foresight and courage. These two qualities are necessary in our struggle for a livelihood. In looking at the status of general business conditions it is evident to even the most casual observer that American business has undergone very definite changes in its structure since 1929. During boom times there was no necessity for extreme efficiency in management, but changing conditions have corrected that situation and the present-day business man must watch his methods, products, and plans with utmost care.

It would seem that the deflation is almost accomplished and that the only direction for business is upward, therefore I believe that courage has more to do with the general attitude than any other one factor. There is no doubt about it, if the American people will apply themselves to the problems of today and use the same foresight that the pioneers used who faced the west in covered wagons with the hope of garnering wealth from the untamed wilderness that now supports one hundred and twenty-five million people, our biggest problem is solved. There should be no uncertainty in the minds of our people as to our final outcome. Cycles come and go, but life and civilization go on to new and higher levels of progress. Is it not logical, therefore, that the individual activities identified with commerce, trade, manufacture, finance, demand, and distribution should keep pace with the uninterrupted upward trend toward higher civilization and an ever-improving scale of living?

The church is first of all spiritual and must give attention to spiritual things. But it cannot function without organization, which requires material support. To lose its spirituality, or to abandon organization would be equally fatal. Both spirit and finance are needed for building the kingdom of God.

## Letters to the Editor

In this department we are glad to receive and publish letters of interest to our readers.

### Feels Faith That the Church Will Succeed

*To the Herald:*

When the council meeting of April had closed and the financial report was published in the *Herald*, I felt almost discouraged and wondered if the church was going on the rocks and be wrecked. But one night I had a dream that gave me hope and assurance. I told it in prayer meeting at the Stone Church.

As I was sitting reading the *Ensign* the thought came to me that the dream might be encouraging to some one who is in doubt of the church ever getting out of debt. I am going to tell the dream and the interpretation.

I saw the wall of a large building partly completed; the front was up as high as specified by the owner, also the two sides for about two thirds of the way, but the inspector came and condemned a part of the wall as it was laid with inferior material and had to be torn down and hauled away. I saw some men tearing it down while others were loading the stones and old mortar into a truck. I was helping to load. When we got the truck full and the driver got in to start the engine he found we had no gas, and the filling station was a long way off. Then I asked, "What are we going to do?" A large man said, "I'll tell you what we will do, I will pull and you push and we will get out of here." So we got a rope and fastened the two ends to the front end of the truck, put the loop of the rope around the back of his neck and then under his arms and he said, "I will pull and you push and we will get this stuff out of here." This we did, but we soon came to a ditch and had to stop. I said, "Now what are we going to do?" He said, "I'll tell you, let us get the truck going fast and when we get to the ditch I will hold up the front end until it is over then you hold up the back end and we will get over." We did so and we got over all right. We had to cross two more then we came to the highway, but we had a long way to go and it was up grade to the filling station, but as we all pulled or pushed we arrived there and I looked for a place to get a drink. I saw a pump and went to it. There I saw several fine fish lying in the trough panting for water. I pumped some water on them and they became very lively. I awoke and wondered if the dream had any meaning; then the interpretation came to me.

We, the church, have made a mistake. This is admitted by all. The inferior material in the wall

## OF GENERAL INTEREST

### Washington Had Vision of Trials Facing Nation

(From *The National Tribune: Washington, District of Columbia, Thursday, August 13, 1931.*)

For many years copies of Washington's Vision at Valley Forge as related by one Wesley Bradshaw, told to him by Anthony Sherman, have been in existence. The earliest publication was in 1859.

The last time I ever saw Anthony Sherman was on the Fourth of July, 1859, in Independence Square. He was then ninety-nine years old, and becoming very feeble. But though so old, his dimming eyes rekindled as he gazed upon Independence Hall, which he had come to look upon once more before he was gathered home.

"Let us go into the hall," he said. "I want to tell you an incident of Washington's life—one which no one alone knows of except myself; and, if you live, you will before long see it verified. Mark the prediction you will see it verified.

"From the opening of the Revolution we experienced all phases of fortune, now good and now ill, one time victorious, and another conquered. The darkest period we had, I think, was when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of '77. Ah! I have often seen the tears coursing down our dear old commander's careworn cheeks as he would be conversing with a confidential officer about the

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is the mistakes in our building program, spiritual and temporal. The loading in the truck is getting rid of the debt. Having no gasoline means we are left to our own resources.

The three ditches are three years, then we will get on the road to recovery, but it will be an uphill pull. The well of water is the gospel, the pump is the power of God, the fish are the people who are famishing for the word of God. The filling station is the Spirit of God. Now, if we all pull and push we will be on the up grade, and the Spirit of God will be poured on his people, and we will soon be in a position to send missionaries into all the world. The load is great and we must be pullers or pushers and not drag on behind. If we will do what God wants us to do it won't be so many years before we will see the church out of debt.

We have not only gone after the fashion of the world, but we have brought the world into the church. May God help us to vision the church clearly.

C. L. MUNRO.

condition of his poor soldiers. You have doubtless heard the story of Washington going to the thicket to pray. Well, it was not only true, but he used often to pray in secret for aid and comfort from God, the interposition of whose Divine Providence brought us safely through those dark days of tribulation. One day, I remember it well, when the chilly winds whistled through the leafless trees, though the sky was cloudless and the sun shone brightly, he remained in his quarters nearly all the afternoon alone. When he came out I noticed that his face was a shade paler than usual, and there seemed to be something on his mind of more than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters of the officer I mention who was presently in attendance. After a preliminary conversation of about a half hour, Washington, gazing upon his companion with that strange look of dignity which he alone could command, said to the latter:

The following is Anthony Sherman's account of Washington's words, as related to Wesley Bradshaw.

"I do not know whether it is owing to the anxiety of my mind, or what, but this afternoon as I was sitting at this very table engaged in preparing a dispatch, something in the apartment seemed to disturb me. Looking up, I beheld standing opposite to me a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence. A second, a third, and even a fourth time, did I repeat my question, but received no answer from my mysterious visitor except a slight raising of the eyes. By this time I felt strange sensations spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become powerless. Even thought itself suddenly became paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly, at my unknown visitant. Gradually the surrounding atmosphere seemed as though becoming filled with sensations, and grew luminous. Everything about me seemed to rarify, the mysterious visitor herself becoming more airy, and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany dissolution. I did not think, I did not reason, I did not move; all were alike impossible. I was conscious only of gazing fixedly, vacantly, at my companion.

"Presently I heard a voice saying, 'Son of the Republic, look and learn,' while at the same time my

visitor extended her arm eastwardly. I now beheld a heavy white vapor at some distance, rising fold upon fold. This gradually dissipated, and I looked upon a strange scene. Before me lay spread out in one vast plain all the countries of the world, Europe, Asia, Africa, and America. I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America lay the Pacific. 'Son of the Republic,' said the same mysterious voice as before, 'look and learn.' At that moment I beheld a dark, shadowy being like an angel standing or rather floating in mid-air between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while with his left hand he cast some on Europe. Immediately a dark cloud raised from these countries, and joined in mid-ocean. For a while it remained stationary and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning gleamed through it at intervals, and I heard the smothered groans and cries of the American people. A second time the angel dipped water from the ocean and sprinkled it as before. The dark cloud was then drawn back to the ocean, in whose heaving billows it sank from view. A third time I heard the mysterious voice saying, 'Son of the Republic, the end of the century cometh, look and learn.'

#### *Specter From Africa*

"At this the dark, shadowy angel turned his face southward, and from Africa I saw an ill-omened specter approach our land. It flitted slowly and heavily over every town and city of the latter. The inhabitants presently set themselves in battle array against each other. As I continued looking, I saw a bright angel, on whose brow rested a crown of light on which was traced the word *Union*, bearing the American flag, which he placed between the divided nation, and said, 'Remember ye are brethren.' Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the National Standard. And again I heard the mysterious voice say, 'Son of the Republic, look and learn.' At this the dark, shadowy angel placed a trumpet to his mouth and blew three distinct blasts; and taking water from the ocean, he sprinkled it upon Europe, Asia, and Africa. Then my eyes beheld a fearful scene: From each of these countries arose thick, black clouds that were soon joined into one. And throughout this mass there gleamed a dark-red light by which I saw hordes of armed men, who moved with the cloud, marching by land and sailing by sea to America, which country was enveloped in the volume of the cloud. And I

dimly saw these vast armies devastate the whole country and burn the villages, towns, and cities that I had beheld springing up. As my ears listened to the thundering of the cannon, clashing of swords, and shouts and cries of millions in mortal combat, I again heard the mysterious voice saying, 'Son of the Republic, look and learn.' When the voice had ceased, the dark, shadowy angel placed his trumpet once more to his mouth and blew a long and fearful blast.

"Instantly a light as if a thousand suns shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment the angel upon whose head still shone the word *Union*, and who bore our national flag in one hand and a sword in the other, descended from heaven attended by legions of bright spirits. These immediately joined the inhabitants of America, who, I perceived, were well-nigh overcome, but who, immediately taking courage again, closed up their broken ranks and renewed the battle. Again amid the fearful noise of the conflict, I heard the mysterious voice saying, 'Son of the Republic, look and learn.' As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious.

#### *Cities Springing Up*

"Then once more I beheld villages, towns, and cities springing up where they had been before, while the bright angel, planting the azure standard he had brought into the midst of them, cried with a loud voice: 'While the stars remain and the heavens send down dew upon the earth, so long shall the Republic last.' And taking from his brow the crown on which was blazoned the word *Union*, he placed it upon the standard while the people, kneeling down, said, 'Amen.'

"The scene instantly began to fade and dissolve, and I at last saw nothing but the rising, curling vapor I at first beheld. This also disappearing, I found myself once more gazing upon my mysterious visitors, who, in the same voice I had heard before, said, 'Son of the Republic, what you have seen is thus interpreted: Three great perils will come upon the Republic. The most fearful is the second, passing which the whole world united shall not prevail against her. Let every child of the Republic learn to live for his God, his land and union.' With these words the vision vanished, and I started from my seat and felt that I had seen a vision wherein had been shown me the birth, progress, and destiny of the United States."

# Do You Know These People?

## The Department of Statistics Asks Aid in Locating Lost Members

To the Editors and Readers of the Saints' Herald,  
Greetings:

In the list which follows are the names of persons who have been reported unknown by the secretary of the Kansas City Stake. A diligent effort has been made by the stake officers and by this department to locate these persons, with a marked degree of success in many cases, but after everything has been done along available lines, the following names remain on the list.

We are therefore appealing to the readers of the *Herald*, asking them to go over the list carefully,

and if they can give us any information about any of these names that will assist us in bringing the records up to date, to send the same to the Department of Statistics, The Auditorium, Independence, Missouri. If the complete present address can not be given, suggestions as to where the same may be obtained will be appreciated. This list was started in the *Herald* for September 30, and will continue in subsequent issues until completed.

Yours sincerely,

DEPARTMENT OF STATISTICS,

By C. L. OLSON.

Name	Year of Birth	Year of Baptism	Places Where Once Enrolled
Tenison, James H.	1893	1902	Armstrong, Kansas.
Tenison, Lucy	1871	1916	Saint Joseph, Missouri; Armstrong, Kansas.
Tenison, Myrtle	1895	1903	Armstrong, Kansas.
Tennis, Opal Alberta	1911	1920	Independence, Missouri; Kansas City.
Tennis, Webster Harold	1908	1920	Independence, Missouri; Kansas City.
Thomas, Margaret	1899	1910	Ward, Iowa; Chariton, Iowa; Kansas City.
Thomas, Mary Maude	1891	1899	Lucas, Iowa; Ward, Iowa; Chariton, Iowa; Kansas City.
Thompson, Adelia	1862	1887	Armstrong, Kansas.
Thompson, Adelia T.	1867	1893	Armstrong, Kansas.
Thompson, Hazel Minnie	1889	1926	Kansas City.
Thompson, Jessie M.	1835	1892	Independence, Missouri; Armstrong, Kansas.
Thraillkill, Lula M. (Bell)	1885	1897	Pawnee, Missouri; Oland, Missouri; Kansas City.
Tibbels, Harris S.	1860	1894	Council Bluffs, Iowa; First Kansas City.
Tindall, Donald	1900	1920	Independence, Missouri; Kansas City.
Tinnall, Anna Belle	1887	1917	Armstrong, Kansas; First Kansas City.
Toft, Lawrence H. B.	1877	1888	Armstrong, Kansas.
Toft, Mary E.	1840	1886	Armstrong, Kansas.
Totten, Martha J.	1843	1886	Armstrong, Kansas.
Townsley, Arthur W.	1899	1909	Independence, Missouri; Kansas City.
Traver, Jasper	1853	1895	Chelsea Park, Kansas.
Traver, Olive N.	1863	1895	Chelsea Park, Kansas.
Tribble, Iva M.	1882	1902	First Kansas City, Missouri.
Trieb, Cornelius H.	1895	1916	Wichita, Kansas; Kansas City.
Trieb, Lucy G. (Hobeck)	1896	1915	Wichita, Kansas; Kansas City.
Trotter, Minnie Ellen	1887	1920	Cameron, Missouri; Kansas City.
Troupe, Harry A.	1849	1909	Argentine, Kansas.
Trout, Roy	1894	1914	Malvern Hill, Kansas.
Tucker, John	1873	1894	Freesoil, Michigan; Kansas City.
Tuohy, Clara M. (Pitt)	1896	1905	Independence, Missouri; Kansas City.
Turner, Daisy Marie	1897	1910	Argentine, Kansas.
Turner, Elbert	1886	1900	Saint Joseph, Missouri; Kansas City.
Turpen, William Thomas	1879	1917	Argentine, Kansas; Kansas City.
Uish, Elmer Eugene	1900	1917	Armstrong, Kansas.
Uish, Ida M.	1889	1914	Saint Joseph, Missouri; Kansas City.
Uishafee, David	1874	1922	Kansas City.
Uishafee, Everett Clyde	1900	1923	Kansas City.
Uishafee, Nellie Fern	1911	1922	Kansas City.
Underwood, Belle Lorena	1857	1912	Mount Washington, Missouri.
Underwood, Jessie	1886	1908	First Kansas City.
Underwood, Joseph G.	1907	1917	Fourth Kansas City.
VanDeventer, Mary	1809	1894	Armstrong, Kansas.
Van Marter, Alice (Pooler)	1880	1892	First Kansas City, Missouri.
Van Voast, Albert	1839	1894	Armstrong, Kansas.
Van Voast, Susan	1844	1894	Armstrong, Kansas.
Vassar, Maggie E.	1889	1906	First and Second Kansas City.
Vassar, Mary Ellen	1881	1918	First Kansas City.
Vassar, Samuel Oliver	1875	1918	First Kansas City.
Vestol, William Page	1885	1914	Quindaro, Kansas.
Vickery, Hattie	1885	1909	Independence, Missouri; Kansas City.
Vollmer, Elizabeth	1884	1912	Second Kansas City, Missouri.
Vollmer, Frank H.	1880	1912	Second Kansas City, Missouri.
Vose, Jessie Lee (Banks)	1900	1908	Knobnoster, Missouri; Kansas City.
Wait, Cledia Abigail	1883	1926	Kansas City, Missouri.
Walden, Lewis Ernest	1880	1927	Kansas City, Missouri.
Walker, Harry W.	1881	1902	Second Kansas City.
Walker, Hattie V. (McVay)	1895	1906	Joplin, Missouri; Kansas City.
Wallace, Alice	1863	1898	Armstrong, Kansas.
Wallace, Jessie	1888	1913	Armstrong, Kansas.
Wallo, Mary Rebecca (Banks)	1893	1904	Whearso, Missouri; Linn, Missouri; Knobnoster, Missouri; Kansas City.
Wanamaker, Emma F. (McCarty)	1870	1887	Holden, Missouri; Kansas City.
Ward, Eva M. (McFee)	1882	1901	Detroit, Michigan; Independence, Missouri; Kansas City.
Waring, Gerald Ambrose	1903	1912	First Kansas City.
Warnkey, Lester E.	1880	1889	Independence, Missouri; Kansas City.
Warren, Eva May (Smith)	1906	1916	Independence, Missouri; Kansas City.
Watson, Charles W.	1901	1912	Quindaro, Kansas.
Waygood, Maria (Tucker)	1836	1889	Armstrong, Kansas.
Waymer, Sarah	1849	1911	Quindaro, Kansas.
Weamer, Lewis LeRoy	1879	1913	Saint Joseph, Missouri; Kansas City.
Webb, Mary E. (Layland)	1889	1903	Kansas City, Missouri.
Weber, Alice W. (Rayborn)	1900	1911	Quindaro, Kansas; Chelsea Park, Kansas.
Weber, Herbert	1907	1918	Kansas City.

Name	Year of Birth	Year of Baptism	Places Where Once Enrolled
Wedlock, Loverne	1916	1925	Kansas City.
Weeks, Wilma M. (Perry)	1903	1918	Armstrong, Kansas.
Weise, George H.	1903	1914	First Independence, Missouri; Kansas City.
Welch, Maudie	1878	1921	Kansas City.
Wendell, Jessie Eunice	1886	1911	Chelsea Park, Kansas.
West, Lillie Bessie	1903	1916	Alma, Missouri; Kansas City.
Wey, Ethel May	1887	1921	Kansas City.
Wheeldon, Ethel May	1907	1919	Post Oak, Missouri; Kansas City.
Wheeler, Frank J., Sr.	1880	1916	Kansas City.
Wheeler, Frank J., Jr.	1907	1916	Kansas City.
Wheeler, M. I. (Sister)	1889	1916	Kansas City.
Whisler, Alma	1869	1921	Kansas City.
Whitaker, Jacob S., Jr.	1877	1898	Wheatville, Wisconsin; Saint Joseph, Missouri; Independence, Kansas City, Missouri.
White, Lily May	1857	1924	Kansas City.
Wilhelm, Lista (Truner)	1890	1903	Argentine, Kansas.
Willion, William Harry	1916	1924	Kansas City.
Willis, Delia	1900	1926	Kansas City.
Wilson, Ada Belle	1880	1920	Kansas City.
Wilson, Edith N.	1904	1914	Quindaro, Kansas.
Wilson, Mary (Vickrey)	1884	1894	Independence, Missouri; Kansas City.
Wilson, Ray A.	1902	1910	First Kansas City.
Wilson, Robert Orville	1911	1919	Kansas City.
Wilson, William I.	1911	1921	Kansas City.
Winn, Clarence W.	1907	1924	Kansas City.
Winn, David Scott	1903	1914	Mount Washington, Missouri.
Winn, James Harry	1880	1892	Independence, Missouri; First and Second Kansas City.
Wiseman, Hannah J.	1897	1915	Quindaro, Kansas.
Wiseman, Jessie	1893	1915	Quindaro, Kansas.
Wisner, Otto B.	1868	1893	Armstrong, Kansas.
Woffard, Bertha B.	1883	1904	Kansas City.
Wood, Janet I.	1891	1901	Kansas City.
Wood, Mary Elizabeth	1908	1919	Kansas City.
Wooden, Charles N.	1866	1896	Chelsea Park, Kansas; First Kansas City.
Woodward, Harold Arthur	1915	1924	Kansas City.
Workman, Margaret (Herzing)	1863	1874	Fanning, Kansas; Kansas City.
Wright, Alfred D.	1884	1894	Lucas, Iowa; Chariton, Iowa; Kansas City.
Wright, George A.	1895	1909	Canadian Center, Oklahoma; Seiling, Oklahoma; Bennington Heights, Missouri; Nowata, Oklahoma; Kansas City.
Wright, John William	1887	1925	Kansas City.
Wright, Joseph	1914	1928	Kansas City.
Wright, Madie Augusta	1890	1925	Kansas City.
Wyatt, Floyd Ray	1899	1910	Webb City, Missouri; Purcell, Missouri; Independence, Missouri; Joplin, Missouri; Kansas City.
Wybrow, Ada S.	1875	1904	Chelsea Park, Kansas; Saint Joseph, Missouri; Atchison, Kansas; Grand View, Kansas; Armstrong, Kansas.
Yager, Ethel P.	1893	1905	Independence, Missouri; Kansas City.
Yoast, Annie (Perry)	1896	1908	Bevier, Missouri; Kansas City.
Young, Lillian Elva	1910	1927	Kansas City.
Zeigler, Charles	1854	1895	Armstrong, Kansas.
Zimmerman, Ival Gertrude (Hawkins)	1897	1905	Chelsea Park, Kansas; Oakdale, Missouri; Armstrong, Kansas; Quindaro, Kansas.

## A Cause for Satire

They call it a victory. But looks to us like an acknowledgement of defeat. We do not know from evidence that all of the charges against the ubiquitous Mr. Al Capone are true. He himself says that he is charged with responsibility for everything but the Chicago fire. But most of the reports we read seem to indicate that Mr. Capone's great wealth was not acquired with entire innocence. Rum runner, gangster, racketeer, vice lord, gambling chieftan, organizer of wholesale murders—these are some of the commoner names that are applied to him. Mr. Capone is brought ostentatiously to court. This time it is not a local court where he can go into collusion with a district attorney, abduct witnesses, intimidate a judge, or buy off a jury. It is a Federal court which has great power within a limited jurisdiction. Mr. Capone is convicted—but what of? Of evading his income taxes. It seems that our laws and courts are too clumsy and inefficient to catch him for his worst crimes.

Here is such material as that great satirist, Swift, would have used for *Gulliver's Travels*, either to illustrate the insanity of those diminutive fools, the Lilliputians, or the stupidity of the giants of Brob-

dingnag. He came nearest to describing the gangster type in his Yahoos, which Gulliver encountered in another voyage.

*We are too complacent with our material advancement, and too indifferent about our social sins. We have too many laws and too lax administration. Our court procedure is antiquated and slow, tying the hands of the judge with red tape and providing clever but unscrupulous lawyers with all kinds of opportunity to delay and thwart the administration of justice for their clients. While these conditions exist loyal citizens must grieve and be ashamed for their country, and regard our society as being yet but incompletely civilized.*

L. L.

All values rest eventually upon the intangible attributes of personality. All our material wealth—money and business, manufacture and agriculture—rests upon the almost mythical thing we call credit, which is and must ever be a sanction that is only a by-product of character.



# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Cherokee, Iowa

The October sacrament service was postponed one week in order that the priesthood might attend a meeting called by the district president at Woodbine, Iowa. At that time Apostle John F. Garver told of the last meeting of the Bishopric and the course decided upon that the church might meet its obligations. We were pleased to have the men of the priesthood vote to support Elder E. Y. Hunker and family in this district. All Cherokee's priesthood were present, and they report a fine meeting.

Brother Hunker spent a week in this branch, holding services each night. He is a faithful, earnest worker whom we trust we shall be able to keep in this district. Always he finds a welcome in Cherokee.

Brother E. L. Edwards, of Pomeroy and District President Gerald Gunsolley each paid us a visit and left words of encouragement and cheer. Brother Gunsolley was here for rally day and gave two excellent talks in the interests of church finances. Visitors were present from a number of near-by towns.

Brother Charles White and family have moved to Shendoah. Also Brother E. M. Chiles and family are spending a year with their son, Clyde, in Spokane, Washington. We miss these Saints but know that they will assist in the work wherever they are located.

Two babies were blessed at the sacrament service, and the emblems were taken to two sick sisters, Sister Mary Smith, who was at the point of death, was administered to and is at present much improved. We hope for her recovery, but know that God knows what is best.

There is a noticeable improvement in the spirit of our services. More interest is being taken in all departments. The ministry have been giving splendid sermons, and all the Saints are encouraged to help carry the gospel work forward.

Brother Guy Haynes, who suffered a light stroke last winter and was unable to work for some time, has recovered and accepted a position at Waterloo, Iowa, where he will no doubt be a valuable worker. We miss him.

Brother E. S. West, of Storm Lake, passed away October 25. The funeral was held in the Baptist Church at that place, Brother A. R. Crippen preaching the sermon.

Brother J. T. Spence preached the funeral sermon of John W. Crippen, a cousin of Pastor A. R. Crippen. He was assisted by the Reverend Coonradt, of the Christian Church, where the services were held.

Sister Bernadine Kudrie has gone to Chicago, where she is taking a course in welfare work.

The local work will move forward for we have enough faithful ones to keep up the departments and hold all services. Because those moving away have left vacant offices and in order to insure progress in the work and to create more interest, a few changes will occur in official personnel at the annual election which will be held in the near future.

## Z. Z. Renfro Conducts Missionary Series

Alva, Oklahoma, November 4.—Elder Z. Z. Renfro has just closed a two weeks meeting. He preached some wonderful sermons. We were pleased to have a song director, Sister Edith Skinner, and the song services were splendid. Saints from surrounding towns came often and helped to make the meetings successful.

Three people were baptized and a baby blessed. An inspiring spirit reigned over the service of confirmation.

Alva Saints have been greatly strengthened and encouraged by these meetings, to carry on the work. They look forward to the return of Brother Renfro.

## Dallas, Texas

November 3.—Saints of Dallas Branch deem themselves well blessed of God. Almost all have employment at this time when the unemployment problem grows so serious. They are working at steady or temporary jobs sufficient to supply their wants. Very few of our number seem to be in real need. Adversity has, however, served to bring God's people closer together and closer to him.

There has been a marked increase in attendance of church services, especially the Wednesday evening meeting. The latter has more than doubled its former number.

Brother W. R. Standifer baptized his granddaughter, Louise Standifer, August 2; also John Elam, husband of Sister Martha Elam, and father of Sister Zella Standifer.

The women's department has been very busy during the late summer and fall. One rummage sale was held. There have been several days of quilting, and minor repairs have been made on the church building through the efforts of the department.

Dallas has been selected as the location for the next district conference, to be held in February. The branch welcomes the opportunity of having the members of the district as guests during the conference period. We hope each one will feel repaid for meeting with us.

Brother and Sister Forrest Wilson announce the birth of a daughter, whom they have named Shirley Rae, July 7.

Just a month ago Brother H. H. Davenport underwent an operation for appendicitis and within two weeks was again attending services at the church. He believes that his rapid recovery was brought about by the prayers of the Saints in his behalf. There were several patients at the hospital who underwent similar operations at the same time, suffered greatly, and were not in physical condition to leave the hospital at the time he left.

This branch had the pleasure of a visit from Missionary George H. Wixom, of California, early in September. He was here ten days, preaching each night at the church to large audiences. Many of the children expressed interest in Brother Wixom's clearly and simply stated thoughts. Brother Wixom was in this district during the absence of the regular missionary, Brother J. W. A. Bailey, who was ill at his home.

The regular annual election of officers occurred the last Sunday in September. W. R. Standifer was chosen pastor; Sister Chattie Everett, director of religious education; Sister Mary Davenport, director of music; Hal Davenport, secretary; J. E. Nicoll, treasurer; Beth Bleil, correspondent.

September 27 was Rally Day. Sister Everett had charge of the program, and a health play was given by the primary and junior departments of the church school. Following the 11 o'clock service, a basket dinner was had at Reverchon Park.

Three educational sermons by Brother Herbert Bleil have been grouped under the subject "How to Use Salesmanship in Putting Our Religion Over to Nonmembers."

Sister Frank Wilson and Sister Herbert Bleil entertained with a masquerade Halloween party at the home of Brother and Sister Bleil, October 31. Guests spent the evening playing games and telling "spook" stories.

The young people's department is planning to sell Christmas cards to raise funds for the needs of the church. We wish them success in their undertaking. Sister Frank Wilson is in charge of their activities, having been elected as leader by them for the year.

## Independence

Independence made adequate preparations for the sacrifice period which opened Monday. The women, cooperating with the priesthood, responded to the call of a committee and assembled in a general meeting of the mothers and daughters of Independence and Atherton, Saturday afternoon. A large and representative crowd was present.

The purpose of the meeting was to discuss ways of sacrificing and cutting down expenses in the home in order that each family might be able to pay its tithing and increase its offerings to the church, this to be done in accordance with the program of the Bishopric. Practical suggestions along these lines were submitted in talks by Mrs. G. G. Lewis, leader of women in Independence, Mrs. C. C. Koehler, and Mrs. D. R. Hughes, of Atherton. In the discussion period of the meeting not only the women but the young girls suggested ways in which individuals and families can economize. The women hope to decrease the church debt by materially increasing the church income.

Pastor John F. Sheehy was in charge of the service, and Bishop G. Leslie DeLapp was present to commend and encourage. The committee which made arrangements for this meeting is composed of Mrs. T. J. Watkins, Mrs. C. C. Koehler, Mrs. Fred O. Wilkinson, Mrs. D. S. McNamara, Mrs. F. R. Schafer, and Mrs. G. G. Lewis.

Eight volley ball teams represent the athletic arm of the young people's division in seven congregations in Independence. They compose the Auditorium Volley Ball League, now organized for the winter. Every Thursday night at the Auditorium, each team plays a set of games. Two games begin at 8 o'clock and two at 9. All volley ball fans and sports lovers are supporting their teams with their presence and enthusiasm.

The young people also are contemplating a dramatic contest.

More than fifty Girl Scouts of Independence were present at their district Court of Awards, held in Kansas City, Saturday afternoon. Thirty-four of the girls received ranks and badges of merit and honor. These scouts come from Troops 14, 33, 37, and 46 of the Stone Church, Troops 10 and 49, of Walnut Park. Four of the nine Liberty Street girls who have passed their tenderfoot tests but are not yet registered scouts, made the trip. Nine local officers were in charge of the excursion.

Twenty-nine Independence Scouts received Second Class rank in scouthood, and five earned merit badges. The church is happy to see its girls learning practical homecraft and phases of out-door life, nature, and the many other things scouting offers.

### Stone Church

The junior department of the Stone Church school which for the last several years has met at the Campus, is now housed in the Stone Church, sharing with the intermediate department the main floor of the building. Adult classes assemble in the gallery. In the lower auditorium the primary classes meet, and in the dining hall the beginners. The spirit of cooperation and sharing well together has marked the work of officers and members in effecting this change.

Following the close of the church school session, juniors and primaries held combined 11 o'clock services in the lower room. In charge of these services are Elder Will Bolinger, junior pastor, and Mrs. Ray Moler and Miss Ruby Williamson, superintendents respectively of the junior and primary departments.

"God prepares far in advance for conditions which are to exist and for the achievements his people are to make," said Bishop L. F. P. Curry in his Sunday morning sermon. "He reveals his will to his servants the prophets, and prepares the minds and hearts of his people."

Clearly the speaker presented a panoramic picture of the church in latter days. Men, in the range of human experiences, pass from peak to peak. The church has passed the peak of Restoration, and now we are being prepared for the

revelment of a new spiritual peak. Like Christ, in order that we shall be fully prepared for the work ahead, we must spend our forty days in the wilderness—we must think, we must sacrifice, we must commune with God, that we may know his will and do it. The new peak of experience, which is being unveiled as we are worthy to look upon it, is the peak of the establishment of God's work in the world. God has long prepared us for it and is now focussing our minds on it in such a way that we shall be able to ascend it.

In Independence the second Sunday of the month is designated as Bishop's Sunday, and this service was especially planned to open the two months' sacrifice period which is being observed by the church all over the world.

The musical program, broadcast as usual over KMBC, consisted of two numbers by the Stone Church Choir led by Paul N. Craig, "*The Lord Is Mindful of His Own*," and "*Glorious Is Thy Name*." Robert Miller played the organ. Miss Ina Hattey, soprano, sang a pleasing solo. Pastor John F. Sheehy was in charge of the program, assisted by Elder Stanley Kelley.

An impressive service for the blessing of babies was conducted by Pastor John F. Sheehy at the Stone Church at half past two Sunday. Organ voluntaries, played by Mrs. T. A. Beck, added to the beauty of the ceremony when seven young children were placed in the hands of the elders for blessing. Elder C. Ed. Miller offered the invocation.

After the following babies were blessed: William Higdon, Winifred McCall Higdon, Zenos Francis Booker, Alice June Lewis, Robert Vincent Krahl, Wallace Weir, and Thomas Merle Keyton, the parents were called to the front and a prayer offered for their blessing and guidance. The scripture story of Christ blessing little children was told by Pastor Sheehy. Assisting in the ordinance of blessing were Elders George Mesley, U. W. Greene, G. G. Lewis, C. Ed. Miller, Elbert A. Smith, and Walter Self.

Bishop C. J. Hunt used the evening hour to effectively present to the Saints aspects of loyalty, church support, and tithing. Brother Hunt plans soon to return to his mission in Wisconsin. His good cheer has helped the people of Independence during his short visit at home.

A trio composed of Irene and Mildred Shupe and Evelyn Shupe Flournoy sang "*Day Is Dying in the West*" and "*The Lord My Shepherd Is*." Bishop G. W. Eastwood presided over the service, assisted by Elder Will Bolinger.

A simple wedding ceremony marked the marriage of Miss Beulah Mae Teeter to Mr. Gilbert A. Meinershagen, of Higginsville, Missouri, Sunday night. The wedding occurred at the home of the parents of the bride, Mr. and Mrs. J. J. Teeter, of Independence, Elder George Lewis officiating. The bridal pair were attended by Miss Gladys Teeter, sister of the bride, and Mr. Ralph Meinershagen, brother of the bridegroom. After a week's wedding trip to Kansas, Mr. and Mrs. Meinershagen will be at home in Higginsville, Missouri.

A large crowd enjoyed the play, "*The Music Master*," given Friday night by C. E. Kemp of Kansas City, better known as "Uncle Ezra" of "Happy Hollow," broadcast over KMBC. Everyone was invited and a silver collection was taken for the benefit of the Stone Church Choir robe fund.

Next Sunday morning the eleven o'clock hour will be devoted to a scout rally service for the boys and girls of Independence. This is the first combined service of this kind to be held at the church, and Pastor Sheehy will address about ten troops. Parents of scouts and of boys and girls of scout age are especially invited to be present.

### Walnut Park Church

Attendance at Walnut Park meetings seems undiminished by any discouragements. The testimonies in the early Sunday morning prayer services show that the Saints here have been tried in various ways in the past and have learned to trust God where man can not see the way. These meetings are, as ever, interesting and comforting. Lurett Whiting, C. K. Green, and F. W. Lanpher had charge November 8.

The forenoon sermon by Bishop G. L. DeLapp was a call

for earnest, whole-hearted devotion to the cause, and assurance that God's purposes will not fail.

The evening speaker was Patriarch F. A. Smith, on the need of applying the gospel law in our daily lives. Pastor S. C. Smith was in charge, prayer by Elder Frank Weston.

The young people began Sunday evening classes three weeks ago, assembling at a quarter of six. Helen Moorman is president of the organization which as yet is unnamed, and Melba Moorman chorister. There are four classes, two for young people and two for older ones, the latter studying stewardships and the *Book of Mormon*. About two hundred are attending. A program follows class study. C. G. Closson and E. E. Moorman are young people's supervisors.

#### Enoch Hill Church

The women of the three groups of the branch met at the home of Mrs. J. E. Martin for an all-day meeting last Thursday. A worship and lesson period was held in the afternoon, the balance of the day being spent in quilting.

"Peace" was the theme of the church school worship service Sunday morning. After the singing of "America" by the congregation, Pastor Herbert L. Barto made a short talk which was followed by the song, "America the Beautiful," by Mrs. Hartman's class.

Mrs. H. E. Winegar has been appointed to work in the church school assisting Miss Nellie Mae Kramer.

The eleven o'clock speaker was Elder H. G. Barto, who talked on the financial law of the church.

Bishop G. L. DeLapp in his evening sermon based his thoughts on one or two significant events in the life of Jesus.

#### Englewood Church

"It is not the mission of our Sanitarium to be just another hospital," asserted Doctor Charles Grabske in his talk at the close of the church school, November 1. "Since it was built by divine revelation, the Sanitarium's mission is both spiritual and physical. It should be a place where not only convalescents of our own faith, but those not of our church membership (who compose about seventy-five per cent of the institutions inmates), may have opportunity to catch the spirit of the gospel. For this reason we should have a chapel suitable to the worship needs not only of the nurses, but also of all who are able to attend. It is very necessary that a minister give at least part time to the spiritual needs of the patients. From him convalescents not of our faith have opportunity to hear the principles of our beliefs. This minister should have available a supply of church literature to satisfy inquiring minds. From our Sanitarium also there should go out help to keep people well. The church physician, Doctor Teel, is at present making an effort along that line by writing the splendid health articles which are printed from week to week in the *Herald*."

Doctor Grabske is the assistant church physician. He was made welcome at Englewood where many of the members have watched him prepare himself for usefulness in the world. He remained here for the sacrament service.

Elder Ward Hougas, brother of our A. G., was in the stand with thirteen of the local and visiting priesthood. Brother Hougas gave an inspiring talk at the sacrament hour. A quiet and peaceful spirit prevailed over ministers and congregation.

Patriarch Ammon White was the evening speaker. He, too, gave much encouragement.

Under the supervision of the recreational leader, Brother Arthur Welsh, the members of the branch enjoyed a Halloween frolic at the church on the following Friday night.

As his text last Sunday morning Bishop A. B. Phillips chose the statement of Samuel the prophet: "Behold, to obey is better than sacrifice and to hearken than the fat of rams." Before he was through talking, he presented some fine suggestions on the matter of sacrifice for the special two months' period.

Under the direction of the chorister the choir sang "The Son of God Goes Forth to War," by Whitney.

Elder Leonard White in the evening devoted his attention

to a discussion of sacrifice and its relation to the redemption of Zion. Brother Roy Howery sang "I Come to Thee."

Today the women are meeting in an all-day session to sew for the Commodity Shop.

## Kansas City Stake

### Central Church

"The Presidency's Call" was the sacrament message of Elder C. G. Mesley on November 1. An organ prelude, prayers, hymn singing, meditation, and a social service made the communion hour impressive.

The evening sermon was by Patriarch J. T. Gresty. The choir, directed by George Anway, sang "Fear Not, O Israel," by Max Spicker, Mrs. C. J. Wolfe, organist; Mrs. Everett Bowser, pianist.

The second of the series of Wednesday evening devotionals, held November 4, continued the theme "Upward Steps in Our Church Endeavor." This service followed the church dinner at half past six, an organ concert, and a period of meditation.

### Gladstone Church

The third lecture on "The Church That Christ Built" was given by Evangelist U. W. Greene, Sunday night to a fair-sized audience. Some nonmembers were present. He emphasized the doctrine and gifts of the spirit. Brother Greene in an able manner made plain the foundation principles of the gospel of Jesus Christ, the author of the way of life.

The fourth lecture of the series will be delivered next Sunday night. It is thought best not to skip this occasion on account of its being stake conference Sunday on which day each local church is supposed to close its preaching services.

### Fourth Church

Rally Day on September 27 was an outstanding occasion in this branch. Sister Tyra Lueking related to the little folks a story, telling how "Uncle Art" lived his religion and won seven other boys who became great and useful men in the world. Sister Surlles spoke in behalf of the Girl Scout movement at the family service at nine thirty in the morning.

In past weeks speakers have been Patriarch Ammon White; Stake Missionary Arthur Oakman; Elder A. B. Phillips, of Independence; C. E. Wight, stake president; J. N. Curtis, a Graceland alumnus who talked on College Day; Elder Evan Fry, of Independence, and Pastor J. O. Worden.

Fourth Church is proud of a mimeograph machine recently purchased. On Sunday, October 11, the first issue of *The Pilot* appeared with announcements for the week. There were also brief and terse comments in verse.

Improvements on the church grounds have also been made. A retaining wall has been built along the sidewalk west of the church.

Everyone enjoyed the November sacrament hour. Six of the elders and priests sat behind a long white table on the rostrum, and served the emblems to the Saints.

## Eastern Maine Conference

The district conference of Eastern Maine was held at Jonesport, October 31 and November 1.

The branch business meeting was held Saturday evening. Officers were elected for the conference and five delegates were chosen to represent Eastern Maine at the next General Conference.

Apostle R. S. Budd was in charge of the sacrament service at nine o'clock Sunday morning. The Sunday school began at half past ten. This was followed by a preaching service in which Bishop E. L. Traver gave an interesting discourse on the financial condition of the church.

Apostle R. S. Budd preached at half past two and again

at seven. "What Is Your Life?" was the subject of the evening sermon which was greatly appreciated.

Meals were served in the church vestry.

Branches in Western Maine also were well represented, and the Saints felt fully repaid for coming.

## Otter Lake Branch Celebrates Fifteenth Anniversary

Fostoria, Michigan, November 1.—The time for our branch home-coming, announced a few weeks ago in the *Herald*, arrived October 25, the members assembling at 9 a. m. A good congregation was there, gathered from all parts of the country. The first service was in charge of John Hall, of Orion, who was assisted by Elder Harder, from Flint, and J. J. Rusnell, of Otter Lake. Many splendid testimonies were given.

Elder Arthur DuRose, of Flint, president of the district, preached a wonderful sermon at the 11 o'clock hour. "A Little Stone Cut Out of the Mountains Without Hands," his subject, was capably handled.

At 2 p. m. a half-hour song service was in charge of Brother Edward Jones and wife. Sister Jones has been a member of the church only a short time, but is a great help. She is putting her musical talent to immediate use. At 2.30 the history of the branch, which follows this news letter, was read.

Elder Ted Weaver spoke at 3 p. m. on "The Restoration of All Things." The ordination of Brother Joseph Oliver was carried out by those having authority.

In the evening Elder John Hall preached. Thus the day passed, all services making it apparent that this little branch is moving forward.

### History of Otter Lake Branch

Twenty-eight years ago an honest man and his family settled very near the spot where now stands our little white church. Brother Felix Jones came from Canada to make this place his home, and he brought with him something far more precious than temporal riches, the gospel of Jesus Christ. This he wanted all his friends to enjoy with him. At once he began to tell the people about it. His brother grew interested. Brother "Phil," as we all call him, sent for Elder William Davis, to come over and preach to the people of this vicinity. Then he asked Brother Davis to go to Canada to tell more of his relatives the true gospel story.

Others came to preach and baptize as time passed on, J. W. Davis, a son of William Davis, O. J. Hawn, Davis Dowker, Archie McKinzy, George Washburn, Dick Weaver, and others. In the meantime quite a number of families had been baptized and were ready to be organized into a branch.

The organization of the branch took place October 25, 1916, Brothers J. F. Curtis and William Grice in charge. Thirteen members were present and elected the following officers for six months: Branch president, A. J. Jones; assistant priest, William McTaggart; secretary, Erma Lewis; chorister, Ida McTaggart; organist, Erma Lewis, librarian, Loretta Jones; treasurer, Mae Jones; bishop's agent, Anna Lewis Johnson; janitor, Alfred McTaggart.

For fifteen years Otter Lake Branch has been in existence. There have been many discouragements, many joys, and many blessings. Satan was not pleased with the way things were going, so he came to the front and caused a cloud of darkness and misery to come over the place. But the faithful few braved the storm.

Through the efforts of Brother William Davis there are seventy-five members of the Jones family who have obeyed the gospel since the first appearance of Brother Felix Jones, the father of the branch, better known to old and young as "Brother Phil." It was here Dick Weaver preached his

first sermon. A. J. Jones held the office of branch president nine years. Then William McTaggart held it five years. Elder Rusnell moved to the branch, was chosen to preside, and now holds that position.

Some have moved away from the branch, but others have moved in. Only three deaths have occurred here in fifteen years. Several babies have been blessed, and seven candidates have been baptized in the last year and a half. There have never been any expulsions, and the present enrollment is forty-seven.

## Southern California District Conference

The fall conference of Southern California District was held October 17 and 18, at Central Los Angeles Branch. This district includes Los Angeles, East Los Angeles, Ontario, San Bernardino, Long Beach, Santa Ana, Santa Barbara, San Diego, and the missions of Lennox and Pasadena.

The first session of the conference was the business meeting at ten in the morning Saturday, under the chairmanship of the district presidency and the apostle in charge, M. A. McConley. The morning was occupied by ministerial and statistical reports as well as the financial report of the district bishop. From these reports we find that many of our priesthood are very active, the nonworkers being in the minority.

Only two church schools in the district are completely organized on the new plan, though several are partially so. The rest expect to organize the first of the year.

At the afternoon session the business of the conference was continued. There was considerable discussion concerning the budgeting of the district finances. For some time, the interest from the reunion ground money has been used to help with district expenses. Many felt that if each branch paid its proportionate share of the district's expenses, the interest money could be used to finance our reunions. It was finally voted to wait until the first of the year before revising the old budget, and to try to collect on the old budget at present.

Brother McConley gave some timely and instructive advice about the relationship of a branch to the district.

Brothers T. Thorson, J. Farley, and R. Laneve were elected as a reunion committee, to investigate suitable places to hold the reunion. They are to report to the April conference.

Several names were recommended and accepted by the conference for ordination to the priesthood. Then followed the election of district officers: District president, W. A. Teagarden; district director of religious education, L. L. Sutherland; district director of music, Stella Hodges; district secretary, Amy Lewis.

Saturday evening's session was conducted by the priesthood of the district. Ten-minute talks were given by W. A. Teagarden, Eli Bronson, David Carmichael, and M. A. McConley, after which Brother Teagarden called on the pastors of each branch to speak briefly of the work in their charge.

Eight o'clock on Sunday morning found a good crowd gathered for the early morning prayer meeting, which was in charge of Brothers Milner, Starkey, and Stuart.

Church school began its Sunday morning worship period promptly at half past nine, the orchestra playing the prelude. An enjoyable feature of the worship period was the oration, "Faith of Our Fathers," given by James Burdit, of Santa Paula, California. Because of the large attendance of the church school, Brother McConley taught the young people, and Brother Bronson the adults.

Apostle M. A. McConley was the speaker at the eleven o'clock service, while Brother R. T. Knowlton preached to the children of the junior age. It was an inspiring sight to see all the children grouped around Brother Knowlton. He had his sermon well prepared and concrete things with which to illustrate it.

The Sunday afternoon session was one of music, under the able leadership of the district musical director, Sister Stella

Hodges. Many comments of praise and enjoyment of the musical program were heard. Sister Hodges is a tireless worker and for years has given unstintedly of her time and talent.

The evening speaker was W. A. Teagarden, district president.

Fine meals were served cafeteria style, by the Marthas of the Central Los Angeles Branch.

While attendance at this conference was not quite so large as usual, every one felt well repaid for coming.

### Southern Missouri Conference

November 2.—Springfield entertained the conference of Southern Missouri District October 31 and November 1. Brother J. W. Hancock preached on Friday evening preceding the conference opening.

The first session was the morning prayer service Saturday in charge of Brothers Ansley and W. E. Haden. Business session opened promptly at 10 a. m., Brothers Haden and G. A. Davis in charge. Samuel Spease was chosen secretary in the absence of D. R. Dartch, district secretary. The usual business such as reading of minutes and reports disposed of, delegates were elected to General Conference as follows: Brother and Sister Henry Sparling, Brother and Sister G. A. Davis, W. E. Haden, Herman Plumb, Ernie Munroe, and J. B. Ansley.

The following committee was authorized by the conference to solicit funds to liquidate the debt on the district tent: Francis E. Bishop, A. W. Duemler, G. A. Davis, James Dobson, W. A. Hawkins, and J. B. Ansley.

The next conference will be held at Thayer, Missouri, subject to the call of the district president.

Brother F. M. McDowell arrived at 1.45 p. m. Saturday, and was delivered the keys to the conference and Springfield Branch. His messages were well received. Some of his themes were "*The Church and Its Needs*," "*Is Our Faith Equal to the Task?*" and "*The Church Must Go On.*" A fine spirit prevailed throughout the entire conference, and Brother McDowell received responsive attention.

Meals were served in the basement Saturday noon and evening and Sunday morning, noon, and evening. The Saints were at the meeting place practically the entire time except Saturday night when they were cared for in the homes of local members. For two full days of conference the Saints of Southern Missouri enjoyed Christian unity and fellowship.

A large delegation was present from the district, most of the members returning to their homes following the Sunday afternoon service conducted by Brother McDowell. They left the gathering place enthusiastic in the prospects of the opportunity to serve the church, and determined to do all within their power to realize the slogan, "*The Church Shall Go On.*"

### Hagerman, Idaho

November 3.—During the past week Elder O. W. Okerlind, district missionary, has been holding a series of meetings here. His sermons were most instructive. He was called to Council, Idaho, and left yesterday afternoon.

Elder C. A. Kress stopped here on his way to Independence, and preached one evening. His visit was much appreciated. "I have never heard such a good sermon in my life," declared one nonmember woman who heard his discourse. She expressed a desire to learn more of the latter-day faith.

The women's department met at the home of Sister Drake October 29. These workers are planning a bazaar to be held in the near future. They have a splendid collection of handwork including two nice quilts.

Saints of the branch gathered the afternoon of November 1, to help Sister Lucinda Hendrickson celebrate her seventy-sixth birthday. The party was had at Sister Hendrickson's home, the guests bringing refreshments. A happy time was

had. Sister Hendrickson is the widow of Adolphus Hendrickson, one-time pastor of Hagerman Branch.

Last month two socials were held. Each began with a nicely arranged program after which games were played and refreshments served. Many nonmembers were in attendance.

We hold prayer meetings on Tuesday evening of each week, Religio on Friday. Once a month, after prayer meeting, a short period is spent studying the church school handbook. This is beneficial to all.

Since the district reunion, larger attendance has marked our church services. The members appreciate the good instruction received at reunion time. Our instructors were Apostle M. A. McConley, Elders Sorden, O. W. Okerlind, S. A. Burgess, and A. M. Chase.

### Plano, Illinois

Two more young women of the church school were lately baptized, Hazel, youngest daughter of Brother and Sister Lorenzo Reynolds, and Alice Stealglove, whose mother is a good worker in the adult division though not a member of the church.

A good program marked the observance of College Day. Sandwich Saints came to help the local congregation enjoy it. College songs were sung, and Brother Roscoe E. Davey and Richard Wildermuth gave interesting talks.

The night of October 25 the adult division had charge of the service, under the direction of Sister Grace Johnson. Sister Bessie Walker gave a musical reading; Sister Alice Blakely a solo; Sister Cretia Sanderson, two readings, and Sister Rillie Moore, a historical talk.

Sister Amelia Gilman is growing weaker and has been ailing for some time. Sister Hazel Vermilye, however, is feeling some better.

Saints of this district are happy to have Elder Roscoe E. Davey and family back in the district.

Plano has new city delivery, and two of our members will be city carriers, Richard Wildermuth and Marion Blakely.

Lately Emil Masat, son of Mrs. Perla Masat, was married to a lovely young woman from Morris, Illinois, at the home of his grandparents, Brother and Sister John Moore.

Several are planning to attend the Chicago conference next week.

Sister Mildred Johnson is back at work again after an operation for appendicitis.

Plano Branch has received its order of new *Saints' Hymnals* and is well pleased with them.

### Lachine, Michigan

(The editors very much regret the error which led to the printing of this letter with the news letter from San Bernardino, California, in the *Herald* of October 28, page 1030. In justice to the Saints of both San Bernardino and Lachine, we make this correction and reprint.)

This branch had a successful one-day meeting September 27. Saints from Alpena and other places met with us. Arthur Starks and Hector McKennon from Gaylord, did the preaching. Brother McKennon, at the morning hour, took for his theme "*Know Your Church*," and Brother Starks in the afternoon chose for his theme "*Stick to Your Church*." In the evening both spoke. "*I Would See Jesus*" was the theme of Brother McKennon; Brother Starks took the following half hour to tell the congregation how we could see Jesus. The day was very much enjoyed.

The Saints listened to Apostle D. T. Williams, October 11. Brother Williams is giving lectures once a month to the different branches. "*Adventuring with God*" is his theme, and his words are strengthening and uplifting.

This branch has a good choir organized in the young

people's group. Dora Denmick and Elsie Guy are the leaders, the latter being the branch organist.

Illness has visited this branch. Melvin Smith has been very sick but is some better. He expects to go to Ann Arbor soon for a medical examination. Brother and Sister John Cole are ill, and are being cared for by Brother and Sister George Blackmore. We pray that they will soon recover, for if one suffers, we all suffer.

## Central Illinois District Conference

Hull, Illinois, November 2.—New Canton entertained the district conference of Central Illinois Saturday and Sunday, October 26 and 27. The first session was the organization meeting at 10 a. m., in charge of District President R. L. Fulk and Patriarch F. A. Smith.

The afternoon business meeting was in charge of Elder R. L. Fulk. The following officers were elected: District president, R. L. Fulk; counselors appointed were O. C. Henson and M. R. Shoemaker; secretary, Lena E. Fusselman; treasurer, E. E. Thomas; musical director, Joe Williams.

Throughout the conference special music was furnished by the different branches, and a spirit of peace and brotherhood was present during the several meetings.

Sunday prayer meeting was held at 8 a. m., Sunday school, 9.45, and preaching at 11 a. m. and 2 p. m. was by Patriarch F. A. Smith.

Brother Floyd Bowmand and Brother C. A. Fusselman were ordained to the priesthood at the afternoon service. Elder R. L. Fulk gave the evening sermon.

The babies of Mr. and Mrs. Charles Billings and Mr. and Mrs. Henry Phillips were blessed at the last service of the day.

Dinner and supper were served both days by the women of the church, and more than one hundred and fifty persons were served each day.

Delegates and visitors attended from Nebo, Pittsfield, Rockport, Louisiana, Bowling Green, Jacksonville, Beardstown, Springfield, Decatur, Taylorville, Independence, Benton, and Kinderhook.

The conference closed with the singing of the hymn, "O Give Us a Parting Blessing." It was adjourned to meet at the call of the district presidency.

## Grand Valley, Ontario

November 3.—Saints in this branch carry on the gospel work with Elder John H. Taylor, our worthy president and leader, who has served us faithfully for the past forty years. Sunday school and preaching service are held each Sunday and prayer service on Thursday evening with very good attendance.

Several additions have been made to the branch, the last being a young man and three young women who are sisters. The good Spirit was felt to a marked degree at the baptismal service.

Branch anniversary services were held October 11, there being good attendance. A number came from a distance to attend the various meetings.

The 9 a. m. prayer service was followed by preaching at 11 a. m., the speaker being Elder George Njeim whose subject was, "Champions of Righteousness." He impressed on the minds of his hearers the great need for the church to go forward in the cause of right in spite of trying times.

Apostle R. S. Budd was the speaker for the 2.30 p. m. service, his theme being, "Meeting Life's Temptations." Brother Budd had a full house for the 7 p. m. service, and preached an impressive sermon on "True Repentance," showing the importance of repentance and the difference between true and false repentance.

Special music by the choir was much appreciated. Brother

C. M. Murphy, of Toronto, accompanied by Sister V. Clark, also of Toronto, sang at the morning and evening meeting.

Lunch was served in the basement. The Saints felt encouraged by the spirit of fellowship which reigned in all services and gatherings.

Elder George Njeim continued to hold services here for three weeks. On certain evenings he showed lantern slides of the Holy Land and Syria, his homeland. Several non-members were present to enjoy with us these historical Bible scenes. Brother Njeim showed the structure of the church Christ built when on his mission and similar structures in Central America, proving the *Book of Mormon* by Archæology. This worker is a new missionary in Owen Sound District, and we believe him to be well qualified for his position. We feel that a fresh interest has been aroused, and hope that good will result from Brother Njeim's efforts.

## Woodbine, Iowa

Priesthood meeting of southwestern and northern Iowa convened here Sunday afternoon, October 4. Apostle John F. Carver was present, and the meeting was well attended.

The young people of this branch went to Dunlap the evening of August 31, to participate in recreational activities. They report a splendid time.

The Saints were very happy on September 6, when they witnessed Brother George Young perform the ceremony of baptism. The candidate was his father, L. R. Young, who is over seventy years old. He was confirmed at the evening service.

A daughter was born to Brother Howard Young and wife October 4.

About sixteen Moorhead Saints gave a program at the church the evening of October 11. They had a fine audience.

Elder L. G. Holloway was here September 20, speaking morning and evening. His sermons were of vital interest to all. He told us that men are laboring under heavy burdens, and spoke of the signs of the times when nations shall rise against nations and the world shall be filled with wars and rumors of wars. His scripture reading was Matthew 11: 29, 30.

Relief and service workers, on the evening of October 28, had a program and a social good time was enjoyed. Refreshments marked the end of the evening. Proceeds amounted to ten dollars. This group of workers plan to hold a number of such gatherings during the winter.

Graceland College Day was observed with a fine program given by former students. Several related experiences there and told what Graceland means to them. We hope Graceland may long continue to build men and women for God's work.

## What Jesus Means to Me

What the hand is to the lute,  
What the breath is to the flute,  
What is fragrance to the smell,  
What the spring is to the well,  
What the flower is to the bee,  
That is Jesus Christ to me.

What's the mother to the child,  
What the guide in pathless wild,  
What is oil to troubled wave,  
What is ransom to the slave,  
What is water to the sea,  
That is Jesus Christ to me.

—Arranged by C. H. Spurgeon, in *Church Management*.



# VISION

## ANNOUNCES A NEW Short Story Contest

### THE PRIZES

First Prize .....	\$15.00 Cash
Second Prize .....	8.00 Cash
Third Prize .....	5.00 Cash

### *The Rules*

1. Stories must be original, and the work of the contestant.
2. Length to be 3,000 words or under.
3. Good lively stories wanted. Doctrinaire element not required, though stories will be most favored which are wholesome in characterization, atmosphere, and culmination.
4. All stories submitted for this contest are to be considered for use in *Vision*, whether they win prizes or not.
5. All manuscripts should be in the hands of the Story Contest Editor on or before December 31, 1931.

### Address

**VISION**  
**Story Contest Editor**

Box 237

Independence, Missouri

## MISCELLANEOUS

### Conference Notices

Spring River district conference will convene at Joplin, Missouri, November 20, 21, and 22. Please mail all reports to Mrs. C. E. Wilson, 2018 Connor Avenue, Joplin, Missouri.—Mrs. C. E. Wilson, district secretary.

The conference of Southern Wisconsin District will be held at Madison, November 28 and 29. Business session will be held at 7 p. m., November 28. Delegates to General Conference will be elected. Bishop C. J. Hunt, Elder L. G. Houghton, and Apostle D. T. Williams will be the speakers. Branch clerks, please mail statistical reports to the district secretary; also, members of the priesthood, please send your reports to same.—Leda Colbert, district secretary, 820 Clymer Place, Madison, Wisconsin.

### Notice of Appointment

Notice is hereby given of the transfer of Elder W. A. McDowell from Far West Stake to Southern California District as evangelist.—The First Presidency.

### New Address

F. C. Bevan, 1203½ Fifteenth Street, Rock Island, Illinois.

### Our Departed Ones

**HAZZARD.**—Susan Byrne was born November 13, 1851, at Byrneville, Indiana. She died at the home of her daughter, Mrs. Pearl Roberts, Louisville, Kentucky. She was married to Melvin A. Hazzard October 23, 1877, and to them six children were born. Mr. Hazzard and two children preceded her in death. There survive her Mrs. Mary B. Byrne, of Bryneville, Indiana; Mrs. Pearl Roberts, Harry E. Hazzard, and Mrs. Blanch C. Beck, all of Louisville, Kentucky; one sister, Mrs. Martha Lockheart, of Corydon, Indiana; eleven grandchildren, two great-grandchildren, and many friends. She united with the Reorganized Church of Jesus Christ of Latter Day Saints January 7, 1894, and remained faithful till death. The funeral was held from the Eyrneville Church, October 31, at 2 p. m., sermon by J. O. Dutton. Interment was in the cemetery at Byrneville, where rest her husband and two children.

**CHAMBERS.**—George A. Chambers was born January 29, 1897, at Magnolia, Iowa. He was the son of Elder and Mrs. Robert C. Chambers, now of Los Angeles, California. When he was about nine years old he was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints to which cause he remained faithful until death. In 1926 he was married to Jessie Lee Wilford. To them one daughter Marilyn, was born. On October 21, 1931, following a very short illness Mr. Chambers was called to the other side. He is survived by his wife, daughter, father, mother, one sister, Mrs. Vida M. Thomas, and two brothers, Perry E., and Paul D. Chambers, all of Los Angeles. The funeral was conducted at the Overholzer Parlors, and interment was in Inglewood Park Cemetery. The sermon was by Elder Eli Bronson.

**SWAIN.**—Julia A. Tuck was born in New York State June 4, 1855. When she was a child, she moved with her parents to Iowa, where she united with the Reorganized Church of Jesus Christ of Latter Day Saints, May 14, 1880, spending most of her life in church activity there. At the age of twenty she was married to H. D. Swain. To them two daughters were born, Mrs. W. L. Kibler, of Whittier, California, and Mrs. G. C. DuVall, of Independence, Missouri. After twelve years of suffering, she passed away October 17, 1931, at Whittier, California. Surviving are her two daughters, one sister, Mrs. Fish, of Long Beach, California; two brothers, Elmer Tuck, of Cedar Rapids, Iowa, and Will Tuck, of Sioux City, Iowa. Funeral services were at the Emerson White Parlors and interment was at Rose Hill Memorial Park. Sermon by Elder Eli Bronson.

**HEXIMER.**—Catherine Ada Jacklin, daughter of P. J. and Margaret Jacklin, of Los Angeles, California, was born December 26, 1897. Died July 19, 1931. She married Oliver P. Heximer. Surviving are her husband, two sons, Clair and Ray, of Los Angeles; her parents, also of Los Angeles, one sister, Irene Brown, and three brothers, Elmer G., Earl F., and Morris J. The funeral services were conducted at French and Son Parlors, East Los Angeles. Interment was in Rose Memorial Park, Whittier, California. The sermon was by Eli Bronson. Mrs. Heximer became a member of the church through baptism August 12, 1906.

**WYNN.**—James M. Wynn was born December 19, 1842, at Croydon, Indiana. Died at his home in Independence, Missouri, October 27, 1931. He was united in marriage to Mary E. Good January 7, 1872, and to them were born one son and four daughters. One daughter, Emma, passed away May 19, 1914. Mr. Wynn served in Company 144 Volunteers of Indiana during the Civil War. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints September 19, 1897, by Elder George Jenkins. Surviving are his widow, Mrs. Mary E. Wynn, of Independence; his son, William Wynn, of Stockton, California, three daughters, Mrs. Ella

Cunningham, of Independence; Mrs. F. M. Pfrimmer, of Porterville, California, Mrs. G. W. Armstrong, of Stuart, Iowa; four grandchildren, and ten great-grandchildren. The funeral was held October 29, at Independence, by Elder George Jenkins.

**ROACH.**—William T. Roach was born March 23, 1872, at Kingston, Missouri. Died October 24, 1931. He married Clara Hood January 1, 1901. Was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints in 1898, by R. K. Ross, at Clinton, Missouri; Ordained a priest January 22, 1899. Surviving are his wife, father, four brothers, and four sisters. Interment was in Englewood Cemetery at Clinton, Missouri.

**FETTER.**—Gertrude Ann Johnson, daughter of George and Elizabeth Johnson, was born July 20, 1866; passed away at her home in South Dawn, Missouri, October 5, 1931, as the result of a complication of diseases. She married William Goldsworthy July 2, 1885, who departed from his loved ones May 4, 1909. To them three children were born. Bessie Pearl died in early childhood. In 1918 she married Mr. W. C. Fetter. Surviving are her husband, two daughters, Mrs. J. W. Walker, of Hale, Missouri, and Mrs. R. O. Williams, of Chillicothe, Missouri, eight grandchildren, three brothers and one sister: Pierce Johnson and Dave Johnson, of Plymouth, Missouri; Sherman Johnson, of Chicasha, Oklahoma; Mrs. Nancy A. Goldsworthy, of San Diego, California. In the home she was a faithful wife and loving mother. In the community she was a Christian worker, always ready to lend a helping hand. She was baptized a member of the church October 27, 1918, at Independence, Missouri, by J. W. Smith. The funeral was held from Plymouth, Missouri, in charge of Elder Charles K. Green, of Independence, Missouri.

**NEICE.**—Samuel Isaac Neice, son of John L. and Effie Ridinger Neice, was born near Fairfield, Iowa, January 5, 1856; departed this life October 15, 1931. He spent practically all his life in Illinois, living at Galva for the past seven years. Married Annette Florence Toup in 1874, who died in 1898. To them were born seven sons and one daughter: John L., who died in 1904; George W., of Chicago; Frederic F., of Peoria; Mrs. Effie M. Wood, of Chicago; Charles A., of Saint Paul, Minnesota; Thomas E., of Galva; Edward M., and Orville G., of Chicago. Besides the children there also survive nine grandchildren, two great-grandchildren, two brothers: George M. of Saint Augustine, and W. Edward Neice, of Kent, Washington. He joined the church in March, 1930, and gave his loyal support to the institution which held his faith. He had been ill only a few days at the time of his death. He was of a quiet and loving disposition, kind to everyone, a man loved by all because of his willingness to help people. The funeral was held at the undertaker's parlors October 18, in charge of Elder F. C. Bevan, assisted by Elder E. Jones.

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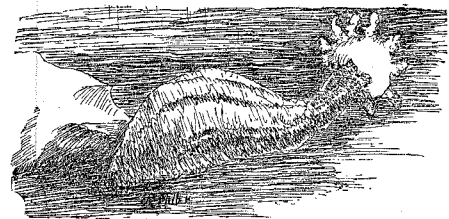
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# THE SAINTS' H

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Volume 78

Independence, Missouri, November 18, 1931

Number 46

## Thanksgiving

I THANK my God for many pleasant things—  
A lad that whistles and a lass that sings.  
For all their joyous acts that harvest laughter  
And leave a sunny memory ever after,  
I thank my God!

I THANK my God for having shown to me  
The beauties of the ageless land and sea,  
And for the clouds whose first fall rains are thrust  
Like bayonets into the autumn dust,  
I thank my God!

I THANK my God—and yet like one afraid  
I view the gifts that at my feet are laid  
And bow my head in deep humility.  
For all the things that mean so much to me,  
I thank my God!

—*Edith Cherrington.*

## Next General Conference

In another column will be found a notice concerning the next General Conference of the church.

Because of general conditions prevailing in and out of the church, and actions taken by the administrative authorities of the church to meet the situations brought about by changed conditions, it is likely that the next General Conference will be among the most important of recent years. It is quite apropos, therefore, that the Presidency suggests a prayerful approach both to the preparation for, and the active work of the conference.

The financial policy adopted by the Presidency, Twelve, and Order of Bishops has affected and will affect the whole work of the church in every way. The release of many men from responsibility as general workers has curtailed the work of general appointees. This has put before the local ministry of the church a distinct challenge, that of greater activity, enlarged responsibility, and keener interest in general church conditions. Between now and next General Conference will be determined in large measure what the response to the challenge will be, and what will be the spirit and attitude carried into the work of the conference.

It is a time of testing, and as in times of stress in the past the Saints have risen to meet the issues bravely and faithfully, so it is believed they will do so now.

F. M. S.

## Measuring Youth's Devotion

If recent issues of the *Herald* have accomplished even a measure of their purpose it must now be apparent to every thinking Latter Day Saint that as a church we are facing one of the most important and difficult crises of our church history.

The situation as has been repeatedly urged is such as to present a challenge to every loyal Saint, young or old, rich or poor, officer or layman. Indeed the cause of the church is so worthy and its needs so great as to justify the mobilization of all our resources both financial and spiritual. The work of the church must go on.

In the *Herald* of October 21 the First Presidency issued a general appeal to the entire church. It was urged at that time that no church member could in justice escape his share of the responsibilities of this hour. It was further set out as the duty of every member to comply with the law by paying or making arrangements to pay tithing now due, making a substantial sacrifice offering to the church now, and entering at once upon a program of sacrificial economy to make this payment of tithes and offerings possible. From this statement of obligations we have no thought of retracting. Further

appeals to special groups within the church must therefore be interpreted as part and parcel of this general church-wide appeal. This especially refers to the matter discussed in the following paragraphs.

Youth never shrinks from difficult tasks. As a rule the harder the task the better young people like it. Faith in the hour of uncertainty, courage when the way is hazardous, complete consecration to worthy causes—such has ever characterized the devotion of youth. Again and again in the progress of civilization youth has led the way, frequently paying the supreme price that ends, conceived to be worthy, might be attained.

It is with the firm conviction that our young people of today differ in no essential respect from those of yesterday that we now come with the suggestion that the young people of the church be asked to carry their share of the work of the church in this crucial hour. We feel certain that when our young people have been made fully aware of the serious situation in which the church finds itself, they will not only be willing but anxious—in fact, insistent—that they be allowed to help.

Elsewhere in this issue of the *Herald*, the Department of Religious Education presents in outline form a plan by which the young people may be enlisted in the church-wide program already presented. We earnestly suggest that branch presidents, church school officers and leaders of young people give this program their immediate attention. We speak from experience when we say that we believe such leaders will be surprised not only at the enthusiasm and devotion of their young people but also at the amount of financial assistance which they are in a position to give the church.

Letters have gone out to all branch presidents, also to supervisors of young people's divisions in the larger branches, outlining this program in further detail and urging that steps be taken at once to carry it out.

There appears to be no good reason why every man and woman in the church should not in the next two or three months file an inventory, pay or make arrangements to pay tithing due, and make a special sacrifice offering as an index of their devotion to the church. As we have already said, it will be impossible even to estimate the outcome of such a whole-hearted enlistment of our young people in the cause of the church.

Let our young people in this, one of the greatest crises in the history of the church, rally to her support. Let them enter upon a sustained sacrificial effort in which they shall deny themselves many of the pleasures and activities so dear to the heart of youth in order that the church—their church—may go forward.

To leave our young people out of the picture, to

fail to give them the opportunity and the encouragement to share sacrificially in the cause of righteousness would be disastrous—disastrous not only to the young people themselves, but disastrous as well to the cause of righteousness for at least one generation.

F. M. McD.

### Pastors, Attention

By the time this issue of the *Herald* reaches our readers it is hoped that the mails will be carrying some posters to be used in the churches during the sacrifice period. One is to be sent to each pastor or branch president, so that there will be one in every building where members of the church meet.

The topics on this poster could very well be used as the subject matter for one or more sermons. In order that no place may be missed, we are giving the text of the poster in reduced size in the space below:

#### The Work of the Church Must Go On

If You Owe a Debt to God—  
*Pay It Now!*

If You Have a Gift for Christ—  
*Give It Now!*

If You Plan to Sacrifice—  
*Do It Now!*

If You Truly Love Your Church—  
*Help It Now!*

#### The Work of the Church Will Go On

The above slogans, very appropriate for the sacrifice period, were arranged by President F. M. McDowell. Readers will recall that some of them have appeared, one at a time, on the front page of the *Herald*. The others will appear in order.

We do owe a debt to God, not only a debt of gratitude, but a debt of tithes and offerings as well. Out of his bounty he has given abundantly. The world's present suffering is due to no lack of his gifts through the bounty of nature. In fact, it is the abundance of crops and the cheapness of commodities that is one of the saving factors of the present situation. We owe a debt to God.

We ought to have a gift for Christ—the Savior and friend of the human race, and our Redeemer. We ought to have a gift for him, because a gift to him means a gift to alleviate the sufferings of humanity; for all men are brothers in Christ.

If we are to make a sacrifice, now is the time to do it. Immediate action is necessary—immediate relief is imperative. Promises of future sacrifice are good, but it is the present time that is demanding help.

If we truly love the church—and our baptism, our faith, our service, all testify to our real and spoken love—now is the time to help.

The work of the church *must* go on; the work of the church *will* go on!

If this great present necessity is to be brought to the people so that they may help, it will be because the pastors undertake to discharge faithfully their individual responsibility in seeing that it is done.

We urge pastors everywhere to look for the posters, and to set them in a conspicuous place, and in addition to arrange some sacrifice talks based on the topics contained therein.

So may the good work of the Master be preserved from its present dangers and the spreading of the gospel to the people of the world be resumed in full force.

### Two Interpretations

Last Sunday morning I heard a sermon about positive beliefs and actions. The man who serves his God, loves his fellow men, and does his best to make the world a happier place in which to live was extolled; the man who does not do this and who does not do that, was disregarded. Active righteousness was given its proper place in the Christian's code of ethics, and the existence of passive holiness was denied.

This sermon brought to my mind two interpretations of a certain positive scriptural admonition, a portion of the Sermon on the Mount and one of the most beautiful sayings of Jesus: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Christ addressed those words to a multitude of people.

Not long ago I heard this text interpreted in an adult class. The teacher, a woman, was getting along splendidly until she came to that assertion, and then she stalled: "Be ye therefore perfect," she read, and began to delineate: "Of course, people, we realize that today, under modern conditions, it is impossible for a person to be absolutely perfect. Christ here means . . ."

The second interpretation is that of a twelve-year-old girl. Mary's class had this admonition of Jesus as a memory verse. It was Sunday morning, and the teacher was hearing the lesson. Mary was asked to give the verse.

"Be ye therefore perfect, even as your Father



# OFFICIAL

## Notice of General Conference

As per resolutions adopted, the next General Conference of the church will begin its sessions April 6, 1932, in the Auditorium at Independence, Missouri. The purpose of this announcement is to set at rest certain rumors to the contrary, and to issue due notice to the district conferences to select delegates in time. The ratio of delegates to membership is the same as has prevailed for several years.

It is well, too, that district and general officials bear in mind the matter of reports to be submitted to General Conference, and all reports should be in the hands of the First Presidency not later than March 1, 1932.

Further announcements affecting the program of the General Conference or its work will issue duly from the Presidency. Every care will be exercised to make the conference as instructive and generally beneficial as possible.

The importance of the coming General Conference suggests the wisdom of prayerful preparation being made. It would be well therefore, for district authorities to arrange for a period of prayer and fasting just previous to such district conference as will undertake the selection of delegates, the purpose being to importune divine wisdom and grace in preparation for the General Conference and blessings upon the work, and that the Saints may be constantly alert to their duties and responsibilities and active in churchly and personal religious ceremonies, rites, and deportment.

FREDERICK M. SMITH,  
*President of the Church.*

which is in heaven is perfect," she softly quoted.

"What does that mean to you, Mary?" asked the teacher.

"It means—it means that we must be as good as God is."

Little Mary's was a positive belief. Her faith did not for a moment question the possibility of being perfect. Her life was ordered by the belief, "We must be . . ."

The Scriptures record one of the most positive lessons Jesus ever taught in the following language: "And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

L. B. M.

## An Unsigned Letter

Unsigned letters do not frequently come to the Editor's desk these days, and when they do they are only occasionally of a quality to merit publication, even if one were inclined to use them. The writer may feel that he can speak more freely if he is protected behind the mask of anonymity. At the best, his attitude is not a brave one.

But sometimes the unsigned letter contains material that fairly demands to be used. Such a letter came to the office the other day. It was written, evidently, by one who is not a member but who has had a chance to observe us; who might have been, under more favorable circumstances, sympathetic, we judge, with our ideals; but who, having observed us, finds our ways not altogether to his liking.

Here we have the opportunity for which the poet Burns, in one of his verses, prayed: "To see ourselves as others see us." Perhaps it may be wholesome and beneficial to consider a part at least of the letter.

"He that keepeth Israel neither slumbers nor sleeps." But what of Israel? Are you not, as a people, slumbering while there is work in the vineyard? To one from the outside, you seem a good people, even a pious people,—but a people lacking in dynamic energy—without much propulsion, a people who have rid themselves of many of the negative vices of life without taking up in their stead positive, aggressive virtues. A people ready to believe, but slow to act. . . .

Religious ecstasy, to be vital, must be translated into human deportment; philosophy apart from daily living is worthless; faith without works is dead. If you would worship Jehovah, keep his commandments; if you love God, obey him. If you believe you have his church and his priesthood among you, then labor for the establishment of all you are promised. Turn toward him in love while yet you may, before in fear of the days to come you seek him in terror, but find him not.

The writer's advice, in the second paragraph, is very good. It is not new, for it is the sort of thing we have been endeavoring to teach the people these many years. Let the writer try to learn and practice it himself, and he will be more charitable toward the failures of others when he considers his own. But his advice is good.

Is the picture of our people, as given in his first paragraph, true? Are his charges just? Perhaps we can not determine as a group, but must learn by a humble self-examination. Certainly if the picture is a true one, we have much to do to make amends.

What do our readers think of this question? We should be glad to have some letters on the subject, with the purpose of publishing some of the best.

L. L.

Ignorance is no disgrace: we all began that way. The disgrace is to remain ignorant. He who will learn no more than momentary duties require will always remain ignorant. Knowledge seeks to anticipate the future.

## The Sacrifice Offering of Thanksgiving

HE SACRIFICES MOST WHO WILL NOT SACRIFICE

By A. B. Phillips

As a national holiday and festival we trace Thanksgiving Day to an early custom in some of the states by which such a day was set apart and proclaimed by their respective governors, to be observed as a period of thanksgiving to God for his beneficence to man. But this was by no means the origin of the idea itself, for many centuries ago the Jews observed the day of Pentecost, or Harvest Feast, as a day of thanksgiving to God. To the Christian Church this holds special significance because on this day came the descent of the Holy Spirit after the resurrection of Christ. (Acts 2: 1-4.)

The central purpose of Thanksgiving Day, intended to be expressed in gratitude to the beneficent Giver of all good things, has in many instances become somewhat obscured by a hasty observance, or even a total disregard, of its religious meaning. Too often it has degenerated into omnivorous exercises and edacious competition, from which the doctor has sometimes become the chief object of gratitude, and perhaps a principal beneficiary. One who observes the day in this manner is not likely to recognize very keenly that spiritual opportunity which it affords him for closer relationship with God.

### *Thanksgiving Implies No Selfish Motive*

It is a normal trait in man to be thankful for benefits conferred, and to respond by some gift in return as a tangible expression of gratitude. God provided for this natural characteristic of his people by establishing the law of sacrifice and offerings. Of the various sacrifices and offerings commanded in the law of Moses, one was known as the thank offering or the sacrifice of thanksgiving. The spirit of this occasion suggests its close affinity with our own Thanksgiving Day, and to understand the motive of the first is to sense more clearly the true meaning of the other. It offered the approved means of manifesting response to the goodness of God, being therefore offered at the will of the worshiper, and not by compulsion.

This does not mean that the thank offering could be made in disregard of any rules, for there were certain requirements to be observed by all who would make this offering. The offering itself must be motivated by gratitude and unselfish response to God, and therefore the law required that whatever was offered must be without blemish. (Leviticus 3: 1.) This also symbolizing the unblemished nature of Christ the Great Sacrifice. It was doubtless for these same reasons that the sacrifice of thanksgiving

was an offering made under the general law of the peace offering, and was one of its three varieties, with the vow offering and the freewill offering, all of them being in recognition of the beneficence of God.

From this it may be seen that the true purpose of Thanksgiving Day is not to gorge one's self, or to indulge in selfish gratifications or self-complacency. In fact, it is not appointed for selfish aims at all; and when we consider that it was doubtless suggested by the ancient custom of the thank offering, we are led to sanctify this day by a sacrifice offered in thanksgiving to our Father in heaven.

### *Good Enough for God*

In selecting the sacrifice we offer to the divine Being we actually do something very important to ourselves, for our own character is made of the motives that actuate us. If we offer inferior things that we would not use ourselves, such irreverence and contempt for God defeats the object of our offering. It is also a violation of the law which requires the offering to be a *sacrifice* and to be without blemish. Only the best of that which we possess should be offered in sacrifice to him, for inferior things are not good enough for the supreme Creator.

It should not be supposed, however, that intrinsic value alone should be our means of choice. The motives of the heart are infinitely more precious in the divine sight than the glitter of gems or of gold, and he whose gift is measured by true sacrifice finds acceptance at the sacred altar. This is beautifully illustrated by Jesus in his words concerning the poor widow's mite:

I tell you, this poor widow has put in more than all the others; for every one else here put in something from what they had to spare, while she, in her poor circumstances, has put in all she had to live upon.—*Luke 21: 3, 4, Twentieth Century Version.*

That which is good enough for God is measured by self-denial, and not alone by the values of the world, for the degree of our self-denial measures our loyalty to him. It also expresses the true character of the one who makes the offering. Without sacrifice the heart clings to its old possessions, and Jesus warns us that our hearts will be with our treasures. Epictetus, a Roman philosopher of the first Christian century, observed:

Unless we place our religion and our treasure in the same thing, religion will always be sacrificed.

The thoughts of another writer of more recent time emphasize the value of sacrifice to character in these words:

One never knows himself till he has denied himself. The altar of sacrifice is the touchstone of character.—*Gifford.*

(Continued on page 1102.)

# How Youth May Carry Its Share

By C. A. Skinner

## I. BY PAYING TITHING

### A. What Is Tithing?

Primarily tithing is one tenth of one's possessions. Then it is one tenth of his increase annually. Tithing is a debt that we owe the same as we owe our school tax, road tax, club dues, or any other form of just debts. If we fail to comply with the law of tithing we do so at the cost of our spiritual growth.

### B. Purpose of Tithing.

The purpose of tithing is twofold:

The money is used to help spread the gospel, for the support of the ministry and the missionaries' families and to help the poor and needy.

The fact that we pay our tithing brings untold spiritual blessings into our own lives which can come no other way.

### C. Why Pay Tithing Now?

Not only should we pay tithing now but we should pay it continuously; or at least annually. Particularly should it be paid now because the church is facing a crisis and needs our help at this time.

Five Reasons Why We Should Pay Tithing:

1. Because God requires it. It is his plan for running his business.
2. Because it will support the missionaries and their families and help spread the gospel.
3. Because it is a part of the plan of salvation. "He who can not abide a celestial law can not abide a celestial glory."
4. Because it will teach the Saints to put God first and to recognize God's ownership in all things.
5. Because it is an act of worship, and necessary to our spiritual growth.

### D. What Are the Necessary Steps in Paying Tithing?

1. Have a clear understanding and a consecrated purpose.
2. Have an intense desire to keep the full law of God.
3. File an inventory with the bishop or his agent in order to determine one's net worth. Tithing is one tenth of the net worth when first paid; after that, one tenth of the increase, annually.

## II. BY MAKING AN OFFERING

### A. What Is an Offering?

An offering is a gift, a sacrifice, an act of one who offers.

Bishop Carmichael defines offering as: "The highest form of giving. In fact, it is the only

real giving. The tithe is a debt and is paid, not given. The same is true with the surplus. The payment of these is an indication of your sense of justice and your honesty; but the offering is something which you give. It, therefore, indicates your love for the thing to which you make the gift. It is the measure of your overflowing devotion."

### B. Why Make an Offering Now?

1. "A friend in need is a friend indeed." The church needs our help now, and needs it badly. Our help at this time can do more good now than ever before.

2. For the same reasons that we should pay tithing now.

## III. BY MAKING A SPECIAL SACRIFICE

### A. What Is a Sacrifice?

A sacrifice is something consecrated to a holy purpose. We sacrifice when we give up something we really desire or need ourselves, in order that our gift may relieve another's need, or serve in a similar good cause.

### B. Why Make a Special Sacrifice Now?

1. Because the church of which we are a part is in danger; it has obligations that must be met or our credit can not be maintained.

2. Because making a real sacrifice is necessary to our spiritual growth.

3. It will develop character and make us bigger and better individuals.

4. Never before was the world in a better condition to receive the "Angel Message" than now. Our offering will help take the gospel to those who need it.

### C. Some Ways in Which Young People May Sacrifice.

Probably a real sacrifice would not be necessary if all would practice a little self-denial of only a few things such as: joy riding, shows, basket ball, baseball, and other forms of entertainment; then curtail the expenditure of money for unnecessary clothing, neckwear, scarfs, fancy hosiery, jewelry, etc. Forego permanent waves, cold cream, vanishing cream, lip stick, etc. Make it a point to save and deposit everyday five cents, ten cents, or twenty-five cents in a special bank or container and hand to the church through the weekly envelopes.

If this method of sacrifice is followed consistently and persistently by fifty per cent of the membership of the church there will be more money available than is needed to pay the indebtedness of the church.

## Judge Not That Ye Be Not Judged

By Evan A. Fry

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; then shalt thou see clearly to cast out the mote out of thy brother's eye.—*Matthew 7: 1-5.*

Of all the lessons that Christian people must learn, there are two or three which are outstandingly difficult. In my opinion, the three most difficult ones, in the order of their difficulty are, returning good for evil, refusing to judge a brother, and controlling that unruly member, the tongue. Time and again when we think that we have mastered these three lessons, we find ourselves confronted with a situation which takes us by surprise and proves to us that in spite of good resolutions, and in spite of our apparent mastery of these three lessons, we still have a chance to forget and slip just as if we had never been warned against our sins at all.

Why should we not judge our neighbor? In the first place, a Christian's primary object in life should be the perfection of his own soul, and he can not perfect his own soul by hating his neighbor, or shunning him as a pariah, or looking remotely down upon him as an inferior. We perfect our own souls by loving our fellow man, by associating with him as an equal in order that our example before him may bring him to a higher plane of living, and by serving him in love and humility and devotion. The man who passes harsh and hasty judgment can not love the object of his judgment, can not associate with him, and will not serve him.

Harsh judgment of another man's faults makes the Christian blind to his own. The very fact that he is judging one whom he should love is *prima facie* evidence that there is a beam in the judge's eye that should be removed before he can hope to see the mote which is in the offender's eye. The man who is more concerned about the faults of his neighbor than he is about his own is never very popular on earth, and I rather seriously doubt whether he would be a popular character in heaven. He would be too apt to go around asking new arrivals in the heavenly realms, "Why, how on earth did you get here?" in a tone of pained surprise.

Most of our harsh judgments of others are due to sheer ignorance. Many times within the last few years have I had this truth brought home to me personally. More times than I should care to admit I have formed a mental or verbal judgment about

some one of my acquaintance, and have persistently held that judgment to be true, only to find out to my chagrin and sorrow that I was totally mistaken. I have consistently tried to believe the best about people until the worst was proved, and even then to maintain an open mind, but I am amazed at the many times when I have failed to judge charitably, as careful as I think I am to do so. Knowing a person, even slightly, sometimes makes all the difference in the world.

Have you ever seen a person at a distance—perhaps even been mildly acquainted with him—and been repulsed or antagonized by something within his nature that you couldn't explain? And then have you ever had the experience of forming a really close contact with that person—perhaps only in an intimate conversation that may be very short—and emerging from that closer acquaintance with a totally new conception of the kind of character you have been judging? Several such conversations stand out in my memory, in which my whole mental attitude towards some person has been changed, and usually, if not always, changed for the better. In fact, so often have I found myself to be mistaken, that at last I am being forced by cruel experience to admit that probably nobody is as bad as he seems, and that there is a large streak of good somewhere in the vilest wretch, if one only knows where to look for it.

Most racial and national and class hatreds are fostered in about the same way that private hates and prejudices are fostered. Some clever and unscrupulous men will inculcate into the minds of a nation that some other nation is composed exclusively of a bunch of grasping thieves and cutthroats, only waiting a chance to gobble up everything surrounding their own territory. The citizens immediately pass judgment, and believe, in their ignorance, all that their clever demagogues have told them. Do you remember how amazed you were during the World War to hear that the soldiers of opposite sides would often meet and swap stories and tobacco and surplus clothing, just as if they were friends? They might have been friends all the time, save for the biased and ignorant judgment of some one else. Why do churches fight each other, each one asserting that it is right in every particular, and insinuating, if not openly professing that the people of other denominations are pretty good, but hopeless deficient souls? Judge not thy neighbor's religion, lest he also judge thee. If you think yours is better, you are perfectly at liberty to try to bring him to your way of thinking, but don't start your campaign with the assertion that he is all wrong and that he surely can't be sincere in believing the rot that he does.

Whenever you find yourself judging a fellow man,

let me suggest that you do two things before you proceed: first, examine yourself to see whether you are blameless before God and man, and second, get better acquainted with the object of your blame, and see whether you still want to judge him after a more intimate acquaintance. As we all hope some day to stand before the great judgment bar of God, it behooves each one of us to show mercy in our earthly judgments of fellow mortals, that when God shall view our faults, he may judge us with the mercy that we have extended to other men in this life.

## Educational Phases of the Present Crisis

By C. B. Woodstock

The church faces an immediate need of \$138,000 before December 31. The Presiding Bishopric have clearly shown the greatest necessity that the tithes and offerings for the months of November and December be not less than this amount. We are one great family of a hundred thousand people and most important family interests are at stake.

The raising of \$138,000 is the first part of a definite program of debt reduction and the securing of funds for the necessary running expenses of the church, through the payment of tithes, surplus and offering. The details of the complete program being worked out by the Presiding Bishopric will require the enlistment of each member and friend of the church to the extent of his ability to give, even in personal and family sacrifice, that the work of the church may go on.

The First Presidency has issued a call to the membership, (See *Saints' Herald*, October 21) for a hearty and full compliance at once with the financial law of the church. That is, that each one shall make out his or her inventory to determine the amount of tithing now due, and to begin to make substantial payments of tithing, *at once*. Further, that in a spirit of "sacrificial economy," families, old and young, all, shall endeavor to save and to give, even to the point of definite personal sacrifice, that the necessary funds be not lacking.

There are so many of us in the church that the weight of financial necessity is likely to rest but lightly upon any one, or may escape us individually, altogether. This has been the trouble in the past. The depression finds our church in a serious financial situation chiefly because we, as a whole, have not been seriously "about our Father's business." We have not consistently honored the law the Lord has given through obedience to which we have been promised material and spiritual blessing.

## "Gather the Tithes Into My Storehouse"

It is assumed that adult members of the church are conversant with the financial law. Repeatedly the call has come to them, and will continue to come, that they recognize their stewardship, that they render an accounting as unto the Lord, and that they honor God, their senior partner, in the tithes which are his.

Perhaps the testing time for which we have looked these many years is now more fully upon us. It stands us in hand to learn well our duty, and to hasten our compliance with the law if we have delayed in the past. We now have an utmost urge that we prove our faith by our works. It is not a question of whether the cause shall fail. The church is divinely planted and will accomplish divine purposes. It may have to go on, however handicapped, without our assistance, and we shall fall by the way.

## An Adult Project

For years the adults have been studying stewardship, the Financial Law and problems of Zion building. Before them now is a concrete and definite project. Much as we know about stewardship responsibility, inventories, budgets, financial statements and tithing reports, how many adults have actually complied with the spirit and the letter of the law?

It is certain that if all the possessions of our membership were properly inventoried and the tithe paid now, there would be an abundance to liquidate the debt, to rehabilitate the missionary force and to proceed with an aggressive Zion program, without a month's delay.

Here, then is the project as set out by the First Presidency and Presiding Bishopric. What is to hinder 85, 90, or 100 per cent of the adult membership in every branch making out their inventories *at once*, making a cash payment, wholly or in part, *now*, and providing for the payment of any balance as soon as possible within the next few months? This with the response to the sacrifice offerings in November and December, together with the Christmas offering, would assure in the next few weeks the necessary \$138,000 which must be in hand by January 1, 1932. It would also guarantee an income in succeeding months which would enable the Presiding Bishopric to cancel the indebtedness of the church at an early date and to return the missionaries to their fields.

At the same time we would be learning the law of tithing most satisfactorily. Not only would we find joy in the doing, but the very spirit of our compliance with a divine law would bring us in touch with heavenly forces, and give our work an impetus heretofore unknown.

### A Young People's Project

The records of the church show that there are 20,400 young people between the ages of 15 and 25. Whether the church shall stand and fulfill in any great measure its mission in the next two or three decades depends largely upon the response which will be made to the gospel call by those now in their teens and early twenties.

It is imperative that with other phases of the gospel plan, the financial law be understood by our youth and that they be encouraged to share its obligations, that in early life they may appreciate its blessings. As an educational opportunity the present financial need of the church provides a most excellent occasion for actual participation of every youth of the church in a program of "sacrificial economy" which will make prompt payment of tithes and offerings not only possible, as a matter of duty, but a source of happy satisfaction.

A call is going out from the First Presidency to the pastors of each branch asking for the mobilization of all the forces of the branch for the accomplishment of the supreme task now confronting the church. Attention of the pastor is called to the Young People's Division as a part of the "undiscovered resources" of the branch. The call is timely and we feel sure will meet hearty support from young people's leaders and a hearty response from the young people, themselves.

In brief, the plan contemplates:

1. An informal meeting of the pastor and branch solicitor with a council of young people and their leaders to discuss the financial situation confronting the church and to organize for the young people's tithing project within the church.
2. At a mass meeting of young people read the official call of the First Presidency and enlist each and all in ways of helping.
3. At this or subsequent meetings discuss the method and purpose of the inventory and the annual tithing report. Secure from the branch solicitor inventory and tithing report blanks, and see that each young person is supplied.
4. Organize under the branch solicitor and pastor for the task of securing an inventory or an annual tithing report from 100 per cent of the young people from fifteen to twenty-five years of age. Urge the immediate payment of all tithing now due, if possible.
5. Enter with enthusiasm into the sacrifice period of November and December. Discover specific ways in which through personal self-denial and sacrifice money may be saved and

given to the church in this time of extreme need as a "sacrifice offering."

6. Devise a local plan for the Young People's Division for the coming year through which the financial program of the church shall receive the continued support of each individual up to the maximum power of his ability to earn, to save and to give.
7. The payment of tithes and offering to the general church does not relieve one of the duty and privilege of making regular contributions to the upkeep of the local branch. This with the Christmas offering should receive regular attention.

What branches will report 100 per cent, or even a high percentage of their young people having made out inventories, having paid part or all of their tithing due, and having made a sacrifice offering—all before January 1, 1932?

Young People's Division supervisors, consult your pastor and branch solicitor *at once*. Secure the advantage of an early start. Six weeks to January 1. Let's go!

### Report of the Department of Statistics for October

WITH A SPECIAL NOTE ON SUBMITTING REPORTS

By Carroll L. Olson

During the month of October the following changes took place in the total enrollment of the church:

Total enrollment of the church October 1, 1931.....	110,108
October baptisms .....	316
Gains from unknown .....	13
Gains by correction .....	29
Total gain .....	358
Deaths .....	89
Expulsions .....	26
Loss by correction .....	12
Total loss .....	127
Net gain during the month.....	231

Total enrollment of the church November 1, 1931....110,339

The following miscellaneous reports were also received:

Transfers .....	483
Blessings .....	181
Marriages .....	92
Ordinations .....	34
Divorces .....	5
Silences .....	5
Releases .....	3
Restored .....	2
New branch .....	1



The total of three hundred and sixteen baptisms were distributed as follows:

Zion and the stakes .....	22
United States and Canada, outside the stakes .....	216
Australian Mission .....	44
Society Islands Mission .....	31
Swedish Mission .....	2
Hawaiian Mission .....	1
Total .....	316

The total of baptisms for October was slightly larger than would have been expected under the circumstances, due to the inclusion of the Australian and Society Islands baptisms. These two missions report quarterly, so that their totals really cover a period of three months.

The following branches or missions in the United States and Canada outside the stakes reported five baptisms or more each:

Willapi, Washington .....	16
East Jordan, Michigan .....	15
Haileyville, Oklahoma .....	11
Hot Springs, Arkansas .....	8
Coeur d'Alene, Idaho .....	7
San Bernardino, California .....	7
Detroit, Michigan .....	6
Kennett, Missouri .....	6
Kirtland, Ohio .....	6
Vancouver, Washington .....	5

Some confusion has arisen regarding the present status of the Department of Statistics and the proper manner of sending in reports, and because of this one of our missionaries suggested that we make a statement in the *Herald* explaining the situation. In harmony with this suggestion we wish to make the following explanation:

There will be no change in the manner of reporting. Reports of baptism, blessing, marriage, death, transfer, etc., should continue to be sent to our office at The Auditorium, Independence, Missouri. Because of our greatly reduced departmental appropriation, however, the work of the department must be reduced to the minimum and will be concerned almost entirely with routine matters. An assistant will be employed half-time to prepare the material that must be sent to the local branch, district and stake secretaries, and some additional help is being arranged for to take care of the general records. The writer has agreed to continue in his supervision of the department and to assist in the work where possible outside of office hours. We have all pledged ourselves to make the best of the present situation, and the continued cooperation of all is earnestly solicited in order that the work may be a success.

## Guiding the Nursery Child

By Mrs. Bertha Stevens,

806 North Seventh Street, Phoenix, Arizona.

### STUDY HELPS FOR PARENTS AND WORKERS IN THE NURSERY DEPARTMENT OF THE CHURCH SCHOOL

The text, *Guiding the Nursery Child*, may be ordered from the Herald Publishing House, price \$1.25.

References, *Guiding the Nursery Child*, pages 57-63, 99, 117, 118, 151-154.

#### LESSON ELEVEN

Religious development of the little child.

#### Study Outline

##### I. Religion.

- a. What is it?
- b. What is its relationship to other phases of life—physical, mental, emotional and social?
- c. The impulse to worship inborn.
- d. Forms of worship learned.
- e. Need for guidance in *how* and *what* to worship.

##### II. The child's idea of God.

- a. Concrete—thinks of heavenly Father in terms of earthly father.
- b. Should be based on *love* rather than *fear*.
- c. Should be adequate for his stage of development.

##### III. Problems commonly met in guiding the little child's religious development.

- a. Wrong ideas of God.
- b. Most adult concepts of religion deal in abstract terms. The little child has no mental picture for abstract terms as "faith," "truth," "justice," "pity," etc. His mental images are objective. He thinks in terms of objects. For example, the thought of a "doll" or a "lion" to a child is a mental picture of a doll or a lion. Adults use "verbal" or word imagery. That is, the adult's thought of a lion is usually in terms of the word *lion*, the object itself not appearing in his mind or consciousness. This substitution of verbal or word imagery for object imagery comes slowly and gradually.

It is significant that in the measurement of intelligence the defining of abstract words—pity, revenge, charity, envy, justice, etc., is placed at the twelve-

year level. In his remarks on this point Doctor Terman says, "One may be surprised that the ability to define common abstract words should develop so late. Most children who have had anything like ordinary home or school environment have doubtless heard all these words countless times before the age of twelve years. Nevertheless, statistics from the test show unmistakably that before this age such words have but limited and vague meaning. Other vocabulary studies confirm this fact so completely that we may say there is hardly any trait in which twelve-to-fourteen year intelligence more uniformly excels that of the nine-or-ten year level." So it is futile to talk to a little child about faith and truth. "Truth" is an adult conception, meaningless to him. Only as we live it and provide situations where living it is pleasurable and satisfying to him can we lead him gradually into a conception of what truth really is. So it is with other desirable religious concepts.

- c. How may we teach a child to pray?
- d. How may we judge whether we are succeeding in our religious teaching?

We have left this lesson on the religious development of the little child to the last. Perhaps if we were to revise these study outlines we would place it at the first. It often happens that way. We may think the other phases of life so important as a proper foundation of religious development that we feel impelled to understand them first. They are important, but on the other hand since truly religious experiences can not be had, apart from these physical, social, mental and emotional phases of life, perhaps we ought to consider religion first. For after all, one's religion, one's philosophy of life, must motivate and guide the development of these various other phases. This is true even of the little tot although his religious concepts must necessarily be on the nursery age level.

At any rate perhaps our study of the whole child has led us to see how all these factors are inseparably woven together. Religion is in and around and through all of them if we are doing our work acceptably as stewards of the young lives intrusted to our care and guidance. May we do our work in the spirit of the loving, gentle Master.

The December lesson will be in the form of an objective review to check up on our year's study. It might be a good plan to go over the text and the lesson outlines before the review appears.

## To Your Knees, O Israel!

By Joseph Luff

I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous, therefore, and repent. Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.—*Revelation 3: 15-20.*

A knowledge of existing conditions and a foresight of those approaching, unless divine intervention prevents, suggests the heading of this article as well as what follows.

In the scriptural quotation above, two views of a situation that existed in the church at Laodicea are stated in strong, plain language. One is the view of the church itself and the other is the view of Christ—"the amen, the beginning of the creation of God." Those views differ widely. The church—less than one hundred years old—had been brought into being under the operation of the divine forces that attended the gospel in the first century, and doubtless had experienced in rich measure the spiritual excellencies of which we read in the New Testament. Yet in that brief period it had so degenerated that its change of vision and attitude was working out its complete damnation. Jesus, whose name they were bearing and of whose doctrine they were custodians, was so disgusted with them and so nauseated with their course that he was ready to spue them out of his mouth. They were neither hot nor cold. That is, they were calling him, Lord, Lord, while his laws were without the honor of their observance. They were revelling in the midst of an abundance of such things as they thought made them "rich, increased with goods, and in need of nothing," evidently glorying in the thought that they were in high rating with God and in heaven. Such was the measure of their assets as viewed by themselves. They accounted themselves as the disciples of Christ.

But as Jesus appraised them and their possessions, what was the announcement: "Thou art wretched and miserable and *poor* and *blind* and *naked*. Quite a difference. What to them was a picture of wisdom and luxury to God and Christ was a display of ignorance and spiritual poverty most deplorable and heart-sickening. They estimated their bank account by the volume of the earthly possessions. Jesus told what their check was worth in heaven. They were extolling their concept of Christ

as they visioned him in their midst, while as a fact he was not among them at all. He was *outside*, knocking and begging for admission, and promising that if even *any man* would respond to his appeal and open the door, he would enter and sup with *that man*. Out of the whole group he pleaded for response by even *one person*.

The picture is pathetic, and the statement is significant: "I would that ye were either cold or hot." Either was better than nauseating lukewarmness. He would rather that they would disown him entirely than indulge in the mockery of pretended discipleship while yet they were making worldly pursuits their delight and were polluting his house with the elements they had gathered from without. They were counseled to anoint their eyes with eye-salve so they might *see* things as they really were, as God saw them. White raiment (which elsewhere is said to be the righteousness of the Saints), was recommended to hide the shame of their nakedness. This clearly shows they were without that righteousness. Gold, tried in the fire, the product of the crucible, not of the gilders, was called for as evidence of riches. Think of it, reader, the church of Christ, in one generation, had changed from a spectacle of delight to God into a picture of hideous mein, and yet believed itself to be the embodiment of gospel excellence. How applicable here the words of God as written by Jeremiah (2: 21): "I had planted thee a noble vine, . . . how then art thou turned into the degenerate plant of a strange vine unto me."

How this divine arraignment was received by the Saints at Laodicea when John delivered it is not a matter of history. We can only imagine the astonishment manifested and perhaps the indignation. But the lesson is before us and to what extent are we profited by it? In Matthew 23: 29-34 Jesus is reported as having exposed and condemned the Jews for doing the very things they were bewailing in the conduct of their fathers. Is it not just as possible that we may be duplicating Laodicea while we are verbally decrying it? Sacred history furnishes some striking incidents of God's having to make examples of many persons by punishing them for evils they themselves had taught the people to avoid.

Paul wrote to the Romans (see 2: 1): "Therefore art thou inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

In his first Corinthian letter (see 10: 2-12), he recites a number of items of misconduct that brought down upon even illustrious ones the displeasure and severe punishment of God, and then he adds these words: "Now all these things happened unto them for ensamples: and they are written for

our admonition, upon whom the ends of the world are come. *Wherefore let him that thinketh he standeth take heed lest he fall.*" (11, 12.)

This warning indicates that that ground would always remain slippery and dangerous. There is nothing to intimate that God would sprinkle salt or ashes or sawdust or other safeguards on those slippery places for the benefit or greater safety of later generations, so that they might promenade there with safety. The warning is written in capital letters, "TAKE HEED—BEWARE," or in other words, "Keep off if you want to remain on your feet. Great Men fell here." It is exactly in principle what was said to Adam about a certain tree, and Adam was left to do as he pleased. Human agency is not destroyed, but the warning placards are hung before our eyes.

But just as the opinions of God and of the church differed in the Laodicean case, so they do now. Through Isaiah God told us that his thoughts and ways differed from man's but that his thoughts were the ones that would finally obtain, and yet we persistently sandwich our own notions into the divine program intrusted to us, and with this mixture of the flesh and the Spirit, we are foolish enough to anticipate the glorious outcome that was promised alone upon the condition that God's way alone should characterize the operations. "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" was written by Paul to the Galatians (3: 3), and if he were here now, his question would be as fully justified and as timely.

A few years ago one of the church's then prominent elders was invited to occupy with others the pulpit of the Kirtland Temple during a prayer and testimony service. While there seated and listening to the testimonies, prayers, songs, and manifestations, a mental picture engaged him in which a tier of shelves appeared and from the things that loaded the lower one, the Saints seemed to be helping themselves and feeling delighted. The upper shelves seemed to be loaded with richer treasures, increasing in excellence and value to the top one. While dwelling in thought upon this picture, his mind was enlightened by what he took to be the Good Spirit and the import of the following language was fed to his soul:

The treasury of my grace is replete with blessings richer than they have known, provided by me, and intended for the enrichment and sanctification of the estate of my people, but they can not be reached by them from the ground which they now occupy. If, therefore, ye desire these things that they may make for my glory in the building up and establishment of my kingdom on earth, and to this end would lengthen the arms of your faith for acquirement, *stand ye in high and holy places*, remembering that the high places are those unto which I sought to lift you when ye were chosen out of the world, and they can not remain holy if invaded by those pleasures which belong to the estate from whence ye were chosen, nor by the indulgence of those

things not commended of me and that do not minister to holiness. In the cheerful separation of yourselves from these things *for my sake*, and in your obedience to my law is revealed the sincerity and the degree of the love you profess for me, for love hath within itself all the persuasion to obedience and sacrifice.

It has again and again been declared unto you that the set time to hasten my work is at hand, but my adversary, whose mission is to destroy, hath given greater heed to this than have ye, in that he has greatly multiplied his emissaries of service and to the extent of his power, has given them angelic habiliments insomuch that my people, by reason of this transformation, have been deceived and have invited into their lives and their homes and their assemblies, many things which before they had disallowed and decried. These innovations have rendered less holy the places where it has been my purpose to walk in communion with my disciples, yea, they have crowded the resorts of my heritage till they have made the places too narrow for my feet and there is small room for me to walk in their midst.

If ye love these more than me, then be content with the fruit they yield, but if ye will be strong in my strength and share in my triumph, and if ye account my wisdom sufficient unto the mission given me of my Father (which purposes your final redemption) then be advised of me and love as I have loved, and feed ye alone at the table my hand hath spread, and consider it your glory to deny yourselves even to the uttermost, even as I have done that my Father might be glorified and ye might have joy. Remember that with God change is not known and his pleasure is still in those things alone which have given him delight from the beginning.

Early experiences in the church around fifty years ago, when we were small of number and abstinence from worldly pursuits and pleasures and strict observance of devotional exercises in the family circles, were conspicuous characteristics and our fidelity thereto made us to world observers a "peculiar people"—cranks. When the obligations of the gospel were believed to be sufficient for us to both God and man, and covenants and oaths by any of us elsewhere were considered reflective upon our church integrity. When these were the conditions our heavenly experiences were such in blissful illumination and marvelous extent as to make us hope and calculate that with the increase of our numbers and the lapse of years, that spiritual equipment would mark us a marvel of church life and divine revelation and our godly influence as a "peculiar people" would be astounding. But with the half century's termination, we see that our popularity with the world is resulting more from our adoption of its ways and becoming like it than from the world's recognition of the divinity of our doctrines and organization and the superior excellence of our spiritual endowment. They have won us more than our gospel has won them. They think we are becoming more companionable and less peculiar and we think we have prospered admirably; but *what does God think?* Our earthly rating isn't worth inquiring into. How are we rated in heaven? Let us not forget Laodicea.

If some angel from heaven should come or some Jeremiah should rise with a commission from God

to address us, would the appeal not be as in the book that carries his name: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and *walk therein*, and ye shall find rest for your souls." (6: 16.) Or in the words of my headline, "*To your knees, O Israel.*" Or if Jesus should be heard from in person, after inspecting our parade of property and amusements and lodge affiliations and increasing popularity with the world, would he not repeat his words as recorded in Matthew 16: 26, changing only a word or two to suit the application, and would we not have this sentence saturated with his tears: What is the church profited if it gain the whole world and lose its own soul, or what shall it now give to regain its soul?

Reader, the writer of this does not consider himself a pessimist. Perhaps he is in your eyes; but if he is, yet honestly portrays facts, is it not better to be a pessimist and right than an optimist and wrong? Jeremiah carried that brand, but his pessimism was born of God. Though the writer be neither a prophet nor the son of a prophet, the fact of God's unchangeability and the history of his dealings with conditions, the present picture and the fast closing of "this generation" crowd the parable of the ten virgins and the words of Jesus in Luke 12: 14 upon his mind, and these, accompanied by an urge that makes the taking up of his pen seem like a solemn duty, are the reasons for this loud appeal, "*To your knees, O Israel.*"

Jesus said, "Follow thou me." "Learn of me." Let us ask ourselves these questions: Are we his followers? Would a close confinement to "his steps" lead us to the places, the amusements, the societies, and the habits that spell our course today? Or do the words: "If any man will come after me, let him deny himself, and take up his cross and follow me," call for a change in our individual or collective procedure? It will not require a microscope to help us answer these questions. They must be answered, however, and unless the writer's zeal has unbalanced his judgment, they must be answered quickly and be resultant in a reformation, or the eyes that refuse to open in response to tender appeal will be pried open by the throes of bitter experience.

Gratitude is a mark of the higher forms of creation. In the ranks of men and animals there are those who have no capacity for being thankful. Perhaps there are even more who sense no feeling of gratitude to God than there are who feel none to men.

The lack of gratitude can only be likened to the lack of a sense of humor, insensibility to pain or temperature, or a lack of appreciation of beauty. It identifies one with the brute in creation.

# Weekly Health Letter

Number Seventeen

By A. W. Teel, M. D., Church Physician

## The Singing Voice.—2

Many defects of the singing voice are due to improper methods of breathing. It should be cultivated, in order to obtain the purest and richest tones. Ordinary methods of breathing will furnish sufficient oxygen for the blood, but they are poorly suited for singing. Perfect control of the expiratory current of air gives the greatest chest capacity, and at the same time, furnishes sufficient control of the air, for phonatory purposes.

In order to have the proper quality or timbre, it is necessary to cultivate a vast portion of the upper part of the thorax. This is brought about by a complex coordination of the muscles of the chest walls, including those of the larynx, the diaphragm, and the abdominal walls, care being taken that undue tension is not made on the laryngeal muscles, as it is necessary for them to be "at ease" to obtain the best results. The most beautiful song, coming from an over-tensed larynx, ruins what would otherwise be artistic singing.

The chest cavity, being conical shaped, with its apex at the top, may be increased in all its diameters by its musculature. In order to give the lungs the greatest capacity, all these muscles should be used to fill the lungs. The muscles of the ribs (intercostals) and the diaphragm are especially important for this type and are usually spoken of as the inferior costals. The ribs and the sternum, below the sixth rib, control the upward and outward movement. This with the downward movement of the diaphragm, increases the abdominal convexity, pushing the abdominal viscera with it.

According to the great artists, the expiratory current is hindered by allowing the abdominal walls to participate in this distension. Therefore, the lower portion of the abdominal walls should be retracted while the upper portion is distended. The upper chest walls should remain in the first position they assumed in deep inspiration, which, by the aid of the thoracic cavity, imparts resonance to the voice. Failure to fix the upper chest wall, as described, will result in the voice taking various tonal qualities as it registers from one to the other. This, which in the tonal qualities is not always due to a failure to fix the upper chest wall, but may also arise from improper placement of the soft palate.

According to the best authorities, deviations from the above described type of breathing have been ob-

scured or compensated in other ways—by the brilliancy of vocal execution and the mental or spiritual conceptions which dominate the mind and the body during the singing.

Unduly enlarged tonsils, especially if they should be adherent to the muscular tissues, should be properly removed. Sometimes, after the removal of the tonsils, there seems to be some detrimental effect to the voice, which soon passes away—possibly in a few weeks—and then the voice begins to show the value of the procedure.

There are various chronic inflammations of the pharynx which should be corrected. Adenoids, while not commonly present in adults, produce a dead, nasal quality, noted by its absence of nasal resonance. One of the most commonly known troubles of the singers is a chronic pharyngitis, ordinarily known as "clergyman's sore throat," which is characterized by a swelling (edema) of the muscles of the pharynx and soft palate, restricting them in their movements.

The tone performs an important function in regulating the resonant chambers of the mouth, which is frequently hindered by lingual tonsils, "tongue-tie," absence of some of the front teeth, or marked irregularity of them. As has already been emphasized, the nasal chambers are the chief sounding boards of the voice, and do, directly, and indirectly, have a great deal to do with pharyngeal and laryngeal infections. I might say a great deal more concerning the defects of the singing voice, due to tone blindness, etc., but will leave that for further discussions, if requested, at some future time.

## Let Us Be Doers of the Word

By Clara Mae Winquist

I sometimes sit and wonder  
As the day fades into the night,  
How people can be happy,  
Without this glorious light.

It brings to me sweet comfort,  
And rest to my weary soul.  
How could we live with no vision,  
Without some definite goal?

It seems to me of all people,  
We are most wonderfully blest;  
Then let us be up and doing,  
Doing our very best.

Let us work with a willing hand,  
With a heart that is tried and true,  
To make this work a grand success,  
For "blessed are they that do."

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Great Falls, Montana

Fall months are bringing increased attendance to services held in Great Falls, Montana. There has been an increase in spirituality as well, and over all a peaceful feeling of unity prevails.

Last Sunday we enjoyed one of the best sacrament services in the history of the branch. The document sent out by the presidency in regard to the present crisis was read. From the heart of each one present there issued a greater desire to consecrate more time and means that the work might go forward.

As Thanksgiving time draws near and we take a retrospective view of conditions in our branch we see material blessings, as well, for which we are grateful. Although the economic depression has not passed us by without making its sting felt, each family of Saints is being provided with means whereby the actual necessities are obtained.

We have dispensed with regular Sunday evening preaching services and are meeting in the homes of isolated Saints in and around Great Falls. The greater part of the evening is spent singing from the new *Saints' Hymnal*. The blessing of children or any other ordinance required by the isolated family is taken care of at these services. Requests that we come again indicate good is being accomplished.

Those who have visited our city and occupied in the pulpit of late have been Elder Ben S. Tanner, of Bevier, Missouri; Patriarch George W. Thorburn, of Deer Lodge, Montana, and Elder L. O. Wildermuth, missionary to Eastern Montana District. The sermons delivered by these ministers were greatly appreciated, being filled with encouraging admonition.

Great Falls branch is united in loyalty to the leaders of the church, and prays for the triumph of the work.

### Bothwell, Ontario

Splendid weather favored the members of this branch on their anniversary services Sunday, November 1. The church was prettily decorated with flowers and foliage, giving every appearance of harvest. Members from all churches in the district were present for the opening service at 9.30 when the sacrament was served.

Elder D. J. Williams, of Chatham, the district president, was the 11 a. m. speaker, and his subject matter was based on the anniversary time of Israel of old, when they celebrated the Passover. Anniversaries are happy times; they are times when we look backward and also forward to coming responsibilities. Brother William's remarks were timely and well received.

Noon lunch had been prepared by the women of the branch, and a wholesome repast was enjoyed by everyone.

Elder William I. Fligg, missionary of London District and the visiting speaker, spoke at 3 p. m. For a time he chose to discuss the need of seeking and finding God. In this connection he used as a text: "Seek ye the Lord while he may be found." (Isaiah 55:6.) He recounted some conditions of the present age which bespeak the distress and commotion of the world. "We must know God," urged the speaker.

The choir work under the direction of Sister Edith Moore, of Windsor, district chorister, was well prepared and rendered. The special numbers of soloists, duets, and quartets added attractiveness to the day's services.

Elder Fligg again spoke to members and friends in the

evening. Scriptural foundation for his sermon was 1 Corinthians 12.

Monday evening the Dramatic Club of London Branch gave the play, "*The Path Across the Hill*." The cast was well balanced, each taking his part well. Elder Fligg remained for the rest of the week, giving four lectures on "*The Destiny of Man Here and Hereafter*" from a chart. Sunday evening, November 8, he spoke to a large congregation. "*The Kingdom of God and its Relation to Our Social and Industrial Problems*" was his subject. We feel that much good was done by Brother Fligg's sermons.

### Warton Church Building Is Dedicated

From Warton, Ontario, Elder D. B. Perkins sends the press story of the recent dedicatory services of the local church. This interesting account appeared in the local paper, *The Canadian Echo*:

"In the summer of 1924, a transfer of real estate was made between the Church of Christ, grantor, and the 'Reorganized Latter Day Saints,' grantees, whereby the latter acquired through purchase, their present edifice.

"At the time of purchase, this parcel of land and building thereon were in need of immediate repairs. The congregation has since been assisting the women's department, that the status has been enhanced to date in value as well as appearance.

"As Sunday broke with its autumn breezes plus the beautiful sunlight, the members of the various congregations of Reorganized Latter Day Saint Church began to arrive in town until at 9.30 a. m. prayer service commenced under the direction and supervision of Apostle R. S. Budd, of Independence, Missouri, with the church well filled.

"Apostle R. S. Budd was the speaker at the 11 o'clock service, taking as his theme, "*The Building of Our Homes*," from which he stressed the necessity of having love in the home; that parents should love their children, and in turn, gain the respect of their family; resulting in citizens that would be an honor to any community to own.

"The dedication service proper was at 2.30, with seating capacity at a premium. Elder Dayton read the 'call to assembly' which was followed by a hymn and prayer offered by Elder James Morrison, of Owen Sound. Miss Mazie Reid, accompanied by her sister at the piano, gave a violin selection. Then Elder Gordon Farrow, of Warton, gave a short sketch of the history of the exchange of properties, and work accomplished to date, later presenting both deed and key to Apostle R. S. Budd, who thanked said congregation for same. After the reading, a duet was rendered by Messrs. Farrow. The words of Christ as recorded by Matthew, 'I will build my church,' were used by Apostle Budd in stressing the necessity of having apostles, prophets, evangelists, teachers, etc., in the church today as in former times as recorded in the Galatian letter, for the edifying and strengthening of the body of Christ, until they all become as a perfect man in Christ Jesus.

"After Messrs. Farrow, Vickers, Perkins and Farrow sang in a quartet, Apostle Budd presented the deed to the local bishop's agent as trustee, and the key he gave to the pastor, D. B. Perkins, charging him with the care of said building and the heavy charge of caring for the flock. The pastor then thanked Apostle Budd for the key and gave an outline of his intentions in taking care of so great a charge.

"The 7 p. m. preaching service was in charge of Elder H. A. Dayton, who took as his text, "He that putteth his



hand to the plow and turning back, is not worthy of the Kingdom of God." This service brought to a close a dedicatory day replete in spiritual experiences to those who attended these services."

## Conference in Southern Nebraska

Southern Nebraska district conference was held in Lincoln, Saturday and Sunday, November 7 and 8. Apostle E. J. Gleazer and District President O. L. D'Arcy were in charge.

A spiritual prayer meeting opened the sessions which gave a splendid tone to the conference. A special talk on church finances was given by Apostle E. J. Gleazer, who, while giving voice to his appreciation of the grave situation in which the institution finds itself, also expressed his conviction that out of the trial and testing time will arise a people which will carry forward to triumphal accomplishment the commission delivered to this church in 1830.

Following reports in the afternoon, Brother O. L. D'Arcy was elected district president, and a policy of graded contributions from the various branches and groups in the district was adopted which will provide a fund from which the expenses incurred in his ministry will be met. Brother D'Arcy, in making the adjustments necessitated by his "leave of absence" from the missionary roll of the church, has engaged in a business enterprise at Auburn which, to succeed, will demand much application on his part; but his missionary zeal is unabated and his labors will still be consecrated to the cause he loves, insofar as he will be able to give them. In this service he is joined whole-heartedly by his good wife whose presence at the conference was appreciated by all. Brother D'Arcy nominated High Priest B. A. Anderson and Elder W. E. Poague as counselors. Their names were approved.

Sister Black, of Grand Island, was reelected secretary, and also elected treasurer, in which capacity she will attend to the matter of collecting and disbursing the district missionary fund above referred to. Bishop's Agent E. N. Byergo, of Nebraska City, was unanimously sustained in that appointment.

The evening session of Saturday and the forenoon and evening sessions of Sunday were devoted to sermons by Apostle Gleazer in which many things were said to inspire and stimulate the Saints to their best devotion and endeavors. Only good can result from a spirit of conviction and inspirational assurance. While what Brother Gleazer offered in his analyses of world and church conditions was sufficiently disturbing to arouse a degree of apprehension in the minds of his hearers, it was accompanied by marked optimism and faith that the people of God will withstand the waves of present adversity and by a careful observance of God's laws and God's ways, will emerge a better, though chastened group, which through obedience and compliance will become the light God intended as a beacon for a people floundering in the mazes of wrong social adjustments.

A special meeting with the priesthood of the district Sunday afternoon preceded a visit to the beautiful Nebraska State capital, a pilgrimage which through the services and explanations of a competent guide, was one long to be remembered. A sacrament, prayer, and testimony meeting followed, marked by the spirit of consecration and good-fellowship.

The entertainment Friday evening was in honor of visiting Saints. It consisted of orchestral numbers in charge of Sister Eunice Fulton, a group of vocal numbers by Sister Dorothy Jensen, a piano solo by Rogene Anderson, and a story, "*The Quest of the Yellow Pearl*," by D. C. McFarlane, told by Sister Audentia Anderson. Sister Jensen sang a solo Sunday morning as did Sister Margaret Jones. Sister Jones also sang in the evening. Both these young sisters are students at the University of Nebraska. Sister Congrove gave a musical reading of Edgar Guest's poem, "*It*

*Takes a Heap o' Livin' in a House to Make a Home*"; Sister Black was at the piano. These women are from Grand Island where is to be found a small but devoted group of members.

One hundred and ten were present at the church school session Sunday morning. Brother Poague, local superintendent, was in charge. He also had charge of the Friday evening entertainment and contributed a solo on Sunday evening.

Delegates to the next General Conference were selected: Brother and Sister D'Arcy, Brother and Sister B. M. Anderson, Brother Gleazer, Brother Lenox, and Brother Poague.

Splendid meals were served at the church noon and evening, Saturday and Sunday. Sister Katie Hale was in charge of the kitchen, and Sister W. E. Farrar managed the dining room service. These women were supported by a corps of able helpers. To these and to the efficient deacons who shared their labors, the conference tendered thanks.

## Kirtland, Ohio

The October sacrament meeting was held within the sacred walls of the Temple.

October 18 was Rally Day at the Temple, and baskets were brought to the Auditorium where the Saints shared dinner.

The following Sunday Brother E. L. Traver, of Arlington, Massachusetts, preached in the Temple. Sister Mamie Atchison sang the solo, "*To Teach Me to Live*." Brother and Sister Traver were visiting Sister Biggs, of Kirtland. Mrs. Biggs and Mrs. Traver are sisters.

Solos were sung by Sister W. E. Householder and Sister Mamie Atchison at a recent meeting of the department of women. They sang respectively, "*Farewell to Summer*" and "*The Rosary*."

Brother and Sister Raymond Clough, of Willoughby, gave a Halloween party at their home the evening of October 29.

The junior church services began in October and have been held continuously.

Elder Fred T. Haynes, of West Side Cleveland Branch (Lakewood), has been chosen to develop missionary leads in the city of Cleveland. These leads were developed among visitors at the Temple.

On November 2 a meeting was called by the branch president to discuss ways and means to sacrifice and give support to the financial program of the church.

Brother and Sister Norman Parson, of Kirtland, are the parents of a son, David Merrill, born September 17. Mr. and Sister Cyril Patterson, of this city, also are parents. Their son, who was born October 18, has been named Richard Junior.

Following is a letter from a part of Kirtland Branch:

### Painesville Mission

Membership of this group is thirty-seven, and officers are: President, Priest Thomas H. Freeman; teacher, Roy Plont; teacher, Andrew McAdam; deacon, Walter M. Davis. The Saints meet in a rented building, an unused schoolhouse which has fair-sized auditorium and class rooms.

The church school is flourishing, average attendance being thirty-five. Financially it is in good condition, there being nearly one hundred dollars in the school treasury.

Our building fund has about sixty-five dollars, and the church treasury has about twenty-five dollars. All furniture, books, etc., are paid for.

We have a good attendance of nonmember children. Classes are senior, junior, intermediate, and primary. School officers and teachers are: Superintendent, Harry T. Freeman; assistant, William Norris; senior teacher, A. McAdams; intermediate, Mrs. Mabel Freeman; junior, Carroll Fenner; primary, Mrs. T. H. Freeman.

We are happy in our work and hope to achieve much during these winter months.

## Far West Stake

A series of priesthood conferences was conducted October 23, 24, and 25 at various points in the stake. Each day Apostle J. F. Garver held classes in the forenoon and afternoon for members of the priesthood. A general preaching service at night in each place closed the day's activities. The general church situation was discussed very frankly yet hopefully. Stake President Ward A. Hougas accompanied Apostle Garver.

A large crowd attended the conference at Cameron, Friday, and a very splendid interest was shown throughout the day. At the Guilford conference, Saturday, the attendance was almost one hundred per cent from the northern branches. The women's department served a big dinner in the basement of the church. On Sunday, October 25, the conference was held in Saint Joseph with a fair attendance. Apostle F. Henry Edwards substituted in the afternoon sessions for Apostle Garver who was called away. Brother Garver returned and spoke to the Saints at the evening preaching service.

### Maple Grove Church

President F. M. McDowell spent the evening of October 28 at Maple Grove. Stewartsville Branch joined with Maple Grove to make this a big night.

The week's series of meetings conducted by Elder Ward A. Hougas which closed October 23, was marked by a large regular attendance and a splendid attention and interest.

### King City Church

Elder Ward A. Hougas preached at the home of Joseph Cook in King City the evening of October 28. There were about twenty-five present. Plans are now under way so that the work there may be organized on a regular mission basis under the direction of Elder W. J. Winn, King City, assisted by Priest Glenn Ralph, of Union Star. The Saints live in Stanberry, Union Star, and King City.

### Oakdale Church

Elder G. T. Richards conducted a week's series of missionary services at the Oakdale Church, October 18 to 25 inclusive. Kingston Saints joined in this series. A splendid interest was shown both among the members and the interested nonmembers who attended. The series closed October 25 with several baptisms.

### Stewartsville Church

A two weeks' series of meetings was opened by Elder Orman Salisbury at Stewartsville on November 15.

### First Saint Joseph Church

The work of First Church is showing a decided improvement in recent weeks. The attendance at Sunday night services is splendid. Elder Ward A. Hougas, pastor, is giving an interesting series of Sunday night sermons.

A large amount of visiting is being done among the families of First Church both by the priesthood and by the women. This organized effort is having its effect on the attendance.

A splendid worship service is being planned for Thanksgiving Day at First Church at nine o'clock, that the Saints may begin the day in the true spirit of thankfulness.

On December 6 the choir will present the sacred cantata, "The Holy City," at the regular evening service.

With the promise of a lovely autumn day, about thirty young people gathered at First Church Sunday morning, November 8, and were soon headed for Big Lake, fifty miles northwest of Saint Joseph. The drive is a beautiful one, particularly at this season of the year, with the gorgeously colored trees banked on the hillsides and, in contrast, the lovely green of the fields.

A hearty welcome awaited the five carloads of young people when they arrived at Brother Milt Easter's home on the east side of the lake. Improvised benches, chairs and tables

in the front yard overlooking the lake were provided for the open air service. About seventy Saints of Fortescue Branch joined in the worship service. An inspirational meeting it proved to be with young and old singing such songs as "Faith of Our Fathers," "Just as I Am," and "I Would Be True." Elder Ward A. Hougas delivered a worth-while talk.

Fried chicken and ham sandwiches disappeared in an incredibly short time from the long table spread with all that goes to make up a picnic dinner.

Although the "breaking waves dashed high" most of the young people braved the deep and had a "grand and glorious" time on the lake in the boats Brother Easter so kindly allowed them to use. Splashed by the waves and with hair blown by the wind, it was a happy group that set out on the homeward trip in ample time for the evening service.

### Cameron Church

"The Ten Virgins," a pageant, was presented by the Cameron young people Sunday evening, October 18. A large crowd was present to witness the performance.

Sister Esther Simpson entertained the department of women at her country home on October 22. A covered-dish dinner was enjoyed at noon and was followed by a short business session. The house was prettily decorated with Halloween colors, and the afternoon was spent in the playing of Halloween pranks and games.

The young people enjoyed a Halloween party in the basement of the church on the evening of October 29. Games and ghostly pranks furnished amusement and refreshments consisted of apples, doughnuts, and cider.

Recent speakers have been Elders J. W. Roberts, S. H. Simmons, Thomas Fiddick, and F. L. Hinderks.

Bishop Milo Burnett, of Saint Joseph, was the eleven o'clock speaker Sunday, November 8. He used as a text, "This foundation standeth sure," and his earnest plea greatly strengthened and encouraged us to renew our efforts that we may sacrifice to a greater degree to enable the work of the church to go forward.

### Apostle Hanson Coming

Apostle Paul M. Hanson will be in the stake December 6 to 13 inclusive. He will speak in ten branches during his short stay.

## President Smith at Detroit District Conference

The appearance of President F. M. Smith at the district conference on Sunday, November 8, was the occasion for the gathering of the largest congregation of Saints in Detroit's history. First Church was crowded to the walls and windowsills, both upstairs and down, and Brother Smith's message was heard by all through the medium of an amplifier and loud-speaker. Crowds lined up three or four deep along the outside and listened through the open basement windows, and car after car drove up and stopped only to turn away without dropping any passengers. There were at least a thousand people who came to the church for this meeting.

Central Choir, some thirty voices, under the direction of Brother Fred. E. Anderson, rendered "Ein Feste Burg," from Brother John T. Gresty's oratorio, "The Course of Time," and also "Send Out Thy Light," from the "Redemption," by Gounod. Sister Henrietta Davis and Brother James Green sang a duet.

The financial situation was placed before us by President Smith. The experiences he had passed through since the situation became acute were interesting. A highlight of his talk was the satisfaction he had felt as a result of the popular response to his appeal throughout the country. Various branches of the church have come with proposals and plans for meeting the situation which are exceedingly gratifying. "We have not only found ourselves with a problem but with a new power," was the keynote of his speech.

The people were apparently unwilling to resign themselves

to fifteen years of paying off debts. The power that lies dormant in the great body of Saints and which comes forward in a great surge in every crisis once more is showing its face. A motion was supported by the entire congregation that Detroit District be allowed to raise its quota within three years. A greater display of unity has never occurred in this city, and as the whole congregation arose and silently stood for a moment, there was a sense of coordinated power and confidence which touched everybody. We are certain that Brother Smith felt himself lifted up by this show of loyalty. We anticipate an organized campaign reaching to the far corners of Detroit District which will not only meet the present crisis, but will also disclose many hidden sources of spiritual and temporal strength. The conference sustained all of its officers for the new year.

### Sault Sainte Marie, Ontario

November 4.—Annual business meeting and election of officers were held September 4, the new officers being as follows: Pastor, Elder G. A. Edwards; associate pastor, Elder George Walsh; adult division supervisor, Sister Alex Brechin. Sister Brechin is a new member who has had wide experience in social circles in other church activities. She is well liked and will make a good leader. The young people's supervisor is Sister George Hannah; children's supervisor, Sister George Welsh; secretary, Victor Harrison; treasurer, Deacon William Braun; church school director, T. B. Campbell; chorister, Sister Robert Hudson; organist, Sister Mildred Miller.

This branch was favored with a visit from the district president, Elder H. A. Dayton and wife, who remained for about two weeks. Brother Dayton preached six inspiring sermons which were well attended, and visited all the Saints. He baptized the eldest son of Brother and Sister Edwards. This was Sister Dayton's first time to accompany her husband in the field. We are looking forward to another and a longer visit from Brother and Sister Dayton, but he is a busy man and his help is required in many places. We must wait our turn.

September 4 we lost by death Sister Davidson, of MacLeannan, who was eighty-four years of age. Brother G. A. Edwards preached the funeral service.

### New Westminster, British Columbia

November 4.—It has been some time since New Westminster Branch sent a letter to the *Herald*, but this was not caused by lack of news. Certainly we have had interesting and active times since the adoption of the new plan of religious education.

The divisional heads find an interested group with which to work. This plan has been in operation since April, Brother S. Pope as pastor. Sister Gerow was chosen director of religious education; Brother A. S. Coburn, leader of the adult division; Brother Clifford Wood, the young people; Sister M. Green in charge of the juniors. These officers were reelected with the exception of Brother Clifford Wood who is now attending Graceland. Brother Kirk Gerow was chosen to lead the young people for the coming year.

We have a fine group of young people who are planning a very busy winter. Two Westminster young men, Clifford Wood, and W. Gerow are at Graceland. Previous to their leaving they were ordained to the office of deacon and priest, respectively. We are proud of them.

The women's group, which has been called the Laurel Club, has served two suppers in late weeks. These were under the supervision of Sister Wood. Good programs followed. For these we thank the program committee composed of Brother and Sister L. W. Cross and Brother Turner.

The adult division has also planned a busy winter. Al-

ready the male chorus has been organized. They promise appearance in a few weeks.

There is progress in the children's division. Recently a Blue Bird band was organized with a membership of nine girls. Frances Gerow is the leader. The girls are interested in their work, and growth of the group is assured.

New Westminster Branch has much for which to thank the heavenly Father. Pastor S. Pope has just commenced his twentieth year of service in this office. We are fortunate in having so devoted a guide and leader.

### Webb City, Missouri

#### Second and Oronogo Streets

This branch is moving forward under the leadership of Pastor Ira O. Waldron and his assistants, James M. Jones, who has charge of the church school division, and F. L. Freeman, who has charge of the home visiting division.

The church school holds two sessions each week, Sunday at 9.30 a. m., and Thursday at 7.30 p. m. Attendance is good and officers and teachers are consecrated to their task. Sister Neva Tremble has charge of the primary activities and is doing an excellent work among the children. Sister Mary Hobart and Sister A. N. Deaver have charge of the music and render valuable service to the branch.

College Day was celebrated with a beautiful and instructive program in charge of Beatrice Deaver.

A Halloween social was held at the farm home of Brother and Sister R. J. Williams, south of town, October 22. The church school was the sponsor. About sixty of the members were there. Before the guests departed for home, pumpkin pie, apples, and popcorn balls were served.

Sacrament Sunday for November brought attendance of one hundred and two. A fine spirit was there, and the members were made to feel that God is watching over and caring for his children in these trying times.

The women of the adult division have been busy the last year doing their bit to help with the financial part of the church work. They have quilted several quilts and made one fancy quilt which is now on sale. They have been doing the janitor work at the church as a means of saving funds. They enjoy this and it gives every woman of the branch a chance to help. They hold one social meeting each month. November 5 they had their social meeting with the church school sponsoring a pie and chili supper which netted eleven dollars. After the supper a program was given which all enjoyed. Sister A. L. Newton was present and gave two readings of her own composition.

### Boston Branch

#### Somerville, Massachusetts

At last this nomadic branch (I do not believe there is another like it in the church) has settled itself, and there is a good number in attendance at the services, especially on Sunday morning.

At the election of officers early in September, Doctor W. A. Sinclair was chosen pastor, J. W. Foster assistant pastor, and George W. York, visiting pastor; H. M. Gunsolley, secretary; Everett York, treasurer; Beatrice York, chorister; and Wallace Sinclair, superintendent of the religious education department. Rebecca Carter was chosen president of the adult group, known as the "Leaders"; Agnes Fisher is president of the younger married group, the "Pioneers," and Audrey Hardy is president of the "Crusaders," the young people of the branch. The "Crusaders" are working on plays to be presented December 4. They have had a hike and other wholesome activities.

Beatrice York is doing a most commendable work developing and harmonizing the musical talent of the younger peo-

ple and contributing it to the church music at the Sunday services.

The religious education convention will be held in the church building on Saturday evening and Sunday, November 14 and 15. We expect Apostle R. S. Budd to be present.

Friends of Sister Susie Sinclair will be grieved to learn that she is now confined to her bed and under the influence of opiates so great is her pain. Doctor Sinclair, too, has had a serious illness, spending about ten days in the hospital. Other men of the local priesthood have, however, taken up the burden, and the work goes on. E. L. Traver became ill while on a visit to Maine and was forced to spend two days *en route* home recuperating.

Brother and Sister Irby Mundy, of Uteyville, Colorado, were visitors at our services all day Sunday. It is not often our people come in contact with a real western cowboy, and Brother Mundy was regarded with cordial interest.

## Birmingham, England

On Sunday, September 20, about thirty Saints visited Sutton in Ashfield for the district reunion. We journeyed together by motor. It was a beautiful day and everyone enjoyed the excursion. The day was well spent.

"Service" was the reunion theme. The meetings were held in the capacious hall, and a good number attended. At the close of the day, we felt a keener desire for consecration to the service of God.

Harvest thanksgiving services were held Sunday, October 18, the Saints gathering in good numbers. The gifts of fruits, flowers, and vegetables were beautifully displayed. An appropriate program of music was provided by the branch chorister, Elder E. Norton.

In the afternoon a children's service was held. The tiny tots of the primary department walked up the aisle bearing their gifts to God. These they placed on the table. Some brought apples, others brought cabbages, and childish faces beamed. There were songs and recitations. Sister N. Schofield talked to the children, explaining the significance of the harvest service.

The evening service was crowded. Pastor P. S. Whalley spoke to the members, endeavoring to convey to our minds the power of God and his goodness and love. He also spoke of our responsibility in holding the beautiful gift of the gospel to the world. "Shall we boldly face our Lord at his coming?" he asked, "Or shall we bow our heads in shame and humiliation at the things we have not done?"

The harvest gifts were afterwards given to the children's hospital where they were much appreciated. The collection taken at the evening service amounted to nearly seven pounds.

The services of this day reminded us of the following beautiful verse:

"To follow truth as blind men long for light  
To do my best from dawn of day till night,  
To keep myself fit for His Holy Sight,  
And answer when He calls—  
This is my task."

The members of the Women's Guild have been very active during the last month. They have stained and polished the church pews. They have worked gladly and cheerfully. Under the auspices of this organization a social was held October 19. A good number of members and friends listened to the program of songs, recitations, and played games. During the coming season the women hope to hold many more of these socials.

The next social event will be a bonfire celebration at the home of the pastor on November 5.

Prayer services are well attended. Our faith increases as a result of our experiences of so many wonderful answers to prayer. We pray a blessing upon all God's people. Times are hard and difficult. Confusion is rampant. But they that

wait upon the Lord, that sit in holy places, that lift up their voices in praise and thankfulness, that trust him in sublime faith, these shall have sweet abiding peace.

"Faint not, nor fear, His arm is near,  
He changeth not, and thou art dear.  
Only believe, and thou shalt see  
That Christ is all in all to thee."

## New Philadelphia, Ohio

Sunday, October 18, was a day to be long cherished in the hearts of local Saints. It was our home-coming day. The services began with a nine o'clock devotional meeting, followed by church school in charge of Richard Watkins, the superintendent. During the intermission a song service was conducted by Samuel Mansell. A quartet composed of Elder Charles Cramer, Sister Cramer, Sister Angus, and Brother Watkins sang "*Faith of Our Fathers*."

Elder Cramer, a member for forty years, was the morning speaker, choosing as his subject, "*Memories of Saints Who Were Once Active*." Brother Cramer's father, one of the charter members of the branch, has passed to his reward, but the fourth generation is following in the steps of their grandfather. The father of our pastor, Elder Carlisle, came into the work of the church shortly after its organization, and the fourth generation of this family is also active in the church. Sister Margaret McMillen and Sister Rose Warner, the oldest members of the branch, are still active. Sister Warner is the last surviving charter member. The present branch was organized in 1885 by Gomer T. Griffiths. Among the members who have passed on and whose grandchildren are actively engaged in the church are the Robsons, Steinbaughs, McMillens, Gordons, Warners, Carlisles, and Cramers.

Dinner was served at noon to one hundred and twenty-five guests in the church basement. Many visiting Saints were present.

At one o'clock a surprise awaited the congregation. Seven candidates presented themselves for baptism. They were inducted into the kingdom by Pastor John Carlisle. Those baptized were Glen Carlisle, son of the pastor; Rebecca, Robert, and Paul Carlisle, niece and nephews of the pastor; Harold Stein, Ralph Schwartz, and Theda Leggett. Preceding the confirmation service Sister Nettie Bigler interpreted the hymn, "*Book of Mormon, Hid for Ages*," with a pantomime. She was assisted at the piano by Sister Frances Rees, and a mixed quartet sang the hymn.

The new members were confirmed by Elders A. B. Klar, William Goudy, Charles Cramer, and John Carlisle. Several prophecies were given at this time. The rest of the afternoon was spent in prayer and testimony meeting, and the Holy Spirit reigned. The Saints were prophetically admonished to be faithful and to walk uprightly, that they might be able to confront the trying times which will test them as God's people.

Supper was served at five o'clock to a large number. At the evening service the pastor preached an inspiring sermon. Brother Mansell sang a solo, "*Confidence*." Members of the branch expressed appreciation of this day, and hope the occasion may be equally enjoyed next year.

Elder E. G. Hammond, of Akron, was unable to be present at the services because of illness. He was the speaker the morning of October 25, delivering an excellent discourse.

Brother and Sister Mansell who were married October 2, were tendered an old-fashioned belling by forty-eight Saints and their families. The evening was sociably spent. Hymn singing was part of the entertainment. Refreshments were served, and the honor guests were presented a beautiful tablecloth.

Elder and Sister A. B. Klar, Brother and Sister Mansell, and Sister Edna Howells attended sacrament service at Canton, Ohio, November 1. Brother Mansell sang two solos, and Brother Cecil Neville was also present. Canton Saints are

to be commended for their faithfulness in spite of small numbers.

The church year soon will draw to a close. The branch business meeting was called for December 8. We are grateful for the many blessings bestowed on us this year, and our prayer is that we may continue to trust and obey, for there is no other way.

## Independence

### Stone Church

A scout service held the attention of Stone Church people Sunday morning at the 11 o'clock hour, Pastor J. F. Sheehy the speaker. The Stone Church includes in its congregation about eighty Girl Scouts and sixty Boy Scouts.

"Scouting presents a positive program for our boys and girls," asserted Pastor Sheehy in his discussion of the activities provided for the growing youth. The programs of both these organizations teach our boy and our girl to "do a good turn daily," and their pledges and laws are backed by the finest traditions of our civilization. The scout oath for the boys begins: "On my honor I will do my best . . ." and the girls promise, "On my honor I will try to do . . ." The laws are positive; they begin, "A Scout is . . ." and "A Girl Scout is . . ."

Seated in a reserved section were Boy Scouts troops 226, Stone Church, and 227, Enoch Hill; Girl Scouts Troops 33, 46, 37, and 14, Stone Church, 49 and 10, Walnut Park, and a troop of girls from Liberty Street not yet registered in the national office. These boys and girls took part in the color and scout closing ceremonies.

Briefly Brother Sheehy sketched the development of scouting in Independence and the influence exerted by these organizations in building fine men and women for the church and the community. He urged the cooperation of all parents. Girl scouting is more recent here than scouting among the boys, all of the girls' troops having been organized this year. Through activities provided by the scouting programs, the boys and girls of the various congregations of the church in Independence are being brought together in real comradeship. A corps of talented captains, committee women, scoutmasters, and committee men have the work in charge.

Scout Don Piper, of Troop 226, was awarded a medal of honor by his Scoutmaster, W. Earl Page. Scout Piper is the winner of a contest in his troop which included practically every phase of active scouting.

The scout program was preceded by fifteen minutes of the regular choir broadcast program. The Stone Church Choir was led by Evan A. Fry, Robert Miller at the organ. A lovely song was sung by Mrs. Minetta Isaacks, soprano.

Pastor Sheehy was assisted in the stand by Bishop G. Leslie DeLapp.

In the evening Stone Church Saints witnessed an impressive service of ordination when men, whose names were approved by the last quarterly conference in Zion, received the laying on of hands of the elders.

Music was supplied by the Aeolian Chorus, its selections being, "It Is Not Everyone That Saith Unto Me," by J. T. Gresty, "The Voice in the Wilderness," and "Jesus, My Savior." Hymns of challenge and praise were sung by the congregation, "Work for the Night Is Coming," "Hark, Listen to the Trumpeters," and "Praise God From Whom All Blessings Flow." Robert Miller played the organ.

Pastor John F. Sheehy was assisted in charge by Elders H. G. Barto and H. O. Smith. Following the reading of the scripture, Hebrews 5, Elder H. O. Smith delivered the charge to the elders; the charge to the priests was by Elder Barto.

The following men were ordained to the office of elder: Wilfred Burton, Clarence Resch, Ephraim Brown; to the office of priest, Adelbert Withee and Norman Cox; to the office of deacon, Alma Inman. Those of the eldership who officiated in the ceremony were C. I. Carpenter, J. Stanley Kelley, Earl F. Hoisington, C. C. Koehler, J. E. Kelsey, C. Ed.

Miller, T. J. Butler, C. H. Rich, E. A. Thomas, and G. G. Lewis.

A feature which added solemnity to the service was the prayer of blessing upon all the ordained men in the congregation. This was followed by the singing of the "Doxology" and the benediction by the pastor.

### Liberty Street Church

The Sunday morning prayer meetings at eight o'clock are growing in numbers and spirituality if we are to judge by the testimonies full of confidence and hope in the church program and its present needs.

Elder John Soderstadt preached at eleven o'clock Sunday morning, using passages from the *Doctrine and Covenants* which emphasize the duties of the Saints and the ministry.

Elder W. A. Smith who has spent many years in the missionary field, preached in the evening. His was a missionary sermon telling of the Apostle Paul and his trial before King Agrippa and showing similarities in the experiences of Paul and Joseph the martyr in his work of the Restoration.

Miss Mabel Tignor, Elbert Mock, and Cecil Walker were announced as the committee in charge of the young people's activities. They will start the fall and winter activities with a meeting next Sunday at half past two.

Interest in the November sacrifice movement is taking good form and promises to be productive of much good spiritually and temporally. We feel that the work of the church must and will go on.

Nine of our girls between the ages of ten and twelve years have taken their tenderfoot test in scouting. In a short time Liberty Street can boast a troop of registered Girl Scouts. Mrs. Elbert Mock is the efficient captain.

### Enoch Hill Church

"Thanksgiving" was the theme of the church school Sunday morning. The theme talk, "The Pilgrims," was made by Max Constance.

Elder S. C. Smith was the morning speaker. Scripture readings were taken from *Doctrine and Covenants* 36 and Deuteronomy 23. "The church will go on," said Brother Smith, "and we must prepare ourselves to go on with it."

"Nothing can take the place of religion in our lives," said Doctor Charles Keown in his Sunday evening talk; "closer family ties and closer touch with the God of our fathers will tide us over the difficulties and dangers of the present day." He read 1 Corinthians 6: 16-20.

"The Old, Rugged Cross" was sung by C. S. Warren and Richard Bullard.

### Englewood Church

Englewood is preparing a Thanksgiving program. At nine-thirty in the morning, at the Thanksgiving service, a pageant will be given by the young people's classes of the church school. Sister Beatrice McNamara will do the reading. The pageant is designed to present the history of the America Indian. It will begin with the warning to Lehi to leave Jerusalem, six hundred years before Christ, and will depict events leading up to the curse of the Lamanites.

The juniors, intermediates, and young people have been studying the *Book of Mormon* this year, and the pageant will serve to impress portions of the historical story of the book on the minds of the students.

Elder C. Ed. Miller will follow the pageant with a stereopticon lecture dealing with the history of the early settlers of America. Following this program the sacrifice offering will be taken. The women's department has arranged a little ceremony for this part of the program which they hope will be helpful, especially to the children. They have given each child a little "true blue" sacrifice bag which will be used in the ceremony of offering. Adults will also take part with their special sacrifice envelopes. Everyone is invited to this morning service.

The women are also planning a Thanksgiving family dinner for the members which they hope will assist the offering.

This dinner is not being planned to make money, but to save at least a dollar a family.

After the meal, the recreational leader, Brother Arthur Welch will direct all who desire in a frolic.

Elder C. B. Woodstock gave a short talk last Sunday morning between the class period and the preaching service. The theme of his discourse was the sacrifice offering.

"Child training" entered largely into both sermons of the day. Brother Perry Hiles talked in the morning, and Brother Evan Davis in the evening. We are glad to note that our ministry are studying along this line. We do not hear enough of this from the pulpit; many sermons are neither to the children nor about them.

#### Spring Branch Church

The November sacrament service was well attended. In the evening Bishop B. J. Scott was the speaker.

The following Sunday Bishop C. J. Hunt was the eleven o'clock speaker. Elder H. G. Barto talked at a quarter of eight in the evening.

At the close of the church school service on this day Miss Elna Rose Jennings, daughter of Brother and Sister Joseph Jennings, of Kansas City, Missouri, was baptized.

"Sacrifice" was the theme of a four-minute talk Elder C. Ed. Miller delivered to the church school Sunday morning at a quarter of ten. So well presented was his appeal that one class collected from its students a sacrifice offering to the amount of thirty-five dollars.

A symposium of the local priesthood held the attention of the congregation at eleven o'clock Sunday morning. Speakers were Priest D. D. McClain, Teacher Clayborn Dixon, and Priest Arthur Peer.

An impressive playlet was given at the close of the six thirty service in the evening by the class of Brother J. A. Bozarth.

The evening speaker was Elder T. A. Beck who talked to the congregation for the young people's division. His splendid sermon found scriptural foundation in Matthew 7: 20 and Habakkuk 2: 14.

### Soldiers Grove, Wisconsin

November 10.—News that Elder Leonard Houghton was coming to Soldiers Grove to visit and preach to the Saints, made us rejoice. Every member in this vicinity delights to hear Brother Houghton tell the gospel story in its simplicity and power. It was here that he first started missionary work, and "It seems like getting back home," he says, "to talk to you."

Brother Houghton preached to some of the largest crowds that have assembled at the church for some time. The Saints could not feel discouraged with such a man as Brother Houghton visiting and preaching in the community.

We gladly report that in this time of depression and distress the Saints are firm in the faith. They trust that the clouds will soon pass away and the sun shine brighter than ever before. They anticipate much progress in the church.

The Spirit of God was experienced in a forceful way by the members as they listened to the gospel message presented by Brother Houghton.

After a long, hot, dry summer, we are blessed with a wonderful fall. Weather is warm. Grass is growing. Dandelions are blossoming. It is many years since we in Wisconsin experienced such nice weather at this time of the year.

### Request Prayers for Worker

Melvin Smith, priest, of Lachine, Michigan, who has acted as branch president until the failure of his health, is in the University Hospital at Ann Arbor, Michigan, suffering intensely from a growth on his heart and spinal trouble, which doctors tell him is incurable. He feels that God's hand is not shortened, but will restore him to health, and accordingly asks the prayers of the Saints.

Brother Smith is known about Lansing and in Northern and Central Michigan Districts. Many branches are fasting and holding special prayer services in his behalf next Sunday.

## Kansas City Stake

### Stake Conference Devotional Services

A devoted, stake-wide congregation and an exceptionally beautiful November day made possible a profitable sabbath gathering. From the beginning of the morning worship period to the benediction of the evening service, the Saints absorbed and dispensed the spirit of good cheer and fellowship as only Latter Day Saints can. The topic, "*The Church Crisis*," was discussed, and the consensus of opinion was that the church debt is not too large to pay off in much less time than fifteen years, the length of the period suggested by the Bishopric.

The church school was as usual taken care of by efficient officers, and with the facilities of Central Branch, a most satisfactory class period was held.

The eleven o'clock service was begun with the singing of the old hymn, "*Redeemer of Israel*," and the invocation was by Patriarch J. T. Gresty. Clayton Wolfe, tenor, sang, "*I Will Lift Up Mine Eyes*." The offertory prayer was by Elder C. D. Jellings of the stake presidency, and the stake choir sang, "*The Heavens Are Telling*," by Haydn.

President Elbert A. Smith, the speaker, read the scripture lesson, 2 Corinthians 4: 8, 9. "These are sober days in the world and in the church," he said and referred to the declaration of the Apostle Paul, "This one thing I do." There is great power in singleness of purpose. The church is the one big thing in the lives of many people. Let us test our strength. We are going forward when we are doing the thing God would have us do.

Dinner was served at half past twelve to those who desired to remain for the following service.

At fifteen after two sacrament service was held. The time after the serving of the emblems was well occupied, there being eight songs, five prayers, fifteen testimonies, and one prophecy. This hour was replete with spiritual uplift.

At five thirty a plate luncheon was served.

The singing of "*Glorious Things Are Sung of Zion*" by the stake choir as a prelude hymn impressively opened the evening service. After a hymn by the congregation invocation was offered by F. S. Anderson. "*Send Out Thy Light*," by Gounod, was offered by the choir. The offertory prayer by Elder Anderson was followed by a violin solo, "*Meditation*," by Meitzke, by Otis Swart. The musical program was concluded with the choir singing Handel's "*Hallelujah Chorus*," from "*The Messiah*."

"The greatest thing we have for which to be thankful is friends," affirmed Bishop G. Leslie DeLapp in his sermon. For a scripture lesson he read Psalm 23 and Luke 4: 1-8, the story of the temptation of Jesus.

The minutes of the conference business meeting held on Monday night, will appear in next week's *Herald*.

### I Will Hew Great Windows

I will hew great windows for my soul  
Channels of splendor, portals of release;  
Out of earth's prison walls will I hew them;  
That my thundering soul may push through them;  
Through the strata of human strife and passion  
I will tunnel a way, I will carve and fashion  
With the might of my soul's intensity  
Windows fronting on immensity,  
Towering out of time  
I will breath the air of another clime  
That my spirit's pain may cease.  
That the being of me may have room to grow,  
That my eyes may meet God's eyes and know;  
I will hew great windows, wonderful windows,  
Measureless windows for my soul.

—Unknown.



## The Sacrifice Offering of Thanksgiving

(Continued from page 1085.)

### *The Need of Sacrifice*

Strange as it may seem, the primary reason for the law of sacrifice is not that God may be benefited by us, but that through our sacrifice he may benefit man. So far as we have any means of knowing, we can add nothing to God, but by obeying the law of God we may be instruments of blessing to our fellowmen. To this end there is always great need of our sacrifice, but seldom has there been so great a need as exists today. In this time of need we shall find one of our most crucial tests of ourselves, for it is in critical times that our true worth stands forth. When we are not being tested we do not know our strength of character, but today we are being tested.

Peter passed through a sifting time, and we have been reminded for years that a sifting time must test God's people. Zion, the pure in heart, must endure the test of sacrifice, for God will gather such together unto him, as the Psalmist gloriously predicts:

He shall call to the heavens above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice.—*Psalm 50: 4, 5.*

We have learned to say the Lord's Prayer which teaches us to implore: "Give us our daily bread," and too many, I fear, almost feel that they have conferred a favor upon God when they have repeated the words correctly, or at least that they have well done a duty they owe him. But the duty we owe him is better discharged if we use the bread to his glory after we receive it, for this is the real test of our worthiness, and God has ordained that our worthiness shall be tested by sacrifice.

### *Thanks Convincingly Expressed*

There are many millions of people today who offer to God words of thanksgiving and praise, and there were also many in our Savior's time who did likewise, but not all of them escaped the Master's censure. Perhaps few today would openly use the words of the self-righteous Pharisee who "prayed thus with himself":

God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.—*Luke 18: 11, 12.*

But there may be some who think similar thoughts to themselves, and who consider others to be their inferiors. God pity any such, if they can not even boast of paying their tithes faithfully, or

of fasting twice a week, for they are still lower than the Pharisee, whom Jesus predicted should "be abased." But what of those who can not say with truth that they are not extortioners, unjust, or adulterers? The blackness of the Pharisee's self-righteousness would turn pale beside the deeper hue of such characters. Can anyone for a moment suppose their professions of thanksgiving can find the ear of God?

What of those who solemnly made covenant with the Church of Christ that they would seek *first* to build up the kingdom of God, but who now are willing for the whole church to suffer because some, in their opinion, have betrayed their trust? Let such think of the danger to themselves, for Jesus says, "the least of these my brethren" represent the person of himself:

I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink.—*Matthew 25: 42.*

Paul could say: "Thanks be unto God for his unspeakable Gift," but in the same letter he could also say that he had suffered perils by land and by sea and by false brethren. Yet he counted all else as dross, for the excellency of Christ, and his sublime faith could say:

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.—*2 Corinthians 4: 17, 18.*

May we, also, prove by our sacrifice the sincerity of our thanksgiving.

## How They Spent Their Money

### Selfishness—

I kept my wealth and I mourn for my loss  
For the gold in a skeleton hand turns to dross;  
Love, friendship and gratitude might have been bought  
But I kept all my wealth till it moldered to naught.

### Pleasure—

I spent all my gold—I danced and I sang—  
The palace I built with hilarity rang.  
Plays, revels and frolics from even to dawn—  
But I lie here with nothing—I spent it—it's gone!

### Avarice—

I loaned my good money—at grasping per cent—  
'Twas I who got all that you kept and you spent;  
While I counted my millions, Death plundered me bare—  
And this grave I sleep in belongs to my heir.

### Charity—

It was little I had, but I gave all my store  
To those who had less, or who needed it more;  
And I came with Death laughing for here at the grave  
In richness unmeasured I found what I gave!

—Robert J. Burdette, in *Presbyterian Standard.*

## MISCELLANEOUS

### Conference Notices

Southwestern Kansas district conference will convene at Wichita, Kansas, December 12 and 13. A good representation from each branch in the district is desired. Apostle E. J. Gleazer will be in attendance. One of the features of the business meeting will be the election of delegates to General Conference, so kindly send in your report to Mrs. L. R. Field, 1439 S. Main Street, Wichita, Kansas.—*A. E. Stoft, district president; Mrs. L. R. Field, district secretary.*

Spokane district conference will be held at Spokane, Washington, in the church at Third and Smith Streets, December 11, 12, and 13. The opening service will be at half past seven in the evening Friday, December 11. Elders F. Henry Edwards, Richard Baldwin, A. C. Martin, and Alma Andrews and district officers will be present. Special class work and preaching services will be had. Election of officers and General Conference delegates and the determination of reunion arrangements are among the chief items of business.—*F. Henry Edwards.*

Saint Louis district conference will meet Saturday and Sunday, November 28 and 29, with Saint Louis Branch, Grand and Carter Avenues, Saint Louis, Missouri. The Department of Religious Education will have the afternoon house on Saturday from half past two until five o'clock. At five o'clock a basket lunch will be served. The regular business meeting opens at six o'clock, and business to be transacted includes the election of officers. Sunday's services include: Young people's prayer service, 8.30 a. m.; church school, 9.30; preaching, 11; priesthood and women's meetings at 1.30 p. m.; social service at 3; round table at 4.30; preaching at six. Send your reports early.—*C. A. Edstrom, district president, 3833 Bartmer Avenue, Saint Louis, Missouri; C. J. Remington, district secretary, 1423 Cecelia, Webster Groves, Missouri.*

### Our Departed Ones

CLARK.—William W. Clark, of Oakland, California, was born at Millcreek, Missouri, October 24, 1849. He married Selina E. Franklin, of Kingston, Missouri, December 25, 1879. She with the following children survive him: Ancil W., Rodney G., and Mrs. Lois Richardson, all of Oakland; Thomas L., of San Francisco, and William W., Jr., of Boise, Idaho. Fannie, aged 23, and an infant boy preceded the father in death. Until 1914 Mr. Clark with his family farmed in Missouri and Iowa. Over forty years of his life were spent near Council Bluffs, Iowa. In 1914 the family moved to Ukiah, California, where they remained until 1919 when they moved to Oakland. When about twenty years of age Mr. Clark united with the church and for many years was a zealous and faithful worker, holding the office of teacher. With advancing years and declining vigor his active service waned. About five years ago his health began to fail and in February of this year he was confined to bed. Passed away peacefully October 30. Many relatives and friends paid tribute of respect to this brother when Elder J. W. Rushton conducted the funeral service. Interment was at Mountain View Cemetery, Oakland.

SWENSON.—Ida Sofia Swenson was born at Stockholm, Sweden, March 13, 1884. She died at San Pedro, California, November 29 or 30, 1931. Was a member of the Salt Lake City Branch of the Reorganized Church, having been baptized May 1, 1894, and enrolled with the Salt Lake City Branch June 30, 1910. She was a consistent Christian, always ready and eager to help others, though she herself was never in rugged health. Her last year was spent in California. Her death was evidently from heart failure and occurred while she was alone in the home which she was caring for. She was a member of two Swedish fraternal societies, the Vikings and the Vasa Orden. The funeral was from the Larkin Mortuary, Salt Lake City, Elder A. M. Chase in charge. After delivering the main sermon and conforming with a request, Elder Chase called on Elder A. B. C. Oleson who had met and known the family in Sweden and wished to speak "for the friends and neighbors." He gave the family an enviable character for enterprise and helpfulness. He was followed by Elder Walline, who spoke as a representative of the Vikings and Vasa Ordens. Music was furnished by friends and members of these orders, and they officiated in the rites at the grave. News of Mrs. Swenson's death shocked the Saints of Salt Lake City, who were looking for her return home.

REESE.—Cassie Jane Smith was born at Deep Valley, Pennsylvania, August 31, 1856. She married Joseph W. Reese September 6,

1877, and to them were born ten children, six of whom survive. She was baptized at Big Springs, West Virginia, by Elder O. B. Thomas, in 1906. Died at Coal Dale, Alberta, October 14, 1931. Her husband preceded her in death thirty years. She moved to Alberta in December, 1911. Was firm in the faith and highly esteemed in the neighborhood. The funeral was held in Lethbridge in charge of the Reverend Wrenham. The sermon was by William H. Atkinson, a priest and member of the Reorganized Church.

### Conference Minutes

NORTHERN MICHIGAN.—District conference met with Gaylord Saints at a social service 10 a. m. October 24. Business session opened at 11 a. m., District President Allen Schreur in charge, assisted by Elders Dirk Schreur and Hector McKinnon. After the formal opening visiting Saints were given voice and vote in the conference, the district presidency were chosen to preside over the conference and to make all necessary arrangements, and Sister Ada Alldread was selected secretary of the conference. Sister Lucy Parks, of Gaylord Branch, was made chorister to take charge of the music and chose her associates. The welcome address was given by Elder Elmer Parks, pastor of Gaylord Branch. The report of District President Allen Schreur was read and accepted; Bishop Dirk Schreur gave a verbal report, which was accepted. The report of Missionary J. J. Ledsworth covered a year's work in the district and included the following items: Sermons preached, 265; other services conducted, 130; baptisms, 98; confirmations, 35; assisted to confirm, 31; ordinations, 1; children blessed, 15; assisted to bless, 2; administered to sick, 71; assisted in administration, 18; new openings made, 1; pastoral visits, 598; tracts distributed, 550; house calls, 198. A rising vote of thanks was given Brother and Sister Ledsworth for the work done in the district. Branch reports from Soo, Wells, Cheboygan, Gaylord, Alpena, East Jordan, Boyne City, Bellaire, and Lachine were read and accepted. The district secretary reported the nonresident group membership to be 116. The conference acted to change the name of Wells Branch to Gladstone. Delegates chosen to attend the next General Conference of the church are: Dirk Schreur, Grace Schreur, Allen Schreur, Sarah Schreur, Hector McKinnon, Mary McKinnon, J. J. Ledsworth, Mrs. J. J. Ledsworth, Verna Hartnell, Richard Hartnell, and Ada Alldread. Delegates were given full delegate power. The recommendation of the district president that the pastor in each branch in the district report all the labors of the priesthood for the year to the conference, was adopted. By motion and vote the following officers were elected for the year: District president, Allen Schreur; secretary, Ada Alldread; treasurer, Dirk Schreur; musical director, A. E. Starks; women's leader, Ada Alldread; Sunday school superintendent and recreational leader, Hector McKinnon; secretary of Sunday school, Ada Alldread; bishop's agent, Dirk Schreur, (sustained); library board, Ada Alldread, Hector McKinnon, P. Murphy (sustained). It was moved and carried that Elder Ledsworth use the library books in his missionary work. The conference declared the Vandebilt Branch disorganized and its members placed with Gaylord Branch. The district presidency was given power to appoint the time and place of next conference. The Harvest Festival committee was discontinued. Sunday schools reporting were Gladstone, Cheboygan, and Gaylord. These reports were read and accepted. Elder Allen Schreur chose as his associates in the district presidency Dirk Schreur and Arthur Starks. Elder Dirk Schreur reported that the district yet owed as its part of the year's budget, \$1,032.50, and has only two months in which to pay this amount. Generously he stated that if the district would pay half, he would pay the rest. The conference pledged the district to pay its half. Conference sessions included two social services, one priesthood meeting, and the sermons were by the speakers, J. J. Ledsworth, George Blackmore, Arthur Starks, and time on Sunday afternoon was divided by Allen and Dirk Schreur. The gift of tongues encouraged the Saints to continue with renewed determination and zeal. While attendance was not so large as in the past, the meetings were good. Gaylord Saints helped to make all conference members happy.

### ARE YOU A BLIND FISH?

In the great depths of the sea, naturalists tell us, are fish that have tiny sightless eyes, and are totally blind because for generations they have lived where there is no light.

Are you raising your family in spiritual darkness? Will your children—or your neighbor's children—grow up to a life of spiritual blindness?

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Volume 78

Independence, Missouri, November 25, 1931

Number 47

*If You Plan to Sacrifice—*

*Do It Now*

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## THANKSGIVING

I thank thee, Lord, for strength of arm  
To win my bread,  
And that, beyond my need, is meat  
For friend unfed.  
I thank thee much for bread to live,  
I thank thee more for bread to give.

—Selected.

**The Work of the Church Must Go On**

## Notes From the Field

### FINDS BRANCH IN SPLENDID CONDITION

*The following letter gives an encouraging picture of the state of the church work in one good active branch. We should be glad to receive other communications from missionaries and workers regarding the progress of the church.*

I must say that a most splendid spirit of cooperation, and consecration prevails in Waterloo Branch. A very fine spirit was present at the election of officers. I enjoyed my stay there very much because of the fine spirit among the faithful ones. The active members of the priesthood were called together a few days ago by their loyal president, William Wood, and organized for the two months' sacrifice period, in which they pledged themselves to give one tenth of their income each week during November and December to the general church. These men are spending two nights a week visiting the homes of the Saints, and presenting the needs of the church. Brother Wood, the branch president, drew up the following pledge, and already several members of the branch have signed it:

"We the priesthood and membership of the Reorganized Church of Jesus Christ of Latter Day Saints, do pledge ourselves to render every service, and make every sacrifice possible, that the church may be carried through the present crisis."

The above shows a splendid spirit, and if every branch of the church would demonstrate the same spirit of loyalty and sacrifice, the church debt would soon be paid. Many to whom I talk feel that the church debt could be paid in the next two years.

On Friday night I talked to the Oelwein Saints on the "*Present Crisis*," and as this branch had already held its election of officers, we had installation ceremonies at the eleven o'clock hour on Sunday, which we are trying out as a new feature in this district, Oelwein having the first service of this kind. The service went over fine, and seemed to impress the Saints with a new sense of the importance of the work, and the responsibility of office.

Oelwein Branch is loyal, and sends in quite a nice contribution to the general church each month, for a small branch. They have a fine leader in the person of Brother George McFarlane. I am to speak here at Oelwein again tonight; tomorrow night I shall return to Waterloo for installation of officers, and go on Wednesday to Cedar Rapids.

I have received the correspondence from the Presidency and Bishopric regarding the sacrifice period, and shall endeavor to get the work organized in all the branches as soon as I can get the machinery to work.

E. R. DAVIS.

### SENDS HER GIFT

*The following letter was addressed to the Presidency by a sister who wished to do her part in helping the church through the present crisis.*

I have just finished your letter in the *Herald* for October 21, which my mother gave me, "*The Present Crisis*."

Most of us here have no regular funds and nothing much to spare, yet we have all we need—food, clothing, and shelter. I have tithed on all the actual funds that have passed through my hands, yet that has been a very small amount; so now I am sending five dollars, a gift to me, as an offering because the church means such a lot to me; it has done so much for me and mine.

MRS. C. C. WORLEY.

### A DISTRICT PRESIDENT'S REPORT

#### *A Note From President Smith*

I was in attendance at the Detroit district conference on the seventh of this month, and with the others present listened to about the usual number of reports. There was one report which departed from the usual set lines, and because it especially interested me, I presume it will interest many of the *Herald* readers. It is the report of District President A. H. DuRose. It is well to note the emphasis he lays upon the necessity of our ministry being exemplary, and he sets out a few of the ways in which they should show the way. And I am disposed to think he is quite right in holding to his determination to refuse to approve for ordination any man who is not on record as a tithe payer; and also in his contention that qualification for membership should have consideration before the rite of baptism is administered.

The report indicates that Detroit District has an active president.

F. M. S.

#### *Report of District President A. H. DuRose*

To the officers and members of the Detroit District in Conference assembled, greeting:

The conference year just closing has been one which will be long remembered. The industrial depression has weighed very heavily upon our land and we as a people have not been exempt. The first to feel the curtailment due to the decrease in the family income is the church. And yet when times were prosperous a great many of the Saints forgot that the tithe is the Lord's. We thought the Lord would not enforce collection and so we let it slide and spent the money for that which satisfieth not. Make no mistake. If this is the church of the living God, then neglect to pay the tithe is just what Malachi says it is, ROBBERY. It is to be sincerely hoped that not only will we have learned a lesson in thrift, but that the "windows of heaven" are opened only when we have taken God at his word and proved him.

Nothing of a spectacular nature occurred during the year and yet the affairs of the district have progressed in an

orderly way under the new form or organization which was effected at the last conference. My two associates each undertook a definite responsibility and no doubt will give account of their activities. As no doubt most of you know I was away from my charge during the whole of June and July. During the remaining ten months I have been kept busy with numerous responsibilities, some of them being the following:

4 trips to Otter Lake	2 trips to Detroit
4 trips to Pontiac	4 trips to Lake Orion
2 trips to Lansing	2 trips to Alward Lake
1 trip to Carsonville	1 trip to Lum

A total of over 1,800 miles. In addition to this I undertook a 13 week's course of lectures in Flint.

No reunion was held this year, the committee having decided that it was unwise in view of the economic conditions. Brother Whitehead will probably have something to say in this connection in his report.

I am sorry to have to note again that very little attention is paid to the resolutions we place on our district records. I still am of the opinion that ordination without qualification is useless, and too few of our men make any real effort to qualify for their responsibility.

I must again call your attention to the resolution to the effect that members of the ministry remaining inactive for three months or more, except for just cause should be required to surrender their license. If our ministry do not value the authority and the consequent responsibility conferred upon them by God, sufficiently to exercise their ministry, then the church should step in and withdraw that authority.

Only one branch pastor has made any tangible move in this direction.

Let me repeat again that our ministry must set examples before the laity in *good membership*. This includes:

- Reasonably regular, punctual, attendance at the church.
- Being a regular contributor to the local church budget.
- Being a tithe payer.
- Filing an annual inventory regularly.

I am taking the position that from this time on I will not approve the ordination of a man to any office in the ministry who is not on record as a tithe payer.

Another matter which should receive more careful attention than is ordinarily given to it, is the baptism of new members. Too often we baptize people on their request, with little thought as to the kind of members they will eventually make.

Unless something unforeseen arises I expect to discuss this subject at the musical program this evening.

ARTHUR H. DUROSE.

If any one should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the almost invisible particles by mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's hand is gold.—O. W. Holmes.

## If

If a member of your family were critically ill, would you not immediately secure the services of a trained physician, and find some way to pay him?

If your car were damaged this week in an accident and you needed it very badly in order to carry on your business, would you not find the money by some means or other to have it repaired?

If an enemy were crossing the borders of your country threatening your home, your family, and yourself, you would find the means to contribute to the national defense, wouldn't you?

If you were sure that within a week the church would close its doors, unless you came to the rescue, would you not secure somewhere the means to prevent such a disaster?

Now the church is endangered, and unless the members of it abandon their attitude of indifference and make the necessary sacrifices, the result is likely to be disastrous. There is no "if" with regard to present conditions. The need is not even doubtful.

If all the members of the church will work and give together, the share of the burden that falls on any member will not be great.

## Paul's Reason for Thankfulness

Paul's testimony to the Roman saints is a wonderful thing. It gives expression to that faith and assurance which carried him through a life of trials and persecution for his Lord's sake and enabled him near the close of his life to utter memorable words: "I have fought a good fight, I have finished my course, I have kept the faith." Cheerfully he bore imprisonment, scourgings, and many other indignities, and wrote to his various congregations letters of instruction and comfort. He was an exponent of righteous living, and his life was one continuous expression of thankfulness. In a very few words he presents his testimony, his reason for thankfulness, and the buoyant conviction of it assures us of his sincerity. He was addressing those whom he considered "more than conquerors through Him that loved us." Here is the testimony:

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

He was thankful because of his assurance that nothing could come between us and God whose great gift of love was the giving of his Son to redeem the world.

Christ came to earth to give us life, and at this thanksgiving season, we should be grateful for life



and for our Savior. In him is the essence of life and goodness. "Now we live, if we stand fast in the Lord," said Paul. Ancient scriptures taught this principle, and the Prophet Ezekiel records the words of the Lord: "Wherefore turn yourselves, and live ye."

The inspired writings of all times have much to say of life. They teach us to live together honestly, peaceably, soberly, and uprightly, having faith in God and love for each other. At a time when the world is suffering, when life is the toll of violence, wars, famines, and disease, it is well that we show gratitude for life in serving Him from whose love nothing can separate us.

L. B. M.

### A Prophetic Message

*The following extract taken from the last message of the late President Joseph Smith to the general conference of 1914 contains not only a prophetic and deeply spiritual quality, but also words of encouragement for the people of the church in the present situation. It shows that there was present in his mind then some inkling of what was before the church, and a premonition of what would be necessary to carry the work forward. The presentation of the extract was suggested by Sister Lily Peterson.—Editors.*

The difficulties rise up before me, and it is necessary, and it always has been for me to take a careful survey of the whole field, so far as my ability enables me to do, and when that is done, to transmit faithfully, the intent and purpose and the will of the Master, who has so far carried the work, in his wisdom, and has not yet permitted it to meet with defeat or disaster. Hence, I would, if I could, put within the mind,—and I may add, the soul—of everyone present today, what I have felt of the difficulty of the situation under which I was called to act, and of that which I have felt in discharging that duty. For the wisdom of it, I do not answer; for the reason of it, any portion of it, I do not answer; I know not, beyond what is given, what may have been in the divine mind, and should anyone of you ask me about this or that in any of the revelations which I have been permitted to give to the church, I must answer, inevitably, unless the revelation itself contains a reason, or the reasons for them, I am not able to answer. I am but an humble instrument in the hands of God, as are all of you; I claim no higher tribute, no higher characteristic or qualifications of honesty of intent or purpose, than each one of you may claim. I am not to be considered as within the counsel of the Almighty, only so far as that counsel is transmitted by the voice of inspiration to me, when action on my part is required. I dare not listen to the cries of disaster, of loss or

damage. I dare not lift up my heart in triumph at apparent conquest over enemies that oppose the church. I can only, as the rest of you, do that duty that lies nearest to me, and which I am expected to perform, and leave the result in the hands of God; and, brethren, before him, if he does not know his duty, and has not had the ability to perform it, I am sure, so far as I am concerned, he has chosen weak instrumentality. Whether or not, individuals called thus, choose to serve the church or refuse, it lies with them; if they refuse to receive the word of God, that which must ensue, lies with us; if we do, and we are blessed as we have been hitherto in many instances by following the divine mind, we surely are justified in a large degree for still making appeal to him, and trusting to that which he may give us.

I have, for the last year, studied earnestly what might result, providing that the inflow of means to sustain our work should cease, and that sooner or later the Bishopric would not be able, out of that which was in the treasury, to meet the demands of those who are abroad in the field, or of those officers who are necessarily gathered to the centers of business for the transaction of the affairs of the church. What would be the result? For a goodly number of years, the church existed, the ministration of the preaching of the gospel continued, and we had no systematized form of administration of the affairs of the Bishopric, but individuals went out, taking, as it were, their lives and their human fortunes in their hands, and trusting to the charity of those among whom they labored for the sustenance that stands in the giving of daily bread to them or those dependent upon them.

I have concluded that should some of those things occur, which some have seemed to foresee, it could but be the interest or the duty of the church in the magnificent faith of those who might remain faithful unto Christ to again take up the peripatetic work of the church, and so far as possible for them to continue the preaching of the gospel until the fortunes of the church shall again be resuscitated by divine assistance, and those who were able to help us again send their tribute of support into the work of the church, to those who had charge of the treasury.

It seems to me that we ought not to faint, that we ought not to fail, that we ought not to quail.

### Help Wanted

Piano tuner, located in or near Independence, to volunteer for an act of good Christian service. The piano in one of our local benevolent institutions is badly in need of tuning, and some one is needed to volunteer for this service. For arrangements, phone editorial room, Herald Office.

## Letters to the Editor

In this department we are glad to receive and publish letters of interest to our readers.

### A KINDLY WORD OF CAUTION

During the summer your correspondent received a card from the *Herald* Editors asking for criticisms and suggestions on the *Herald* columns. Your correspondent tries to report the news from this branch (Brooklyn, New York) without exaggeration or understatement, briefly and to the point; however, we note that some news items contain quite lengthy extracts of sermons, quotations, etc., which although good seem to us to tax too much the limited space the *Herald* offers to news from branches.

We think the *Herald* a unique journal, and believe it should remain unique as it represents a peculiar work and a peculiar people, and we would be sorry to see the *Herald* seek to emulate the get-up, or policy of any of today's popular journals.

We think the *Herald* should contain missionary sermons, as well as material relative to the building of Zion, the church program, and financial matters.

It seems to us the church has lost a considerable amount of its missionary spirit.

Just the same, we read the *Herald* from cover to cover and hunger and thirst for more, and while we dislike its glittering generalities and technical flare, we lay it down with a sigh and observe, "Alas, it is all too short!"

G. W. PARRISH.

### GOOD SUGGESTIONS FOR LOCAL PUBLICITY WORK

We take all three of the church publications and truly receive much inspiration and education from their columns. I believe that your total subscription list could be greatly increased if we had wide-awake subscription agents in each branch; that is some person who will make it his or her special business to list every member and check up on them, and where there is an absence of the church papers, work on them until they subscribe. Some of the Saints' families have youths who should be reading the *Vision*, other families need the *Ensign*, while every Saints' home should have the *Herald*.

I believe it would be a good plan to print a form for our publicity agents to list all members' names and spaces to check the publications, date of subscriptions, expiration, etc. But by all means, we should have agents who take a deep interest in their work.

Our family sends best wishes to yourself and the Herald Publishing House.

LU A. WHITE.

ROCK ISLAND, ILLINOIS, November 18.

(Continued on page 1127.)

## OFFICIAL

### Church Debt Plan Survey

One of the first steps in the preparation of a plan looking toward the reduction of our church debt, is the gathering of information regarding the financial ability of our members to successfully carry out such a program. It is, therefore, necessary that we have rather complete information regarding the number of wage earners, or members with means within our church, as well as the number of those unemployed, who in normal times would have employment.

It is also important that we know in a general way something of the attitude of the membership not only toward the church as a whole, but particularly toward the financial policy adopted by the Board of Appropriations at its session of February 12, 1931.

For the purpose of gathering this and such other information we deem important, a questionnaire has been prepared which is being sent to every branch president in the United States and Canada. We are requesting each branch president to call in not less than five representative men in his branch, including members of the priesthood and business men, to assist in filling out this questionnaire. The branch presidents are also requested to consult with the bishop or bishop's agent, district president and branch solicitor, wherever possible. The men selected should be men who not only in a general way know something about the financial ability of the members, but who because of close contact can give a fairly good report on their general attitude.

While it would be desirable to have a more detailed survey made than this, it will, if carried out conscientiously and carefully, bring to us the consensus of opinion of over thirty-five hundred men of the church who are representative of their branches. It is to be noted that in the United States and Canada, approximately eighty-five per cent of our church membership is in branches. This information will enable us to proceed in the working out of a plan which should more nearly meet the approval of the church as a whole and at the same time be possible of achievement.

We, therefore, ask the cooperation of all district and branch officers, as well as others who may be called upon by them, to assist in getting this information to us not later than December 15.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

November 23, 1931.

BEGINNING

# The Gifts of the Gospel

By A. B. Phillips

## PART ONE

All believers in Christ agree that the gospel is the most important message ever heard by man. It offers more to man than any other message ever offered, and inspires a hope that is limited only by the bounds of the highest heaven. In confirmation of this hope God bears witness to the heart of faith by means of his Holy Spirit and by the bestowal of gifts which manifest his power, his wisdom, and his love. These divine gifts are known as the gifts of the gospel, because the gospel promises that those who obey the truth shall receive them.

In the New Testament age those who received the gospel of Christ were taught very carefully concerning the divine gifts which were promised to them. It was no rare occurrence for them to witness the outpouring of the Holy Spirit in their midst with such marvelous power that the very heavens appeared to shine upon them, while the hallowed influence of God came to fill and thrill them beyond human expression. So long as the gospel message was faithfully observed and cherished, these heavenly gifts continued to bless the followers of Christ, for Jesus himself had promised them to all who would receive his word. He also commanded his disciples:

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.—*Mark 16: 15-18.*

### *Significance of Gospel Gifts*

The word *gospel* used in the New Testament is from the Old English, and means *good news, glad tidings, or joyful message*. It is in fact the glad message of Christ, including the offer of salvation, its terms, and its promises. The gospel promises include not only the promise of eternal life through Christ, but also the promise of divine gifts to be enjoyed in this life by those who believe and obey his message.

The gifts of the gospel are promised or offered to man conditionally. To obtain these gifts we must comply with the conditions, in order that we may be receptive and worthy. Otherwise the purpose of bestowing them upon us could not be accomplished, for they are designed to benefit those who receive them, and are given in consideration of their recep-

tivity and needs. Deep appreciation should cause one to make wise use of his gifts, and with this end in view the gospel gifts are offered. They can not benefit those who do not properly use them.

No one can receive the gospel without receiving the teachings of which the gospel is composed, including its commandments and promises. To believe in Christ is to believe what he taught; and to believe what he taught is to believe in the efficacy of his message to the full extent that it is received. A part of his message consists of his promises to those who believe and obey him, and many of these promises concern the wonderful gifts which he designs to bestow upon those who will follow him.

### *A History of Spiritual Gifts*

The bestowing of divine gifts upon his people was not a new idea in the time of Christ. As far as the Scriptures trace the dealings of God with man, so far do they trace his condescension in manifesting his love by many miraculous gifts. Throughout the ages of the Sacred Record he has continued to prove his almighty power and goodness in this way. Such manifestations of his grace and his interest in man are perfectly consistent with his divine nature as repeatedly revealed to his people.

In the beginning God appeared to our father Adam and to Abel his son, bestowing upon them his blessings. After this he appeared to Noah and established a covenant with him. He also talked with Abraham and others before the time of Moses, bestowing various gifts and blessings upon them. In the time of Moses the record is made more extensive, and we learn of many marvelous things which God did on behalf of his people.

In view of these experiences it is not strange that the Jews regarded Jehovah as the dispenser of gifts to his people. In the Hebrew language there are fifteen words which were used to denote the idea of gifts in various ways. With this divine background we may quite readily understand how gifts came to hold a very sacred meaning in the social life of the Jews. To reject a gift was considered an insult to the giver.

Jesus declared that he came to do the works of his Father, and the divine gifts which came from God to men through him proves that he was true to his sacred mission. This rich heritage he gave to his disciples, and declared: "Greater works than

these shall ye do, because I go unto the Father." Thus he sent them forth, and commanded them:

As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.—*Matthew 10: 7, 8.*

### *Gifts to Confirm the Gospel*

When the early disciples went out to preach, the divine witness attended their labors, "the Lord working with them, and confirming the word with signs following." (Mark 16: 20.) Peter affirmed: "We have not followed cunningly devised fables." From the beginning the promise of divine power and spiritual gifts formed a vital part of the gospel message. It was repeated by Christ on at least two occasions after his resurrection, and afterwards was frequently referred to by the apostles as a prominent part of the faith.

The confirming witness of the Spirit was promised by Jesus on condition that his disciples should "observe all things whatsoever I have commanded you." (Matthew 28: 20.) If they would not do this, the promise did not apply to them. The promise of eternal life and inheritance in the kingdom of God was thus assured and confirmed only to those who observed his word faithfully. By the gifts of the Holy Spirit the Lord witnessed to the divinity of his message, and also to his acceptance of those who obeyed it. This confirming witness is called an "earnest" (pledge), concerning which Paul declares:

Ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.—*Ephesians 1: 13, 14.*

The seal of the Holy Spirit had come to these believers only after their obedience to the word. Before this great confirmation had come to them Paul had earnestly inquired of the Ephesian disciples: "Have ye received the Holy Ghost since ye believed?" (Acts 19: 2.) Their answer revealed to Paul that they had not been fully instructed and had not obeyed in all things, and therefore the Spirit had not been received by them. Paul then instructed them, and they were again baptized, and received the Spirit as promised to the believer, without which they could not be fully adopted into the kingdom of God.

### *The Gospel of the Holy Spirit*

An essential part of the gospel as taught by Jesus concerns the cleansing power and indwelling presence of the Holy Spirit. In no uncertain terms the Savior solemnly affirmed this doctrine when he declared:

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.—*John 3:5.*

The word alone does not constitute the whole of the gospel, for that word must be vitalized by the Spirit of truth—the Spirit of the Divine, in order that divinity may characterize the child of God. Without the Holy Spirit the gospel is not fully received by the believer, and can not complete the work of his redemption and sanctification as an adopted heir of the divine kingdom. That this doctrine of the Holy Spirit is a vital part of the gospel, is declared by Paul in the following words:

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.—*1 Thessalonians 1:5.*

The full significance of the great mission and message of Christ will never be conveyed to the heart of man by words alone. It is impossible that the human and earthly man shall comprehend the magnitude, wisdom, and glory of the life that is "hid with Christ in God," until the Spirit of God recreates him and makes of him a "new creature." Only then can the fullness of the gospel enter his soul as a living reality, for it requires the divine Spirit to complete its meaning in him by sublimated experience.

### *Nature and Purpose of the Gifts*

It is by the Holy Spirit that the gifts of the gospel are bestowed upon the people of God, and this truth is made clear in the first letter of Paul to the saints at Corinth (12: 4-11). The nature of these gifts may be recognized by the purpose of the Giver. They are for the spiritual strength and growth of the believer, enabling him to employ his physical powers and resources toward spiritual ends. They assist him to acquire the Christian character, by guiding behavior toward the divine ideal, so that he shall think, purpose, and do the will of God.

In a somewhat more restricted sense the gifts of the gospel may be classified as either spiritual or temporal, though the ultimate object of all of God's gifts is spiritual. The gift of physical healing conveys the temporal benefits of health, but inasmuch as this blessing should be employed to the glory of God its results should also be realized in spiritual good. Evidently this spiritual substance is in all of the gifts of God to his people, because the underlying purpose in all of his acts concerns the grand spiritual realities of life in its fullness. This spiritual objective is emphasized by Jesus when he admonishes his disciples:

Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you.—*John 6:27.*

When truly comprehended, the gifts of the gospel are all designed to be helps in preparation for that great gift in which all other gifts merge—the gift of eternal life with God. For these helps we are au-

thorized by Christ to ask of God, for they are included with those of which Jesus promised:

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.—*John 16:23*.

The gifts of the gospel, then, are God's means of encouraging and inspiring us to more completely understand and choose the things that lead to the life divine. Paul declares that they are "for the perfecting of the saints,—the edifying of the body of Christ." They should lead us to live better and more completely and understandingly.

### *The Promise of the Gifts*

When Jesus said to his disciples, "Lo, I am with you alway, even unto the end of the world," he referred not only to his approval of their efforts, but specifically to the divine presence and power that would endow them. This great gift had been promised of God, but was not realized in its fullness until after the Savior's work on earth was done and he had ascended to his Father in heaven. For this reason he instructed them:

Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.—*Luke 24:49*.

On various occasions Jesus referred to the gift of the Holy Spirit which in due time should be bestowed upon the faithful of his church on earth. It was largely through this holy power that his message was designed to convince and convert the honest in heart throughout the world in all ages, for by this means God himself promised to bear witness of his Son. Therefore Jesus said:

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.—*John 15:26*.

Concerning these gifts to the church Paul declared many years afterward: "When he ascended up on high, he led captivity captive, and gave gifts unto men." These gifts were by no means confined to the apostles or to the early ministry of the church. Peter, the chief spokesman at Pentecost, declared this promise was for all who would believe. His words can hardly be misunderstood, for to all who would repent and be baptized he declared:

And ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—*Acts 2:38,39*.

Clearly this promise extended down through the generations to the "children" of the past, and to all nations. Yet even the early disciples found it difficult to believe that this holy gift would be given to any people except the Jews, and they were amazed when believing Gentiles received the divine unction

while listening to the preaching of Peter. Of this event we read:

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.—*Acts 10:44-46*.

The promises of Jesus had been sufficiently plain, for the disciples had been sent to all nations, and the promise of the Holy Spirit was to all who believed and obeyed the word. Yet even Peter himself had failed to realize the great truth before its fulfillment startled his very eyes and ears, and he almost apologized to his Jewish brothers for his contact with the Gentiles, explaining his action by asking:

Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?—*Acts 11:17*.

(To be continued.)

## The Challenge of the Restoration

*By Eugene and Julia Closson*

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

If ye love me, keep my commandments.—*John 14:15*.

The great movement ushered in by the providence of God through Joseph Smith, the Seer of Palmyra, has run over a century of its course. In this age of rapid developments the events of past decades are soon forgotten, therefore the present generation may know little of this marvelous religious movement of modern times. It is hoped that we may become more familiar with the character of this movement, that we may feel the full force of its challenge to us as individuals and to the church, and above all that we may accept its challenge to a life of Christian brotherhood.

We quote below from *The Restoration Movement and the Latter Day Saints*, a book about the ideals, pioneers, and martyrs of the early church. Every young person should have a copy of this book, especially if he feels a lack in his ability to properly represent the doctrinal ideals of the church to those not of our faith. The author, Bishop A. B. Phillips, sums up the influence of the Restoration in these words:

The history of this wonderful work glows on every page with the radiance of its divine ideals, the devotion of its pioneers, and the halo of its martyrs. To what extent it has influenced the world, only the day of judgment may reveal, but assuredly millions of people of all walks of life have been blessed by its uplifting and enlightening power.

To more intimately know the history of this great move-

ment is to more highly value its spiritual and moral influence today, and thus to feel more deeply the challenge of the sacrifice left us by those who are gone—the priceless heritage of our opportunity.

### *The Restoration Has Influenced the World*

People of influence in religious, social, and political fields are having to admit that this movement started in 1830 by Joseph Smith is one of the most remarkable chapters of human endeavor. A statement by Josiah Quincy will illustrate the extent to which learned men not of our faith have been willing to go in conceding the remarkable nature of the Restoration Movement.

It is by no means improbable that some future textbook, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence over the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High,—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, charlatan, he may have been; but those hard names furnish no solution to the problem he presents us. Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained. The most vital question Americans are asking each other today have to do with this man and what he has left us.

### *Our Church a Result of the Restoration*

The Restoration Movement is larger than any church. It is a powerful force in the lives of men to a higher and better type of Christianity than the world has experienced since the Master of men was himself on earth. The Reorganized Church of Jesus Christ of Latter Day Saints is the organization divinely established to foster and promulgate the principles of abundant living as defined in the gospel plan. To this church has been given the opportunity—which is in itself a responsibility—of demonstrating to the rest of mankind the truths that will ultimately make men free if they put them into operation. As a church we have been all too ready to preach the word while we left to some future date the task of living the word, that is, making the gospel a story to be told by deeds rather than proving it from Scripture.

The plan of salvation as taught by Christ has been restored; the authority to minister for God has again been given to the members of the priesthood; a well-ordered church organization has again been set up, records of the ancient inhabitants of America have been brought forth from the dust;

and above all there has been restored unto the hearts and souls of men an urge, a desire, a determination to make the whole world brothers under the Fatherhood of God. The church then is the result of the Restoration. The church is the vehicle designed to carry forward the gospel of Jesus Christ. The church is a tool—an instrument in the hands of God to forward his cause among men.

And we, the members of the church, are responsible for this work. It is our duty to make the church efficient. It is our job to see to it that no spot or blemish shall be permitted; we must each do our part in order that the whole church shall be successful in its divinely appointed mission. And this responsibility rests especially upon the shoulders of the young men and women who make up the working forces of the oncoming generation. We are not too young nor too inexperienced to take our places now in support of the church. In this her hour of trial, when the very souls of all men are being tested, young men and women must step out and assert themselves in her defense. No people in all the history of civilization have been faced with a bigger problem; but no people since the world began have ever been better prepared for what lies just ahead. We have the education, the ability, the power, the strength, the intellect to carry this church on to victory over all opposing powers. We even have the desire to accomplish this end. The only question remaining is, Have we the will to carry on? Have we a love for God and for humanity that is stronger than our selfish desires? Have we a love for truth and righteousness that is deeper than our love for frivolity? We do not lack in strength, in skill, in ability; God grant that we shall not be found lacking in purposeful action!

### *The Challenge*

What is this challenge that the Restoration has thrown to those who have affiliated themselves with its cause? It is the challenge of clean living on the highest possible spiritual plane. It is the challenge to *do* for humanity what Jesus did for the people of his time. It is the challenge to support our church organization financially, not with a dime or a dollar every few months, but consistently paying the part of our possessions which belong to the Lord and making such additional offerings as the stress of the times demands. It is a challenge to support our leaders, and to be loyal to the program that the church is attempting to carry on. It is the challenge to offer ourselves as ambassadors for truth—missionaries to our friends, to our communities, and to the honest in heart that are scattered throughout the nations of the world. It is a challenge to study, to pray, to strive, to dare, to



love, to learn, to give, to believe, to seek, to explore, to invent, to reconstruct, to work, to accomplish, to live!

Young people of Zion, do you not hear this challenge? Do you not feel the urge to give everything in your power to the establishment of that social order in which there shall be economic opportunity and justice for all; where men shall live together in peace, and where there shall be no physical, mental, spiritual, or economic poverty?

This opportunity is what the church offers its people. What does the world offer in comparison? Ill health, mental sickness, spiritual sin, broken lives, banished hopes, dissipation, and final destruction—all these in some form come to those who neglect God and humanity and put their trust in the arm of flesh. The challenge is to make possible the more abundant life for all men by living the more abundant life ourselves. Young people, how shall we justify ourselves if we break faith with God and with his people who have made the Restoration possible in the world today? We must pick up the torch that's flung to us from failing hands, and with God's help CARRY ON!

#### *What the Early Church Did*

We again quote from the *Restoration Movement*, page 242:

It is impossible to adequately convey in words the spirit of sacrifice and devotion which characterize the ministry and members of the church in the times of trial, privation, and persecution through which it was required to pass in its early period. History has failed to chronicle many of the most touching details of those consecrated though trying years, as may be discerned by a careful scrutiny of many scenes and events which are all too briefly noted. To the one who in the same spirit reads of the many incidents of this nature which are recorded, they are as precious wells of water to refresh the soul—they impress anew the sublime spiritual truths of the restoration message.

The faith of the fathers of the church leads us to holy ground. Through all the mistakes which some of them doubtless made, may be clearly seen a devotion that challenges all that is within us, and the evidence of a guiding Hand that reveals its divinity. It is seen in the great sacrifice of a handful of people who erected the temple in Kirtland, which a people of manyfold greater resources might well have hesitated to undertake. Many of the sacrifices will never be known, but the spirit of the undertaking is to some extent here shown; also other similar expressions of their consecration are presented, as they moved forward in the accomplishment of various tasks to which they were called.

From *Studies in the Restoration Movement*.

Nature is rarely moderate. In all of her giving there is something lavish and wasteful. Out of her limitless stores she draws with a reckless hand and with little regard to economy. Rain, snow, sun, and wind, all come in quantities that are too great for our modest needs. It is man's task to do what he can to preserve something out of one day's abundance for the next day's scarcity.

## Weekly Health Letter

Number Eighteen

### The Ear and Its Relation to Health and Disease.—1

By A. W. Teel, M. D., Church Physician

The ear, the organ of hearing, like the eye, is a complicated mechanism, and is the subject of much ignorance and quackery. It is divisible into the external ear, the middle ear and the internal ear. We approach the external ear from the outside. It comprises the auricle, or pinna, and the external auditory, or ear canal. The auricle is for the purpose of collecting or catching the air so that the sound waves will be conveyed by the auditory canal to the ear drum, and thence conveyed to the middle ear, and from there to the internal ear.

The ear canal varies considerably in different people. Some of them are small and crooked; others are large in diameter. Rupture of the ear drum, frequently occurs as a result of concussion brought about by diving or being slapped over the ear, or by the entrance of foreign bodies. The day I am writing these articles, I have removed a stone from one individual's ear, and some particles of wood from another's.

The ear canal proper approximately measures one and one fourth to one and one half inches in length. Along the walls of the canal are very minute glands which secrete cerumen, or ear wax. The principal function of this wax is to keep the canal moist, and to protect the entrance from insects or debris. Its consistency is sticky, and while it is serving its purpose, absorbs the moisture and detaches itself from the canal walls. The amount of cerumen varies in different persons. Those constantly exposed to deafening noise are likely to have more of the secretion. This seems to be an effort upon the part of nature to protect the individual from the deafening noise, that results so often in the destruction of hearing. This is true of such people as boiler-makers and the like, who are compelled to work in the presence of constant and deafening noise.

In the ear, there are also small hairs, sometimes called cilia, whose purpose is to carry the dried wax to the outside of the canal. Sometimes the cerumen glands are affected by disease of the hearing apparatus, or poor health of the individual. In such cases, the glands dry up and itch a great deal. The cilia, or hairs, also serve as a protection from insects that might gain entrance to the external ear. No doubt this is a wise act of nature to protect the

delicate organ of hearing from the destroying influence of foreign invaders.

The malformations of the auricle are of a great variety. It may be deformed to a slight degree, or it may be over-developed, or under-developed. These defects may be either congenital or acquired. This part of the ear, when injured even to the slightest degree, often produces an unsightly appearance, and sometimes surgery has to be resorted to in order to correct some of these deformities. Boys who push their hats down on their heads, or girls who compress their hats against their heads may cause the auricle to form too close a position. The remedy for this is to correct the habit. I have known mothers to bandage their children's heads to overcome widely protruding auricles, frequently causing the child to suffer. Such cases should be referred to a physician. Wrestling, boxing, football games, etc., produce serious injuries to these parts, which sometimes result in "cauliflower ear."

The rupturing of the blood vessels between the cartilage and the tissues overlying, if neglected, is attended by a mass of blood, which finally becomes organized into scar tissue, with its resultant contraction and deformity. Small boils, or little abscesses, called furunculosis are a result of injuries to the hair follicles, or roots of the cilia. Sometimes these are brought about by water getting in the ear, and they are very painful, until the pus is evacuated. Sometimes this condition is mistaken for an inflammation of the mastoid. To consult a physician for this condition is of the utmost importance. Sometimes itching of the ear canal is the result of eczema, but may be due to a catarrhal inflammation or infection of the Eustachian tubes; it may be an eczematous condition, which has been brought about by an infectious discharge from the middle ear. Excruciating discomfort may be produced by insects entering the ear canal, which will continue as long as the creature is alive. Home remedies may be used, such as coffee, alcohol, oils, being poured into the ear, but ordinary warm water is quite effective in killing the insect and bringing it out, and not of so much danger as the other remedies just named.

Foreign bodies in the ear canal are often found in children, or in the insane. They usually consist of corn, glass, beads, small pebbles, etc. In such a condition, it is always best to consult a physician. I have had cases come to me for treatment when a pea or bean had sprouted, by having made too many unsuccessful attempts to remove the offending material with water. Such cases frequently require surgical intervention.

## Our Priesthood Responsibility

### PART I

By John R. Grice

The present financial depression, which has affected the church as well as every other great organization, necessitating a program of retrenchment and calling for the reduction of our general working force, bids every man holding the sacred responsibility of priesthood to look to his equipment, that the kingdom of God may not be found suffering, however great the strain.

Present conditions, both in the world and church, portend the early fulfillment of prophecy concerning the latter days and bid our Zion to "arise and shine" and "put on her beautiful garments" that the church may not know shame in the day of the world's dire need.

That Zion may become a reality, demands that we have not heretofore known are made manifest, and priesthood becomes a larger, more holy, more sacred thing than ever before—not to God perhaps, but in the understanding of men.

Priesthood, according to the book of *Doctrine and Covenants*, (83, 6) is "This oath and covenant of my Father." It is responsibility imposed—the authority to act for God among the people. Without the divine call, according to the Apostle Paul, one can not act, legally, in this most important of positions.

And no man taketh this honor unto himself, but he that is called of God, as was Aaron.—*Hebrews 5: 4.*

We are also given to understand that with God rests the matter of choosing men to occupy thus, as voiced by Jesus himself and recorded in Saint John 15: 16: "Ye have not chosen me, but I have chosen you and ordained you." And furthermore: "There was a man sent from God, whose name was John." (St. John 1: 6.)

The divine call is constituted of the revelation of God, to those in authority and being "sent" by the voice of the church. (*Doctrine and Covenants* 120: 5.) Such revelations are comprehended as coming through "regularly authorized officers of branch or district," as was Aaron, through Moses the prophet of God. (Exodus 4: 14.)

Men of the Aaronic priesthood are considered officers of branches, while those holding Melchisedec priesthood are under the district or general church, which is, of course, speaking in a general sense, the "properly authorized officer" being chosen as a leader, or leaders, by the voice of the people, thus:

And these affairs are not to be conducted by manifestations of the Spirit unless these directions and manifesta-

tions come through the regularly authorized officers of branch or district.—*Doctrine and Covenants 125: 14.*

God calls men in their proper places according to their ability and the needs of the work where they may dwell, or where he may have need of them. The call being approved by the people gives the one called the right to act for them.

All are called according to the gifts of God unto them.—*Doctrine and Covenants 119: 8.*

The *call* is a recommendation, or a reminder to the individual, that he has certain qualifications and should prepare himself to be "approved unto God."

Jesus said, (Matthew 20: 16) "Many are called, but few are chosen." Again, in Latter Day Revelation, we have been told.

There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy.—*Doctrine and Covenants 102: 10.*

Evidently, there are certain qualifications necessary to be evidenced before the *choosing* takes place. The choosing is in evidence when the person is ordained.

#### Ordination is:

1. The culmination of the call—the necessary preparation having been made and worthiness to be chosen having been made manifest.

2. The setting apart, by the laying on of hands, to a particular responsibility.

A call does not necessarily mean that ordination should be had at once, or with undue haste, unless there is evident need and the one called is qualified to be chosen. A call comprehends ordination providing all things are equal. Under some conditions we are under the necessity of saying that a call would certainly not comprehend ordination. No! Decidedly no! We must not forget that, ordinarily, it is a recommendation, or a reminder to qualify, to prepare. The call being approved by the people and the individual having qualified, the ordination can properly take place, for ordination presupposes qualification. For instance: God might call a man who was a user of tobacco, but certainly we would not proceed to ordain such until he had put away from him that which disqualified an individual as a representative of God.

Some who have been ordained have become disqualified by reason of neglect upon their part, and neglect is certainly a sin.

There are many who have been ordained among you, whom I have called, but few of them are chosen: *they who are not chosen have sinned a very grievous sin*, in that they are walking in darkness at noonday.—*Doctrine and Covenants 92: 1.*

The man who is failing to keep himself qualified and is neglecting his duty is certainly "walking in darkness" in this "noonday" of church history.

## Why the Church Choir?

By Ruth Wallace

Why bother with the church choir, when it is commonly acknowledged to be the seat of all trouble, the very nesting place of egotism and jealousy? Would it not be better for the church to dispense with this warlike group, and have only a paid soloist and organist?

Even though at times the congregation would become weary of hearing always the one voice, yet how much more peaceful, restful, and monotonous would be the service. With what pride they might look at their paid servants, saying, "We employ a professional singer and organist in our church." Or what would it matter if they sensed a lack of spiritual interest in their employees, so long as they had the complacent satisfaction of knowing that their musicians would always be there to render for them whatever music they might desire, whether it be something by Handel, or something by Harris? Or even supposing there was a small and rapidly decreasing number of young people in attendance, who said there was nothing for them to do in the church; would not the beautiful silence, the perfect and lifeless order of the service soothe whatever feelings the congregation might have on that point? While it might be true that no one seemed to care any more about learning oratorios or chorals, and the art of singing together seemed to be dying out, it should not matter to the congregation, for they would realize that they were living in a mechanical age, and music from the organ would seem more fitting than from the throats of the choir, who were for ever in hot water over something or other.

Yes, all true perhaps, but when I go to church, I shall go where there is spirituality, youth, life, and zest. I shall go where there is a choir for those who love music, and I shall enjoy the friendly rivalry, for I know that it is a stimulus to ardent work and study. Did not Bach, Handel, and Haydn receive much of their early training in the choir? It was for the choir that Bach first began to compose, and many are the beautiful things which have come down to us from his pen. It was for the choir that Handel, in his later years, wrote his immortal work, "*The Messiah*."

Would these great geniuses have come to light if the church had confined its music to one or two musicians? Even greater geniuses may come forth if the church will continue to foster and encourage music as it did hundreds of years ago. The choir is the child of the church, and there is its rightful place.

## What Can Be Done About It?

By C. H. Porter

The church has entered upon its second century. It numbers one hundred and nine thousand souls. For many years we have dreamed—if it is a dream—of the building of Zion, a holy city, a New Jerusalem. The gathering, temple building, and other projects have been eloquently pictured to us, as being enjoined by revelation. But little has been done to carry out the suggestions made, or to fill in the pictures presented. The gathering has not been a great success, the temple has not been built, the New Jerusalem is not yet a reality, and today we come to a pause to ask, "What can we do about it? Dare we place a limit to what can be accomplished by one hundred and nine thousand people if, or when, they are moved upon by inspiration of the Almighty?"

These are trying times. Many people are seeking employment and can not get it. Time well spent is valuable. If wasted it results in loss. The problem today seems to be, how to find employment for those who need it, and how to supply the necessities of life to those who are without means of support. Again we ask, "What can we [the church] do about it? Dare we admit that we are unable to care for our own?"

Is there not a way, or can we not find a way, by which the unemployed of our own people can donate their spare time to the improvement of church property, and the church see to it that the families of such are cared for while this donated service is being rendered? This should not be a question of how much a man can earn, but rather how much service can he render, and how well the church can, through its agents, see to it that the families of the workers are supplied. Those who have work can care for themselves, and should be willing to contribute willingly and generously to the common cause.

To carry on a program of this sort, it would, I presume, be necessary to first establish storehouses in which supplies might be kept, and from which distribution could be made to those needing it. If such a project were once started, it is reasonable to suppose that every loyal member of the church would generously support the movement, and in this way an abundant supply of the staples of life might in a short time be available for distribution. Donations in kind would be acceptable whether of cash, wheat, fruit, labor, or any commodity that could be used.

It seems that this should be a good time to take an inventory of what we are worth, and more especially of what we can give for the good of the common cause. Labor should be as valuable a donation

as money. And many probably could—and would willingly—donate time when they could not donate anything else.

If all of us would agree to work for the common good there could be placed no limit to what we could accomplish. Wherever the church has property it should be improved to bring it to its best value either for use or for sale. We can not think of such an effort being a failure, and if it is once commenced it seems as though we would all rejoice in the new order of things, and instead of thinking of what can be done for us we would be thinking of what we could do to further the advancement of Zion and her cause.

We shall never built a holy city, a New Jerusalem, until we cease thinking of our time as being worth so much per day, and refusing to make any effort unless we are sure of getting it.

If we have not at hand work for our unemployed we should find it. It may not be work to which they are accustomed, but what of that? Man is an adaptable creature, and does not necessarily have to work always at the same occupation.

Anyone with property can usually find ways to improve it. The church probably has much property that could be improved if the labor and material were donated; and why should an unemployed man hesitate to donate his service to the church when he is not otherwise employed, especially if he can while so employed be assured that his family's necessities will be provided for? Surely we have men of various lines of business who would willingly cooperate in such a cause by a donation of materials where possible, or by selling at a low rate of profit.

There are many of the staples of life that can now be procured at a low price, and with a common cause to make for success there should be no failure, but rather a generous measure of success. Our unemployed would experience satisfaction in donating their service to the church in consideration of their family needs being supplied, and loyal members who supported the movement by donations of money, or anything else which could be used, would feel that they were workers together in a common cause, and all workers together with God.

No month passes that we do not hear some one sighing for the good old times. One can agree in some measure with this perennial discontent with things as they are. But it is inconceivable that we should turn our eyes in our search for perfection to the irrecoverable past. If we are to achieve anything in life, it will be through a change, not a return to the conditions of former years, but through progress starting from where we are toward what we ought to be.

## The Plight of the Churches

The seven flagrant excuses for not going to church are the death plague to church attendance now ravaging among the Protestants in America.

The first alibi is:

"I work so hard all week that when Sunday comes I sleep late and hang around home, reading the newspaper."

The second one is:

"I can be a Christian without going to church on Sunday. Deeds are what count. No, you will never get me to attend church regularly. If I should die tonight I am ready to face my Maker."

The third excuse is:

"Church and Sunday school are all right for children, but I had enough of both of them when I was young."

The fourth is:

"I worship God through communion with nature on the Sabbath."

Does he?

The fifth alibi is:

"I can worship God on the golf course just as well as in the church."

Does he?

The sixth one is:

"I always hear one or two church services every Sunday over the radio. We have our church at home. I don't see any need why I should go to church."

And the last of the alibis is:

"I was cheated out of \$10 by a deacon once. Since that is the kind of people running the church I won't have anything more to do with them."

These seven deadly objections to participate in service of divine worship are the reasons that millions of Protestants give when approached about attendance upon church services.

Underneath all of these reasons for absence from church is the failure to recognize that active participation in divine worship makes a unique contribution to the life of an individual, which can not be derived in any other use of Sunday.

Sleeping late Sunday morning does give physical and mental rest, provided the previous night has not been dissipated, but not soul rest.

In an intelligent man's plan to secure recuperation for his whole personality, the buoyancy which comes through rest at worship must be estimated highly. The wear and drag of week-day activities upon the soul of man are tremendous, often the importance of one's work shrinks into nothingness. Confidence in human nature is diluted.

The vision of the supremacy of God's value in human society grows dimmer and almost fades away.

Saturday night brings people to the frazzled edges of their spiritual lives. Their souls need overhauling. Worship affords that opportunity to investigate the road maps of life to see if they are on the right road. Worship gives a chance to search out the worth-while interests.

Worship clears away the fog and shows clearly that this is God's universe, and that God does live and communicate with his children.

Honest worship of God does give an individual spiritual rest, which is almost always never obtained anywhere else except in attendance upon church.

Follow all the ways of the seven deadly excuses. None of them will bring one the spiritual satisfaction which may be derived from divine worship. . . .

So many persons believe that worship consists in going to church service and allowing themselves to be exposed to the music, sermon and prayers. If the exposure does not take, it is the fault of the church, and not their own overcrowded minds.

They consider that their responsibility is fulfilled when they bring themselves to the church service.

People have to prepare themselves for worship in order to secure the unique spiritual value from it. They have to cultivate the mood of worship. The only value of music and prayer and sermon is stimulation of this mood. The chief responsibility for actual participation in the service of worship rests upon the individual. . . .

The time to begin is now to recover the lost art of worship. If people do actually acquire the skill, they will attend church service, because the soul finds rest when it rests in God.—*Reverend C. Everett Wagner, West Side Methodist Episcopal Church, New York City.*

## Solomon's Prayer

If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be: then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house: then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:) that they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.—*From Solomon's prayer dedicating the temple, 2 Chronicles 6: 28-31.*

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Holden Stake Conference

We have had many good conferences, but this one, held November 14 and 15, at Holden, was one of the best. The first day was cloudy and showery and yet twelve of the fourteen branches were represented in the first meeting at nine thirty in the morning, which was a prayer service.

It was Apostle Garver's first visit to the conference, made necessary by the transfer of his associate in charge, Apostle F. Henry Edwards, to the Pacific coast. This brought to the table a resolution reading as follows: "Whereas, Apostle F. H. Edwards's appointment has been changed to the Pacific Coast, thus severing his direct connection with this territory; therefore be it resolved that we hereby express our appreciation of Brother Edwards's ministrations among us the past nine years, during which there has grown up between us a fraternal feeling of mutual affection and loyalty, founded, we trust upon a deeper love for the church; and be it further resolved that upon this same basis we hereby pledge our support to Brothers J. F. Garver and P. M. Hanson, who will represent their quorum in this field." This resolution was unanimously carried by rising vote. To it Brother Garver made suitable response.

A resolution of condolence to the family of the late George W. Hancock, pastor of Warrensburg Branch, who died the past summer, was carried by a rising vote.

Upon a report and recommendation of the stake bishop's court, the following were released from membership because they persisted in their determination to withdraw from the church: Jennie Linn Vest, Winnie Binns, Nell Ware, John F. Oliver, Maud Oliver, and Bertha May Oliver.

The following were presented by the stake presidency for ordination to offices as indicated: R. J. Stark, of Blue Springs Branch, elder; W. H. Eliason, of Holden, high priest, and C. W. Childers, of Lees Summit, high priest. All were ordained on Sunday afternoon except Brother Childers who stated that he felt the time had not come for him to accept. At this same service W. H. Eliason and Gomer R. Wells were ordained members of the stake high council.

According to previous resolution of direction to the stake presidency, they reorganized the stake council. The following is the present personnel: George W. Beebe, of Ather-ton; Fred A. Cool, near Independence; James Duffey, of Post Oak; W. H. Eliason, Kingsville; C. V. Hopkins, of Walnut Park; H. B. and Doctor Emery Thompson, of Holden; C. F. Scarcliff and Robert Dillon, of Holden; G. R. Wells, of Warrensburg; R. F. Moorman, of Jefferson City. The council would have had a full quorum if Brother Childers had seen his way to accept.

Delegates to the General Conference of April, 1932, were elected as follows: W. S. Macrae, F. A. McWethy, J. A. Koehler, A. E. Allen, C. F. Scarcliff, O. W. Sarratt, C. W. Childers, D. R. Hughes, Otho Clark, C. V. Hopkins, G. R. Wells, H. B. Thompson, J. Charles May, John T. Smith, G. W. Beebe, Mrs. Georgia Dillon, Mrs. A. E. Allen, Mrs. C. A. Silsby, and C. V. Moody. The present membership of the stake is 1,986.

Stake officers were sustained and elected as follows: Stake presidency, W. S. Macrae and F. A. McWethy; stake bishopric, J. A. Koehler, A. E. Allen, and C. F. Scarcliff; stake secretary, Gladys Beebe; stake recorder, Mrs. E. L. McCormick; stake supervisor of music, Gomer R. Wells; director of religious education, W. H. Eliason.

An outstanding contribution in the ministry of music was the rendition of "The Holy City" by the combined choirs of the stake, accompanied by seventeen members of the Auditorium Orchestra of Independence. The ensemble was di-

rected by Miss Bernice Hampton, of Holden. This was at ten forty-five Sunday morning, to a full house. By request it was repeated in the afternoon preceding the ordination service.

An excellent report was made by Missionary J. Charles May, who is laboring in the stake and has more calls than he can answer. Some baptisms have resulted and more are near the point of decision.

Another outstanding feature of the conference was the preaching and informal talks of Brother Garver. He stated that he had never preached to a more responsive audience, and among the hearers there were many expressions of appreciation.

## Vancouver, British Columbia

### Slocan and Dundass Streets

Vancouver Branch has started another season of activities which will keep all its members busy.

Brother J. E. Johnson is again branch president with Elders Isaac McMullin and George E. Miller as counselors. Brother George E. Miller was chosen church school director; Edwin Spargo, young people's supervisor; Chase Taylor, adult superintendent; Sister Gerrie, junior superintendent, and Sister John Dallyn is in charge of the Daughters of Zion. Sister Emily Mullin continues as branch clerk. These officers are striving hard to work for the benefit of the branch, and with the cooperation they are receiving from the membership, success seems assured.

During October a number of pretty showers were given in honor of Isabel McMullin, only daughter of Brother and Sister Isaac McMullin, whose marriage to Ivan J. Duckworth, of Delisle, Saskatchewan, took place October 12. The bride was given in marriage by her father and was attended by Dolly Krause. Percy Quance attended the bridegroom. The ceremony was performed in the church by Elder E. Miller, assisted by Elder J. E. Johnson. Sister Grace Lee played the wedding music and Sister Alice Godwin sang "I Love You Truly." A reception followed at the home of the bride's parents, there being present one hundred guests. Brother and Sister Duckworth have departed for Delisle where they will live. They went by motor, calling en route on friends in Alberta and Washington. Our best wishes go with them. We know from her helpfulness here that Sister Isabel will be of great value to the church there.

A Halloween party was had at the church October 30. Guests arrived in gayest costumes, giving the judges considerable trouble in the selecting of the best dressed individual. So they settled the matter by choosing eight winners, saying that they could have chosen more had the prize apples held out. Everyone had a good time playing games, taking part in the blindfold contest, and singing songs. The children received balloons, peanuts, and candied apples, while the women supplied all guests with pumpkin pies and sandwiches. Seventy were present.

Two more have been added to our number, Sister Jardine and her son, George. Sister Jardine was baptized by Brother Leonard Quance, George by George E. Miller.

Brother H. A. Sprague, district bishop's agent, was here Sunday, November 8, preaching at the morning service.

Vancouver Branch is glad to hear of Elder H. I. Velt's success in Willapa, Washington. We have heard the number baptized now reaches seventeen. Brother Velt is our district president.

The Daughters of Zion will hold their annual bazaar



November 26. They have been working hard for its success.

Apostle F. Henry Edwards and Elder H. I. Velt have sent word that they will be in Vancouver Sunday, November 15, for all-day services. The Saints have been notified and we expect a crowd. Services will begin at 9 a. m. with a young people's prayer meeting held jointly with New Westminster young people.

### Dow City, Iowa

November 11.— This branch is striving to hold its ground during the economic depression. Some who have had to depend on daily labor for livelihood have not had things as pleasant as they desired, but all are thankful that it is as well with us as it is.

There is no elder in this branch. Brother Fred Baber, priest, lives in Arion, and is in charge. Brother E. B. Justice presides over the Sunday school which has seven classes. The school is not organized under the new plan, but the three classes of children meet in the basement. They have their own opening exercises. The teachers in turn prepare something special such as stories, songs, etc. We have an organ in our basement, thanks to Mrs. C. E. Butterworth who now lives in Independence.

The basement debt is growing smaller. Hazelnuts were gathered and sold to the amount of ten dollars. A group of women gathered wood one day last week, and an electric saw was used to prepare it for the furnace. We are fortunate in having a group of enthusiastic women who help carry the financial responsibility of the church.

We have enjoyed having a number of the visiting brothers preach to us, C. W. Winey, Guy R. Johnson, M. O. Meyers, of Deloit, E. A. Rosenberger, of Woodbine.

Due to conditions here we have had few recreational activities. An outstanding event was a party, given November 12 by the high school classes, taught by Miss Zeta Clothier and Mrs. June Griffin, when they entertained similar classes of the Methodist Sunday school.

Some of the young people are taking piano under the efficient tutorship of Sister Ruth Juergens, who comes each week from Glidden.

We united with the Methodist people at their church on World Temperance Sunday when a program was given. Several Saints participated.

Sister Viola Keairnes passed away November 7 after about a year's illness. Elder E. Y. Hunker had charge of the funeral services, being assisted by Brother Fred Fry, of Woodbine.

### Philadelphia Missionary Campaign

The fourth annual missionary campaign is now moving forward in Philadelphia Branch. In the past three years cottage meetings were conducted in the homes of the Saints and nonmembers in various parts of the city. Streets were canvassed from door to door and "*Angel Message*" tracts were handed those who were interested in the message. Through these meetings many are hearing the gospel message.

On Sunday, November 1, four candidates were baptized by Pastor Henry L. Livingston and confirmed November 8 by Elders Livingston and William Hartley.

### Bisbee, Arizona

November 12.—Saints of this community were delighted to have a visit from Apostle M. A. McConley Monday, November 9. He spent only one day with Bisbee Branch, preaching in the evening to a full house. His message was full of hope and cheer which was much needed at this time. He preached at Douglas on Tuesday evening. His short visit was like a ray of sunshine on a stormy day. We appreciated it, and hope he will come again when he may stay longer.

### Kennett Saints Show Good Spirit

Kennett, Missouri.—We want our friends to know how enthusiastic Kennett Saints are over the sacrifice the church has asked of us.

Elders W. E. Haden and George Davis reached this vicinity Monday evening, November 16, at 6 o'clock. They notified the Saints to meet at the church as early as possible. By half past seven there were present at least sixty-five people.

Brother Davis, who is highly esteemed in this district, delivered a stirring sermon, "*The Call of the Church.*" Brother Haden told of their pleasant experiences with and the liberal contributions made by other groups. Before we left the church that night we paid Brother Davis seventy-one dollars. The group leader assured him that Kennett Saints were going to do their part although they, too, feel the results of the great financial depression. We raise cotton, so our readers will readily know that we are struggling to live.

With the help of the Lord, we are going to do our part in this crisis which the church we love is facing. We are praying for victory and also that great comfort and strength may be given our leaders.

### Rock Island, Illinois

The people of Rock Island have been busy the past few weeks, planning and preparing for the more attractive basement which we hope to have completed in a short time. The men have been meeting regularly to do the work, and the women's department has promised to finance the painting. Also, a new furnace is being considered; we hope to have everything cozy and comfortable for the winter.

Attendance has been growing, and interest in all the meetings is increasing encouragingly in spite of the depressing conditions all about us. Perhaps it is that which makes church work more enjoyable at this time. A record number attended sacrament service this month and the spirit of God was certainly there to bless. The men's club, women's department and Orioles have been meeting regularly, and a new choir has been organized which meets every Friday evening to prepare an anthem for Sunday evening.

We feel fortunate that Missionary F. C. Bevan and family have located with us and that we may have a considerable share of his services. Last Thursday evening a reception and grocery shower was held at his home, and a thoroughly good social time was enjoyed. Brother and Sister Welday and daughter, from Cedar Rapids, have also recently located in the Tri-Cities, and we are glad to welcome them.

Although we were disappointed in being unable to secure a general church speaker for Rally Day, we had an enjoyable time and a splendid sermon by Elder C. A. Beil, of Clinton, in the morning and a fine talk by Brother Fritz Stiegel, of Moline, in the afternoon. Basket dinner was served in the basement to a large number, after which the young people were taken in cars on a tour, visiting points of interest such as Monkey Island and the Art Institute.

A new cradle roll department has been organized with Sister Nellie White in charge. Several new names have been added in the past few months including Donovan Douglas, the little son of our pastor and wife, Brother and Sister Leonard Stiegel; Marilyn Louise, daughter of Brother and Sister Roger Jones; Beverly Ann, daughter of Brother and Sister Edwin Gunlock; Donna Lea, daughter of Brother and Sister John Stiegel, and Donald Lee, son of Brother and Sister Oral Jacobs.

Apostle Hanson made us a short visit and spoke Sunday evening to a good attendance. His message was one of encouragement and cheer that was appreciated. He caused us to realize that after all, the things which most depress us are merely signs that Christ's coming is at hand, and we should prepare for that event and lift up our heads and rejoice. We trust that when he comes he will find us all working.

## Brooklyn, New York

November 13.—During the summer months there is always a lull in the activities of our branch owing to many vacations and week-end outings of the membership.

Our usual fall activities are slow in getting under way this fall for various reasons. The general business depression is affecting us adversely and cutting into our branch revenues, and indirectly may be causing a slight falling off in general attendance; however, attendance at the prayer services is increasing.

A rousing rally day service was held late in September, together with a junior program and rally day dinner. The after-dinner speakers, Pastor T. J. Elliott, Ephraim Squire, Roy Squire, Dorothy Elliott, and Joseph Squire, talked on subjects appropriate to the occasion.

The women were active recently in a rummage sale which netted them seventy-three dollars and a dinner which raised sixty-three dollars. Sister T. J. Elliott has been taking active leadership in the work.

The birthday club expects to have a party early in December, and the dramatic club is rehearsing for a play. The Kappa Sigma Literary Club is actively engaged in its second year of work in the study of general history. It holds sessions each Sunday evening at 6.30 p. m.

We were pleased to see Brother Joseph Jaques, of Chicago, who paid us a visit Sunday. He returned in a few days.

Graceland has claimed two of our young people again this year, Paul Jaques and George Potts, jr.

We are sorry to report the continued illness of Sister Ephraim Squire. Sister Squire has been one of our most faithful and earnest workers and everyone misses her at services. Many prayers have been offered in her behalf, and we take this opportunity to ask the Saints elsewhere to remember her before our great Father's throne.

The infant daughter of Brother and Sister Charles Hield was blessed at a recent service by Pastor T. J. Elliott; a beautiful and impressive ceremony.

The church school continues as usual with Superintendent Paul Bellisle in charge. Pastor T. J. Elliott has been occupying the morning and evening Sunday services in recent weeks, delivering some inspiring sermons.

Brother William Hartly is here again, teaching a class in the church school in psychology, a subject that has awakened some interest here.

## Rock Island District Conference

The regular Rock Island district conference was held at Davenport, Iowa, October 16, 17, and 18. An unusually large number attended the services, visitors being present from practically every branch in the district. Apostle F. Henry Edwards, of Independence, Missouri, was the Sunday speaker, and Missionary F. C. Bevan, President E. R. Davis, and almost a complete corps of district officers helped to make the conference a success.

The conference activities opened Friday evening with a splendid program. Ruth Benson, of Davenport, was in charge, and many enjoyable numbers were presented by local and visiting members.

President E. R. Davis gave an instructive lecture Saturday morning following the usual prayer service. He recalled the revelation given in a similar period of distress and debt, and encouraged us with the thought that some excellent lessons can be learned through our mistakes, which will make us stronger for the future.

The main business of the conference consisted of the election of district officers and delegates to the next General Conference. Officers and appointees of last year were reinstated without exception, and Ruth Benson was chosen to fill the office of historian which has been vacant since June. The delegates chosen are as follows: E. R. Davis, F. C. Bevan, R. R. Welday, L. W. Stiegel, J. C. Stiegel, Lockwood

B. Moore, Jesse Sims, Brother and Sister George McFarlane, Brother and Sister C. A. Beil, Brother and Sister Harry Jones, Sister Nola Epperly, Sister Marjorie Holmes, and Sister Mary Moser.

District President E. R. Davis reported his labors in twenty-one different places in the district including forty sermons preached and 575 letters mailed beside various other activities.

Bishop's Agent J. C. Stiegel reported a total of \$4,432.30 received in tithes and offerings from January 1 to October 15 inclusive. This leaves \$2,367.70 yet to be raised before the end of the year if we are to meet our quota of \$6,800. The district fund has a cash balance of \$109.27, and the building and loan fund totals \$375.28, including \$180 in notes receivable on loans to Galesburg and Waterloo branches.

Some resolutions concerning the priesthood of the district were adopted: The consent of the district conference of district presidency should be secured before the ordination of any man to any office in any branch, and he should then take a course in "Duties of District and Branch Officers," and "Dignity and Beauty in Ministry" by Elbert A. Smith with questions prepared. Those who have been ordained and who refuse to occupy in their office and calling shall be requested to hand in their licenses to the district presidency. It was also suggested that in branches where there are members of the Melchisedec priesthood in good standing who can be prevailed upon to accept the branch presidency that one from that office be chosen, otherwise one from the Aaronic priesthood may be elected. Hereafter a quarterly letter shall be sent the priesthood instead of the usual monthly letter.

It was decided in order to conserve district funds that we shall dispense with the regular February conference.

F. C. Bevan gave a forceful sermon Saturday evening in which he portrayed the virtue of showing the Christ through our lives. Conversion is accomplished by examples of Christian living as well as by sermons, and in this task we all share responsibility.

Following this service the young people were delightfully entertained at a party given by the Davenport girls in a large hall secured for the evening. A large number was present to enjoy the games and novel napkin-tied lunch.

Sunday morning the prayer service was in charge of Brothers Davis and Bevan and a spiritual meeting was enjoyed by a goodly number. Sunday school divided into three groups with Brother Davis teaching the adults, Brother Bevan the young people, and Sister Nellie White the children. This was followed by preaching service, Brother Edwards the speaker of the hour. "Deliver us from evil" was the theme he discussed, and we have a deeper appreciation of what the Master implied when he breathed that prayer; he desired that we should be delivered from every kind of evil—social, economic and political as well as spiritual and moral.

Graceland College day was duly honored with a program Sunday afternoon, J. C. Stiegel in charge. All members of the district who had at one time attended that institution were seated upon the rostrum and, as their names and dates of attendance were called each one stood at attention. Musical selections were given by Miss Nola Epperly at the piano and Leslie Davis with his ocarina, and short talks by Brother Dayken of Iowa City, and Brother Hield and Apostle Edwards were well received. Almost thirty dollars was collected as a College Day offering at the close of the program.

The Joy Young People's Orchestra, with the addition of Sister Marion White and Louise Gunlock, of Rock Island, entertained with several delightful numbers preceding the Graceland program. Sister Orpha Holmes, district chorister, was their director.

The closing service was an impressive sermon by Brother Edwards. The story of the mighty eagle which held its prey, a tiny weasel, so close to its heart that the animal sapped its life blood and caused it to fall to the ground was used as a striking object lesson. We who cling persistently

to those things which we crave, regardless of the harm they bring us, must reap the eagle's fate. The kingdom of God has not been built because of that "besetting sin" which each of us harbors to the destruction of his own ideals. When we can put from us everything which hinders our development and progress, both as an individual and a church, the kingdom shall be built.

### With Southern Ohio Saints

Dayton, Ohio, November 16.—At this time of the year our minds naturally grow retrospective, and looking back over the experiences of the year 1931, we find much to cause us to give thanks to our heavenly Father for the manifold blessings of his grace.

Due to the depression, the district president Elder A. E. Anderton, decided to limit the number of district gatherings to four. Of these the writer was privileged to attend two, an all-day meeting at Creola and a priesthood institute and banquet at First Columbus Branch.

Creola is the home of Brother A. B. Kirkendall, and the services held there took the nature of a reunion in his honor.

We felt it altogether proper that the long and faithful services rendered by our brother should be commemorated, and those who were permitted to attend this service could not fail to profit by the experience.

Brother Kirkendall has held his present position over forty-six years and has served the church in various capacities for over fifty years. His testimony is that although he has been a member of the Reorganization for fifty-two years, he is not tired of the way and has never regretted his decision to cast his lot with the Saints. It is our observation that he has been a power for good, and that throughout Southern Ohio his name will never be forgotten and with it will be associated many pleasant memories. His genial companion has been long and faithful in the service of God and is worthy to share with him the love and esteem of the Saints.

Brothers A. E. Anderton, J. R. Grice and the writer occupied the pulpit at this service. A powerful gift of tongues and the interpretation were given by Brother Grice, for which our hearts were filled with gratitude to God.

The institute at Columbus was well attended by the priesthood of the district and a profitable and enjoyable time was experienced. All regretted that Apostle Clyde F. Ellis was unable to be present to give the lectures assigned to him. We believe that others have written of the results of the institute and banquet and our own opinion is that it was a decided success.

Dayton branch has had its share of blessings this year, and we believe 1931 is the best year in its history.

The district president has visited us on several occasions and profitably occupied our pulpit. He is always assured a welcome in Dayton. Missionary, John R. Grice held a three weeks' series of services in Dayton last spring with the results of four baptisms and others interested, Brother John is a splendid missionary and his fine singing and stirring sermons won the hearts of the Saints. We hope it will not be long until he can be with us again for a series of services. Lately we enjoyed two sermons from him, and his presence in a service of the Lord's Supper.

November 1, Patriarch G. T. Griffiths came to Dayton and continued his meetings over the next Sunday. It would be impossible to estimate the great amount of good resulting from his visit. His wise counsel and inspirational sermons along with his wonderful store of experiences have combined to make him a unique servant for Christ. The saints consider themselves highly favored by his presence. The prayers of this branch will be with him, that the blessings of health of body and vigor of mind as well as the continued presence of the Holy Spirit may be his to enjoy.

Our experiences have not all been pleasant, but we believe that the above is sufficient to encourage us to press onward toward the goal.

FLOYD T. ROCKWELL.

### Thayer, Missouri

November 18.—We are very happy and proud to have our rock church completed. Every effort is being made to go forward. On the regular branch list are between forty-five and forty-eight active members, each doing his bit to acquaint the people with the truthfulness of the gospel. We are as one family and in carrying out this great latter day work, it will always be our aim to keep faith.

For the progress we are making here, much credit goes to Elder George Davis. Also our hearts go out to Brother Hancock, who some weeks ago came from Alabama and is now living in Thayer. He has done much good, and we are hoping that he will remain in Thayer.

The Sunday school has the following classes which are regularly attended, senior, intermediate, junior, and primary. Brother McLain teaches the seniors, Sister McLain the intermediates, Sister Ricketts, primary, and Sister Salem, junior. After the class session the primary class is marched upstairs while the piano plays, and the children are seated in a long row. This is a part of the program which the older people and the children enjoy.

Everyone is working hard to prepare a program for the coming month. A complete program will be presented on Christmas Eve, which we think will win the hearty approval of every member. It will consist of songs, recitations, dialogues, a short play, drills, and exercises. Everyone is enthusiastic over the plans. Approximately thirty-five members will take part. Preparations were begun almost five weeks ago. We also started an individual fund in order to give each one a small remembrance. This movement was begun out of the church, and we are happy that a sum of nearly seven dollars has been collected.

Elder Davis and Elder Haden have done remarkably well on the sacrifice drive for November and December. As for Thayer Branch, we can say to friends and branches elsewhere that you can count on us to do our part till it hurts and then more. We are sacrificing and in all ways helping. We hope to bring before everyone the importance of tithing. By 1932 we hope to see a big increase in the general church income.

### Enfield, England

#### New Church, Lancaster Road

Enfield Branch is progressing, and prospects are bright. Many splendid meetings have been enjoyed, and the Lord has blessed the people with his Spirit.

Two persons entered the fold in July, being baptized by Pastor John A. Judd in an impressive service.

The Southern district conference convened August Bank Holiday, and drew large congregations to its sessions.

A pretty wedding was solemnized September 12, the contracting parties being Elder Dover A. Judd and Sister W. G. Harvey. Elder P. Whalley, pastor of Birmingham Branch, officiated, being assisted by Pastor John A. Judd, father of the bridegroom. The bride had a retinue of eight bridesmaids and the duties of best man were carried out by J. A. Judd, jr. After a reception, held under a marquee on the church lawn, the young couple left for Bognor Regis for the honeymoon.

The harvest festival was a great success. The lower stand was filled with the gifts of the Saints, and appropriate services were conducted by the pastor, assisted by various members of the ministry. Later the goods were sold and the proceeds given to the building fund. Several concerts and socials have been held and have assisted the funds to a great extent.

The members were saddened by the death of Richard Nash, sr., which occurred October 4, in the hospital, after weary weeks of suffering.

Prayers are asked for Sister W. Cole, of Bognor Regis, whose husband passed away October 29 after a short illness.

The Saints send greetings to *Herald* readers and pray God's blessings on his work.

## Independence

Special Thanksgiving observances of the church in Independence include a sacrifice service conducted in each of the churches at nine thirty Thanksgiving morning. Appropriate Thanksgiving program offerings will be enjoyed at this hour, and a large attendance of the Saints is anticipated. Sacrifice envelopes, distributed in the homes of the members during the past three weeks, will be collected at this service.

On the evening of Thanksgiving Day the Stone Church Choir will present its annual Thanksgiving concert, Paul N. Craig directing. Mrs. John Isaacs will be the soprano soloist, Robert Miller, organist, and George Miller pianist. Mrs. Leonard J. Lea will read a one-act play. A collection will be taken for the benefit of the choir. Everyone is invited.

Among those who have served the church in this life, but recently have answered the call beyond are Brother Charles F. Bence, seventy years old, Sister Sarah L. Turner, ninety years of age, Brother Obediah Spradley, sixty-three years old, and Sister Lillian May Pilcher, fifty-one. All were residents of Independence except Sister Pilcher who lived at Atherton.

Members of the Auditorium Orchestra, directed by Orlando Nace, attended the Holden stake conference, November 15, contributing to the music of its sessions. The musicians reached their destination in time to play for Sunday school, special numbers for church, and in the afternoon accompanied the combined choirs of the stake in their rendition of "The Holy City." Apostle John F. Garver's clear and forceful morning sermon was much appreciated by the orchestra. Next Sunday the orchestra will play over KMBC at ten o'clock under the direction of Brother Nace. This group of musicians is one of the most active institutions of the church in Independence. Its help, always liberally given, is appreciated by the congregations.

Rabbi Mayerberg, of Kansas City, one of the great scholars and thinkers of our country, will be the guest speaker at the Stone Church next Sunday afternoon at two thirty. His subject will be "What the Jews Believe."

### Stone Church

It was a typical "New England" sermon that Pastor John F. Sheehy preached to the Saints Sunday morning, presenting the courage, the purposefulness, and the work of the Pilgrims. Beginning with the Puritan movement in England in the sixteenth century, he reviewed the history of the John Robinson congregation, the sailing of the *Mayflower*, and made plain the beautiful lesson to be learned in the departure of the Pilgrims from their native country, to establish homes and places of worship in a new country and on unknown shores. Some of the commendable characteristics of the Pilgrims, he summed up as follows: They were careful; they read their *Bible* and believed it; they were brave and courageous; they created; they faced the future undaunted. He suggested that we, like our Puritan forefathers, face the future courageously, that we go forward in the life of the church with faith and hope, that we be thankful for the blessings we enjoy, and that we serve God and our fellow men.

The Stone Church Choir sang an anthem, "The Earth Is the Lord's," by Rogers, Mrs. Nina Grenawalt Smith singing the soprano solo; also a part of the cantata, "The Landing of the Pilgrims," by Coerne. Paul N. Craig directed, and Robert Miller played the organ. There was also a beautiful solo by Mrs. Smith, accompanied at the piano by Mrs. Paul N. Craig.

In the evening Elder C. Ed. Miller presented to a large congregation stereopticon scenes of spots associated with American history. He began with the story of the Pilgrims and presented events down to the time of George Washington. Many of the pictures shown were beautifully tinted by workers in the Graphic Arts Bureau of which Brother Miller has charge.

Congregational singing of favorite hymns was led by Elder John F. Sheehy who presided over the service. He was assisted by Elder W. E. Shakespeare.

### Enoch Hill Church

A unique service of song was conducted by Brother J. E. Martin at the church school session Sunday morning. Under his leadership, the congregation sang the lesson of the morning. The purpose of song was explained, and the Saints sang "Songs of Jesus." "Great and Marvelous Are Thy Works" was the song of reconciliation; "Softly and Tenderly Jesus Is Calling" was the call to service; "Oh, to Be More Like Jesus," the desire of one who has caught the vision of the love of God and church; "Master, Use Me," our answer to the call; no reservations, "I'll Go Where You Want Me to Go"; God's blessing, "O Give Us a Parting Blessing." The novelty of this program made a pleasing impression on the members.

Bishop J. A. Koehler in the morning sermon chose for his text: "Silver and gold have I none, but such as I have, give I unto you," the words of Peter. The choir sang "Ninety and Nine."

"Faith versus Fear" was the theme of Brother R. L. Bishop in the evening. "We have no reason to be afraid," he declared, "for we have the gospel and a God-ordained ministry. God is just as capable today of caring for the needs of his people as he ever was." Instances in which God's power has been manifested among his people, were cited, and the congregation was admonished to cultivate faith and to forget fear. Brother Bishop is pastor of Mount Washington Church, and his sermon was much appreciated by Enoch Hill Saints.

A trio composed of Donald Bullard, Charles Warren, and Richard Bullard sang "It Was Spoken by the Master."

### East Independence Church

The work of the church is going forward. The optimistic attitude of our pastor is expressed in his teaching and preaching.

The church school is active. Its class periods are instructive, and special numbers do much to enhance the sessions.

A meeting of the Parent-Teacher Association was recently held in our church, attendance of the people of the community being good. Elder Ammon White was asked to give the talk, and he was at his best. Many of our neighbors of other congregations were much impressed by his talk.

The women of the adult division are active. For some weeks they have been sewing for each other, and with social activities they are preparing to do their part to lift the church debt. Some will sacrifice in one way, others in another way, and each one in her own way will be helping. East Independence women are ready to move forward with the women all over the church in lines recently suggested at the general meeting of women in Zion.

Brother and Sister Cochran and daughter, of Independence, recently moved into this community. We gladly welcome them for they are promising helpers.

Messages of hope have come to us of late from good speakers. The local priesthood have occupied the pulpit, presenting the gospel of good cheer.

## Oshoto, Wyoming

October 4 was election of Sunday school officers. Because some members have moved away, it was necessary to make a few changes in the corps of official workers. We were sorry to see the McElroy families leave, and will greatly miss them. Of course farewell parties were in order.

Services were conducted as usual October 11, H. L. Harts-horn being the speaker.

October 18 was College Day. A nice program and basket

## MISCELLANEOUS

### Appointment of Bishop's Agent

Brother E. D. Bailey having presented his resignation as Bishop's Agent for Central Oklahoma District, we hereby appoint as his successor, Brother A. A. Bailey, subject to the ratification of the next district conference.

Brother E. D. Bailey has served thirty-seven years in the office of bishop's agent, giving splendid cooperation in this connection, and we wish to take this opportunity of expressing appreciation for the service rendered. We regret that at this time so loyal a worker finds it necessary to resign this responsibility.

Brother A. A. Bailey comes to us well recommended, and we feel confident he will receive the earnest cooperation of the membership in giving their support to this phase of church work.

The solicitors are requested to send their November and all subsequent reports to Brother A. A. Bailey, 1742 South Florence Street, Tulsa, Oklahoma.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

Approved by the FIRST PRESIDENCY,

By FREDERICK M. SMITH.

### Conference Notices

Central Oklahoma district conference will convene at Tulsa, Oklahoma, February 19, 20, and 21. The missionary in charge of the district will be present and one of the bishops. There are several important matters to be brought before this conference and good attendance is desired. Delegates will be elected to General Conference.—*J. E. Lancaster, president of Tulsa Branch for F. Ed. Dillon, district president.*

dinner were enjoyed by the Saints. So beautiful was the day that dinner was spread outdoors.

A surprise party was given Raymond Cousins October 31. Old friends enjoyed a happy evening of conversation, games, and refreshments.

### Western Maine Holds Conference

Mountainville, Maine, Saints entertained the Western Maine district conference, November 7 and 8. The conference met Saturday at two o'clock for business. Apostle Roy S. Budd was chosen to preside over the conference, being associated with the district presidency.

The recommendation of the name of Phillip Billings to the office of teacher was accepted and his ordination was provided for.

Delegates to General Conference were chosen.

On Saturday eighteen members from Jonesport came by bus to attend the conference. We were glad to have these Saints come and to get better acquainted with them.

Short talks were made by five young men of the priesthood Saturday night. Their words brought cheer to all.

Prayer and testimony meeting brought the Saints together Sunday at nine o'clock. The Spirit of God was in this meeting, the members being greatly blessed.

Brother E. F. Robertson asked the Saints what they could pledge to give during the sacrifice period, and a sum of four hundred and fourteen dollars was raised. Many promised to do all they could.

Brother A. Begg, Elder Newman Wilson, and Apostle R. S. Budd were the conference speakers.

The next conference will be held at Stonington at the call of the presidency.

Sunday evening sent the Saints home with joy in their hearts and a determination to do more in the glorious gospel work.

### Our Departed Ones

STOUTENBURG.—Albert Stoutenberg was born May 6, 1847, in Canada. Died September 16, 1931, at Standish, Michigan. Leaves to mourn his wife, Ella, fourteen children, and many friends. Many years ago he was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints. A large crowd listened to the funeral sermon preached by Elder Hubert Case.

CHAPMAN.—Missouri Chapman was born November 18, 1848, Posey County, Indiana. Died, October 14, 1931, at the home of her son in Joplin, Missouri. She was married to William Chapman August 8, 1868, in Illinois. To this union were born nine children, seven sons, and two daughters. Her companion, four sons, and one daughter have preceded her in death. With her companion she removed to Rich Hill, Missouri, in 1881, and has resided there ever since, being one of the charter members of Rich Hill Branch. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints in 1888 by Alfred White. She is survived by three sons, Edward M., of Joplin, Charles, of Chicago, and John of Tulsa; one daughter, Mrs Barry Payne, of Kansas City, Eleven grandchildren, and six great-grandchildren. The funeral services were conducted at the little church in Rich Hill, which was filled to overflowing by her friends of long years' standing. She was a friend to all, and while this good woman has gone to her reward, her influence will live for many years in the lives of the young folks who have known her, and in knowing her, loved her. Services were in charge of Elder Frank McDonald, president of Spring River District. Interment was in Rich Hill Cemetery.

YOUNG.—Alburn Barton Young was born in Pottawattamie County, Iowa, in 1850, and departed this life November 2, 1931, at his home in North Colony, Kansas, a highly respected citizen of Greeley County. He was the last survivor of a family of twelve children. At the age of twenty-two he was united in marriage to Elizabeth J. Edmonds in Alameda County, California. To them were born eight children: Mrs. Olive Hollen, of Vermillion, Canada; Clarence, of Goodland, Kansas; Rae, Abbie, and Lon, of Tribune, Kansas. Edwin, Dora, and Florence preceded the father in death. When he was fourteen years old he united with the church at Livermore, California. Was always a faithful and active church worker, occupying in the offices of priest and elder. Most of his younger life was spent in California. He moved with his family to Iowa in 1890, and then to Greeley County, Kansas, in 1906. Besides his wife and five children, he leaves twenty-seven grandchildren, fifteen great-grandchildren, and a host of neighbors and friends. The funeral was held from the Methodist Episcopal Church, at Tribune, and the sermon was by the Reverend Sutton, of Goodland. Interment was in Tribune Cemetery.

DANIELS.—Robert Lynn Daniels was born August 12, 1928, at American Falls, Idaho. With his parents, he lived at Pauline, Idaho. His mother passed away December 28, 1930. From that time he had made his home part of the time with his grandparents, Mr. and Mrs. I. M. Daniels, of Rupert, Idaho, where he passed away after an illness of four weeks. Left to mourn besides his father are one brother, Jack, two sisters, Gene and Virgie, his grandparents, and numerous other relatives and friends. A beautiful child with a sweet disposition, he will be missed by all who knew him. Funeral services were held at the Saints' church in Rupert in charge of Elder Arthur Condit, sermon by Elder W. A. Connell. Interment was in Burley Cemetery.

### Conference Notices

SOUTHERN NEBRASKA.—Annual district conference convened at Lincoln, November 7 and 8. Lincoln Branch entertained the visitors the evening of November 6 with a program composed of musical numbers and a story "The Quest of the Yellow Pearl." The conference opened at 9:30 a. m. Saturday with a prayer meeting in charge of District President O. L. D'Arcy. Apostle E. J. Gleazer was in attendance and gave much information and instruction. A business session was called at 2 p. m. Minutes of the last conference were read and approved. Reports were from branches and groups in the district. O. L. D'Arcy's missionary report was given orally. Apostle Gleazer suggested that we have a leader of religious education in the district. This action was left to O. L. D'Arcy, district president. Election of officers was as follows: President, O. L. D'Arcy. The conference approved the appointment of W. E. Poague and B. M. Anderson as his assistants. Mrs. F. W. Black was sustained secretary and elected as treasurer of the district. E. N. Byergo was sustained bishop's agent. Apostle Gleazer suggested that a district fund be provided to cover the expenses of District President O. L. D'Arcy in his missionary activities. The conference approved this suggestion and a committee was chosen to work out a plan. The secretary of the district was recommended to care for this fund. Delegates to the 1932 General Conference were chosen as follows: Mrs. Audientia Anderson, O. L. D'Arcy, B. M. Anderson, E. J. Lenox, Mrs. O. L. D'Arcy, W. E. Poague, and E. J. Gleazer. It was moved and seconded that the next district conference be left to the call of the district presidency; carried. After the business meeting Apostle Gleazer occupied some time, explaining the financial conditions of the general church, the necessity for the release of the missionaries, and what must be done to meet the present emergency. Those who attended the conference feel that they better understand the existing conditions in the church and the call to a more consecrated effort on the part of members of the Southern Nebraska District. Apostle E. J. Gleazer occupied the Saturday evening service. Sunday school was held at 9:45 a. m. November 8, in charge of W. E. Poague, superintendent of Lincoln Branch; preaching service at 11, Apostle Gleazer the speaker. Priesthood meeting at 1 p. m., and sacrament service at 3:30, followed by prayer and testimony meeting. Those who stayed for the evening meeting were again privileged to hear Apostle E. J. Gleazer. Following this meeting conference was adjourned subject to the call of the district.

# VISION

ANNOUNCES A NEW

## Short Story Contest

### THE PRIZES

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Second Prize .....	8.00 Cash
Third Prize .....	5.00 Cash

### *The Rules*

1. Stories must be original, and the work of the contestant.
2. Length to be 3,000 words or under.
3. Good lively stories wanted. Doctrinaire element not required, though stories will be most favored which are wholesome in characterization, atmosphere, and culmination.
4. All stories submitted for this contest are to be considered for use in *Vision*, whether they win prizes or not.
5. All manuscripts should be in the hands of the Story Contest Editor on or before December 31, 1931.

### Address

## VISION

### Story Contest Editor

Box 237

Independence, Missouri



## Let Us Have Courage to Move Forward

By J. E. Vanderwood

Some years ago I ran across this little quotation in a magazine, I do not know who is responsible for it, so I am not able to give credit to its author, but I rather like its sentiment so I am presenting it here as a basic principle upon which to predicate the thought of this article. It reads: "While Doubt stands still Confidence can erect a skyscraper." There is much truth in this and I am inclined to the belief that we ourselves could have done much more good in the world if we had at all times, and under all circumstances, kept the spirit of confidence uppermost in our hearts and our minds. Doubt paralyzes and destroys our usefulness, but confidence is a builder, and an invigorator; it furnishes power and ability to perform; and if we were constantly utilizing it we would be able to move forward the cause of Zion in mighty power. Doubt throws a cloud, a shadow, over the pathway; and causes us to hesitate and falter when we should be moving steadily onward. Sheakespeare has said, "Our doubts are traitors, and make us lose the good we oft might gain, by failing to attempt." And when Peter walked on the water to his Master he was making excellent headway until fear began to enter his heart and mind, and after the Master had stretched forth his hand and saved him, he asked, "Wherefore didst thou doubt?" These things seem to convey to us the destructiveness of doubt. I am unable to see why we who are endowed with intelligence, and who have been made partakers of the Spirit of the living God should allow ourselves to become circumscribed with doubt and fear. I am sure we would be able to do much better if we would constantly keep the spirit of courage and confidence in our minds, and be able to say with the One whom we have come to revere, that "the Father and I are one." I think it is quite possible for us to be one with God if we would just learn to keep the spirit of confidence and trust uppermost in our minds and hearts.

Why should the heart grow faint and weak  
When of the best we here should speak?  
Why should we fail to do our best,  
Or lose in life the highest quest?  
The world is ours, why not achieve?  
We'll really win if we believe  
That we have been endowed with power  
Sufficient for each passing hour;  
If we will rise with courage bold  
And take on life a firmer hold.

The very nature of our work demands that we put into it the very best, and I am convinced that this can not be done if we allow either fear or doubt to enter in and occupy a place in our relationships. I am convinced that God is true, and that he is able

to give us the victory if we have confidence to trust him and to carry out the requirements of his word to us. Ezra seemed to have the right idea when he refused the assistance of the king's army, he said, "I was ashamed to require it of the king after I had boasted, our God will protect us." It would at least give strength and progress to the work of the church if we who are representing it were always in an attitude of revealing one hundred per cent in confidence. Fear is deadly, it simply interferes with our achievements and accomplishments. With the poet we ask:

Why should we either fear or doubt  
If we are sure what we're about?  
For knowledge we are told is power,  
And man shall triumph in the hour  
Of his devotion to the best,  
When he the highest good has stressed;  
When he has overcome the base,  
And runs with patience in the race;  
Determining to reach the goal  
Through wisdom and through self control.

Come to think of it there is no justifiable reason for doubt and fear in the work of the Lord, but we are just a little too human yet, and therefore we allow the human tendencies to defraud us of the things that otherwise might be ours. Let us take comprehensive view of the matter and see what we have before us. Christ came into the world with the avowed purpose of doing his Father's will, and in all things he was master of the situation. He was never disturbed with fears and doubts. He was able to say with perfect serenity, "I know that you always hear me." We should also be possessed with that same confidence, we should be able to feel the assurance of his presence with us, and we ought to be able to speak with such definite accent that men everywhere would be able to turn their allegiance to Christ. I am sure the Master intended us to have the very best; he has asked us to learn of him, and he has told us that he will never forsake us. If we had more faith in God in the mission of Christ would we be possessed of greater confidence?

Why then should man not be possessed  
Of that which in this life is best?  
For if he'd walk in wisdom's way  
He would make progress every day,  
Until at length he'd stand complete  
Not knowing failure, nor defeat,  
Because with God he'd live and move  
And daily in his actions prove  
That man is heir to all that's good,  
When he its law has understood.

It is useless for us to talk of the wasted past, and it is only folly for us to rail at the mistakes that have been made by men, for these things will only rob us of our power to perform. The thing that is needful is to begin where we are, with the equipment at hand, and in the spirit of confidence set our eye

upon the goal of our work and then put ourselves so unreservedly into the work that we will challenge the admiration and emulation of all those who love truth and right. It is therefore folly for us to worry ourselves with what might have been, for things are as they are and we must work with present conditions. It is our sacred privilege to go to work at the performance of our task, however serious or difficult it may seem to be, with the assurance that God is able to give us strength sufficient for our work, and that as we work with him he will endow us with wisdom and power sufficient to perform the work that is intrusted to us. We need not err in this matter, for I am sure our God who has promised to sustain us is abundantly able to provide both wisdom and strength sufficient for the task that is undertaken by us. It is ours to trust in God and it is his privilege to qualify us for the task, which I feel reasonable sure he will do if we put the best there is in us into the work he has required of us.

I say why should man falter here  
When Christ has made the pathway clear?  
Why should he grope about in doubt  
When he has means of finding out  
The highest and the deepest lore,  
The things of truth, and what is more  
The way of peace, the way of life,  
The art of overcoming strife;  
Then why should man not be complete,  
Relieved of folly and deceit?

Let us with confidence in God, confidence in his word, and confidence in our ability to perform the task he has set before us undertake our work with sincerity and diligence, ignoring the elements of doubt and fear, and clinging steadfastly to the example presented to us in the life and ministry of the Master of men, and the cause of Zion will begin to take form and unfold until the people who behold will be constrained to confess that God has residence below, that his dwelling place is with men. Surely this is a worthy undertaking, and I am convinced that it is all comprehended in the ministry unto which we have been called, I would therefore like to be able to help inspire all with zeal and earnestness to perform the work that the Lord requires of us. If we fail of our most sacred privilege he will raise up another generation to fulfill his purposes as he did when the people of Israel who came out of Egypt, died in the wilderness, and their children went over into the land of promise. Really the challenge that is placed before us demands that we shall be strong and of a good courage, and that we shall exercise unwavering faith and confidence in the God of our salvation.

Having thought this matter over, let us have courage to go forward and achieve the ends that God in his infinite wisdom has purposed to give unto the people who prepare and qualify themselves to

receive and enjoy it. All along in life we have found that our achievement is commensurate with our effort. We reach up to the height we have striven for, we have mastered the things we have but ourselves resolutely to master, and we have triumphed over the obstacles we have been willing to put beneath our feet. The way is open before us; we must avail ourselves of the opportunity afforded if we are to achieve the ends set and come to share in the benefits that are to accrue from the building of a society of men here upon earth who will do the will of God. At this time when the world is struggling under the social and economic burdens that have been thrust upon them is the logical time for us to bring to light the excellence of the message that has been committed unto us, and we ought to make our program so effective that all will come to admire and revere the giver of such a magnanimous remedy for the ills of suffering humanity. May God enable us to see that now is the appointed time, that now is the day of salvation.

## LETTERS TO THE EDITOR

(Continued from page 1109.)

### SHE IS NOT DISCOURAGED

I enjoy reading the many good sermons and letters in *Herald* and *Ensign*. Much has been said to encourage and assist us in carrying on.

Since the church has been confronted by a financial crisis, I have spent much time in thought. I must admit reading the financial report published in the *Herald*, did not make me feel that the church was going on the rocks. I was not discouraged for I have read that that which God has designed will be accomplished, and he says he will have a people who will serve him. We have been forewarned of the condition in latter days, and I am wondering if half our number would be ready were the call made: Go ye out to meet the bridegroom.

Reckoning over the numbers of church members who have not kept the financial law, I am forced to wonder what else we can expect.

We must not forget that we are latter-day Israel and that those who stand at the head of the church are given to know the needs of the organization and have a vision of the building up and the redeeming of Zion. In years of prosperity we of latter-day Israel have failed to keep the financial law, and now that depression has come, will it waken in us a sense of our individual duty, and cause us to feel it a privilege to have part in the redeeming of Zion? Let us awake and rally to the standard that has been set, not, like Israel of old, making excuses and deceiving ourselves. Of a surety, Saints, we shall give an account of that which God has intrusted to us. Shall we rob God?

DIORA LYDICK.

GLEN EASTON, WEST VIRGINIA.

## THE SAINTS' HERALD

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# THE SAINTS' HERALD

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Independence, Missouri, December 2, 1931

Number 48

*If You Truly Love Your Church—*

*Help It Now!*

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THOUGHTS ON CHRISTMAS GIVING

*A. B. Phillips*

A SOCIALIZED SURPLUS VERSUS INSURANCE

*James E. Bishop*

WHAT OF OUR DAUGHTERS?

*Leta B. Moriarty*

A MISSIONARY AT LARGE

*James W. Davis*

**The Work of the Church Will Go On**

## It's November, *Then* December

It will perhaps be wise to remind our readers that the special sacrifice effort includes both the months of November and December. The needs of the church are so great and the amount required by January 15 so large that it will be necessary for the Saints throughout the church to continue the work so well begun during the month of November throughout the month of December, culminating their special effort in a great Christmas gift to Christ.

It has been necessary to spend a good share of the month of November in preparation and organization. A determined effort has been made on the part of the officers of the church to keep the membership informed. Detailed facts have been presented. Appeals have been issued. Suggestions for the organization of the work in branches and districts have been furnished. By this time the work should be well under way throughout the church. We feel absolutely certain that much of this effort will be lost or made ineffective if it is not made the foundation for a sustained and even greater effort not only during the month of December but during the months and years to come.

Let us repeat, now is the time for the mobilization of all the resources of the church both spiritual and financial. Now is the time for every member of the church who professes to care aught for its success to rally to its support at all costs. This is the testing time, verily the *sifting* time. Can it be possible that ours is the sort of faith that will "shrink"? Is it possible that our devotion to the church is not sufficient for our present trial? Is it possible that we still hold our material possessions and our selfish pleasures in greater esteem than the cause of God?

Letters received daily at the general offices of the church indicate that throughout the world the Saints are responding to the call. They are passing the test. They are paying the price. District after district has pledged its quota and more. Many have expressed the desire to know their share of the church debt that they might pay it. Many notable examples of a splendid spirit of sacrifice have gone on record. The official call said, "The work of the Church *must* go on." The Saints throughout the church are saying, "The work of the Church *will* go on."

Let our readers remember then that while the tasks before us are many and difficult, the next step in solving these problems and accepting these tasks is a whole-hearted response to the call for special sacrifice culminating in the Christmas season of this year. Why not give our "Christmas gifts" to Christ this year?

F. M. McD.

## Why Not Try This?

In their efforts to keep the needs of the church in this present crisis before the Saints, some of our branch presidents have found the following plan to be very effectual.

The branch president in conference with other branch officers and leaders selects from his membership a limited number of persons to be designated as "four-minute speakers." It is the special task of the persons thus selected to make a study of the present needs and program of the church in order to be prepared on short notice to give a short address on any one of various aspects of the total problem.

Where this plan has been tried, branch presidents have arranged for these short addresses at various of their church services, sometimes during the worship service of the church school, sometimes in the interim between church school and regular preaching service, sometimes in the midweek prayer service, or again at social gatherings of the Saints, it being their experience that a four-minute speech can be fitted into nearly any program.

It has been also found practicable to exchange speakers, encouraging speakers from one branch to visit other branches in their vicinity and in turn to welcome visiting speakers to one's own branch.

This plan makes it necessary for a number of our wide-awake workers to make a special study of the church and its needs. It assures a continuous presentation of these needs to the people, presentations from various points of view. By this method, therefore, interest and enthusiasm is maintained. It is absolutely imperative that every Latter Day Saint be informed and alert as to the present situation of the church. The plan here presented is admirably adapted to just such an emergency.

Below we have listed a number of possible topics for four-minute speeches. These should merely serve as suggestions. The reader will readily think of others. Following the list of topics will be found some references. Most of the subjects we have suggested have been discussed in the *Saints' Herald*. It will therefore be one of the best sources of reference for the "four-minute speakers."

Of course the church books should be ever at hand. In addition to the three standard books, splendid material will be found in the *Journal of History*, the *Church History*, and *The Restoration Movement and the Latter Day Saints*, by A. B. Phillips. A splendid oration was printed in *Vision* for June, 1931.

Suggested topics for four-minute speeches:

- The Price They Paid
- The Price Men Are Paying
- The Work of the Church *Must* Go On

The Work of the Church *Will* Go On  
 Measuring Youth's Devotion  
 How Youth May Carry Its Share  
 Why File an Inventory?  
 Why Pay Tithing?  
 Why Make an Offering?  
 The Value of Sacrifice  
 It Can Be Done  
 Why Pay the Church Debt Now?  
 If You Owe a Debt to God, Pay It Now  
 If You Have a Gift for Christ, Give It Now  
 If You Plan to Sacrifice, Do It Now  
 If You Truly Love Your Church, Help It Now  
 The Glory of Giving  
 A Christmas Gift for Christ  
 The Depression—A Sifting Time  
 Can We Pass the Test?  
 The Present Crisis  
 Do We Possess Championship Qualities?  
 Shall We Bear Our Cross?  
 Financing the Church in God's Way  
 A Faith for a Task  
 Those Who Sincerely Believe  
 Investing in the Cause of Christ  
 Is This Just a Church or Is It *My* Church?

## References:

*Saints' Herald:*

May 20, 1931, pages 459-460.  
 May 27, 1931, page 482.  
 June 3, page 513.  
 June 10, pages 530, 533, 543.  
 June 17, page 556, 557.  
 June 24, page 580.  
 July 1, page 603.  
 September 30, page 914.  
 October 7, pages 938, 940, 941.  
 October 14, pages 962, 964, 965, 966, 972, 974, 975.  
 October 21, pages 986, 988.  
 October 28, pages 1010, 1011, 1012, 1013, 1015.  
 November 11, pages 1058, 1060, 1062, 1063.  
 November 18, pages 1085, 1086, 1088.  
 November 25, pages 1106, 1107, 1112, 1115  
 December 2. (Look for them in this issue.)

It is hoped that pastors will make early arrangements for speakers to present these subjects to their congregations.

F. M. McD.

### "Four-minute Speakers"

Elsewhere in this issue of the *Herald* there is briefly presented a plan which some of our branches have found effective in their attempt to respond to the call of the church in the present emergency.

This plan involves the appointment of a limited number of special workers to be designated as "Four-minute Speakers." Branch Presidents who have followed this plan have carefully selected and instructed these speakers and arranged for the presentation of short addresses at the various services

of the branch. Wherever this has been tried it has met with splendid results.

Those who are interested in this plan will find a suggested list of subjects or topics for four-minute speeches, together with references in the *Herald* and other church publications, dealing with these and other topics. Note also "Four-minute Sacrifice Themes for December."

It is imperative that our Saints be kept informed and alert during these trying times. One or two more or less indifferent announcements will not suffice. Over and over again from various and ever fresh points of view the needs of the church in the present crisis and the elements in God's law for financing the church must be presented. An army of several hundred keen and alert "four-minute speakers" chosen from the ranks of both age and youth can fill this need admirably. Why not try this plan in your branch?

F. M. McD.

### Vision Story Contest

The weeks have been passing since we first announced the story contest sponsored by *Vision*. Some stories have already come to the office. We hope that many others are in the course of preparation.

The prizes are not great, and yet we note that they are as large as the prizes being offered by the magazines of other denominations. Those who do not wish to write for the personal profit of receiving a prize may be interested in attempting to win the prize for a sacrifice offering to the church. (It may be noted here that prize money from the Word of Wisdom Contest was given to the church by at least one winner.)

Time passes rapidly. Many who have intended to enter stories in the contest will find it difficult to fulfill their good intentions unless they get busy with their typewriters now.

We sincerely hope that this contest will bring in as much fine material as the last one, the Word of Wisdom Contest, did. Perhaps you have never written a story, but you would like to try to see what you could do with that intriguing plot which is in the back of your head. This is your chance.

L. L.

The person who holds his eye at a keyhole is in danger of suffering from the draught which blows in his eye. There are the added dangers of getting the door banged in his face, or being kicked from the rear. And he properly deserves any of these punishments. Snooping and espionage, with the object of hurting others, are always despicable.



## "Four-minute" Sacrifice Themes for December

By C. B. Woodstock

The months of November and December have been set aside in all the church as an occasion for special sacrifice. The First Presidency have suggested that in every branch at least one four-minute speech shall be made each Sunday, calling attention to the nature of the need which makes sacrifice imperative, and arousing the Saints to a willingness to sacrifice that the work of the church may go on.

In another column a number of appropriate themes are suggested. These may be used as a part of the general worship program, as a part of the preaching hour, or as themes for sermons and prayer services.

The following outlines may be helpful in presenting four of the themes. These should be expanded and given local color and application.

### December 6. Love Means Sacrifice

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."—*Psalm 50:5*.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—*Saint John 3:16*.

To love means to give, to share, to serve.

Parents sacrifice daily for their children.

The supreme sacrifice is to give one's life in service for others.

Jesus sacrificed his life in service, and in death on the cross—because he loved us in our need.

Today we are called to express our love for God and the church in our personal sacrifice, that through our gift there may be means to meet the financial need.

It is the Lord's plan that funds for the work of the church shall be supplied through tithes and offerings. It is our plan to give to the Lord his share that the work of the church may go on.

### December 13. The Church Has Cost Sacrifice

"Know ye not that . . . ye are not your own? For ye are bought with a price."—*1 Corinthians 6:19, 20*.

"I am the good shepherd; the good shepherd giveth his life for the sheep."—*Saint John 10:11*.

"Who his own self bare our sins . . . by whose stripes we are healed."—*1 Peter 2:24*.

Jesus gave himself on the cross that eternal salvation might be purchased for our race. We also must give of our best that his work may go on to completion.

The church has been built and the gospel preached through sacrifice. Jesus was crucified, John the Baptist, Peter, Steven and many others suffered martyrdom for the cause of Christ.

Kirtland Temple was built and the early missionaries went out under extreme sacrifice. They paid the price, and the cause prospered wondrously. Then came the latter-day persecution at Independence, Far West, and Nauvoo, and the death of the Martyrs at Carthage.

Latter-day missionaries went out with the spirit of sacrifice and the Reorganization was firmly established. Charles Derry, Glaude Rodger, Charles H. Lake, and many more gave of their all that the Truth might be proclaimed in the world. We must give in our day of crisis, that the Truth may go on!

(See "A Missionary Who Sacrificed," *Saints' Herald*, June 17, 1931, page 557.)

### December 20. Our Christmas Gift to Christ

It is an unchristian custom, that on the birthday of Christ we must spend often much more than we can afford for an expensive dinner and for gifts for all our relatives and friends. This year, especially, we must give to the Christ and the cause of his church. Let our offering be a real gift, through personal self-denial the best that we can give, to the Christ.

The church has need which only sacrifice can supply—in funds to go forward. We individually need the spirit of earnest consecration which can come only through sacrifice for a righteous cause. Our sacrifice will save the church, and it will also save us.

In the recent past we have spent too freely. We must cease wasteful, indifferent and selfish spending. We must actually go without some things we might desire. We must deny self, pay the Lord his share in tithes, and make an offering which will truly express our devotion.

In the cause of sacrificial economy, we may easily reduce our ordinary expenditures twenty-five per cent. We may do without extra clothes, expensive foods, shows, and other commercial entertainments. We may keep the financial law—render an inventory and make an accounting of our stewardships. We may pay our tithes and make a sacrifice offering to the Lord. Let this be our Christmas Gift to Christ.

### December 27. Let Us Seal Our Covenant With Sacrifice

"Gather my Saints together unto me, those that have made a covenant with me by sacrifice."—*Psalm 50:5*.

We do not value that which has cost no payment in effort. No contract is valid which does not represent an exchange of values.

God and Christ have done their share that the earth may be blessed with the gospel. Only we who obey the Truth have failed to seal the covenant. This is the day of our opportunity—a day of service and sacrifice, and promised blessing.

Countless numbers have given in the past, and some are giving to the utmost today that the gospel message of latter days may go to the ends of the earth. Brother and Sister Ruch in far Norway, Brother and Sister Farthing and Brother and Sister Yager in the sunny Isles of the Sea, and many others are giving lives full of consecrated service. Home and foreign missionaries, on small allowances, or none at all, move steadily forward with undaunted courage. Other missionaries, recalled from their fields, still carry on locally and earn what they can for their families; and yet they give, for they love deeply. Let us also give as a measure of our love.

With the closing of the two months of sacrifice period, we enter upon a new year resolved to continue our service and sacrifice. The Cause of Christ deserves our best gifts not only for two months, but for the New Year, and for life!

## Good Work

The best we have is none too good to give to any job. Those who chronically mourn for great opportunities to perform important works (and there are many of them) dream of a magnificent future while they foolishly neglect the humble opportunities of the immediate present. They do not know that they are giving themselves a poor training for the performance of great future tasks in their negligent handling of small duties.

Slipshod work has two effects: it makes a bad task, and it makes a bad man. This is inevitable. A task conscientiously performed, no matter how small it may be, is training for a great future.

## Notes From the Field

### A Branch Sacrifice at Minot, North Dakota

Of course North Dakota is going to be found in the ranks of those trying to do for our common cause, God's cause.

Our branch, the Minot, is releasing all funds that we can to help the general church. We expect to try harder than ever to carry on and send out the call to arms for money. But you will remember that we are flat this year owing to the drouth, second year. This one the worst in the State's history.

Charitable organizations are giving out to thousands food and old clothing and fuel to keep the home fires blazing.

We are not unmindful of the general call and need all over the world for even the necessities of life. Expect to do my very best to try to put over the call for money.

Yesterday at a business meeting of the Minot Branch we unloosed about \$125 or \$130, that has been held in banks for various funds of the branch.

Was just thinking if the over seven hundred branches of the church could do as much, that would mean between \$85,000 and \$90,000.

WARREN MCELWAIN.

### A Record Sacrifice in Australia

Since last writing our Sacrifice Week returns have risen to approximately three hundred and twenty-six pounds, which, as far as memory serves me, is more than twice what we have ever raised before. The formula sent out from your office and adapted to the needs of this mission, together with the fact that this mission was cooperating with the church in an effort for greater financial stability, helped to bring this happy result.

W. J. HAWORTH.

AUSTRALIA.

### A Resolution by the Mobile, Alabama, Branch

We, the members of the Mobile Branch, wish to present the following resolution:

That we desire to work in harmony with the recent action of the Joint Council and to do our part in carrying out the new program.

Knowing our quota for the months of November and December to aid in a financial way, we are determined not only to reach our goal, but we will earnestly endeavor to exceed it.

We pledge ourselves to help the church release itself of its indebtedness in the least time possible.

It is with regret that we lose Brother and Sister Burt who have served us so faithfully during the past three years, and we pledge ourselves to carry on to the best of our ability the work here.

We appreciate the counsel and advice given us by

Apostle Gillen and President Floyd M. McDowell in their service with us.

Our desire is to carry on.

This resolution was adopted by motion and unanimous vote, November 18, 1931.

(Signed) IRENE DAY, *Secretary*.

### Ward L. Christy Writes from Saskatoon, Saskatchewan

We are doing all we know to do under the circumstances, and we will continue to keep the needs of the church before the people as constantly and persistently as possible.

The radio work is going forward now from Sunday to Sunday, and what reports that have come in are favorable. Heavy snow today, and prospect of cold weather, and my, how I do pray that the winter may be made milder and better than usual, for the sake of so many poor people who can not help but suffer, if it is severe.

The people here are used to hard sledding, so they are quite cheerful, and willing to divide anything they have to keep others from suffering and want.

I have great faith that things will come out right, and that the church and the people will be blessed with lessons we could have learned long ago. . . . I take great pleasure in working for God and the people, and my confidence is that God will see us through if we are penitent and learn to be wise.

God bless you and your work.

I am sincerely yours,

WARD L. CHRISTY.

### Independence Sacrifices

Independence people sacrificed more than \$2,300 last Thanksgiving Day, and this report is incomplete, the figures from one church not being available at the time of going to print. Considering this figure in connection with the tithing receipts and past sacrifices, it is regarded as a fine effort proceeding from the loyalty and faith of the people.

The life of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it.—*J. M. Barrie*.

To preserve a friend, three things are necessary: honor him when present, praise him when absent, and assist him in his necessities.—*An Italian Saying*.

# ORIGINAL ARTICLES

## A Socialized Surplus versus Insurance

By James E. Bishop

An opportunity came my way to discuss this question with a rather broad-minded insurance man, who had with him one who was learning the business of selling insurance. It happened of an evening when I returned to the home of my host and found these two gentlemen trying to sell insurance to him and his wife. It seemed they were making good headway. I had always thought that the religious claims made for insurance were more or less fallacious and that there was a much better plan. However, the plan involves the reorganization of communities which will involve the control of the surplus. This is hard for people to see, especially those who are so deeply imbedded in this present system that they can not see anything else. I was very glad to meet this situation in this home and sought for an opening to enter the conversation. Ere long I was able to do so.

I ventured the suggestion that insurance may be all right under the present system. The insurance man, the elder of the two, who was doing most of the talking and making a big impression, replied, "Well, this is the only system I know anything about."

In reply, we suggested that this system grew out of some other system and it was easy to imagine that some other system may grow out of this one or be substituted for it.

We went on to say that as a church we believed in a new industrial society that will make the welfare of humanity uppermost and profits secondary. "If the family is the biological unit of society why not make the community the industrial unit?" A municipality is an organic unity. We do not have two mayors, two councils, two police chiefs and two police departments, etc. There is no need of two heads or two departments to do the work of one. It has been asserted that competition is the life of trade, but the glaring fact is that it has proved to be the death of trade. The big businesses will not stand for competition and will eliminate all who stand in that relation to them if at all possible. Men should compete against that aspect of the natural world that needs to be subdued, but only through cooperation can this be done successfully.

Take an example of present conditions. In Akron, Ohio, we have the great factories of Goodyear, Goodrich, Firestone, and several smaller ones. The insurance man agreed with me that either of these

businesses were organized as efficiently as any insurance company. But may we not justly say that what we have is organized confusion in a given community. These organizations compete one with another in the production of rubber goods. And in this stress of unemployment the slogan adopted is "decrease the cost of production." That means that the strongest and fastest man is taken as example of output and those that can not come up to that standard are invited to leave. But even at that men are out of work. Industrial communities do not have the universal sense of direction.

If industry were organized with human welfare as its object and if labor were considered the only passport to the needs of life, then all who participate with hands and brains in industry should be made the *sole* beneficiaries of industry. A surplus would speedily be accumulated. This would provide for such things as insurance does now. In insurance those who need it the most have not the means to buy it.

I then submitted to the insurance man that if a few communities could be brought into existence organized so that the surplus would be socialized among its creators; would not that tend to establish the brotherhood of man? He replied, "That would not tend to establish the brotherhood of man; that would be the brotherhood of man and *insurance would be unnecessary.*"

At this juncture the younger insurance man spoke to my host and said, "Well, my friend, such a condition of life may take a thousand years to establish, and you need protection now."

When this observation was made I was at a loss to know what to say. In fact I felt "stumped." But I was exceedingly surprised to hear the senior insurance man say, "No, it need not take long. It may be done in a few years. If every man that had been baptized by John the Baptist had been a burning light for righteousness, by the time the book of Revelation had been written the whole world would have been converted to the Christian religion. I do not find men burning lights for righteousness. I move freely among men, in banks and fraternal organizations and religious societies, and I find most men are seeking personal advantages that are afforded in a monetary society."

The above conversation caused me considerable thought. Truly the world needs Zion. People are perishing for its manifestation. We need to sing of Zion and preach it and remember all of the commandments of God, not forgetting that Zion is the product of individual regeneration and learning the laws of that perfect social state.

## A Missionary at Large

*The following is a series of extracts from the letters of Elder James W. Davis, concerning some of his experiences in his new position, which requires him to travel. Released some months ago along with many others on account of the retrenchment program, after many years of service in the mission field, Brother Davis has been adjusting himself to business life. In his travels he has taken the trouble to look up the members of the church on the way, some of them people who have been isolated for years. We are sure that you will find these occasional notes as interesting as we did.—Editors.*

*Alma, Nebraska, September 9, 1931.*

Well, I found Sister Hartwell. Had a little visit with her. She is eighty-four years old, and lives with her daughter, a Mrs. Day who lives here in town. Her father was Edward W. Knapp, and her mother was a Miss Otto. They were both school-teachers in Nauvoo in days of Joseph and Hyrum, and were married there. They later went to Michigan, and this Mrs. Hartwell was born there in Kalamazoo in 1849. They later went to Council Bluffs, Iowa, and became identified with the Reorganization there. The Hartwells came to western Nebraska years ago and took up some land and made a home on it near Republican City. Hartwell passed on some years ago but she still has the old farm. They have been isolated from the church for many years, it appears. None of their family are in the church, though friendly towards it. I will probably see her again.

*September 14, 1931.*

Yesterday I went to hear a converted Jewish rabbi in the afternoon and then later in the evening Mr. and Mrs. Day and Sister Hartwell came and got me and took me to the evening service. Mrs. Day is Sister Hartwell's daughter. I learn from them that there is another family of Saints here by the name of Wookey. They were baptized about forty years ago, or to be exact thirty-eight years ago, down there in Kansas by S. D. Payne, and never belonged to any branch in their lives. They came up here just a few days after their baptism and I guess never heard a sermon since. I went over and called on them tonight, and was invited to stay for supper, and had a good visit. For all they have been isolated so long they seem to be quite firm in the faith. They say they never had any desire to join any other church, notwithstanding they were often invited to do so. They are retired farmers and keep roomers. They told me when my room rent runs out here at the hotel not to pay any more but come and stay with them and it will not cost me anything. Sister Wookey is a cousin of that Brother Hardy

who lives on Lexington Street, that jolly fellow that I work for sometimes.

*September 16, 1931.*

I think after I finish my writing for this evening I will go over and call on Sister Hartwell for a little while. I have a very warm invitation to go back to Wookey's, too, so will visit them again before the week is out. I think I will go to Mascot tomorrow.

*Alma, September 17.*

I went to Mascot, and it is just a little country corners, one store, a little filling station, an accessory shop together with the post office in the corner, and a consolidated school. Oh, yes, there is a church, too. The storekeeper is the husband of the only Latter Day Saint in the place. Her name is Dora D. Grosenbach. . . .

I was out again to call on Wookey's and had supper with them. They are pleasant people to know. He is real sociable and very hospitable. Of course she is jolly and hospitable, too. I spent a little while with Sister Hartwell last night. Her husband was a brother of Robert M. Elvin's wife.

*September 19.*

I checked out at the hotel tonight and came over to Brother Wookey's. I will stay here until I leave for McCook. I will go to Franklin tomorrow and try to find Sister Robertson and pay her a visit. I know Brother Robertson would not like it if I should be so near and not go to see her. He got to see my folks, but I never did get to see his. I have a nice large room here. I was with good people at the hotel, but it is better here.

*September 20.*

This has been a pretty good day for me. I got up in pretty good time this morning and went over to Franklin. I found Sister Robertson, E. F. Robertson's mother, and she was nearly as pleased to see me, almost as if I had been Ed himself. Her daughter, Sister Brumbaugh, lives close to her, so I got to see her, too, and she is very nice. When I got to talking to Sister Robertson about our experiences together in Australia, a flood of old memories came surging into my mind and I guess I got pretty sentimental. I couldn't forego the tears as I thought of Johnnie Jones, Bishop Lewis, Jim Maybury, and others who are gone, my own dear mother along with the rest. Brother Robertson's father passed on about two years ago.

We visited until noon, then we had dinner, and a while later we started out to see some of the Saints. This Sister Kjirstine Anderson is in her eightieth year. She is a Danish woman and obeyed the gospel in Denmark about fifty years ago. She is a wonderful old lady and was simply rejoiced to see me. Margaret Jenson and Anna Mong are her daughters,

and I guess Maude Bergen is her daughter, too, but she is Allen now. The daughters are still members of the church, but not so strong in the faith as their mother. I administered to the old lady and she gave me thirty dollars tithing to send in for her.

*McCook, Nebraska, September 22.*

I made inquiry for some of the Saints, and was able to locate George A. Folden. He is an old painter, and a brother of Sister R. J. Anthony. I think that is what he told me, or else his wife was her sister. He and his brother live together in bachelor's quarters and the brother is a Brighamite. . . . I visited with him quite a while. He knew Joseph and your grandfather well, but didn't ever remember meeting your father.

Then I hunted up the Spences. He is a traveling salesman for Loose-Wiles and had just left home that morning. He will not be back until Friday evening. They live in light-housekeeping quarters in a nice location, and I have secured a room with people living next door to them.

*October 3.*

I met Brother Spence this evening. He is the one you remember as having attended Graceland. After he left college at Lamoni, he went to Iowa City until he was drafted for the army and had to go overseas, which put an end to his school work. He is a traveling salesman for the National Biscuit Company. He says business in his line is good.

*Lebanon, Nebraska, October 20.*

I started out to come here and found my car was leaking oil quite badly, so I came along to where Mrs. Alice Mayes lives, who is one of the Saints on the list you gave me. She is a sister of Elder Robert Burgess of Knobnoster. They were glad to see me, and treated me just like a long-lost brother. I got my shirt and overalls on and went to work on the car to stop the leak and accomplished it all right, but it took me until four o'clock in the afternoon. They invited me to stay all night, and as it was too late then to do any business, I was glad to accept the invitation, and did so. I had a good supper and breakfast with them and a fine visit. They are very nice people and have a nice family.

In the morning I came on to Wilsonville and made a call on old Sister Ward, and then started to work. I had to spend so much on my car, that I may go back to Brother Wookey's in Alma before the week is out, as they will trust me for room and board until my check comes on Monday, if that is necessary.

*Alma, Nebraska.*

I intended to start at the west end of the county and work this way, but have changed my plans. I

will start at this end and work to the west now. I can stay here at Wookey's and also have breakfast and supper with them. After I got here tonight Sister Wookey gave me a lovely big pear and say, it was good. These folks are so nice, and I feel so at home with them, and the accommodations are the best I have had since I came out to this country, a nice room and bed, and electric light, and a good bathroom and everything so nice and clean.

## Thoughts on Christmas Giving

*By A. B. Phillips*

*What is written? . . . How readest thou?—Jesus.*

Christmas is sacred to the birthday of Jesus. It is to him that our gifts should be given, as did the Wise Men of old at Bethlehem:

They saw the young child with Mary, his mother, and fell down, and worshipped him; and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh.—*Matthew 2: 11.*

Instead of observing this holy anniversary by making our offerings to the Lord, we have followed the selfish world which lends to those from whom as much is expected in return. Jesus warns against this:

If ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.—*Luke 6: 33, 34.*

There are many times when giving to our loved ones is appropriate, but on this sacred day our offerings of gifts should be to Him whose birth we celebrate. This is according to God's ancient law concerning sacred days to commemorate the work of the Lord:

These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day. Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord.—*Leviticus 23: 37, 38.*

On this one sacred day of the year our whole-hearted sacrifice to Christ by gifts to his work is particularly appropriate. It is our gratitude for his supreme gift to us, the gift of himself—read these beautiful texts:

Our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—*Titus 2: 13, 14.*

But Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.—*Galatians 2: 20.*

Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God.—*Ephesians 5: 1, 2.*

Let our Christmas gifts be a real sacrifice offering to the Lord. Only by sacrifice may we follow him—and he invites us to follow him:

Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.—*Luke 18: 22.*

Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.—*Mark 8: 34, 35.*

He that followeth me shall not walk in darkness, but shall have the light of life.—*John 8: 12.*

My sheep hear my voice, and I know them, and they fol-



low me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.—*John 10: 27, 28.*

When making our Christmas sacrifice offering, may we do so freely from the heart, remembering that this has been called a day of sacrifice:

Behold, now it is called today (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people.—*Doctrine and Covenants 64: 5.*

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.—*2 Corinthians 9: 6, 7.*

Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth.—*Luke 12: 33.*

Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had.—*Luke 21: 3, 4.*

What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?—*Matthew 16: 26.*

Ye shall set apart all of that which is due unto the Lord, of all the best thereof, even the hallowed part thereof out of it.—*Numbers 18: 29. Masoretic Text of the Holy Scriptures.*

He who covenants by sacrifice shall be greatly blessed of God according to his faithfulness:

Gather my saints together unto me; those that have made a covenant with me by sacrifice.—*Psalms 50: 5.*

Cast thy bread upon the waters; for thou shalt find it after many days.—*Ecclesiastes 11: 1.*

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth only to want. The beneficent soul shall be made rich, and he that satisfieth abundantly shall be satisfied also himself.—*Proverbs 11: 24, 25. Masoretic Text.*

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts.—*Malachi 3: 10.*

## Christmas Giving

By Lee White

The king's favor is toward a wise servant.—*Proverbs 14: 35.*

Here we are in the midst of two glorious months, November and December. They are the months of thanks and giving. In November we give thanks to God from hearts overflowing with sincere appreciation for his manifold gifts to us.

Then comes December with its Christmas festivities. What a wonderful season, all in commemoration of that wonderful event, the birth of our Lord.

Can we not show wisdom in our giving, as well as love by following the beautiful example of the Wise Men as they brought their gifts to the Child Jesus on that memorable occasion, the first Christmas Day? And may we remember that this Child was God's greatest gift to all of us; and then, in turn, Christ died for the church that the church might give us his divine gospel which includes in its program all the divine gifts of God.

Saints, this Christmas season the King of kings,

the Christ of God, our elder Brother, awaits our service and our gifts.

Jesus said, "I will call you friends," and we who have felt the sweet influence of his love and friendship coursing through our hearts, know what it means to have a friend in Jesus.

May we then this Christmas-tide through gifts of heart and hand and purse prove ourselves worthy to be called his friend? May our names be found listed as wise servants and in favor of our King.

## What of Our Daughters?

By L. B. M.

The other evening I was talking to a mother-friend of mine. She has a splendid daughter in her teens. Because she is irresponsible and spends most of her time thinking of herself and her own good times, this daughter is the source of much worry to her mother. The mother asked my help: "Just anything you can do to interest Mary. If you could get her started doing something for the church, it would be wonderful. I would like to see her doing something that would be training her for usefulness." Of course I was glad to say that I would do anything I could. Then I offered the mother a task in general girl work, something that would not take a considerable amount of her time and would be a positive recreation for her. But her reply was: "I'm too worried these days over my family. Sometime when I'm not so worried, I'll help you." Right then I thought again of Mary with her wondrous energy, her pretty face, and her strong young hands. What of Mary?

### A Thousand and One Problems

"Monnie is too quiet. She is alone too much of the time right at a time in her life when she ought to be anxious to get out and go to parties. She prefers books," mourns another mother. "Can you suggest——"

A pair of wistful brown eyes looking up, a shake of a black head: "No, my mother just doesn't seem to care what I do."

Not many months ago a mother faced me in one of the churches in Independence, a mother whom I do not recall having seen before. Stark bewilderment was written on her face: "Ellen—I don't know what to do with her. She's wild and flighty, not like any of my other children. She's beyond me! What can I do?"

A mother's voice over the telephone: "Won't you change Jane's Sunday school class? Oh, no, she has nothing against the teacher or the girls, but it's just not her crowd. Now the girls in Mrs. Smith's class are the ones she runs around with."

"Betty is only fourteen but she's crazy to have



dates just as the other girls in her set are doing. I think she's too young but——"

Then there is the veteran Sunday school teacher whose eyes become lustrous when she thinks of her class of sixteen girls. "I love them all, every one of them!" And another who vows: "The Lord being willing and the parents permitting, I'm going to make some wonderful women out of those girls of mine!"

"Barbara thinks only of pretty clothes. She doesn't seem to realize how much school costs, and it breaks her heart when daddy and I have to say 'No,'" a perplexed mother sighs.

"Susan has a new crush on some one at school or church every week. She's so changeable she worries me. Do you suppose she'll ever settle down?"

"One day Leota fusses because I refuse to buy her a pair of shoes with French heels. The next day she throws a tantrum because I won't let her go roller skating."

Problems. Problems. Problems for mother and problems for daughter. And problems—oh, so many of them!—for the church. These scraps of conversations I have given only as indications of some of the problems mothers bring to church officers, and these are not nearly all of them. I hear them every week, almost every day, and the same cry goes out to all other workers with girls: "Help us."

### *Groping in a Strange World*

I have faith in these clear-eyed daughters of ours, problematical though they are. Every day they are learning new things, and their youthful energy urges them to try these things out. A mother who has lost her young daughter to the so-called carefreeness of modern life is to be pitied, but the one who more quickly excites my sympathies is the daughter who, dazzled by new powers and emotions, gropes religiously, intellectually, socially, and sometimes morally. She feels alone in an immense world. She thinks, "Mother doesn't understand," or "Mother doesn't care," and so she sets about choosing for herself. She can not understand the restrictions mother lays down and the reason for the many "don'ts." "But what can I do instead of that, Mother?" And if no real answer is given to her question, she is not slow to decide that her parents do not want to tell her, or that they themselves do not know the answer.

The church is watching your daughter, mother. It expects great things of her. It wants to help you train her for a life of usefulness, for it needs her. The church asks you to do your share in order that she may be prepared to face life honestly and kindly

and cleanly, rendering faithful service to her God. Are you *going with her* just as far as you can along the path to grown-up land? Do you know her dreams and hopes? Do you listen patiently and sympathetically to her ambitions? Do you know anything about those whom she admires and idealizes? How much are you interested in all girls?

### *A Mother Should Also Be a Friend*

It's a big thing, this daughter problem of ours. And it's going to take all of us to solve it. The Parent Teachers Association is doing its share. Mother-daughter banquets are big helps. We need more greetings where mothers frankly discuss their problems and fewer afternoons when mothers pass about fragile china cups filled with pink tea. Chumship is the great goal to be attained by girlhood and womanhood. Every mother and every daughter should be chums, and it is not always the fault of the daughter that this ideal relation does not exist. Mothers, and all friends of young people, there is a crying need in the church today to push all legitimate activities to the end that there may be understanding between the perplexed and often censorious middle-aged and this "untoward generation" of youngsters.

The church today asks every mother not only to be unselfish and wise but to be watchful and up-to-date. Do you know what your daughter is studying in the church school? Is she studying anything? And for that matter—what are you doing at the church school hour? Do you know her Sunday school teacher, her scout leader—why not? Is the church so very far away and is your time so very valuable that you can not afford to find out? Just a few Sundays ago a pastor in one of our large branches lamented in the pulpit at the lack of contact and acquaintanceship between church officers and parents in the home. He appealed to the parents to *support* the church officers.

Mother, you are busy and you have many worries, but before you forget this article, check up on yourself. Don't pass it on with the thought: "This certainly fits Mrs. Jones. I do hope *she* reads it." Find out for yourself just how far you are going with your daughter, and somebody else's daughter. The church knocks at the door of your storehouse of ability, patience, education, and energy. It requires you to consider the relative importance of training this woman-child of yours and attending your weekly bridge club or rook club or sewing circle, or anything else that takes your heart and your hand from your children.

What of our daughters? The answer waits. It depends on *us*.

## Priesthood Responsibility

By John R. Grice

### PART TWO

Let us consider at this juncture some of the things that constitute preparation for occupancy in the priesthood, for preparation consists of the acts, upon the part of the individual, to fit and qualify himself for the responsibility imposed.

There are at least three phases of preparation to note:

1. The individual.
2. The private life.
3. The public example.

The individual may have many qualifications, but because of his private life and his public example he is unworthy of trust.

Though one may live righteously in private and set a good moral public example, yet because of his failure to educate himself in the law of God and to study the needs of the people, he may be totally unfitted for office in the church. It is certainly not a light thing that men should be set apart in public for positions of responsibility in the church of the living God.

I am satisfied that nearly all will agree that moral cleanness, an exemplary home life, a good public example, and educational qualifications are necessary advantages for successful leadership under priesthood authority in the day and age under which we are now living.

Surely the man morally unclean should not be approved! If he were, we would be placing our approval on immorality. Would not a corrupted home life disqualify one for priesthood responsibility? And would not one whose public example was not above reproach be disqualified for service among men under priesthood responsibility? Are not shady public dealings ungodly and unChristlike?

And what shall we say about the educational qualifications which we shall require of those qualifying for priesthood responsibility? Should not some course of study be prescribed and the conditions met with before ordination? If this were required might it not obviate the possibility of some getting into the ranks who prove themselves monumental failures because of their unwillingness to study? Men who would fail thus in what appear to be very necessary requirements would do so before ordination and not afterward, and no reproach would be brought upon the church as a result of their failure.

Paul seemed to have something of this sort in mind when he wrote to Timothy, "Til I come, give attendance to reading, to exhortation, to doctrine."

(1 Timothy 4:13.) And again: "Study to show thyself approved unto God."

Whether this study should be declared necessary before ordination, or a course of reading be provided afterward may be immaterial, but it remains to be seen that we have been slow to provide such helps to our young men of the ministry. Plenty of good books have been written, it is true, but some direction should be had covering the particular line of service, whether it be deacon, teacher, priest, or elder.

A course of study outlined to fit particular needs will assist men more quickly to prepare themselves for the work in hand. Perhaps if we required more of individuals we would get more from them by way of reaction?

It would seem, also, that the people who are to be served by the individual have a right to a reasonable assurance that he has tried to qualify and has proved it by meeting the requirements. There might also be a manifest tendency to stand by men, upon the part of the membership, who are now found staying away from church because of the lack of study, evidenced in a failure to be acquainted with the subject in hand, and therefore failing to interest them in the things of the kingdom. Certainly the fault has not *all* been upon the part of the membership! If I am unwilling to study to know the needs of the people and thus fail to interest them I shall not complain if they stay away from my services.

We are living in a day when greater qualifications are needed than in times past in order to meet those who have had greater advantages than men of the past have had. Our youth are better educated than their fathers, therefore we shall have a better educated ministry in the future than we have had heretofore. If such will be humble, as were their fathers, they will be able to accomplish that which is required of them as worthy children of the great King, and meet the necessary qualification for priesthood responsibility. Remember, it is a holy thing!

After approval has been had; after the necessary qualifications have been met; what rights have the people in demanding service?

When the officer has been given the due right to serve, but fails to work at his job, what rights have the people by way of recall? Do not they have the right to demand service of their leaders, though they are served gratis? We believe they do and the man who receives priesthood responsibility should expect to give the best possible service through an organized effort among all the forces at his command. In this time of great need, when our missionary force has been cut to the bone, every man should stand by his guns, so to speak, and give with

all his might of the service he is able to give. If we do this I am satisfied that though our force be depleted, it is only turned into another channel of activity and God will bless our labors until we shall have a greater number of baptisms in 1931 than we had in 1930. It all depends upon our spirit of consecration and our willingness to give of the service we are able.

Can the people *unmake* that which they have made and revoke that which they by their voice and vote have given? Yes, most assuredly; but as it takes due process of law to give the priestly right, even so it requires "due process of law" to deprive one of the right to use it.

Those in authority may silence for the commission of crime. In such case court trial may be had. If neglect of duty is not a crime, what is it? May men in authority silence one for neglect of duty? If not, why not? Appeal to higher tribunals is always possible, but oftentimes an appeal to the man's higher self and his love of his fellow men will spur on to active service and such action as above be entirely unnecessary.

Some may be endangering the church by their influence, yet specific and particular evidence may not be had, therefore silence should be imposed to protect the church—it is the church of God.

## The Fall of Man and the Atonement

By J. F. Mintun

The fall of man was not a necessity, and would not have occurred had man listened to the counsel and command of God. God commanded him, "Of the tree of the knowledge of good and evil thou shalt not eat." (Genesis 2: 20.) [References are to the Inspired Version.] God counseled and warned him that the penalty of breaking this command was death. When this command was given to Adam he was told, "Thou mayest choose for thyself, for it is given unto thee"; but when he was told this his attention was called in a definite way to this. "Remember, that I forbid it."

Man at that time was in full possession of his agency, and as yet woman did not exist. (Genesis 2: 28.) He exercised his agency when the woman gave him the fruit, of which she had already exercised her agency in partaking, and chose to, and did eat. (Genesis 3: 11, 17.) The Lord said to Adam, "Because thou hast harkened unto the voice of thy wife, and hast eaten of the fruit of the tree, of which I commanded thee, saying, Thou shalt not eat of it, Cursed shall be the ground for thy sake; in sorrow thou shalt eat of it all the days of thy life; . . . By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground, for thou

shalt surely die." (Genesis 3: 23-25.) To show his displeasure against the transgression further, God pronounced a curse on the serpent because he subjected himself to the devil, as follows:

"Because thou hast done this, thou shalt be cursed above all cattle, and above every beast of the field," etc. (Genesis 3: 20.) And God said to the woman who tempted Adam with the fruit forbidden, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children," etc. (Genesis 3: 22.) All this shows God's great displeasure at what had been done that brought about the fall of man, and made the atonement necessary.

This is a testimony of Mormon:

Behold, he created Adam; and by Adam came the fall of man. And because of the fall of man, came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the redemption of man.

And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awoke by the power of God, when the trump shall sound;

And they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death. —*Book of Mormon 4: 71-73.*

The fall brought death, both spiritual and temporal. The spiritual death being a separation of man from God, and the temporal death being a separation of the spirit from the body, at which time "shall the dust return to the earth as it was; and the spirit shall return to God who gave it." (Ecclesiastes 12: 7; see also Genesis 3: 25.)

When this death which is spiritual exists man does not exist in the enjoyable condition that was intended by the Creator; and when the temporal death exists man no longer exists, even though the elements, which are eternal, exist as elements but do not compose the body; and the living soul which man became does not exist, because the life giving power, the spirit is separate from the body, and this is death.

"The body without the spirit is dead." (James 2: 25.)

"As by one man sin entered into the world and death by sin" (Romans 5: 12.), even so in the one man, Jesus Christ, "shall all be made alive." (1 Corinthians 15: 22), or "by the righteousness of one the free gift came upon all men unto justification of life." (Romans 5: 18.)

While Jesus Christ was the "Lamb slain from the foundation of the world" (Revelations 13: 8), yet God did not send him to make the sacrificial offering till "the fulness of time was come" (Galatians 4: 4, 5), when "through the offering once of the body of Jesus Christ" (Hebrews 10: 10), all upon

whom death came through Adam's *one* act, shall be made alive by the one act of Jesus Christ. By this one act of Jesus Christ it is made possible, that all may be brought back into relationship with God, thus returning to man spiritual life through the gospel, for such:

Is now made manifest by the appearing of the Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.—*2 Timothy 1: 10.*

The redemption of man was assured from the foundation of the world, yet redemption was not realized till the sacrificial offering was made, when that "which Moses and the prophets did say should come"; and "that Christ should suffer, and that he should be the first that should arise from the dead," was brought to pass, and he became the first-fruits of them that slept. (See 1 Corinthians 15: 23, and Acts 26: 22, 23.)

The redemption wrought out by Jesus Christ was the resurrection of the body, as testified to by Nephi, who said men inspired of heaven and sent forth testified to the people "concerning the redemption which the Lord would make for his people; or in other words, the resurrection of Christ." (Nephi 3: 22, 23.) This is in agreement with what the Apostle Paul has said:

For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.—*Romans 8: 22, 23.*

With this idea Alma agrees:

The atonement bringeth to pass the resurrection of the dead: and the resurrection of the dead bringeth back men into the presence of God.—*Alma 19: 105.*

It was a perfect man, created and formed by the Infinite One, that fell by transgression, and justice requires a perfect man brought into existence by the will and power of God, that the ransom might be complete. It was an infinite law that was transgressed that brought death, so that it was necessary that an infinite atonement should be made to satisfy justice.

And now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also.—*Alma 19: 97.*

Paul also testifies on this subject:

Being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.—*Romans 5: 9, 10.*

Although man became an enemy to God, when he entered into the service of the devil, according to Romans 6: 16: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye

are to whom ye obey?" Yet God still loved him, which is proved by many scriptures. "For God so loved the world that he gave his Only Begotten Son that whosoever believeth on him should not perish; but have everlasting life." (John 3: 16.) "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5: 8.)

Jesus Christ before making the sacrificial offering qualified himself so as to have life in himself, by observing the law of the Spirit of life, when, "as the Father hath life in himself, so hath he given to the Son to have life in himself." (John 5: 26.) Then he could truthfully say, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." (John 10: 17, 18.) The devil is the power of death, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." (Hebrews 2: 14.)

To secure in a legitimate way resurrection for all men, before he was resurrected he had to overcome, and to take control of the keys of all those conditions made necessary by reason of the fall of man; so he not only went to the grave and tasted death for every man, but he also went to the prison house, and took the keys from the one who previously held them. And he now has these keys as he testifies in Revelation 1: 18: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

This declaration is the source of great joy, or should be, to all men. What joy this brings to troubled and sorrowing souls! No room for doubt: "I am alive for evermore. . . . I have the keys of hell and of death." This gives us a promise that there is no power to prevent the prison or hell from being unlocked, also the grave to give up all those who have passed on before, and we can enter into the condition called death with the assurance that being in favor with God through obedience to his holy will we shall come forth to enter into the fullness of joy, and this gives us encouragement to endure all things in opposition to God, and observe to do all that is pleasing to him no matter what the cost.

I am persuaded that there is no better way to make this brief article worth while than to quote in conclusion the words of Alma:

But behold it was appointed unto man to die; therefore as they were cut off from the tree of life, they should be cut off from the face of the earth; and man became lost forever; yea, they became fallen man.

And now we see by this, that our first parents were cut off, both temporally and spiritually, from the presence of

the Lord; and thus we see they became subjects to follow after their own will.

Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness;

Therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal; that is, they were cut off from the presence of the Lord; therefore it was expedient that mankind should be reclaimed from this spiritual death;

Therefore as they had been carnal, sensual and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state.

And now remember, my son, if it were not for the plan of redemption, (laying it aside), as soon as they were dead, their souls were miserable, being cut off from the presence of the Lord.

And now there was no means to reclaim men from this fallen state which man had brought upon himself, because of his own disobedience;

Therefore, according to justice, the plan of redemption could not be brought about, only, on conditions of repentance of men in this probationary state; yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice.

Now the work of justice could not be destroyed; if so God would cease to be God.

And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them for ever to be cut off from his presence.

And now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also. . . .

But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead: and the resurrection of the dead bringeth back men into the presence of God;

And thus they are restored into his presence; to be judged according to their works; according to the law and justice; for behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved.—*Alma 19: 87-97, 105, 106.*

Before the wrought iron can become steel, it must be heated by means of charcoal, and made to pass through a process of cementation, until it is blistered by fire and freed from a portion of its carbon, and even then the merciless hammer must complete the work. Before the coal gas, that at night illumines and beautifies a city, is fit for use it must be freed from carbonic acid, tar, resinous compounds, and other impurities which would dim its brilliancy, and this is accomplished by first subjecting it to intense heat, and then by passing it through water, cooling it in condensers and transmitting it through tubes and purifiers. And just so it is in the growth and progress of the soul. The friction and attrition, the purging and the purifying, the heating and the cooling, the sinning and repenting, to which we are subjected, the very difficulties and painful experiences we have to encounter in life, and of which we are so apt to complain, are the necessary conditions of our spiritual progress.—*Anonymous.*

## Weekly Health Letter

Number Nineteen

### The Ear and Its Relation to Health and Disease.—2

By A. W. Teel, M. D., Church Physician

Next to, and just beyond the outside ear canal, lies the middle ear which contains small bones sometimes called ossicles, which every school boy has heard called "hammer, anvil and stirrup." These little bones have very important duties to perform in transmitting the air vibrations of the ear to the ear drum, which is better known as the tympanum. There are also some small muscles and ligaments. These muscles may become ankylosed, which is the other name for stiff joint. This may be brought about by tonsils, adenoids, catarrhal, or some other systemic condition. Besides this, there are some very important nerves, the principal ones being the facial and the auditory nerve. If the facial nerve should become diseased through a catarrhal condition or some other cause, it may become very painful, and if sufficiently degenerated will cause one side of the face to be paralyzed. If the auditory nerve is attacked with sufficient severity to lose its function, then the patient is rendered hopelessly deaf.

The ear drum is a partition between the external ear canal and the middle ear, and is very delicate in structure, but consists of enough fibrous tissue to make it sufficiently strong to resist pressure. Its function is to keep foreign bodies out of the middle ear, and, as we have already stated, it has a great deal to do with picking up the air vibrations and transmitting them to the little bones, previously mentioned. It is subject to various diseases, but in some cases, even if the drum is entirely destroyed, the patient will hear surprisingly well. This is brought about by bone conduction, which is aided, very materially, by the mastoid cells.

The internal ear, being a small bony body, furnishes protection to many delicate structures and nerves. It is long from front to back and narrow from side to side. Besides the connection with the external canal, the middle ear is also connected with the tube, named after its discoverer, Eustachian tube. The cavity is lined with mucous membrane, of the same character and nature as that in the nose and throat, but somewhat modified to meet the special needs and duties that it is to perform. Nature provides glands to keep its surface moist and, like all other mucous glands, if irritated from any cause,

the moisture is increased to such an extent that it may interfere with the function of the ear.

The Eustachian tube, that connects with the middle ear and throat, is about one and one fourth inches in length. It is somewhat shorter in children. The function of this tube is to furnish a passage for air to enter the middle ear, or tympanic cavity. Tympanic cavity is another name for the middle ear. This arrangement of the external ear canal and the internal ear canal, or Eustachian tube, brings about a balance of air pressure, which is of considerable importance in hearing. If, for any reason, disease or injury occurs to this tube, it may become partially, or completely, occluded, forming a vacuum. If a vacuum is formed, it pulls the ear inward, which is ordinarily spoken of as a retracted ear-drum. This condition is found in nearly all cases of deafness. In addition to this important function, the Eustachian tube serves as a canal to remove any excess of secretion that may occur in the middle ear, which, if it had no opportunity for escape, would be an obstruction to hearing.

Many infections, such as bad colds, frequently cause an irritation and swelling, resulting in the blocking of the drainage. This blocked condition is highly favorable for the multiplication of the germs. When you swallow or yawn, if you will notice, you will have a cracking sound in your ear. This is due to the Eustachian tube being opened and closed. Unfortunately, some people have a habit of forcing air through the tubes by holding the nose and breathing the air into them. This is a procedure that is dangerous, if done very often, for it may force bacteria through the tube into the middle, and it may cause the ear drum to become flabby, or in some other manner, cause a disarrangement of the structures.

## What the Church Means to Me

*By J. W. Roberts*

When a certain group of men first laid their eyes upon the city of London, one of them exclaimed, "What a loot!" But to others of nobler ambition and higher thought it meant opportunity, advancement, culture and success.

And so the church may mean anything or it may mean everything according to the kind of motives that control us. To some it may mean "loaves and fishes," to others, escaping the wrath which is to come, to others a chance to serve and an opportunity to develop a Christlike character. The Savior said, "I will build my church," and I have reason to believe that the church should reflect the wisdom and intelligence of its author, not only in its organization and doctrine, but in those enduring qualities that make outstanding personalities.

The church is the means that God has created to save the world. Members of the church are coworkers with him in the great work of redemption. All are called according to their strength and gifts. When his people move out in the performance of their duty, and when their works follow their faith, and example is followed by precept, unusual power and blessing will be felt in their midst. The church should reflect wisdom, light, truth, and intelligence in the highest degree for the glory of God is intelligence. It should possess in clearness those fundamentals that will save the world socially and spiritually. To the Apostle Peter it contained all things that pertained unto life and godliness. To the Apostle Paul it was the power of God unto salvation.

The church to me is an institution and a power that lifts us up. It gives us an opportunity to help and serve others, and through this means our own lives become enriched. It gives us a chance to stand for something worth while which lifts our souls higher. Christ loved the hill tops and he said, "If I be lifted up I will draw all men unto me." May the day hasten when the "mountain of the Lord's house" shall be established.

## Building Upon the Rock of Ages

A few years ago a mission worker who was a beautiful saint went to comfort a friend who had lost a wife. If this friend was a Christian at all, he was only nominally so. The minister spoke to him of the consolations of the gospel. But the bereaved man turned on him bitterly and said: "Have you ever lost your wife?" The preacher answered in the negative. "Well," said the other impatiently, "you don't know what you are talking about. Wait till you have a sorrow like mine and see if your Christ can meet the test."

The preacher went away with a sense of failure. But the testing time was closer to him, too, than he dreamed. Suddenly, without the slightest warning, the news came that his brilliant and gifted wife had been killed in a railroad accident. The remains were brought to the city and taken to the mission hall. This grief-stricken husband stood by the coffin of his wife to speak. He said: "Some six months ago I tried to comfort a bereaved husband, but I failed. He said I did not know what I was talking about. Is he here?" And the man stood up. The preacher then continued: "My friend, I know today. I am in the midst of a sorrow like your sorrow, and I want to tell you that, while my heart is bleeding and broken, I find His grace sufficient. I find that his hand holds me and steadies me. I find that my skies are as bright as the promises of God, and that underneath are the Everlasting Arms."—*Clovis G. Chappel, in The Sermon on the Mount; Cokesbury Press.*



# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Graceland News

### The First Quarter Is Over

The first quarter of Graceland's academic year was completed two weeks ago. Quarterly grades are distributed, and rankings computed. On a board in the lobby of the Administration Building are posters that the students study very carefully, the grade charts that show the scholastic ranking of classes. By this time parents and patrons have received the ratings of students.

The year bids fair to be an excellent one. The phrase "economic depression" is heard on the campus as elsewhere. However, it is viewed as a condition to face, not as a circumstance that will defeat. Graceland students and faculty members have made this acquaintance before. Any frills and nonessentials that can be omitted in the college year are left out this year. The administration and faculty are determined that shortage of funds must not mar efficiency of work.

This article sets out some of Graceland's representative activities of the quarter.

### The College Players

On October 3 twenty-four students were received into College Players as apprentice members. The selection was based upon a series of tryouts. Regular membership comes with actual participation in the activities of the Players. The major presentation of this quarter was "*The Youngest*," a three-act play, on Friday night of Home-coming. The roles were played by Dwight Vredenburg, Lamoni; Lois Turner, Independence; Jeannette Burstrom, Detroit; Margaret Anderson, Des Moines; Joy Davis, Lamoni; Loren McDole, Seattle; William Gould, Kansas City, and Donly Pierson, Lamoni. Florence Thompson, instructor in speech, is director, and Colin Ferrett, Australia, is president.

### Artists' Course

Each year Graceland brings to Lamoni recitals by artists of standard reputation. This quarter two have been given. The Hilger Trio was heard in a program of chamber music on October 22. This was considered one of the most outstanding musical programs that Graceland has ever had. The appreciation was mutual. Miss Elsa Hilger, manager, stated that they would as soon play for a Graceland audience as for music students of New York or Boston. This trio has been heard in America and Europe.

The other event was the appearance of the American Shakespearean Players in "*The Merchant of Venice*" at the Coliseum, November 7. In this the interpretation of F. Mortimer Mitchell as Shylock was outstanding. The role of Lancelot Gabbo caught and held the audience.

Besides these recitals by imported talent, there have been offerings by members of the college. Chief of these was the recital by the faculty of the departments of speech and music, given in the Coliseum Sunday afternoon, September 27.

### Fellowship Services

Somehow the phrase, "prayer service," has been replaced by "fellowship service." The latter is more descriptive of the Graceland service. It is difficult to select the outstanding meetings, but among them the following three would be numbered: First, in time, would be the opening one of the year. That night, Roy Cheville, who presides, led out and in setting a theme, asked of the students, "What cords drew you here? What cords will hold you?" Of course there were financial possibilities and academic opportunities, but underneath was the strong current of friendship, fellowship, and spiritual encouragement.

Another service of unusual appreciation was on September

30. Students entered quietly while hymns were played on the piano. This night, students reflected on a very common theme, "*To what and to whom am I responsible?*" Homes, friends, vocations, ideals, the college, the church—and God were among the array suggested with wide variety of interpretation.

The Home-coming service on Sunday morning, October 18, will stand out for a long time in the minds of students and alumni. The spirit of reminiscence, the mingling of friends, the singing of familiar hymns, and the chapel itself blended the congregation in reverence and fellowship. It was a common question—common to Gracelanders—"With what do you wish to fill your cup?" "What are you going to do with the cup that is filled this morning?" After an hour and a half, the Home-comers filed out of the Ad Building, many too moved for expression.

### The Football Season

The closing game was played Armistice Day with Albia Junior College. The schedule of seven games included three on the home gridiron. From the standpoint of scoring and morale of the team, this was a most successful season. Coach Gilbert credits this fact to the amount of previous football experience and to the balance of the team. The total score shows 132 points won by Graceland against 34 won by opposing teams. The season's scores run as follows:

September 26, Graceland 26, Osceola Junior 0.

October 10, Iowa Wesleyan 21, Graceland 0.

October 16, Graceland 12, Simpson B 7. (Home-coming game.)

October 23, Graceland 13, Chillicothe Business College 0.

October 31, Graceland 45, Kidder Junior 6.

November 3, Graceland 13, Creston Junior 0.

November 11, Graceland 23, Albia Junior 0.

The football season officially closes with the annual "football night" on December 4. This year the social event will be held in the Ad Building.

### Music Activities

The orchestra is well balanced this year with its membership of thirty players. Each Sunday morning this Lamoni-Graceland orchestra plays at nine thirty at the worship session of the church school. This year the orchestra has been especially appreciated. The setting on the stage of the Coliseum and the appropriateness of their numbers have enhanced the value of their offerings. J. H. Anthony is the director.

The Oratorio Society organized for the year early in September after sufficient time had elapsed for tryouts among the students. Mabel Carlile continues as director. The repertoire of anthems is getting in shape. The oratorio for the year has not been selected. On the evening of Thanksgiving Sunday the choir is appearing with Thanksgiving music and on the Sunday before Christmas vacation in a service of carols and anthems.

The A Cappella Chorus is meeting regularly now with two rehearsals a week. This group waits until after the oratorio society is under way and selects its choristers from that body. The first appearance was made on the Sunday morning of November 22. Twelve members returned this year. The following have been taken into the chorus: Jeannette Burstrom, Detroit; Lois Wildermuth, Denver; Ella White, Lamoni; Lois Barrows, and Lois Prall, Lamoni; Robert Ballantyne, Lamoni; George Potts, New York; Monroe Hills, Lamoni; Wilbur Chandler, Birmingham, Alabama; Neal Deaver, Missouri; Ammon Robertson, Illinois.

This year the studio departments are presenting fortnightly recitals of students. This is providing opportunity for students to appear in public and to develop the classroom theories.

## Holden Stake

### Blue Springs Church

During October the following ministers occupied the pulpit: On October 4, Brother Barto, of Independence; the 11th, Brother C. Joice spoke in the morning making plain many things on the Word of Wisdom. In the evening Brother G. R. Wells spoke. October 18 Brother Harrison Curtis in his "mirror sermon" caused the Saints to decide to make important choices. Brother Hughes, of Atherton, that night gave an interesting sermon. The closing Sunday of the month saw Brother John Stowell the morning speaker. We appreciate our local men. Brother Joseph Martin, of Enoch Hill, Independence, spoke that evening.

Nor would we leave out mention of the much-appreciated efforts of the choir and other musicians who in their ministry of music have contributed to the worship experiences of the congregation. During the month a quartet composed of Brother and Sister A. Campbell, Sister C. Joice, and Brother R. Stark, sang at various times. Sister Sarratt at the piano and Sister H. Stark in a vocal solo, "*When the World Forgets,*" helped us. The choir is blessed with a talented pianist, Sister F. Tomlinson, who inspires the members to faithful service in developing their talents.

Early in October Donald Stark fell and fractured some ribs. He was soon back at work, however, and was the subject of a surprise by the young people on his twentieth anniversary.

### Marshall Church

Elder J. Charles May commenced a series of meetings here November 4, and this is the fourth week of its continuance. Through his advertisements in the daily paper, the public has been notified of the subject to be presented each evening, and attendance has been splendid. Interest is high.

Brother May gives a half hour entertainment of singing, accompanying himself on the guitar, at each service. Songs sung in the tongue of the native South Sea Islanders, are features of these entertainments. Brother May learned the language when he was a missionary in the islands.

Four young people were baptized Sunday, November 22, by Elder May, a young man and his wife and two young women. Another lady has asked baptism for next Sunday; others are expected. Confirmation took place Sunday night at the church under the hands of Elder Harold Thayer and Elder May. The Spirit of the Master was there to bless.

A Halloween party was held at the home of the recreation and expression leader, Sister Dixie Spohrer.

### Warrensburg Church

Losing our pastor, G. W. Hancock, by death this summer, and the assistant pastor, Brother Edward Larsen, who went to Europe, we were short of help in Warrensburg. Brother Larson had been attending school here, before his departure. Stake officers, seeing our plight, loaned us a conference appointee in the person of Elder G. R. Wells, former pastor at Lees Summit and Grandview. Brother Wells was also made pastor of Post Oak Branch, sixteen miles south of us. Carrying double duty, he was glad to have the help of two elders who recently moved here, T. L. McCormick, formerly of Marshall, and Samuel Andes, formerly of eastern Montana and for a short time of Independence. Their families are also good workers.

Although the people have been hit hard in this section the last several seasons, and share in the general depression with a bank closing and the creamery failing, there is no lack in our appreciation of the serious plight of the church treasury and the need for immediate help. Brother Wells tells us that we should not hesitate because we can not make the larger contributions of past years for it is *what is in our hearts* and not the size of the gift that counts in the sight of God. In this spirit we could do wonders as a branch and a church if everyone would apply "the principle

of sacrifice and repression of unnecessary wants," as the Lord directed in *Doctrine and Covenants* 130: 7.

The Saints very much regret that our new pastor found it impossible to move his family here as he had planned, because it interferes with the continuity of his efforts and plans in caring for two groups. All of us must try to make the best of the situation.

## Merlin, Ontario

November 24.—Merlin recently held anniversary services. The little church was filled almost to capacity at the hour appointed for prayer service, 9.30 a. m. District President D. T. Williams was in charge, assisted by Pastor Robert T. Brown and William Leverton. A good portion of the Spirit was felt and many expressed determination to do all they could to help the church in a trying hour.

Saints were present from Bothwell, Wabash, Windsor, Blenheim, Chatham, London, Port Huron, Detroit, and Saint Clair, Michigan.

The weather was ideal.

Elder A. C. Barmore, of Port Huron, was the 11 o'clock speaker. His missionary experiences were much enjoyed. The children's choir sang a beautiful song, "*Teach Us Day by Day.*" Little Janette Sales sang "*Jesus Is My Next Door Neighbor.*"

The church school was held at 1.30 p. m. after a good dinner served in the basement of the church. Preaching service followed at 3, Elder William I. Fligg, of London, talking with his old-time vigor. His text was a part of Esther 4: 14: "Who knoweth whether thou art come to the kingdom for such a time as this?" A trio composed of Robert T., Leslie and Fred Brown sang, "*The Old, Old Path.*" Brother Robert Brown sang one verse in the Tahitian language. Sister Fern Atkinson sang as a solo, "*Beautiful Garden of Prayer.*"

In the evening Bishop J. C. Dent preached, giving the Saints a good outline of the financial status of the church. Sister Fern Atkinson sang, "*When We Come to the End of a Perfect Day,*" expressing the sentiments of many present.

## Waterloo, Iowa

The members of the church have been much encouraged by the presence of Elders E. R. Davis and F. C. Bevan who have visited Waterloo several times of late.

A number of local people attended the party given at Oelwein for Brother Bevan, and report on enjoyable time.

Elder Davis was present to assist at the annual business meeting of the branch. The election of officers for the year resulted as follows: President, W. H. Wood; first assistant, Guy Haynes; second assistant, W. H. Hinds; secretary, P. M. Hinds; financial committee: P. M. Hinds, J. A. Talley, Robert Allen, and R. C. McCormick; solicitor, W. H. Wood; correspondent, Ivy Fisher; attendance recorder, Howard Grapes; musical director Zella Allen; assistant, Emma Talley; pianist, Robert Allen; Harvest Home festival committee: Frances Wood, Emma Roosa; church school director, Robert Allen. The superintendent of the adult group, Freda McCormick, was chosen leader of women's activities; superintendent of the young people, Robert Allen; superintendent of children, Emma Roosa.

Brother Davis also presided at the installation of new officers on Tuesday night following the election. This was an impressive and instructive service.

The Saints are enjoying a new light over the church entrance. For this we thank R. C. McCormick.

In a sermon last Sunday morning W. H. Hinds used a novel chart. Taking the music of "*The Old, Old Path,*" he used each note to represent an officer or doctrine in the church. By eliminating the ones not generally accepted by

the average church, he refuted the old saying that the *Bible* is like an old fiddle—you can play any old tune on it.

Waterloo Branch is fortunate in having a group of fine young people much interested in the work. Much credit for this interest is due their teacher, Robert Allen.

### Thayer, Missouri

November 22.—Since the district conference at Springfield, Missouri, November 1, the Saints in the district are coming to higher ground, spiritually and financially. All who were privileged to attend the conference and hear the sermons of Brother McDowell, were lifted up in hope and determination.

Missionary W. E. Haden is putting forth every effort possible to meet the emergency of the day.

Our goal for 1932 is—every member of our district a tithe payer.

Thayer Branch is progressing. The Saints are happy in their tasks. We are building a branch of which we can well be proud. Should you be interested in joining us in this part of the Ozarks, write to Brother G. A. Davis who is the bishop's agent.

### Alaflo Branch

Brewton, Alabama.—Alaflo Branch is progressing. The Saints are much interested in the two months' sacrifice period. Apostle J. A. Gillen was here a short time ago and aroused the Saints to rally to the cause of the church and do their part in a financial way. This they are doing. Though the depression is felt, we are carrying on.

The summer reunion held here was most successful. Brother Richards, Brother Burt and wife, of Mobile, and Brother Glenn Davis were here. Brother Richards did most of the preaching and taught a class at ten o'clock in the morning each day. Brother Davis taught the young people, and Brother and Sister Burt also taught classes.

The Saints of this region regret the releasing of missionaries to lessen the financial burden of the church. We hope to see each member sacrifice all that he can to help the latter-day gospel go to the world. We must be courageous. This is no stopping place. We must go forward.

Alaflo Branch assembled November 26 to give thanks to the Lord for his mercies and blessings. They brought a generous offering to the altar of the Lord which is to help his church onward. It was truly a sacrifice offering. The unity and purposefulness of this group is encouraging.

### Lansing, Michigan

#### Logan and Saint Joseph Streets

The fall season marked the beginning of a busy program for Lansing Branch. The annual election of branch officers took place the last Monday of September.

The old officers were largely reinstated, and these workers will endeavor to lead the cause of the Master forward. The officers are as follows: Pastor, S. A. Barss; assistant pastors, A. J. Dexter and Clarence W. Dudley; church school director, Alva Dexter; assistant, John Luce; musical director, Opal Harper; branch secretary, Orian Fiscus; treasurer, John Luce; publicity agent, Jesse Tischer; bishop's agent, Charles Fiscus.

We look forward to the visits of Apostle D. T. Williams, for his sermons are a means of help and inspiration to us.

Elder James Pycock made arrangements to hold a week's series of services here beginning Monday, November 16, and ending Decision Day, November 22.

### Conference for Spring River District

The opening session of Spring River district conference was held at Joplin, Missouri, Friday, evening, November 20, at seven forty-five. A program was presented by the young people of the district in charge of Albert Cobb, young people's district president.

An unusually large crowd was present and a wonderful spirit of unity and good fellowship prevailed. This same spirit characterized the whole conference.

Saturday's sessions were opened with prayer service at nine thirty in the morning, presided over by District President Frank McDonald, assisted by Apostle J. F. Garver and Elder Amos T. Higdon.

Two business sessions followed at eleven o'clock and two o'clock, Apostle Garver and the district presidency presiding. The morning session was given over to organization and reading of reports. It was with deep regret that the Saints accepted the resignation of Elder Frank McDonald, who has been district president the past eighteen months with headquarters in Joplin. This action was made necessary by the retrenchment program of the church as a result of the present economic situation. Brother McDonald has moved his family back to Independence, Missouri, where they will establish their home for the present.

Elder Amos T. Higdon who has been out of the missionary field for some time on account of ill health, is again able to resume work and for the present will labor in Spring River District. He was elected to fill the unexpired term of Brother McDonald as district president. Brother Higdon has served Spring River Saints in this capacity before, and his ability is well known to those with whom he has worked. We have confidence in the continued progress of the work under his direction. The conference indorsed his choice of counselors, F. L. Freeman, Webb City, and A. J. Jones, Columbus, Kansas.

Nineteen delegates to General Conference were chosen as follows: Amos T. Higdon, Sister Ed. Goettel and Sister J. T. Riley, Pittsburg, Kansas; Lee Quick, Mapleton, Kansas; Dan Gray, Parsons, Kansas; A. J. Jones, Columbus, Kansas; Alvin Smith, Miami, Oklahoma; Ira Waldron, Brother and Sister Frank Freeman, Brother and Sister Carl Hobart, Sister Edith Fry, and Sister F. J. Bradford, Webb City; Raymond Troyer, Sister Maggie Wilson, and H. Holthausen, of Joplin; Van Talcott and Nellie Hogan, Carthage.

Recommendation for ordination of two Carthage men was had, J. J. Linder to the office of teacher, and A. Millard Hogan, elder. This was approved by the conference and the ordinations were provided for. The recommendations for ordination to the office of teacher of Willie Alvin Jones and D. P. Adams, of Fairland, Oklahoma, were referred to the district president for action.

Sunday morning at eight o'clock a young people's prayer meeting was held with Elder Frank McDonald in charge, assisted by Priests Albert Cobb and Frank Shank. Because of the large number present at the church school the adults were addressed by Elder Lee Quick, and Brother McDonald occupied at the eleven o'clock hour.

The ordination service was held at two o'clock, and preceding this a beautiful ceremony was witnessed in the blessing of Jared Jerome, infant son of Brother and Sister Albert Cobb, by Apostle Garver and Brother Higdon. Following the ordination service, came the priesthood meeting and simultaneously the women's meeting under the direction of Sister Carl Hobart, of Webb City.

At three forty-five a splendid musical program, directed by the district chorister, Sister A. N. Deaver, was enjoyed by all, and at the close there was a reception for visiting young people at the home of Brother and Sister Charles Wilson. This was sponsored by Joplin young people.

Those who preached during conference were Apostle Garver, Elders Frank McDonald and Amos T. Higdon. Each message left the Saints more determined to meet the challenge to do their part that the church shall go on. Visitors were appreciative of the splendid hospitality of Joplin Saints.

The next conference will be held in May at Webb City.

## Davidson, Oklahoma

November 22.—This branch for the past few months has been struggling under a strained condition which has been a hindrance to all and especially to the priesthood. But the very busy season is almost over, and it is expected that greater attention will now be devoted to the work of the branch.

Two Sunday school classes were entertained with a Halloween party at the home of Mr. and Mrs. Grady Hood. The intermediate classes were also entertained at the home of Mr. and Mrs. J. T. Skinner.

The sacrament service was dominated by the quiet influence of the Spirit, and the Saints were encouraged by the worship experience.

The second Sunday in each month is given to junior church service. This month Brother Z. Z. Renfro made a splendid talk on "Unselfishness."

The women's auxiliary served a chicken dinner, November 7, in a vacant building. They earned a neat sum.

We were saddened to hear of the misfortune of Brother and Sister Ira Skinner. Sister Skinner and Edythe were helping serve dinner in town when their home burned. Nothing was saved. Brother Skinner and family live at Oklaunion, Texas.

We are eager to see the work of latter days go forward. It is our earnest desire to see the missionaries in the field once again and the church relieved of its financial burden.

## Newton, Iowa

Newton group is going forward in the work of the church. Sunday services are had morning and evening. The Sunday school is growing and now has six classes. The young people have their meeting on Friday evening with good programs and interest.

Two splendid sermons were delivered by Apostle Paul M. Hanson the first part of October. His meetings were well attended and raised some interesting questions among non-members.

November 22 Elder L. G. Holloway preached morning and evening to an interested congregation.

The group solicitor gave a report comparing the year's work up to November 1, to that of the year 1930. Although Newton has felt the wide-spread business depression, twice the amount of tithes and offerings have come in this year.

The church year is drawing to a close. We are grateful for the many blessings we have experienced. It is our prayer that we may continue faithful.

## South Bend and Mishawaka Branch

902 Reddick Street, Mishawaka, Indiana

Under the guiding influence of the spirit of brotherly love and fellowship this branch is acquiring a better understanding of the purpose of God in this marvelous work. Meetings are attended by a greater number of members and non-members. The spirit of good will prevails and the desire of the people is to meet together and work for the benefit of all and the glory of God.

We are preparing for the third visit of Apostle D. T. Williams, December 1. Due to the efforts of our people here, his last lecture was delivered to a capacity house, one hundred and twenty-five being present. Sixty of these were non-members. We are striving to warn our neighbors.

The freewill offering of the women's division, given October 22 at the home of Brother and Sister Ernest Mills, was well attended, more than sixty being present. Games and refreshments filled the evening. The offering amounted to twenty-eight dollars.

The Sunday school has also been alert with an "airplane race 'round the world." Each class has a plane in the race.

During the five Sundays of the contest one hundred and twenty-nine visitors were brought in. Sister Myers's class of beginners won the race. The class offerings amounted to \$52.95, and attendance was four hundred eighty-nine. Average attendance has mounted to the one hundred mark since. We have found that the Sunday school can be a real missionary.

The close of the contest was celebrated with a marshmallow toast, a laughing, singing group of seventy-two members going by truck to the place Brother Taylor had prepared the fire. A happy evening was spent around flames leaping under a canopy of great trees.

Under the direction of the women's division the Saints gathered at the home of Brother and Sister Myers November 20, for a surprise and farewell party on District President William Osler. The surprise was complete and the farewell was only for a few weeks which Brother Osler is spending with his family in Alberta, Canada. A silver shower in behalf of our departing member was a feature of the evening.

The sacrament service of November 1 will long be remembered by the Saints as a morning spent in true fellowship with the Father. Under the power of the Spirit, as it dwelt upon the whole assembly, Brother William Hardy was called through the district president to the office of elder. The branch was promised that God would not withhold his hand in pouring out blessings if the Saints will continue to press on with the spirit and desire to achieve that is growing up here.

As we have met in midweek prayer meetings with the desire to serve, we have noted the influence of the good Spirit, and the increasing number of those attending speaks well for the future of the branch.

The Kingdom Builders' Friday evening study class is now organized. They are studying the *Book of Mormon*.

Thanksgiving Day was spent in true latter-day Israel fashion. The people met at the church at nine fifteen in the morning for prayer service followed at eleven o'clock by a wonderful Thanksgiving sermon by Elder McKnight, of Galien, Michigan. At twelve thirty the Saints gathered in the basement and as one large family ate Thanksgiving dinner. God truly is with his people when they are united.

## Fargo, North Dakota

Bungalow Church, 1423 First Avenue, South

On Thanksgiving Day the Saints met at the Bungalow Church for a devotional service, expressing thanks for God's love, care, and protection. As Saints we should make every day a time of giving thanks for the gospel of Jesus Christ and all our blessings. The members in Fargo desire to have part in the sacrifice period of the present time and to continue to help through 1932 and the years to come. We hope the day will soon come when the missionaries will be re-appointed, and God's work shall go on to victory. A consecration of Saints to duty in the church and to thinking of others at their best will hasten the day.

Elder C. J. Smith, missionary to North Dakota, visited Fargo, November 22, and preached two spiritual sermons. His subjects were "Thankfulness" and "Baptism of the Spirit." "The success of the church depends on the birth of the Spirit in the Saints," he declared. "It is necessary to place ourselves in a teachable attitude." He encouraged the members to "carry on and go all the way." The members very much regret to have our missionary released, for his labors have been efficient and worth while.

Brother Smith's visit was a pleasant surprise. The Saints presented him a Thanksgiving offering as a token of love and appreciation. It was inspiring to see the beautiful spirit demonstrated by Brother Smith in his release and his faith in the church and those in charge. May God speed the day

when the entire missionary arm of the church will again be in action.

The annual business meeting will be held December 3. Officers will be elected.

Pastor H. E. Ratcliffe visited Saints at Straubville, North Dakota, October 8, and preached sermons on "Repentance" and "The Testing Time." He preached November 15, to Saints at La Moure, North Dakota, on "Building on a Foundation." His recent sermons on "Right Choices" and "Sacrifice," preached to Fargo Saints, were very interesting.

The women's organization held a pie social which netted more than twelve dollars toward branch expenses.

The church school is planning a Christmas program and tree for the children.

### Saves Her Nickels

My husband became sick and died recently, and my thought was that I would not be able to pay much to the church. However the great need of the church was impressed on my mind, and I decided to save every nickel to help the Auditorium fund. In less than two months I have saved over one dollar.

I write my experience to show what a united effort on the part of all of us could do even in the present time of depression. And the Lord has blessed me with enough to pay my regular tithing.

I am convinced that faith and unity on the part of those who are doing the Lord's will, will accomplish much.

—A WIDOW.

### Northeastern Illinois Conference

The conference of Northeastern Illinois District convened with Central Chicago Branch, November 6, 7, and 8. A good program was given Friday evening.

The Saturday morning prayer meeting, in charge of Brothers John Oliver and Ray Hurst, proved an excellent beginning for the day's activities. Business session opened at 11 o'clock with the district presidency and Apostle Paul M. Hanson in charge. The usual reading of minutes and reports demanded attention. District Treasurer C. C. Simpson in his report, shows receipts to be \$1,089.78; disbursements \$1,029.18; balance on hand \$60.60. Bishop's Agent A. O. Skinner reports that \$9,351.86 has been paid in tithes and offerings the past year (October 1, 1930, to September 30, 1931). Two years ago one out of every eight members in this district paid tithes. The past year one out of every six has paid. Our motto is "Every member a tithe payer." Watch us grow.

The *Northeastern Illinois District News* was discontinued for the present.

The following district officers were elected: President, Roscoe E. Davey, with H. P. W. Keir and Cecil Schmid as counselors; secretary, Grace E. Johnson; in charge of Department of Religious Education, Hattie K. Bell; treasurer, C. C. Simpson; director of music, Ruby I. Newman; publicity agent, Ray L. Hurst; bishop's agent, A. O. Skinner (sustained).

A rising vote of thanks was given Brother Jerome Wildermuth, retiring district president.

Delegates to General Conference are Roscoe E. Davey, C. C. Simpson, Doctor C. D. Carter, Harry Passman, Joshua Evans, Charles Atkins, Clara B. Easterbrook, Hattie K. Bell, Stella Thoman, Ida Kimball, Laura M. Horton, Laura Atkins, Sister Fisher, and Grace E. Johnson.

It was decided that the district president should arrange for two two-day meetings during the year, one in the early summer, the other in the late summer.

The sacrament service Sunday afternoon was very good. Testimonies were sincerely spoken.

Paul M. Hanson, Roscoe E. Davey, and Frank B. Almond were the conference speakers. All encouraged the Saints

to "Go forward." Though there are discouragements to meet, there is much to encourage, and "Forward" is the watchword.

The conference was one of the best held in the district. The weather was delightful. Central Branch entertained the conference with its usual hospitality. A hearty vote of thanks was extended the branch.

### Southern New England Conference

The fall conference of Southern New England District was held at Boston Branch on Sewell Street, Somerville, Massachusetts, Saturday and Sunday, November 14 and 15. At 7.30 p. m., Saturday, the first meeting, a business session, was convened, and Apostle R. S. Budd and the district presidency were associated in presiding over the conference.

At this session Elder William Patterson submitted his resignation as district president, but action was deferred until a request was read from Providence Branch, that the incumbent be retained under local support. Much discussion followed, but final action resulted in the rejection of the request, and the acceptance of his resignation. In the discussion Apostle Budd feelingly supported the position of the Joint Council, and the conference is to be commended for supporting the decision of that body. The Joint Council had placed Elder Patterson in the list of ten men to be supported by certain localities, but since a certain locality had retained another, the former was released. Bishop E. L. Traver was elected to fill the term of office over High Priest W. A. Sinclair.

The Sunday services were attended by a large representation of the branches of the district. At the first session Sister Agnes Fisher spoke of the "Organization of Social Groups." The speaker, in her forceful manner, affirmed human gregariousness, and the need of proper directive agencies through which this instinct might find expression for religious and cultural enhancement. Sister Cathryn Carter delivered some thought-provoking material in following her subject, "Coordination of Primary Department and Junior Church." We were impressed by her statements that we had seemingly failed in teaching our children those things that are distinctively Latter Day Saint, and had failed to impress their minds with the outstanding people of our church history and organization.

The morning devotional service was fraught with spiritual uplift, and sincere expressions of determination to follow the fortunes of the church were heard from minister and member. The morning preaching hour was occupied by Elder William Patterson who spoke on the "Compensations of Adversity." The speaker affirmed that life has its price and birth its pains. Physical, national, and religious life is accompanied by birth pains, and periods of adversity have proved blessings in disguise to movements and to peoples. Rome, Greece, and the United States were brought forth in pains and stabilized in adversity, while periods of prosperity have produced weakness. The Hebrews in Egypt are our example and warning. In the period of Joseph's ascendancy they became a part of the commercial and political life of the nation almost to the extent of assimilation, and it required the adversity of Egyptian servitude to segregate them into a consolidated unit preparatory to their moving to the Promised Land.

In the afternoon Apostle Budd delivered a forceful challenge to us, to rally to the forces of the church in this the hour of her most urgent need, and to "use that which we have in our power and possession for the furtherance of the Kingdom of God." The speaker won the confidence of his audience by frankly discussing the conditions of the church, accepting some of the responsibility for mistakes made, and pleading for a restoration of confidence in God, in Jesus Christ, in the church, and in each other, that the work of God might be accomplished.

In the evening, aided by some excellent pictures, Elder



S. L. Fisher took his auditors through picturesque Switzerland.

The Southern New England District may be counted upon to support the church through her periods of adversity as in the enjoyment of her prosperity.

The conference was not without its romance, for Captain George R. Billings and Miss Linnie Mildred Eaton, of Stonington, Maine, stole down to Boston, attended the conference, and Monday morning, in the presence of a few relatives and friends at the home of Bishop and Mrs. Traver, were married by Apostle R. S. Budd, assisted by Brother E. L. Traver. After the ceremony, as quietly as they came, (except for something that fastened on the back of their automobile) they returned to Stonington to "live happy ever after"—the bridegroom to his occupation as marine captain; the bride to add to her duties of druggist those of home-making.

## Oelwein, Iowa

Rally Day, September 27, was an appropriate beginning for missionary services. Elder F. C. Bevan, district missionary, was the speaker at these services, and his sermons were much enjoyed by those who availed themselves of the opportunity to hear him. The crowds were not very large, but it was pleasing to note the presence of quite a few non-members, some being very interested in hearing Brother Bevan's message. The speaker made himself one of us, and we were pleased to have him.

Graceland College Day was observed the Sunday following the date set for College Day, because of a number going to the district conference on that date. The program was much better because of the week's postponement since some of the conference College Day program was passed on to us by those who attended. Sister Ruth Smith, a former Graceland, had charge.

The annual election of officers was held in September. Practically all of the officers for the past year were re-elected for the new year. Brother George McFarlane is the pastor and Brother Charles Shippy is church school director. Elder E. R. Davis, the district president, delivered the charge to the newly-elected officers Sunday, November 15. The service was impressive and challenged each one to do his best.

Brother and Sister Charles Shippy have a little son, David James, born July 6. He was blessed by Brother McFarlane August 8.

Little Margie Jean Rasmussen was blessed September 6 by Elder W. B. Weston.

The women's group of the adult division of the church school voted to call their group the Emma Burton Circle. A project in the circle will be the study of the lives of outstanding women in the church.

Sister Victoria McQueen, an aged member, suffered a paralytic stroke several weeks ago. Her condition is not good because of her age and, too, because she has not enjoyed good health for years. A patient sufferer, she has trusted her Master and many times has found relief through administration. Previous to the time she suffered the stroke, she was a splendid conversationalist though she was quite deaf. Her delight was to talk to missionaries and visiting Saints and to listen to stories about the church. She is now seventy-seven years old. She always enjoyed prayer meeting in her home though she could hear very little of it, but, as she always said, she could feel the spirit of it. Those about her should be able to profit by knowing the sincere faith and patience she has had.

At a recent meeting the women of the branch were privileged to meet Sister Bertha Constance Woodward, who with her husband, Walter Woodward, was making a stop-over visit with Pastor McFarlane and family.

## Independence

Thanksgiving morning brought with it the first snow of the season for this part of Missouri. Nevertheless the Saints arose and in great numbers betook themselves to the special nine thirty sacrifice services held in the nine congregations of the city. There in a beautiful setting of prayer, music, and talks of consecration, they gave their sacrifice offering for the month of November. The pastor's office reported on Monday thanksgiving offerings from eight congregations to the amount of \$2,310; one congregation had not yet reported.

Within the next ten days the group priesthood will visit every home in the city, leaving envelopes for the December sacrifice offering. The spirit of the Saints is commendable. They are giving gratefully, freely, and purposefully.

### Stone Church

A large crowd filled the Stone Church auditorium on Thanksgiving morning. An organ prelude, the hymn "Praise Ye the Lord," the invocation by Elder G. G. Lewis, the hymn, "Come, Ye Thankful People, Come," the reading of President Hoover's Thanksgiving message by Pastor Sheehy, and an anthem by the Stone Church Choir, "O Lord How Manifold," preceded the morning's address by President McDowell. He challenged the Saints to show their gratitude to God in willing sacrifice and service. Then followed a period of meditation and prayer while the organ played "My God, How Wonderful Thou Art," and Bishop G. Leslie DeLapp worded a prayer of thanksgiving. The congregation sang, "Guide Us, O Thou Great Jehovah," and the offering was taken up by the deacons. The Stone Church sacrifice offering amounted to \$1,202.

In the evening the Stone Church Choir gave its annual Thanksgiving concert, Paul N. Craig and Evan A. Fry directing, Robert Miller organist, and George Miller pianist. The choir was assisted by June Whiting Lea, reader; Minetta Newton Isaacks and Lilly Belle Allen, sopranos; George Anway, tenor; Orrin Fry, violinist, and the Aeolian Chorus, Mrs. Paul N. Craig, director, and Mary Okerlind, accompanist. The congregation listened gratefully to the following program:

"The Landing of the Pilgrims," by Coerne, George Anway, and the Choir.

"Romance," by Zitterbart ..... Robert Miller, organist.  
a. "The Woods and Every Sweet Smelling Tree," by West, Lilly Belle Allen and the Choir.

b. "Glorious Forever," by Rachmaninoff ..... The Choir  
"Ave Maria," Bach-Gounod, Minetta Isaacks, soprano; Orrin Fry, violinist; George Miller, pianist; Robert Miller, organist.

"The Traveling Man," by Lady Gregory (a one-act play), June Whiting Lea.

Offering—Choir Benefit.

"Daybreak," Fanning ..... The Choir  
"The Dehge," Saint-Saens, Orrin Fry, violinist; George Miller, pianist; Robert Miller, organist.

"The Omnipotence," by Schubert, Lilly Belle Allen and Choir  
a. "Sylvia" ..... Oley Speaks

b. "The Mystery of Night" ..... Gwynne and Lucien Denni  
c. "The Shadow March" ..... D. Protheroe

Aeolian Chorus

"Recessional," Matthews ..... George Anway and Choir

The executive council of the church school, at its regular meeting of the month on Sunday morning, took action dispensing with the Christmas treats for the school this year. Since the Stone Church School has more than five hundred children who usually receive treats, it will be seen that the doing away with treats this year will be a great saving. At the same time this action is in keeping with the lessons the teachers are giving the children on sacrificing for and serving the church.

The annual Christmas program will this year be given on Christmas Eve by the intermediate and junior departments.



Christmas plans are numerous, many classes planning projects which will bring happiness and cheer to needy families and lonely people. This year the children are going to live the Christmas spirit, giving to others rather than receiving for themselves.

Elder Leonard Lea was the speaker at the Stone Church Sunday morning. Two anthems were sung by the Stone Church Choir, directed by Paul N. Craig. In charge of the service was Elder H. G. Barto, assisted by Elder Calvin H. Rich.

A large congregation of Independence people assembled for the two thirty afternoon service at the church. Rabbi Samuel S. Mayerberg, of Kansas City, Missouri, was the speaker. After an introduction by Pastor John F. Sheehy, Rabbi Mayerberg presented in a winning manner the following high points of his subject, "What the Jews Believe": (1) They believe in God as the Creator, the All-powerful, the eternal Father who fills the world with his omnipotence; (2) that the course of life is founded by the Ten Commandments; (3) that everything is good until man has spoiled it; (4) that each man has inward power of soul to conquer temptation; (5) that the world is the workshop of God and that there is glory in achievement. He also gave briefly the Jews' understanding of atonement, revelation, and future life, and denied the claim that the Jews, as a people, claim to be the only children of God.

The spirit of this educative lecture, which presented many new viewpoints, found expression in the closing words of the speaker: "I live with the profound hope that brotherhood shall bind the whole world in a bond unbreakable, in the bond of everlasting love."

With Pastor Sheehy in the stand was President F. M. McDowell. The Stone Church Choir made its second appearance of the day, singing "God Is Our Refuge." George Anway sang "Come, Sweet Comforter," by F. M. Smith.

Unusual Sunday evening entertainment was afforded the Stone Church congregation when a group of a dozen juniors presented the play, "Old Man Spendthrift," under the direction of eleven-year-old Jane Fairbanks. The play preceded the Auditorium Band Concert.

A concert by the Auditorium Band, directed by Sanford Downs, occupied the evening hour, presenting a variety of musical selections. Elder H. G. Barto was in charge of the service and offered the benediction.

### Second Church

Nothing has been reported from Second Church for a long time, but it has not been for lack of activity. Occurrences during the month of November have been especially noteworthy.

The Thanksgiving service was fairly well attended and the sacrifice offering far exceeded expectations.

Sunday, November 29, two very interesting sermons were delivered. Elder E. A. Thomas occupied the pulpit at the morning service and Bishop L. F. P. Curry at night.

Sunday, November 15, the eleven o'clock service was given to the juniors who acquitted themselves admirably, even to the extent of dramatizing a classic story and presenting it to an interested audience. All parts of this service were conducted by the juniors. Ivan Dillee was in charge of the meeting. Nadine Inman conducted the singing, and Orson Murdock was the central figure in the little drama of the old cobbler who was expecting a visit from the Savior.

Renewed activity and much interest are being shown by the young people, under the direction of Roy Settles. Meetings are held every Sunday evening at the church at six thirty. The young people's prayer meeting is held each Wednesday night. All are made welcome.

Attendance at the women's meetings in the different groups has been very satisfactory. Quilting is the usual occupation.

At Mrs. Sherwin's home on South Delaware, a dinner was held in honor of three members whose birthday anniversaries fell almost on that date. About thirty members were present and an interesting program was given. An original

poem, written and read by Mrs. Mamie Sacket, was in honor of her third cousin, Mrs. Lovey Alison, whose eighty-first birthday was one of those being celebrated. The poem told of many good qualities possessed by the dear old lady, chief of those being that she was a mother at heart who had never had children of her own but who had taken three orphaned babies and reared them to maturity.

Instead of the usual prayer meetings held in the different groups, there will be a general meeting at the church tonight for business purposes.

### Liberty Street Church

On Thanksgiving morning, at nine thirty o'clock, a special prayer and testimony meeting was held. Pastor John R. Lentell was in charge. A large number expressed thanks and appreciation for the many blessings of the past year. Many testified that the restored gospel was the thing for which they were the most thankful. At the close of the service the congregation filed past the altar and the people gave their November sacrifice offering which symbolized their "works" coupled with their faith.

Men of the local priesthood have filled the pulpit at the eleven o'clock hour for the past three Sundays, Elder Walter Curtis, Elder John Soderstadt, and Priest Troy Rollette. Their sermons were constructive and encouraging.

Elder E. A. Davis, a veteran missionary with many years of service to his credit, preached at the evening service November 29.

The Six O'clock Club is the name of the new organization of young people under the leadership of Elbert Mock, Mabel Tignor, and Cecil Walker. They meet each Sunday evening at six o'clock for programs, etc. Mrs. Elbert Mock who was baptized a short time ago is doing some fine work as captain of the Girl Scouts. The volley ball team is making a good showing and a new basket ball team is in the making. They will have their new suits in a few days, and the line-up of personnel promises a strong team in the inter-city league.

The different departments of the church school will give three separate programs during the Christmas season.

The play, "Eighteen Carat Boob," a comedy in three acts, was given at the Stone Church dining hall at eight o'clock last Friday evening, under the sponsorship of the Samaritan Class. Dean Redfield directed the cast, and about two hundred people saw the performance. The Wahdemna Male Quartet, composed of Roderick May, Duane Swalley, Robert Crawford, and Edward Cronenbold, sang special numbers between acts. The proceeds of this play were applied to the purchase of suits for the basket ball team.

### Enoch Hill Church

Elder Charles Warren gave an interesting talk at the church school hour concerning our relation to God in these latter days.

Elder Swen Swenson in his sermon at the eleven o'clock hour, "A Marvelous Work and a Wonder," admonished the Saints to greater faithfulness to God's commandments. "If we are not blessed by God," he said, "we ourselves are to blame. God's promises are true. Keep his commandments and you will never lack for anything." He used the last fifteen minutes of the hour to relate missionary experiences. These the Saints very much enjoyed. The choir sang, "Make Haste, O Zion."

Miss Inez Hartman sang a beautiful solo at the evening service, "I Will Sing Unto the Lord."

Elder George G. Lewis, the evening speaker, chose as his theme, "Keeping God's Commandments," and based his talk mostly on the two sayings of Jesus, "If ye love me, ye will keep my commandments," and "Do unto others as you would they should do to you."

The sacrifice service on Thanksgiving morning was well attended. The choir sang a beautiful anthem, "O Zion Haste," after which the offering was taken. Although many members were unable to attend this service and turn in their envelopes, more than one hundred and fifty dollars was taken

up. Pastor Herbert Barto gave an instructive and inspiring talk.

The Religio on Friday evenings is having good attendance and interest is increasing.

W. L.

#### Englewood Church

On Sunday, November 22, we were favored with two excellent sermons. In the morning Bishop G. Leslie DeLapp presented a hopeful outlook on accomplishing the ideals of Zion. The choir sang "Rock of Ages." Elder Calvin Rich, in the evening, brought us very close to Thanksgiving with his comparison of our time with that of the Pilgrim fathers. He presented our advantages and our responsibilities. Preceding the sermon "Take Time to Be Holy" was sung by a mixed quartet.

Thanksgiving Day proved a memorable occasion for Englewood congregation. A lecture on "Early American History," interested everyone and more fully prepared us for the service of thanksgiving by sacrifice which followed. First came the nursery, the beginner, and the primary children marching to the rostrum to the music of the piano. Each as he passed the basket placed in the center of the rostrum, dropped a little "true blue" bag which contained his offering carefully saved for the occasion. Then the children formed in lines and sang their offering song as juniors, intermediates, and grown-ups filed by with their offerings. Everyone helped, and the feeling which resulted was wonderful. A "family dinner" at the church concluded the activities of the morning.

The little "true blue" bags are again in the hands of the children, to receive their sacrifice money and savings for the coming month. They are saving this for "Jesus' birthday." We hope that in this way they shall experience the happiest Christmas they have yet known.

Because some of the young people needed for the pageant were absent from the city and also because there was not time for sufficient preparation, the performance was postponed.

The fatherly counsel of Patriarch F. A. Smith in his Sunday morning sermon was well received. He stressed "child training" and "parent training." The choir, in charge of the chorister, sang "The Son of God Goes Forth to War," by Whitney. Patriarch F. A. Smith also spoke in the evening, and Sister George Willis sang a solo.

Friday evening at eight o'clock the dramatic class, taught by Mrs. JoZelma Taylor, will present two plays, a Civil War drama, "Solemn Pride," and a comedy, "Those Husbands of Ours." All are invited. There will be no admission charge. A silver collection will be taken to go to the sacrifice offering of the branch.

#### Gudgell Park Church

Some recent speakers have been Brothers Chapman, C. E. Martin, J. W. Smith, Vernon Reese, and D. A. Whiting. Each brought a message of instruction and encouragement.

This branch just closed a week's series of preaching services by Patriarch Ammon White who spoke every night except two when Patriarch F. A. Smith took his place. The services were much enjoyed and the advice given by the speakers was most timely. Attendance was good.

Pastor P. A. Sherman is ill. We hope he will soon be able to meet with his congregation once again.

The young people are working on a Christmas cantata which they plan to give just before Christmas under the direction of Sisters Hook and Griffin. The next few weeks will find us busy on our Christmas program in addition to conducting regular activities.

This congregation, too, is observing the sacrifice period.

#### Situation Wanted

A released minister, H. Arthur Koehler, desires work. Will appreciate any forth-coming assistance. 3328 Chestnut Avenue, Kansas City, Missouri. Phone Elmridge 1195-J.

## Kansas City Stake

#### Central Church

Central's O. B. K.'s were in charge of the Sunday evening service, November 22. The girls' chorus, directed by Mrs. C. E. Wight, sang two numbers, and a cast of players, directed by Wallace Burlington, presented a religious drama, "The Traveling Man." This play will be entered in the stake religious drama contest. An offering to defray expenses and royalty was accepted.

There was a special stake mass meeting of all young people at Central Church Wednesday night, November 25. President F. M. McDowell presented "A Challenge for Youth Today." There were talks by other speakers, community singing, and special music. This meeting replaced the Thanksgiving Eve prayer service.

From Monday, November 30, to Wednesday, December 2, eight groups of O. B. K.'s are presenting various one-act religious dramas in a contest for the O. B. K. trophy. A splendid group of plays is being given.

Elder Leonard Lea was the morning speaker November 22, and the choir, directed by George Anway, sang "Praise the Lord, O Jerusalem," by Maunder. Mrs. J. A. Withee was organist.

#### Argentine Church

November 19 the Be Square Club, composed of the young married women of this congregation, sponsored a banquet attended by local and visiting members. Brother and Sister Clayton Wolfe, of Central Church, led the musical numbers. Bishop C. A. Skinner and the acting stake president, George Mesley, made the principal speeches. Virginia Hartegan gave a humorous reading, Jewell A. Brown, a historical sketch, "The First Thanksgiving"; Clayton Cooper, a piano solo; Sister Gilbert Paris, vocal solo. Pastor R. E. Browne was toastmaster. The proceeds of the banquet are to be applied to the partition curtain fund for the church school.

#### Gladstone Church

The series of Sunday night sermons by Evangelist U. W. Greene, radio pastor of KMBC, is well attended and good interest is being shown. The evening services open at seven thirty with a fifteen or twenty minute song service of familiar hymns. This clears the mind of daily cares and unites the hearts of all so that each one is ready to receive the spiritual food that Brother Greene ably presents. A special solo immediately preceding the sermon is a feature of the evening. Sister Corrinne French, of Independence, Sister Luella Wight, of Central Branch, and Sister Myrtle Palmer, of the local congregation, have been soloists in past evenings. Special mention is here made of the last service of the series the night of November 29. A stereopticon lecture on the Holy Land was given in the upper auditorium of the Masonic Hall at Van Brunt and Anderson Streets.

Elder W. S. Brown spoke November 22 in the morning on the theme, "The Church."

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## MISCELLANEOUS

### Appointment of Bishop's Agent

Brother Charles M. Sodersten having presented his resignation as bishop's agent for Central Nebraska District, we hereby appoint as his successor, Brother J. C. Vaughn, subject to the ratification of the next district conference.

Brother Sodersten has given splendid cooperation in this connection, and we wish to take this opportunity of expressing appreciation for the service rendered.

Brother Vaughn comes to us well recommended, and we feel confident he will receive the earnest cooperation of the membership in giving their support to this phase of church work.

The solicitors are requested to send their November and all subsequent reports to Brother J. C. Vaughn, 808 South Third Street, Norfolk, Nebraska.

THE PRESIDING BISHOPRIC,  
 By G. L. DELAPP.

Approved by THE FIRST PRESIDENCY,  
 By F. M. MCDOWELL.

### Special Meetings for Kirtland District

Kirtland District will hold a series of special meetings to which President F. M. Smith and Bishop L. F. P. Curry have been invited. The purpose of these meetings will be to fully inform the Saints as to present conditions of the church and the prospects immediately before us. The meetings will be held in Cleveland, December 12 and 13. The first service will be Saturday 3 p. m., a round table discussion. Following this a banquet will be held. E. Guy Hammond will be toastmaster. Each husband should bring his wife and each unmarried man a friend. The charge of the banquet will be nominal, and those out of work will be given the meal free. Following the banquet there will be a sermon. The first meeting Sunday will be a prayer service at 8 a. m. This is important and all should attend.—James E. Bishop.

### Conferences Notices

Special conference will be held at Beaverton, Michigan, December 12 and 13, to elect delegates to General Conference and decide time needed to raise quota. Priesthood meeting at nine o'clock in the morning Saturday.—Hubert Case.

Northern Iowa district conference will convene at Logan Iowa, December 5 and 6. A good representation from each branch is desired, as this is the election of district officers

and the selection of delegates to General Conference, The district presidency requests the Saints to come to the conference in the spirit of fasting and prayer. Apostle J. F. Garver and Bishop G. L. DeLapp will be present. Bishop DeLapp will conduct a special class on church finances. Branch clerks, please forward your reports at an early date to Mrs. W. R. Adams, district secretary, Logan, Iowa.—G. Gunsolley, district president

### Conference Minutes

SOUTHERN ILLINOIS.—District conference was entertained by Centralia, October 31 and November 1. A good representation of Saints from the branches gathered at the church at 10.30 a. m. for the opening session. The district presidency, R. L. Fulk, Ernest Roberson, and Charles Wesner, were in charge, assisted by Apostle John F. Garver. After the organization of the conference, the morning hour was given to talks by men of the priesthood. Business session was held in the afternoon. District officers were elected as follows: President, R. L. Fulk; associates, Ernest Roberson, Charles Wesner; secretary, Myrtle Choate; musical director, Virgie Fulk; church school director, Lewis Deselms; assistant, Cora Henson; district treasurer, Charles Wesner; superintendent of women, Sister Hellen Cisne. Saturday evening Apostle Garver preached. Sunday morning the Saints met in church school capacity at 9.30, the theme for the worship service being "God's Love." The scripture reading was John 15:9-15, and the theme talk was made by Arthur Henson. The hymn, "Nearer My God to Thee," by a quartet (Brother and Sister Snow, Brother Brown, and Sister Wesner), a story by Sister Myrtle Choate, prayer by Arthur Henson, and a vocal solo by Lewis Deselms composed the program. A good number of Saints gladly renewed their covenant with Christ at the 10.45 sacrament service. And two worthy men were ordained to the office of elder, John Henson, of Orchardville, Illinois, and Arthur Henson, of Mount Vernon. Little Charles Raymon Davis was blessed. Apostle Garver preached at the afternoon service, and Sister Virgie and Mildred Fulk sang "Whispering Hope." Brother Garver talked again in the evening, and there was a story, "The Man Who Became a Second Peter," by Myrtle Choate, and Sister Bessie Burgess and Brother Linard Goostree sang "I need Thee Every hour." The conference closed with the singing of the hymn "We're Marching to Zion." It was adjourned to meet at the call of the district presidency. A vote of thanks was extended Centralia members for their hospitality. Everyone enjoyed the good spirit which prevailed throughout the sessions.

### Marriage

BROWN—WHENHAM.—Miss Illa M. Brown became the bride of Mr. Leslie W. Whenham, of Port Huron, Michigan, September 14, at the home of Elder and Sister John R. Grice, Columbus, Ohio. Brother Grice, formerly of Saint Clair, Michigan, read the ceremony. Mr. and Mrs. Whenham left for a trip through the East. Mrs. Whenham attended Saint Clair, Michigan, High School and graduated from the Windsor Business College. Mr. Whenham is connected with a beauty shop and tonsorial parlor in Port Huron. They are now at home to their friends on Saint Clair Street, Port Huron. An unusual coincidence in connection with the date of Miss Brown's marriage occurs in the family. September 14 marks the seventeenth wedding anniversary of her sister, Mrs. Harry Lively, the eleventh wedding anniversary of her brother, Gordon Brown, of Detroit; also the birthday anniversary of their father, Elder Samuel Brown.

### Our Departed Ones

PENNELS.—John Harris Pennels, son of John L. and Myrtle Pennels, was born September 3, 1918, at Washburn, Missouri. Died September 10, 1931, at Washburn. He united with the Reorganized Church of Jesus Christ of Latter Day Saints when nine years of age. Leaves to mourn his parents, two sisters, grandparents, and a host of other relatives and friends. He was beloved by all who knew him.

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# THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Independence, Missouri, December 9, 1931

Number 49

## THE TASK

Now is the time to translate noble words into great deeds. This time, of all times, will put to the practical test the ideals which we have professed to believe. If Christian faith is to continue to serve the needs of suffering humanity, its earthly representative, the Christian church, must do something to play the role of greatness which has been claimed for it. The time is here, the need is here, the inspiration is here; we wait now for men to lead and men to follow in the tremendous task of building a new world.

---

## A DECLARATION OF THE KING'S LAW

*Kenneth B. Curtis*

## WHAT SHALL THE ANSWER BE?

*J. E. Vanderwood*

## OUR CHRISTMAS GIFT TO CHRIST

*C. B. Woodstock*

## ARE YOU CARRYING YOUR CROSS?

*Poul S. Nielsen*

## The Work of the Church Will Go On

## Notes From the Field

### An Expression of Faith From Moline, Illinois

In this day when criticism seems to be so common and when people are at times disposed to criticize rather than offer helpful suggestions, it is encouraging to occasionally receive a "pat on the back." Recently there was addressed to me a letter from Moline, Illinois, which is one such encouragement and we reproduce it here with thanks to the Moline Saints for their confidence and their evident willingness to help us carry the onerous burdens of the Presidency:

MOLINE, ILLINOIS, November 30, 1931.

President Frederick M. Smith,  
Independence, Missouri.

*Dear Brother:*

We the Saints of the Moline Branch wish to express to you and your counselors our satisfaction in the way you have conducted the affairs of the church in these "trying times," and we still have full confidence in your integrity to carry on in this great responsibility that is still resting upon you. Realizing the weight of the responsibilities you must carry, we desire to help lighten the load by our expression of confidence and good will, and promise to sustain you by our prayers and do all we can to alleviate the financial depression of the church.

HARRY ECKFRIGHT, *Pastor.*

HARLAND CADY, *Assistant Pastor.*

MRS. G. E. WILLMAN.

F. M. S.

### Holden Branch Gives Generously

Attention is called to the letter by W. S. Macrae, President of Holden Stake, in the news department this week. From it we gather that Holden Branch, with returns for the Thanksgiving sacrifice still incomplete, has over \$400 to give to the church. Of this amount \$110 had been previously collected for improvements in the local church auditorium, and was given to the general church by a unanimous vote; nearly fifty dollars was contributed by members of Holden Home; and sixteen dollars was raised by the young people by a social in the dining room of the "Home."

### Southern Wisconsin District Sends Encouragement

The following letter was received by the First Presidency:

We, the Saints of the Southern Wisconsin District, wish to express our faithfulness, loyalty, and desire to help the church in this time of crisis as much and more than in the past.

We wish to give our all in support of the church and will endeavor to remain true to its ideals at all times and will try to express our loyalty by our works. This spirit was made manifest at our recent district conference.

THE SOUTHERN WISCONSIN DISTRICT,

*By Leda Colbert, Secretary.*

### Blessed in Obeying the Financial Law

*An English Brother Expresses His Faith*

I thought I would like to tell you how I have found God true to his word in supplying my needs, as I have sought to give obedience to his commandments.

I write at this time of the blessing I have received through my obedience to the financial law. During my seven years standing in the church I have observed the law of tithing, as being a part of the gospel plan for my salvation.

I have been much affected by the depression of trade from time to time, which has caused me to be unemployed. Having remembered the way of God in the days of my good fortune, I have sought the Lord in the days of my need asking him to bless and direct my efforts to find employment, and I can say that my prayers have been answered, some immediately, others after a time.

On no occasion can I say that I have been in want. I find God is ready to respond to the cry of his children according to their willingness to give obedience to his laws.

My prayer to God is to give you and the Presidency wisdom in the administration of his affairs.

I am your brother in Christ,

T. H. TUCKER.

### Be Glad

There was one who, hundreds of years before Christ's birth, sang: "I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad." That man did not see the Lord in flesh, but he believed the prophecies concerning his birth, therefore he sang and was glad.

When the heavenly messenger announced the birth of the Savior to the shepherds "abiding in the field, keeping watch over their flock by night," his words were, "Behold, I bring you glad tidings of great joy, which shall be to all people."

I wish we had a more complete record of the life and words of Jesus. We do him wrong when we picture him as a man of sorrows, for he brought joy



to the world—life everlasting, life more abundant. The greater part of his life and ministry was spent with men, building, helping, serving, healing, teaching, and I like to imagine him as a great helper who smiled upon his friends and comforted and gave them strength with his cheer.

The Thanksgiving season which we have just observed has given us reason to count our blessings, and now approaches the time of the year reminding us of the birth of Jesus. Two thousand years ago the heavenly Father looked upon the earth and saw in the lives of men a great need, a need for hope and cheer and love—the life more abundant. And so he gave a gift to fill this need, his only begotten Son. Small wonder that the angel described the advent of our Lord to the shepherds as “glad tidings of great joy . . . to all people.”

It is this Christ with whom we have made covenant. Like David we have “set the Lord always before” us. Sometimes we forget him. Sometimes we grow discouraged. Sometimes we weakly begin to count our hardships and trials instead of our blessings. But if we remember the love of Christ and his words, “Lo, I am with you alway,” we have every reason to rejoice. With David let us remind ourselves, “because he is at my right hand, I shall not be moved. Therefore my heart is glad.” Let us “serve the Lord with gladness.”

L. B. M.

### Mrs. F. A. Smith Passes

A great many will be saddened to learn of the passing of Sister F. A. Smith, wife of Presiding Patriarch F. A. Smith. A longer account of her life and works appears in the news columns of this issue of the *Herald*. During her life she has been a devoted wife and mother and an earnest worker in the affairs of the church. Besides her family there is a host of friends to mourn her loss. The *Herald* editors extend their sincerest sympathy to the bereaved family.

### J. F. Curtis Rapidly Improving

Readers of the *Herald* will be glad to hear that Apostle J. F. Curtis is recovering from his recent illness and operation in a very satisfactory manner. With his old energy returning, Brother Curtis is already thinking of his work, and doing his bit to help in local affairs. The operation, which he had postponed for some time, proved successful. It is hoped that Brother Curtis's recovery will be speedy and complete.

L. L.

### Blue Pencil Notes

“Some corporation will soon find a way to corner the air,” complained Deacon Goodentart, “then we will all have to wear meters on our noses, and if we do not pay up just on time we will get a notice the first of the month saying, ‘If this bill is not paid by the tenth your breath will be shut off without further notice.’”

Possibly some few persons derive a certain pleasure from the difficulties that have befallen the church in such rapid succession. The old hymn says: “Our foes have rejoiced when our sorrows they've seen.” But the twenty-third psalm assures us, “He prepareth me a table in the midst of mine enemies.” We hope that our real enemies are few, and that misunderstanding of motives accounts for much that seems enmity.

The burden borne by the Saints, and especially by the ministry, has seemed heavy. The difficulties confronting the church are in the mind almost every hour of the day, and when one awakes in the small hours of the night, the first conscious thought turns to them. We have need to remember the invitation of the Master: “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me . . . for my yoke is easy and my burden is light.”

If our burden seems so heavy, perhaps we have not yet fully adjusted his yoke to our shoulders. Perhaps we have not yet learned all that we should of him. The yoke is to be easy and the burden light; and yet the yoke stands for service. As a boy on the farm I used a yoke that my grandfather, William Hartshorn, had fashioned after the manner of those he had used in the sugar camps of Canada for carrying sap. It fitted across the shoulders and from either end was suspended a rope with a small hook. With it one could pick up and carry two heavy buckets of water easier than he could carry one without it. The yoke was easy and it made the burden light,—and yet it was a symbol of work to be done.

We recall that a few years ago our slogan was, “Forward to 1930 and beyond.” I felt chagrined for a time to remember that slogan, in view of all that developed during the latter part of 1930, and “beyond.” But now I have a different viewpoint. We hoped for blessings—memorable ones. To our consternation we had adversity thrust upon us—in some things disaster. Yet these very afflictions have brought us in humility to the feet of Jesus, to “learn of him”—to wear more consistently his yoke. Man



after man has confessed to a change in his whole life; a new humility and a new devotion as a result. In affliction and adversity we may find experiences that will make the months and years immediately "beyond" 1930 for ever memorable to us. And our slogan is still "Forward."

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus."

#### SUPPLICATION

God of all space:  
Center of the walled-in garden,  
Boundary of the open field,  
Dwell in my heart, compass my life!

God of all time:  
The split second, the trillion years,  
Before time was and after it,  
Scan my brief, fleeting calendar,  
And mark each day, "Communion Day."

God of all races:  
Every kindred, tongue, and people,  
And those unknown, in the far stars  
That speak with dot and dash of light;  
One in this sweep of life am I,  
Yet so alone when it grows dark,—  
Draw thou me through all time and space,  
With those more worthy, home to thee.

ELBERT A. SMITH.

### Coming Up to Christmas

Many a family to whom the Christmas season has meant happiness and good cheer will make a melancholy approach to December 25 this year. Where formerly they sat down at a table loaded with good things, this year they will be fortunate if they have enough to eat of even the plainest food. Where formerly the little children's stockings and gaily decorated trees were loaded with gifts, this year there will be many little stockings hung up with hope on Christmas Eve and taken down with disappointment on Christmas morning. We are nearly as much saddened by the deprivation of the season's expected happiness as we are by the many cases of want of the necessities of life.

All charitable organizations will be called on this year for help far beyond their capacity to give. Individual kindness, personal charity, a keen watchfulness in every neighborhood by those who can give something for the help of those who are certain to need will be required.

Before we buy toys for poor children, we ought to be sure that they have food and clothes. At the

same time that we send them a few broken toys discarded from last year's gifts, we ought to send along a good basket filled with something to eat. And it may be that, if we would think about it, we could find some good but unused garments in closets and trunks that would keep some poor persons warm.

In our giving, let us not regard our acts as charity. Perhaps the doing of good is never so offensive as when it ostentatiously carries the label, *charity*. But let us think of answering human need. Then the spirit of Christ will go with our gifts.

L. L.

### Contributors

Our readers are all aware that the contributions which appear in the *Herald* are written by men and women of the church, young and old, who give time, energy, thought, and the necessary outlay of supplies and postage, in order to do their bit to help forward the work of the church.

Sometime a letter or two will come from some thoughtful readers expressing encouragement and appreciation for some good thought read in an article. But for the most part our contributors are rewarded only by the thanks of the editors, and hear nothing from the great number of readers who enjoy their work. It is a fine testimony of their faith and sincerity that they keep right on working and producing manuscripts with so little reward. If it were not for them, it would be scarcely possible for the church publications to continue on their present basis.

Whatever good thing there may be said for the work of the church, and in the interests of the readers, should find a place in the *Herald*. It is not the intention to restrict the material. Some can best express themselves in regular articles; others communicate their views in the Gospel Forum; yet others may have something shorter and less formal to say, and they have an opportunity in the section devoted to Letters to the Editor. For everybody that has something to say for the Restored Gospel, there is room in the *Herald*. Of course, it is recognized that we must adhere to some standards: the material must be of sufficient interest to our readers; it ought to be fairly well written, though we can do much to improve a poorly written article that has merit; and it ought to refrain from acrimony and unkind personal allusions. It is our purpose to do what we can to help build the kingdom of God, to encourage the Saints, to spread the knowledge of the gospel.

To this task we invite all who have something to give in the way of writing. We shall grow and build together.

L. L.

## ORIGINAL ARTICLES

### A Declaration of the King's Law

By *Kenneth B. Curtis*

#### Introductory Note

There are so many people who do not study the scriptures that I have determined to present a story pertaining to an important phase of the building up of God's kingdom on earth in such a manner as to encourage some to become willing readers who will understand. If we fail to obey the laws of God we suffer; and if we do not read his word, how are we to obey?

Therefore, to arouse interest, I have presented points in as clear a manner as possible, but have purposely kept any explanations until later. This system of arrangement I hope will induce the reader, especially if he is not in the habit of studying regularly, to read each article of this series thoroughly each time; thereby covering in general the high points of community stewardship necessary to a knowledge of its place among men.

This series is not a study course.

Further, I have only written to the people of the Reorganized Church of Jesus Christ of Latter Day Saints. May I have your prayers for further work on my part, and I truly will pray for you.

*Kenneth B. Curtis.*

#### Temporalities Versus Spiritualities

Day after day our old world rolls on, and the question is: How much longer is it going to continue to do so? We read of and witness conditions which coincide with those of the prophecy, and, in short, the parable, of the fig tree: "When his branch is yet tender and putteth forth leaves, ye know summer is nigh"; (Matthew 24: 32) and so is the second coming of Christ.

But what of Zion, the City Beautiful, where the pure in heart may flee for safety? Or, better, what does God mean by the word *safety*? Is he speaking in terms of the flesh or the spirit? At present it appears that Zion is a temporal refuge as well as a spiritual happiness, for if it were spiritual only why would he say, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever"? (Daniel 2: 44.)

Now these kings referred to are the ten kings who arose after the fall of Rome, as the reader no doubt is well aware; if not, see Revelation 17. The dragon

spoken of therein has seven heads and ten horns, an allusion to the seven forms of government as well as the seven hills upon which Rome, the capital, was built. These governments were, in time, removed, and the kingdom was rent into ten parts, each being ruled over by a king.

However twisted or warped you may consider this thought of a temporal Zion, you will always come back to it because Christ, in speaking about the resurrection of the dead, says: "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." (Matthew 22: 31, 32.) And until you are resurrected after death you are dead as far as the flesh is concerned. So there is to be a Zion here on this earth, for "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion Thy God reigneth!" (Isaiah 52: 7.)

The great question facing the world today—What is wrong, and where is the remedy?—should interest every true citizen of Zion, for they have the answer; but it seems that here, as in Russia, the condition of not knowing prevails. In other words, if you don't study, how, in common sense, can you expect to be obedient?

The world in one consideration finds it hard to secure sufficient means or money with which to exist properly; that is, rest from the worry of where its next meal is coming from. This is odd, living in a land of plenty as we do—America. Nevertheless, that is an existing problem, and a great one. I want to work; you want to work; in fact, nearly all of us do, but who has any money to pay us? Oh, surely, the millionaires of the country have. If that be the case why not all go together and get it? Simply because you are not really sure they have; you just believe what some one else has told you.

Again, do you believe that if the so-called poor man were given full power in money matters, conditions would be benefited? I think not. Investigate their organizations and activities, and draw your own conclusions. Let us consider prophecy here: "For the love of money is the root of all evil; which, while some search after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Timothy 6: 10.)

Simply because money has always been a medium of exchange is no sign it always will be, for, turning again to prophecy, we find Isaiah, the silver-tongued prophet, speaking to Zion:

Awake! awake! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcized and the unclean. Shake thyself from the dust; arise,

and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion; for thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money.—*Isaiah 52: 1-3.*

That is interesting. I have heard many people say stewardship was impossible because of the weakness of men who handled the money. Could stewardship involve a plan where money was not used? Remember the world today is troubled with money matters and the citizens of Zion should know the remedy; let us hunt over the prophecies again. We find in Ezekiel:

As for the beauty of his ornament [meaning man's silver and gold] he [God] set it in majesty; but they [men] made the images of their abominations, and of their detestable things therein; therefore, have I [God] set it far from them. . . . They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the days of the wrath of the Lord; they shall not satisfy their souls; neither fill their bowels; because it is the stumbling block of their iniquity.—*Ezekiel 7: 20, 19.*

Now study this parable:

And all the trees [meaning people] of the field [earth] shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish.—*Ezekiel 17: 24.*

I would be safe in saying a considerable number of so-called Christians or citizens of Zion are looking for a Christ who will come and with power utterly crush and trample most of humanity under foot. Herein they err, in that Christ himself says: "I came . . . to save," and, "Yea, and why even of yourselves judge ye not what is right?"

So it is incumbent upon the elect not to run and hide behind a refuge, but from a refuge call to the world to witness a living demonstration of the next step in governing our relations, one with another; that of community stewardship, the remedy for the world's temporal problems of today.

Study carefully *Doctrine and Covenants 129: 8.*

## What Shall the Answer Be?

By J. E. Vanderwood

If thou faint in the day of adversity, thy strength is small.—*Proverbs 24: 10.*

### Go Forward

World conditions and their effect upon the people in general have a tendency to cool the ardor of church folk, and make them somewhat despondent. This, perhaps, is attributable to human nature, but it is not what is required of the soldiers of the great King. Just what may be needed at this time may yet be an uncertain quantity in the minds of many; but to those who have been made to feel the quickening touch of the Spirit of Christ, and who have come to sense the meaning of his message to

men, there can be no uncertainty. There is but one course open to the people of God, there is but one thing required of the church; and that is to keep up courage and move forward in the faithful, and untiring, discharge of duty.

When Moses the man of God was leading Israel out of the bondage of Egypt, he said to Aaron, "Speak unto the children of Israel that they go forward." There is nothing uncertain in this message, there is no hidden meanings; but it is clear and definite. To the people it seemed to be a difficult problem, but God had purposed to bring about his purposes by means least understood by men; and he could only say to the men upon whom responsibility rested, "Speak unto the children of Israel that they go forward." This is what he requires of us in this day of stress and uncertainty; in this time when the hearts of strong men are failing them, and when governors and rulers are perplexed with the gigantic problems that confront them. The thing that is required of us is to move forward with courage and determination, and if this be done we shall meet with success, and our labors will be crowned with the blessings of heaven; men will find encouragement, and God's name shall be honored in the earth.

It is not a difficult thing for people to move along serenely when everything is favorable and there are no obstructions or handicaps. But, come to think of it, there is no particular virtue in this, for any one can move along with the crowd, or follow the line of least resistance. A dead fish can float with the stream, but it requires life and activity to be able to stem the tide and make headway upstream. Our text informs us that if we faint in the day of adversity our strength is small, and I am just wondering as I write this how much strength the best of us have when it comes to the real test? There are a number of things that can be done by us that we have been in the habit of neglecting, if we would put ourselves whole-heartedly to the advancing of the cause that has been intrusted to us.

### Initiative and Confidence

There are but two things needful to insure success to those who have been placed in trust with the message of life and salvation, and they are initiative and confidence. Permit me to draw special attention to these things. Having the best thing in the world within our reach in the gospel, we should put ourselves to the task of discovering means of laying before people the thing that will enable them to solve their problems. We should not keep hidden the most sacred trust that can be placed with us, but we should work out means and methods of making it inviting and satisfying to mankind. Sometimes we fail to grasp fully what

initiative really means, and by reason of this we fail to achieve. Initiative means simply the energy to start something. If this is all we do, we are not going to be able to do what is required of us as ministers of Christ, but we must have coupled with this, confidence that it is possible for us to carry to its completion the work we have started. The admonition of Paul, the great apostle, was: "Cast not away therefore your confidence, which hath great recompense of reward." It seems clearly evident that he realized that the reward of achievement was made possible through the exercise of confidence; that is to say, confidence in what is undertaken and confidence in the author of it, and confidence in our ability to achieve if we put ourselves unreservedly and unstinting into it.

Among the promises God has made to us in the latter day gospel, we read: "I the Lord am bound when ye do what I say, but when ye do not what I say, ye have no promise." This should enable us to develop confidence in God and in the accomplishment of the task that has been committed unto us, if we have faith at all in what the Lord has commanded us. Again we read: "According to men's faith so shall it be done unto them." This clearly indicates that we have the power of achieving or of failing as we exercise faith and confidence in what we undertake. There is a fine example in the confidence of Nephi, in which he said: "I will do the thing the Lord has commanded, for I know that the Lord giveth no commandments to the children of men, save he shall prepare a way for them to accomplish the thing he has commanded." I am confident that God will provide a way for us to carry his work on to completion and to establish stewardships and redeem Zion if we are willing to put ourselves whole-heartedly and unreservedly into the work. And now when men's hearts are crying out for deliverance because of the distress that has come upon the nations, is a very opportune time for us to sound abroad, and make clear the purpose of the glorious gospel that God has so graciously committed to us.

#### *What Shall the Answer Be?*

The real question before us is, What shall the answer be? Are we to let the present adversity daunt us? Are we to fail of our purpose because some one brings an evil report, and because there are "giants in the land"? Or are we to move forward with a strong initiative and determination to make effective the cause that has been committed unto us, and for which our blessed Lord gave his most precious life? There is but one consistent answer for any Latter Day Saint to make, and that is, that we will do the thing the Lord has commanded, for

we know that he has provided, and will provide, a way for us to carry on to completion the thing he requires of us if we will put ourselves into it with all our might and main. If we faint in the day of adversity our strength is small, but if we rise up like men, and courageously move forward, seeing no cause for hesitation, no reason for doubt or fear, no tendency to slacken our ardor and activity, we shall be able to achieve the ends sought, and victoriously bring to pass the purposes of God for the glory and salvation of his people. If, like Sir Galahad, we can say, "My strength is as the strength of ten, because my heart is pure," we shall be able to become men of strength, and in the face of adversity we will triumph, because we have believed Him true who has made to us the promise.

When the youth David went out to meet the Philistine giant he was possessed of the elements of initiative and confidence; he knew what to do, and he had confidence in his ability to do what was undertaken by him. He thought victory, and he thought success, and he was rewarded with both. The good book tells us, "As he thinketh in his heart, so is he." If we would concentrate upon the achievements of our work, if we would constantly vision the possibilities of achievement and success, we would be able to speed to its accomplishment the work that is of such vital importance to men in this day of distress when the hearts of strong men fail them for fear of the things that are coming upon the earth. There is no place to stop, no reason for lessening our activity. The fact that the force has been diminished should only present to us the greater challenge to redouble our work. He is a coward who will surrender to the enemy when it is within his power to gain the victory. He is a hero who will arise in the strength of his manhood and say, God being my helper I will press forward until I have achieved the purpose for which I have been called into this blessed ministry!

Should not we who are given so gracious a privilege as to have intrusted to our keeping the means that will save the world from suffering and distress, have the courage to meet the issue manfully, and be able to say, I will put myself into it with all my might, and I will not slacken my zeal and earnestness until the victory is won, and all men have become partakers of the benefits that the gospel of peace offers those who accept its philosophy and live thereby. What shall the answer be? Have we sufficient initiative and confidence to move forward, or are we going to become traitors to the cause by yielding to the desires of our adversary? I think there is food for thought in this, and I am sure there is ample room for us to develop strength and wisdom if we will but look to the solidarity of our posi-

tion. God is at the helm, and we can not fail if we will but trust in his infinite promises, and put ourselves unreservedly and unstintingly into the work whereunto he has called us.

With our reduced forces there is the greater need that these important principles of initiative and confidence should be intensified by us and put into action every day and every hour. I am sure that all who have put the Lord to the test have found that he has never failed them when they have done the thing whole-heartedly and sincerely in keeping with his instruction to us. Let us so work and so pray that we may always be on the Lord's side, for then our victory is assured, our achievement of success will be triumphantly realized. I have every reason to believe that it is possible for us to carry forward the work even with depleted ranks if we will work with God, and this is what we can do and must do. The way then will be speedily opened for the enlarging of our forces, and the more rapid consummation of our work that is of such vital importance to the thousands who are perishing for want of the provisions made in our gospel. But let us remember that great achievements are always fraught with considerable difficulty, and therefore we must exercise to its fullest extent initiative and confidence. May God strengthen us for the task set us, is my prayer.

## The Gifts of the Gospel

By A. B. Phillips

(Continued from the Herald of November 25, page 1112.)

### PART TWO

#### *Manifesting the Gifts*

The day of Pentecost has come to hold a most hallowed meaning for the followers of Christ, for on that day the promise of the heavenly gift was first manifested in tongues and prophecy. However, this marvelous event was only the beginning of many similar events in the history of the church, and they are often referred to in later years by the New Testament writers as being more or less of common occurrence among them. The gifts were by no means confined to tongues and prophecy, however, and the saints were instructed to seek all of them for their edification and benefit. The Corinthian saints were admonished:

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. . . . I would that ye all spake with tongues, but rather that ye prophesied: . . . Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.—1 Corinthians 14: 1, 5, 39.

While the promised gifts were manifested in various ways, yet all of them were given by the Holy Spirit, and were bestowed upon each follower of Christ according to the wisdom of God. So important was this matter that to the Gentiles Paul declared: "Now concerning spiritual gifts, brethren, I would not have you ignorant." It was necessary for them to understand that "there are diversities of gifts, but the same Spirit." Otherwise many false teachings might arise in regard to the subject, and great harm would befall the church.

It was also essential for the church to understand that every follower of the faith is entitled to one of the promised gifts, to be used for the benefit of all. Concerning this truth Paul explained: "But the manifestation of the Spirit is given to every man to profit withal." Thus did God design to enrich his church with heavenly gifts which would cause the whole body to become more and more like Jesus the great pattern. The variety of the gifts bestowed gave opportunity for such growth as would enable the church to become a unified power for the conversion of the world. Included among these gifts were some of which Paul made special mention, explaining to the Gentiles:

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.—1 Corinthians 12: 8-10.

#### *Relative Importance of the Gifts*

Because of their unusual nature, some of the promised gifts might easily impress the beholder more than would others. The gifts of healing, of prophecy, and of tongues, were doubtless more noticeable than the gifts of wisdom and knowledge, to the superficial observer. Simon the sorcerer was probably such an observer, for he desired this power in order to practice his deceptive arts more successfully. The record tells us:

And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.—Acts 8: 18, 19.

But the gifts of God are to be used by his people for the blessing of others and for the uplift of mankind. This is the underlying principle of every gift which comes from him. For this reason those who receive his gifts are admonished to possess above all other things the gift of charity, without which they become as "sounding brass, or a tinkling cymbal." Without charity they will not and can not use the gifts of God acceptably. It is the eternally abiding



gift which creates the atmosphere of the better life—the heavenly life.

We will not say that some of these gifts are more important than others, for each is necessary in its place and for its intended purpose. The state of the individual and human need will probably determine to a great extent the gift which he should receive at any particular time. A careful study of the Scriptures will reveal the fact that the gifts of God are always purposeful, enabling those who receive them to be "partakers of the divine nature." Nothing has been omitted that will accomplish this great end, for Peter declares:

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.—2 Peter 1: 3, 4.

#### *The Gifts Supply a Need*

Paul declares that "the world by wisdom knew not God," and we may well add that the wisdom of this world will never be sufficient to make him known. We are mutually dependent upon each other, but all are dependent upon God, and to this dependence he responds in accordance with our faith and our works. This response is not limited by the human wisdom of the individual, for Jesus declared, while he communed with God:

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.—Matthew 11: 25.

As the ways of God are infinitely above the ways of the world, so there must be some divine manifestation of heavenly influences in the soul of man by which he may be taught and led into the atmosphere of the higher life. Man must be brought into conscious contact with the divine light, and must be inspired to understand the meaning of this contact and its supreme importance to his eternal hope. Therefore, according to the needs of man God has provided and promised the gifts of the Holy Spirit, to be distributed to each believer who will use them to the glory of his Creator and the good of man.

By this plan every member may receive such ministrations as his needs require, and may minister to others according to the gift given him of God. These gifts are not to be administered by the caprice or desire of men, but are to be manifested as God wills by the guidance of his Spirit and according to his law, thus causing the whole body of Christ to "grow up into him in all things." That which is manifested regardless of law, prudence, and judgment can not be the act of divine wisdom and grace, for the gifts bestowed through the Holy

Spirit operate in unity with God and his word. But he who seeks first the glory of God and the good of mankind will better understand the admonition of Paul to "covet earnestly the best gifts."

#### *Understanding the Use of the Gifts*

The fact that Paul declares: "Concerning spiritual gifts, brethren, I would not have you ignorant," sufficiently indicates both the importance of the subject and the need of the church to understand it. It is not enough to know that the gifts are promised to the faithful in Christ's church, but we should also understand their purpose and how to make proper use of them pursuant to that purpose.

To seek some manifestation of divine power does not always indicate a wise or righteous desire, for it is the gift, rather than its manifestation, that should usually be sought. We should distinguish between the gift and the "manifestation" or phenomena which may accompany it. To heal the deaf would be quite a different thing than to exploit the fact that hearing has been restored. Perhaps this is better illustrated by the fact that on many occasions when Jesus had performed an act of healing he commanded: "See that no man know it." (See Matthew 9: 30; Mark 5: 43; 7: 36; 8: 26; 9: 30.)

Let us not wrongly suppose that the test of religion is miracles. Religion is what man does as a result of his concept of God and his will. True religion is therefore expressed in doing the will of God from the heart. The miracles of Christ were some of the results of his religion, and not the cause of it. Doing good—expressing the love of God and the love of man—is the true test of religion. To believe in the Scriptures is to believe in the spiritual gifts therein promised, but this will not greatly improve the religion of one who will not obey the divine will. It is by choosing to walk in the divine way that man becomes entitled to receive and use the spiritual gifts. Jesus expressed this thought when he said:

He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.—John 14: 21.

The beneficent nature of God may be discerned in both his temporal and spiritual gifts to men. He did not intend these gifts to be used by us selfishly, therefore he admonishes us: "Freely ye have received, freely give." Thus the following purpose in the use of spiritual gifts is enjoined by Paul:

Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.—1 Corinthians 14: 12.

#### *Seeking the Gifts as Signs*

The Scriptures clearly show that the gifts of the gospel are not for the purpose of gratifying vanity



or to make a show of personal power. We are warned that those who dare to profess these gifts in unrighteousness will be finally rejected of God. Jesus tells us that some will say:

Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?—*Matthew 7: 22.*

To those who thus seek to evade responsibility for their evil deeds will come the convicting sentence of Jesus: "Depart from me, ye that work iniquity." Therefore he who seeks the gifts of God for selfish ends must be banished from the divine presence. Likewise those who demanded a sign of Jesus were solemnly warned:

A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.—*Matthew 16: 4.*

Those who demand a sign to make them believe the gospel message are following poor examples. Satan demanded that Jesus prove himself by making bread of a stone. The same wicked spirit was manifested by the chief priests and scribes who demanded that Christ come down from the cross, and thus prove himself to be the Son of God. Such characters as these were not seeking the kingdom of God, for they were not willing to pay the price of its possession. They preferred to crucify Him who taught and lived the supreme ideals of life, and to set free a man who was guilty of murder and sedition.

The signs or gifts of the gospel are not promised to those who seek them in order to make them believe the truth. They are promised through faith, and not through skepticism and unbelief, and they are to be received in righteousness and humility of heart.

#### *Miraculous Aspect of the Gifts*

Today we are perhaps learning more rapidly than ever before that "all things are governed by law." It was once supposed, and perhaps a few still have the notion, that miracles were performed in opposition to all law. There is nothing to support this idea, for even the works of nature that are beyond our present understanding are governed by the laws of their being. Many of the laws of nature have now been discovered that were once unknown to us, and every manifestation of God in his universe which has become understood is found to be the result of some law. We shall doubtless be able sometime to discover many other laws of which we are as yet ignorant.

We have reason to believe that every miracle ever performed by God resulted from his use of laws now unknown to us, but which he may in due time reveal to our better understanding. For this reason we do not think of miracles as contrary to law, but rather

as the result of higher laws than are at present known to man.

Had our experiences in the spiritual realm been as great and of as long duration as are those of the physical world, it seems possible that many things would now be much clearer to our comprehension. The marvels of steam, electricity, machinery, light, and many other forces which once were miracles of mystery, are fast becoming commonplace to us. Not even the greatest genius of science would dare to predict the possibilities of the next generation. God is revealing himself more and more in the works of nature—the workmanship of his hands. Surely we may have faith in his omnipotence in the spiritual realm as well as in the physical universe.

Just as our material blessings are to be received by observing the laws with which they are concerned, so are the spiritual gifts to be received by those who obey the gospel—the message of Christ. The very universe is a miracle; so are the myriad forms of life around us, as well as the heavenly bodies of our solar system, and all the starry host of heaven. We comprehend them but little if any more than the miracle of our own spiritual natures and the spiritual forces that constantly influence our lives. The time is past when the prudent man will say that what he does not fully understand he will not believe, for we all believe many things that we can not understand.

*(To be continued.)*

### Our Christmas Gift to Christ in 1931

*By C. B. Woodstock*

The Christmas spirit is in the air. It is the spirit of love and good cheer, of peace and good will. It is the spirit of Jesus, the Master, who gave freely of his love and his service, and finally his life on the cross, for needy humanity.

Although all nations are suffering, and some people acutely, because of unemployment and the financial depression, the Saints generally have not suffered more than others. Under the gospel spirit and the stewardship plan of the church there is occasion to hope for better times. Even though available finances are reduced, individuals and families are learning to economize and to be grateful even for the limited means they have to provide for themselves and to assist in other good causes.

In former years we have grown into the habit of providing an expensive dinner on Christmas, and of sending gifts and remembrances to relatives and friends as an expression of our esteem and good will. In addition we have given somewhat generously to the Christmas offering and other benevolences.

## Weekly Health Letter

Number Twenty

### The Ear and Its Relation to Health and Disease.—3

By A. W. Teel, M. D., Church Physician

This year there is less to do with and greater economy must be exercised. The church especially is in dire need. Just how serious the situation is which confronts the church the Presiding Bishopric and other church officials have tried to make us realize. It is absolutely necessary that each shall contribute to the funds of the church as it may be possible at this time and in following months, if the financial standing of the church is to be maintained and the work of the Christ is to be carried on through its program. This calls at once for an immediate expression of "sacrificial economy" in the reduction of personal and family expenditures that there may be money in hand to make payment to the church in tithes and offerings as anticipated in the law.

The months of November and December have been designated as special sacrifice months, culminating at Thanksgiving and Christmas. To these sacrifice funds we wish to make a most substantial addition this year in the annual Christmas offering. This offering has been gathered in all the year and with special stress at this time and under this need may carry the total Christmas offering for 1931 to \$75,000.

Let us make our Christmas gift this year to Christ. We can afford to omit other gifts, on this occasion, and let our sacrifice and our gift measure our true devotion to Christ and his Cause represented in the church. God will recognize our gift and bless our effort, whether the amount be great or small. He sees the heart and understands the motive which prompts the giving. But an offering this year which does not come from personal self-denial is hardly in keeping with the demands of the hour.

Let us study to make our gift acceptable. What can we omit from our meals without reducing our physical energy? What pleasures or luxuries may we do without? Can we make our present clothing do for the winter and save the purchase price of new clothes? Let us this year omit the usual exchange of personal gifts and post cards and make an offering to Christ that will be acceptable to him in spirit, and sufficient in amount to help largely in meeting the imperative needs of the church.

Let us make our Christmas gift to Christ as a special Christmas offering!

### Truth

If fortifies my soul to know  
That, though I perish, Truth is so:  
That, howsoever I stray and range,  
What'er I do, Thou dost not change.  
I steadier step when I recall  
That, if I slip, Thou dost not fall.

—Arthur Hugh Clough.

Located back of the middle ear is that part of the temporal bone known as the mastoid. It is honey-combed, with cellular structure, and is noticeable as a bony prominence just behind the external ear, or auricle. These cells are very much like the sinuses communicating with the nose, but the difference is that they drain into the middle ear cavity instead of the nose. When an infection, in some manner, reaches the middle ear, arising from bad colds or influenza, it may extend back into these cells, causing them to decay. When the cells become inflamed from such a condition, it may find its way from the mastoid to the brain, which is very dangerous, or cause a brain abscess or meningitis, which is usually fatal.

Great damage may be brought about by slapping a person upon the ear, thus causing a compression of ear between the hand and eardrum, which in many cases, literally tears the membrane asunder.

I have known great harm to be done in play by one individual striking another with a book or magazine, over the ear, causing a rupture of the eardrum. A rupture of the eardrum may be produced by a loud explosion, such as a report of a gun, near the ear. The old adage, "Pick your ear with your elbow," is good advice, as frequently irreparable damage is done to the drum of the ear by the head of a pin, coming in contact with it, or some like instrument being used to remove the imaginary cerumen (earwax) from the external ear, which, if infection should be produced, is quite likely to extend to the various structures.

Since the advent of the automobile there has been an increased number of skull-fractures, with the result of many irreparable damages to the hearing mechanism, which may occur in one or both ears. If the membrane becomes inflamed, it is called myringitis, often brought about by a cold draft or wind concentrated on one side of the head, or by sitting in a draft. The symptoms of this are ear-ache and head noises. When one is susceptible to a condition of this kind, he should, when going out in a draft or wind, place a piece of cotton in the ear, which may help prevent a condition of this kind. However, it is not wise to indulge in putting the cotton in the ear for a very long time.

The most common ailment of the middle ear infection is a condition known as acute otitis media.

As has already been indicated in a former article, there are two ways by which bacteria may enter the middle ear. They may come up through from the throat by way of the Eustachian canal, or may enter through a perforation of the ear drum. This infection almost invariably comes from the nose and the throat and is often brought about by the improper blowing of the nose. Adenoids and diseased tonsils in children are other causes. Some of the diseases of childhood have their origin in the nose and throat, such as measles, which is characterized by an acute coryza, sore throat, and running at the nose, with the infection finally finding lodgment in the middle ear. Special care should be taken to protect the ear in such cases. Measles and scarlet fever are two of the worst offending diseases, in this regard, and were believed by the old-time physicians to be practically incurable. The teeth, in some instances, are the beginning of an irritation in the throat, and may cause trouble of this kind. For this reason, adenoids in children, especially when they interfere with the function of the Eustachian tube, should be removed. Acute middle-ear infection always causes some loss of hearing, fever, ear-ache, and possible deafness.

## Our Priesthood Responsibility

By John R. Grice

### PART THREE

Priesthood is the "oath and covenant of my Father, which he can not break, neither can it be moved." (*Doctrine and Covenants* 83: 6.)

Man himself is the only one who can "break" it.

But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.—*Ibid.*

What a wonderful responsibility is placed upon human beings! Surely there is a need for faith and trust upon the part of those called to occupy such a "high and holy calling."

Again, the Lord says to us:

For whoso is faithful unto the obtaining of these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies: They become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom and the elect of God.

Among those who have been called of God to hold such a sacred and heavenly responsibility, I wonder how many really stop to consider the position they occupy. Surely, if more thought were given there would not be so many men who are faithless and who are failing to be active in the Lord's work!

Men of the priesthood are charged with the responsibility of "teaching the principles of the gospel

as found in the *Bible* and *Book of Mormon*, in which is the fullness of the gospel." (*Doctrine and Covenants* 42: 5.)

Furthermore:

And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit.—*Ibid.*

The "Don't do as I do, but do as I say" philosophy will hardly do for those whom God has called into his service, for those who are intrusted with the responsibility of teaching the children of men.

We are further cautioned in this matter:

And the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach.—*Ibid.*

To be a possessor of the Spirit of God one must pray with "the prayer of faith." As God's Spirit is not able to dwell in unholy, or unclean temples, what a great need there is for living clean lives so that the law might be *lived* as well as taught to others. It is not only our responsibility to live the law and to teach it, but also to "see that my law is kept." (*Doctrine and Covenants* 41: 2.)

It is the primary right of the members of the priesthood to be teachers of men, and in this capacity it is expected that they shall excel. God sends his servants out "Not to be taught, but to teach." He sees in those whom he calls this inherent capacity. The tragedy of it all is that men should accept ordination and then fail to function and to develop the talents God has given them. The injunction to us is:

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen.—*Doctrine and Covenants* 104: 44.

Priesthood is not a badge of honor, alone, but it is a responsibility to be discharged. The man who is called to occupy and accepts his ordination makes himself responsible for the souls of men. He must not only teach men the way they should go, but he is under the necessity of *going that way himself.*

Men of the priesthood must "show themselves approved" both by study and by their deportment, giving attention constantly to their equipment so that they may lack nothing. The revelations of God to us in these last days admonishes us:

Study and learn, and become acquainted with all good books, and with languages, tongues, and people.—*Doctrine and Covenants* 87: 5.

Most certainly the God of this latter day gospel would direct men to become acquainted with their mother tongue before any other. It is certainly not a crime to study and to try to use good English when one appears on the public platform as a representative of the church and kingdom

of God. This is as much a needed qualification as any other one thing. Most certainly, if we should point men to the progressive road to Christ, we are under the necessity of showing progression ourselves. The development of Christlike attributes in us is our greatest evidence of progression. One who is willing to go wherever Christ would lead must have a forward-looking faith and show continuity in all his efforts. Wherever there is life there growth is to be found. Where growth is, there progression is evidenced. To give all that God and Christ demands of us requires that we "grow in grace and in the further knowledge of the truth." This will require both faith and works on our part.

To give—one must have! To reach men of high resolve we are under the necessity of developing high resolve within ourselves. To have a growing membership, growing in things spiritual, we, who composed the ranks of the priesthood, must be found growing ourselves.

It is said that "spirituality effects the moral qualification of the soul." Spirituality always shows itself in the labors of the individual and finds a response in those with whom he is privileged to work.

Spirituality is determined largely by our own concept. Those who believe tears to be an evidence of spirituality readily accept all those who are very emotional and who can cry easily as occupying a high spiritual plane. The lack of tears becomes to them an outstanding evidence of the lack of spirituality.

There are those who determine a man's spirituality by the evidence of his spiritual gifts as offered in ocular demonstration, forgetting that there is always the possibility of evidencing such things without their being spiritual, if the one thus evidencing fails to have a knowledge of spiritual values. Then the gift becomes a man-made thing rather than a thing of quality. Not the number of gifts, but the quality of them determines their value. The higher the quality, the higher the intellectual development. Bear in mind, it is possible for a man to be very spiritual and yet not have the gifts of the Spirit in ocular or outward demonstration.

The goal of the priesthood is one of development. We must develop ourselves to a state of perfection, mentally and bodily and spiritually, in order that we may be able to lead the membership under our charge to a high plane of development. Today is a day of experts and every man should be expert in his line. Again, the Book of *Doctrine and Covenants* says:

Let every man stand in his own office and labor in his own calling.—*Doctrine and Covenants* 83: 21.

The life of the individual is reflected in his labors, in his every day conversation: therefore, if we would have ability to reflect Christ in our teachings

it is essential that we have him in our lives. We can not effectively teach men the way they should go unless we are willing to go that way ourselves.

The dye, or coloring of the individual's religion, is sure to manifest itself in the lives of his converts. How necessary, then, that it be a one hundred per cent process in the life of the one who would teach mankind.

Our aim can not be set too high! A perfect priesthood is bound to bring the same qualifications to the membership under their jurisdiction.

Does perfection mean an impossibility to sin or do wrong? We think not! It is rather a willingness to do right; to repair all possible wrongs, or mistakes, and to *live* as well as *teach* the law of God.

Men of the priesthood! We are challenged today as never before! Ahead of us, not so very far in the future, is Zion with all its wonderful possibilities. It is your privilege and mine, dear brother, to make possible the alleviation of the suffering of humanity and to furnish a place of refuge for the honest in heart who desire to escape from a world of sin and iniquity, and enter a place of peace. Why tarry, when today is the day of salvation—a day when priesthood responsibility is more obvious and our responsibility greater than at any other time in the history of the world.

## Mercy and Not Sacrifice

By C. L. Attebery

Sacrifice week is over—but the day of sacrifice is still with us. This calls to my mind a passage of scripture which I have often studied. Jesus, rebuking the Pharisees, tells them, "But go ye, and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance." (Read Matthew 9: 13.)

The first time I read that passage I could make nothing of it, but as I have studied more, the meaning becomes plainer. I find that many times, in the Old Testament, the Lord rebuked his people because they had heaped offerings upon His altars, but had forgotten mercy and justice. They had kept the letter of the law, but not the spirit. They had been scrupulous in the paying of tithes, offerings, and sacrifices, perhaps, but from where had their treasures come? From the oppression of the poor and the robbing of the weak and helpless. Then, as now, there were those who heaped up riches to themselves, and called themselves righteous. They came to the temple in pomp and glory, and gave their glittering gifts amid the blowing of trumpets, but all this for their own glory, and not for the glory of God. Where did their magnificence come

from? Certainly not from the labor of their own hands.

Have the people of latter days given sacrifice but withheld mercy? There are far too many who have not sacrificed. And of those who give in the name of sacrifice, how many have given for the glory of this world? Yet before all men stands the Christ who taught by his life the lesson of true mercy and sacrifice. Indeed, it is good for us that we should sacrifice, but it is even better that we should have mercy.

If there be those among us who have plenty and to spare, let them be merciful to those who have not. Let us not be like the Pharisees of old. Let us have mercy with our goods, but even more, let us have mercy with our thoughts and our tongues. There is evil enough in the world—must it be in the church also? There is malice and back-biting in the world—are we no different? The world has little mercy on the unfortunate—the church should not be found wanting.

But what is mercy? Webster says it is clemency, forbearance, compassion, beneficence. When we go to make our sacrifices to the Lord, ought we not ask ourselves, "Have I had mercy?" This people ought to be the light of the world—are we? Will this church ever sink to the level of other churches, and become merely one more among a multitude of churches? We have the promise that the church will not, but *we* might. In the parable of the ten virgins we are warned concerning the state of the church in the last days. In which class shall we find ourselves when the bridegroom comes? Will there be any among us to whom it must again be said, "I will have mercy and not sacrifice"? By all means let us sacrifice, but remember also to have mercy.

### Are You Carrying Your Cross?

*By Poul S. Nielsen*

It is recorded in Luke 23:26 that when the soldiers were leading our Lord away to be crucified and when he was drooping under the burden of the heavy cross, the soldiers compelled a certain man by name Simon, a Cyrenian, to carry his cross. Without a doubt a great mob was following this procession on its way to Golgotha, and perhaps many of them were in the crowd that had cheered Jesus when he went into Jerusalem triumphant as a leader. For so fickle are mortal men that they can always change very easily. This man Simon might have been one of the followers of Jesus who perhaps was going along to see whether he would at the last moment show his power. We do not know and it really does not matter. In the tenth chapter of Matthew it is recorded that Jesus said

among other things that if a person would not take up his cross and follow after him, he was not worthy of him. How many of the present generation in the churches and outside are there that are willing to take up a cross or burden of some kind to promote his kingdom on this earth?

True enough, we all imagine that we are doing all we can for our Lord but are we really doing any more than just a little to ease our conscience? Many a time we can hear people say that if Christ were alive today they would be willing to do anything for him. Why not try and do as he said, to take up the cross and follow after him? What's the use of speculating on what a person would do if He were here? We do not live in the past but in the present. Tomorrow is in darkness, but if we do not use today profitably we can not do it in the future any more than we can live in the past. The soldiers of ancient Rome had a very easy time of it in placing the cross of a condemned man on some one else, but are we not doing it now, thoughtlessly or perhaps with full knowledge? Many a time when we unjustly condemn some one for the condition of our church affairs in our branches, and perhaps also when we think that those higher up have blundered, it is hard to recall a word unfitly spoken; for "what two know, all the world knows," is an old saying. But we ought to be careful not to hurt some one's feelings by placing a cross, rightfully or not, on his shoulder. The day might come when we shall be required to carry a cross likewise.

The world is at present going through troublous times and we do not know whether there will be worse yet to come. In our church as well as in all others the present economic crisis is felt and no one ought to be so thoughtless as to put a cross on any one of our leading men. If they have failed, are they not human? Let those who are placing crosses on their shoulders ask themselves if they would have done any better.

It is easy to put a cross on our leaders but do you not think it is hard to carry it? They are carrying their cross in the heat of the day and the Savior will not forget them when the evening breezes will blow. Something peculiar about this business of blaming something on some one else is that it is nearly always some one who is not a very active worker who is doing the blaming. If they would go to work in earnest they would feel better themselves and not have any crosses to unload on their fellow member. There are two kinds of members in any organization, and our church is like all the rest in that particular thing. First, we have the active members and then those who are passive. There are really no middle men in this church business. Either you are a worker or you are not. Most of us, perhaps all of us, could do a little more for

our cause than we have done in the past and since the church needs support now in order to carry out its responsibility, it might be well to think if we can not help in carrying part of the cross that some one else is carrying. It might be quite a task for many to humble themselves and go to work, but what of it?

Was it not David that said that he would rather be a doorkeeper in the house of God than dwell in the tents of wickedness? And what of it? It is service that God wants. It is not so much a question of how much, but how willing.

Paul writes in the letter to the Hebrew saints that Jesus Christ was the same yesterday, today, and for ever, and we can all agree that if Paul wrote it, it is so. Now if Christ is the same in all times his sayings must also stand and therefore we must try to carry our cross whatsoever it may be with a humble heart, trying not to blame some one else for things that do not suit us. In the same chapter (13) of Hebrews Paul also says, "Remember them that are in bonds as bound with them; and them that suffer adversity, as being yourselves also in the body." In reading this scripture we can not help thinking that if anything is wrong with our members or with the church as a whole we must feel for them as if we were one of them. If our church suffers, we must if we are true Latter Day Saints, suffer with it. And what do we do if we ourselves are suffering? Why, anyone will try to alleviate that which is hurting. Why not let us try to do towards our church as we wish to be treated ourselves? Now, as never before, we ought to heed the admonition given in the same chapter, the very first verse: "Let brotherly love continue."

It is not how far you travel, but what you are going for, that counts. It is not necessarily an evidence of hard work, nor a sign of real thought, that you keep the wheels spinning. When you do not know what to do, try this: *Stay at home!*

### True Beauty

Beautiful hands are those that do  
Work that is earnest and brave and true  
Moment by moment the long day through.  
Beautiful feet are those that go  
On kindest ministries to and fro,  
Down lowliest way, if God wills it so.  
Beautiful shoulders are those that bear  
Ceaseless burdens of homely care,  
With patient grace and daily prayer.  
Beautiful lives are those that bless—  
Silent rivers of happiness,  
Whose hidden fountains but few may guess.

—Selected.

## OF GENERAL INTEREST

### "Rise and Walk"

*From the Philadelphia Public Ledger.*

Writing in the London *Efficiency Magazine*, Mr. Herbert N. Casson, well known in the United States through his contributions to the *Public Ledger* and other journals, give the following good advice to Americans in an article entitled "*Rise and Walk.*"

You are depressed. You think you are crippled. You are afraid of the future. You are full of tears.

You have half of the gold of the world and half the machinery and most of the automobiles and all of the skyscrapers.

You have the greatest home market in the world and the largest corporations the world has ever seen.

You are ruled more by ideas and less by tradition than any other people in the world. You have usually done what you thought you could do.

How can it be possible that a progressive nation of 120,000,000 people can be wrecked by the speculations of a little *handful of fools in Wall Street?*

The prices that were forced too high had to come down. Today all the prices are too low.

Dollars are now selling for thirty cents. Virtually every security in the United States is now being sold for less than its value.

There is now a golden opportunity for every man who has eyes to see.

The way to create a fortune is to buy from pessimists. Pay your money and take the risk.

Frick started his career by buying coke ovens in the slump of 1873. Carnegie made \$300,000,000 by buying steel plants in slumps.

Hundreds of fortunes have been made by buying from pessimists. Ye gods! What a chance there is at this moment!

In five years from now most American business men will belong to the "I-wish-I-had-Club."

Then it will be too late to buy dollars for thirty cents. The opportunities will be gone.

When a horse balks the balk is in his head, not in his legs. He moves on when he thinks he will.

And when an American business man is depressed *the slump is in his head.* There is nothing serious to prevent him from making money if he thinks he will.

When fear rules the will nothing can be done. But when a man casts fear from his mind, the world becomes his oyster.

To lose a bit of money is nothing, but to lose hope—or lose nerve and ambition—that is what makes men cripples.

This silly depression has gone on long enough. Ged rid of it. It is inside of you. Rise and walk!

Many Americans a little more than two years ago labored under the delusion that the prosperity boom would last forever. Many are now laboring under a delusion that the prevailing depression is permanent in its nature. They were wrong on both counts. It is about time that they should awaken to the fact.

Architecture is a handmaid of devotion. A beautiful church is a sermon in stone, and its spire a finger pointing to heaven.—*Schaff.*



# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Chicago, Illinois

### Central Branch, Sixty-six and Honore Streets

On November 6 district conference convened, and a splendid time was enjoyed from start to finish. We had lovely weather during the three-day session. Apostle Paul M. Hanson was with us, having been recently appointed to this district when Brother Edwards was transferred to the Pacific coast. All enjoyed the Sunday afternoon sacrament service. Brother Hanson gave much encouragement to the Saints.

We are sad to hear of the need of releasing any of the missionary force, and we hope this season of depression will soon be over. To that end let us pray and be up and doing that God's work may move on.

During the weeks that have passed since our last letter to the *Herald*, many changes have taken place. Some of our number have been called to the other shore, leaving sorrow and heartaches behind. Sister Ollie Sherman Evans and Sister Mary Keir are gone on. These two dear ones suffered greatly at times, and at other times God heard and answered the many prayers that were offered for them.

Sister Philemon Pement is still very ill, but God has eased her pain and we are thankful for his mercy and blessings.

Some of our young couples have been united in marriage. Brother Wallace Eskridge performed the ceremony uniting Brother Steve Lester, jr., and Sister Edna Cotton, of West Pullman. They reside in West Pullman.

Brother Orvil Evans and Miss A. Orth were married Thanksgiving morning by Brother H. P. W. Keir. These young people were baptized on Wednesday before their wedding by Brother Clem Evans, brother of the bridegroom.

During the past months Brothers Keir, Oliver, Lowe, Schmid, Hurst, Lester, Bell, Evans, Eskridge, Almond, together with visiting speakers, Brothers Garver, Edwards, Gresty, Hanson, Dowker, Edstrom and Brother Davey, have dispensed the word of life to us, giving us encouragement and strength. And now, may we have the will to do the things that have been outlined.

Sacrament services have been times of rejoicing under the quiet gentle spirit that filled the place, bringing us just a little closer to our Maker. If we could but keep that contact with us continually, we would not be tempted to do the worldly things which surround us. Our Savior prayed that we be kept from the world, not taken out of it.

The musical work under Brother Arthur Sherman has taken on new life and is a great help and inspiration to the several services. This part of the church work may indeed be a help, if those taking part are consecrated and give their time and talents with an eye single to the glory of God.

Sister Pearl Schmid is leading the women's department class in *Bible* study on Thursday afternoons.

The young folks have had two social evenings of late which were enjoyed by all. These are held at the church on Tuesday evenings. A program, games, and refreshments compose the order of the evening.

Recent visitors have been Brother and Sister Grant and Sister Hattie Morrison, of Detroit. Brother David Dowker came with them. Brother Shedd worshiped with us recently, also Sister Charles Yates, of Shawnee, Oklahoma, has been visiting her daughters, Sisters Marie and Grace Keir.

The Saints met on Thanksgiving morning for a prayer service. A good number availed themselves of the chance to thank and praise their heavenly Father for the blessings of the past year. A profitable time was spent. Hymns were sung and prayers and testimonies given. We feel that in spite of the surrounding conditions, we as Saints have been cared for as far as the necessities of life are concerned. Very

few of our men are out of work. We, of all people, have reason to be most thankful because God has so many times revealed to us through admonition and instruction just how we may live so that we may keep our bodies fit places for the indwelling of his Holy Spirit. What is the use of his revealing his will to us if we do not give heed to that which he has already given us? Will the Savior have reason to say to us what he said as he looked down on Jerusalem, "How oft would I have gathered you, but ye would not?"

## Columbus, Ohio

### Second Branch, Rinehard and Twenty-second Streets

One month of sacrifice, set aside by the general church, is gone, and the other is passing. We have heard much of depression and hardships and trials, but with the approach of the Christmas season, I think it would be well if every Saint turned again to his New Testament and there read the beautiful story of the birth and life of Christ. It will give us courage and understanding.

Sacrament meeting in Second Branch for the month of November will be long remembered. The Spirit of a merciful Father was present, blessing the Saints with thoughts of joy and thanksgiving.

Margarette Sensabaugh was baptized the evening of Wednesday, November 11, by R. E. Madden and confirmed by Brothers Madden and J. E. Matthews.

Always active the women's department met November 12, with twenty-one members and four visitors present. A short paper on the life of Oliver Wendell Holmes and his poems, "*The Boys*," were read by Mayme Morgan. All members participated in the "variety" program.

Second Branch closed its doors November 22, that its members might join those of First Branch in hearing President F. M. Smith, whose sermon was inspiring. With the other branches of this district we pledge, "We will go forward."

Sermons of the past month were given by A. E. Anderton, Edgar R. Kimball, G. H. Kirkendall, R. E. Madden, J. E. Matthews, Chester Carey, and C. W. Clark.

## Thayer, Missouri

November 29.—Thayer Saints are doing remarkably well in the drive for funds. Though the branch is small and has its own burdens, we are going forward with our support. Our sacrifice for the past month has been very satisfactory when the depression and other things which have made the undertaking difficult, are considered. We are doing our utmost to carry out the great responsibility resting upon us. This is God's work, and God's commands have been heard. We are willing to obey the Master.

Weather conditions today were very unfavorable but in spite of that, services were held as usual.

The help of Brother Ward, who recently came into this vicinity, is highly appreciated. For a number of years Brother Ward has been a Latter Day Saint and is a true follower of the gospel. Today he came a distance of almost two miles on foot in the rain and cold, and delivered a message to those assembled that every Saint who heard will remember. If we serve the Lord, life holds much joy for us. Let all of us try to be like this brother.

## Independence

The total school enrollment in Independence for the school period ending in November was 4,602. Of this number 2,606 were counted in the grade schools, 1,122 at Junior High School, and 874 at William Christman High School.

Monday night opened the season's activities of the Inter-City Latter Day Saint Basketball League. Three games were played in the Benton School gymnasium, Thirtieth and Benton Boulevard, Kansas City. Central Church won over Walnut Park team; Chelsea over Gladstone, and Liberty Street over the Criterion Class of the Stone Church. Next week's games will be played at Woodland School, Eighth and Woodland, Kansas City, Missouri.

Christmas plans this year in Independence are being carried out by a people whose thoughts center about sacrifice. The priesthood are visiting the homes of the members and leaving sacrifice envelopes, to be collected during the holidays. In church school sessions, prayer services, and meetings of clubs and social groups much is heard of ways in which the Saints can sacrifice. This year the people have a desire to give to and help the church rather than give gifts to each other.

### Stone Church

"We, if we truly love, will be found sharing to the limit in the cause that we say we love," declared President F. M. McDowell in his talk at the Sunday morning service of sacrament. "God identified himself with the cause of humanity—he so loved that he gave. Jesus said: 'As the Father hath loved me, so have I loved you.' Now is the time when we must take up our cross and become participants in the work of Christ." Here are the Savior's words: "If any man would come after me, let him take up his cross and follow me." Now is the time to come out of the ranks of the passive watchers and witnesses and become doers in the cause of righteousness.

Always on the first Sunday of the month the Stone Church main auditorium and gallery are crowded for the sacrament service, and last Sunday was no exception. In the gallery people were seated on the steps and floor. And everyone entered reverently into the service. The singing of familiar hymns, soft organ music, and a fine oblation talk by Elder Stanley Kelley helped to create an appropriate setting for this service commemorating the Last Supper Jesus ate with his disciples.

In the stand and assisting in the meeting were President F. M. Smith, President F. M. McDowell, Pastor John F. Sheehy, Elders C. Ed. Miller, R. T. Cooper, G. G. Lewis, Stanley Kelley, G. W. Eastwood, and T. A. Beck.

Following the reading of the scriptures and the period of meditation at the close of the serving of the emblems, President Smith voiced a special prayer for the church in this time of sacrifice.

The sacrament this month was enhanced by two gifts to the Stone Church congregation, a beautiful table made by Elder W. C. Smith, and a gift of linen from a sister who requested that her name be withheld. The table was constructed of materials presented by the Independence Sanitarium and was made by machinery in the Resch Brothers' Planing Mill.

A large crowd was attracted to the church by the announcement in the *Bulletin of Independence Churches* that Elder C. Ed. Miller would, in the evening, give an illustrated lecture on "*The Resurrected Christ in Pre-Columbian America*." His lecture proved instructive and interesting.

This being sacrament Sunday night, the Stone Church Choir, directed by Paul N. Craig, sang two anthems. Pastor J. F. Sheehy was in charge, assisted by Elder R. V. Hopkins.

The marriage of Miss Blanche Bernice Wright, daughter of Mr. and Mrs. Byron L. Wright, of Mount Washington, and Alfred Terryberry, son of Mr. and Mrs. A. E. Terryberry, of Independence, took place at four o'clock the afternoon of December 5, at the home of the bride's parents. The cere-

mony was said by Elder C. Ed. Miller in the presence of the immediate families and a few friends. The bridal pair were attended by Mr. and Mrs. Wilber Trowbridge. Mrs. Trowbridge is the bride's sister. Mr. and Mrs. Terryberry will be at home at 554 Oxford Avenue, Mount Washington.

Sister Mary A. Smith, wife of Presiding Patriarch Fredrick A. Smith, passed away at her home in Independence the evening of December 3. The funeral at the Stone Church on Sunday afternoon was attended by a host of friends. Apostle U. W. Greene preached the sermon and Elder John F. Sheehy was in charge. Interment was in Lamoni, Iowa, Rose Hill Cemetery, the funeral party leaving for that city Monday morning.

Mrs. Smith was born as Mary A. Walker in Denver, Colorado, sixty-four years ago. She was baptized a member of the church March 29, 1885, and has been an active and earnest Saint and missionary's wife. There survive to mourn her husband, four daughters: Mrs. Gladys I. Trumble, 1008 Troost Avenue, Mrs. Joy M. McCullough, 1902 Norton Avenue, Mrs. Winsome L. McDonald, 1903 Norton Avenue, and Miss Freda S. Smith of the home; three sons: Glaude L. Smith, Eastwood Hills, Doctor Fred A. Smith, Akron, Ohio, and Harold L. Smith, Jacksonville, Florida; five sisters: Mrs. Lucy Amish, Iowa City, Iowa; Mrs. Mabel Green, Spokane, Washington; Mrs. Jessie Wedge, Pawhuska, Oklahoma; Mrs. Clara Williams, North English, Iowa, and Mrs. Lizzie Falls, of Tiffin, Iowa; one brother, Orville Walker, Tiffin, Iowa, and eleven grandchildren.

### Walnut Park Church

Pastor Samuel C. Smith was the speaker at the morning service Sunday, November 29. He commended the members for the amount of sacrifice offering received at the Thanksgiving service.

At 7.15 p. m., following the study period, the first of the series of historical "*Conversations*," written by President Elbert A. Smith and published in last year's *Vision*, was presented under the direction of Sister Florence Moore. The interpretation of the play by the cast of characters proved most interesting to a large crowd of Saints, and linked itself well with the sermon by Elder C. I. Carpenter which followed.

At the business meeting of the congregation, December 3, Elder Samuel C. Smith was again chosen as pastor.

President F. M. McDowell was present at the eight o'clock morning prayer service December 6. A number of good testimonies centered around the theme suggested by him, "*Light Shineth from Out the Darkness*." This he applied to our lives within the church and our association with the world.

The sacrament service was in charge of Pastor S. C. Smith and his associates. Attendance was large, the church being filled to capacity. Jennie Lee Butler, infant daughter of Mr. and Mrs. Ted Butler, was blessed at the opening of the hour by Elders John Taylor and George Bullard.

"*Joseph Meets a Minister*," was the name of the historical drama presented at last Sunday evening's service. This was followed by a good sermon by Elder Calvin H. Rich on the text, "Prepare ye the way of the Lord, make his paths straight." Sister Florence Moore has charge of the dramatization of the historical plays "*Conversations*." The congregation is appreciating them.

Our aged brother, Lurett Whiting, is quite ill at his home on South Pearl Street. Until recently he has been an active participant in many of the church activities.

Walnut Park people are proud of one of their talented girls, Delta Maurine Nace, daughter of Mr. and Mrs. Orlando Nace, who appeared in a recital at the Stone Church Sunday afternoon at four o'clock. Delta, who is a pupil of Paul N. Craig, was accompanied in her recital by Ewart Ragan and assisted by Mrs. Hazel Scott Withee, organist, and Blaine Bender, reader. She sang "*When Chloris Sleeps*," Samuels; "*The Lamplighter*," Manning; "*The Bell Song*," (Lakme) Delibes; "*Hymn to the Sun*," Rimsky-Korsakoff; "*The Builder*," Cadman; "*Rain*," Curran; "*Love Everlasting*," Friml, and "*Will*

o' the Wisp," Spross. A large crowd heard her. Delta's friends appreciate her talents and helpfulness, her humility and modesty.

About forty young people of the A. W. Z. Class of the Sunday school enjoyed an evening's social gathering, December 4, at the home of Mr. and Mrs. W. A. Campbell, where Miss Mabel Campbell and Mrs. Violet Chase were hostesses. Ethel Schwab, teacher of the class, spoke briefly concerning plans for a membership campaign, to create greater interest in the class.

#### Enoch Hill Church

There was a large attendance at the eleven o'clock sacrament service Sunday morning. Elder H. G. Barto gave an instructive talk to the Saints while the emblems were being prepared. A pleasing part of the service was the blessing of three babies. After the hymn, "Let the Children Come," the little son of Mr. and Mrs. Fred Ballinger was blessed by his great-grandfather, Patriarch Richard Bullard, and grandfather, Elder Charles S. Warren; Marilyn Jeannette, daughter of Mr. and Mrs. Clarence Riddle, was blessed by Elder Herbert L. Barto and Elder Robert Whitsitt, and Gerald Keith, infant son of Mr. and Mrs. Glenn Cox, was blessed by Elder C. E. Beal and Elder Petre.

The four-minute speaker at the church school service was Brother Cecil Walker, of Liberty Street congregation. "Right Choices" was his topic. The theme of the church school service, under the direction of E. H. McKean, was "What Gifts?"

Elder Robert Whitsitt, the evening speaker, took his text from James 1: 25: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." "Hymns the Old Choir Sang" was the musical number.

#### Shenandoah, Iowa

At the sacrament service, October 4, we enjoyed a wonderful meeting. The Holy Spirit was present to a great degree all during the meeting. God saw fit to speak to us, and admonished us to live very close to him, that we would be strong enough to withstand the trials and temptations which we were sure to encounter from time to time. He also told us he was pleased with our efforts and with that which we had accomplished so far this year, but that we were not yet as near to him as we should be. Many blessings were promised us if we would do our part to improve ourselves.

Brother Ray Whiting was in Shenandoah a week, beginning October 12, giving us some excellent sermons. Attendance was good during the entire week, especially on Thursday night which was young people's night. It was an inspiration to see the fine group of young people. Brother Whiting's subject for that night was "Deep Calleth Unto Deep, Shallow Unto Shallow."

On the Sunday closing his services we had an all-day meeting with dinner in the lower auditorium. In the afternoon two children and one adult were baptized, Bonny Jean Schneider, Cecil Omans, and Mrs. Martha Cummings. Everyone felt the week had been well spent and much good had been accomplished.

October 25 was district young people's day at Council Bluffs. About twenty Shenandoah young people attended and reported a splendid day.

There is a small group of Saints at Red Oak, Iowa. They are members of this branch, and entertained Shenandoah Saints at a Halloween party the evening of October 29. Each one felt it was a pleasant and profitable evening as all felt better acquainted, and we believe that we shall be able to work together more effectively.

During the month of November we have been fortunate in having with us speakers from other parts of the district. On the 15th Brother Conrad Booton, of Council Bluffs, gave an illustrated lecture on the *Book of Mormon* and proof of

its divinity. Brother W. H. Adams, district bishop, was speaker morning and evening on the 22d. Last Sunday, the 29th, Brother P. H. Larsen, of Council Bluffs, district director of Religious Education, was with us both services. We were glad to have these speakers with us.

December will be a busy month with our singers rehearsing for a Christmas cantata, the children working on a play, business meeting, pie social by our young people, also a bake sale by the women. We are happy when we are busy.

#### Buchanan, Michigan

This branch is steadily gaining in number and spirituality. Brother Mark Gross and family moved here September 19, and we rejoiced to have this estimable family with us, and hope they have come to stay.

Thanksgiving morning the Saints met at nine o'clock for prayer service in which many testimonies were offered and a few prayers. Frank Anderson, a young brother, was spoken to by the Spirit and admonished to prepare himself for greater service in the church. The brother through whom the message was given said that he saw Brother Frank ordaining into the church. It was a wonderful experience.

Between Brother Gross, Brother McKnight and our young brother, George Seymour, recently ordained to the priesthood, we have preaching every Sunday evening and usually at eleven o'clock following the Sunday school.

A short program on Thanksgiving evening was most appropriate. A song by little Gomer Dale Gross, five years old, was commendable. All the children did remarkably well and were eagerly awaiting their turn to take part in the exercises.

Another in this branch who deserves commendation is a young brother, Steven Martin, recently ordained a deacon. He meets each one at the door, seats the visitor quietly and supplies a hymnbook.

The recreation and expression meeting is steadily gaining in number, also our Sunday evening service. We are thankful.

Apostle D. T. Williams will meet here December 2, to deliver the second of his series of monthly meetings. We very much enjoy these and hope that Brother Williams accomplishes much good wherever he goes.

Saints of Buchanan ask the prayers of the church that we may always be on the watchtower doing our duty.

#### Akron, Ohio

Annual home-coming and rally day were held Sunday, November 22, and a nice gathering of people was present to enjoy the services. Elder James E. Bishop spoke in the morning at ten thirty, and Elder John McCoy in the evening.

Brother McCoy is giving a series of gospel sermons. He has been speaking the last five weeks on Sunday evenings. Crowds have not been large, but a few nonmembers have heard him almost every evening and some are much interested in the plan of salvation.

Elder John L. Cooper, of Kirtland, is to speak here Sunday, November 29, in the morning and Brother Bishop in the evening.

Our prayer meetings on Wednesday evenings are enjoyed by the few who attend. We regret that more of the Saints do not come to these services in which they are privileged to enjoy the Spirit of the Master. They apparently do not realize what they are missing by staying away.

We ask the prayers of the Saints in behalf of Sister Ethel Sprigle who is young in years but ill so that she can not attend church. She was a regular attendant until illness confined her to her home.

## Lincoln, Nebraska

26th and H Streets

During the summer there were added to Lincoln Branch by baptism, Mrs. E. E. Stake, Richard Stake, Roxie Fletcher, and Mrs. Bailey, wife of Brother Henry Bailey. These people have been affiliated with the church here for a number of years, and we are glad they decided to add their names to the branch record.

Interest was good during the summer months. The members of the priesthood have been active, and the church school, under the direction of Brother Poague, has grown. The "Cross Country Bus Race" and a "Baseball Contest" helped to stir up the enthusiasm of all the members, the attendance nearing the one hundred mark most of the time. In the bus race "the Gleaners," the young adults, with Francis Schrunk, teacher, won the banner, and in the baseball contest, "Saint Louis," the older adults, with Sister Anderson as their teacher, won. But all the classes worked hard and deserve credit for their splendid work. Lincoln Branch has also been over the top in Christmas offering for some time.

We were sorry Brother Shakespeare could not remain with us, but feel sure that wherever he is, he will carry on to the best of his ability.

Among the visitors in the past few months were Sister Brown, of Lees Summit, Missouri, Brother Marvin K. Fry and family, and George Fowler and family, of Fremont, Nebraska. Brother Fry filled the pulpit during the morning service the day of their visit. His spirit of loyalty to the cause we all love, is to be commended. Brother Howard Elliot, of Saint Louis, also worshiped with us on a Sunday, preaching an inspiring sermon. Sister Marcella Schenck, of Lamoni, attended summer school in Lincoln, and favored us with a talk at the Sunday school hour on the day of her visit to the church.

W. D. Tordoff and Henry Rush, of Kansas City, were here on Rally Day. Brother Tordoff favored us with a splendid solo at the evening service, and again on the following Sunday, Graceland College Day, with a short talk, "Graceland." On Rally Day Apostle Paul M. Hanson was here and gave two splendid sermons. At the afternoon session there was prayer service, followed by a round table, conducted by Brother Hanson. It seemed especially appropriate to have Brother Hanson with us on Rally Day because he was the minister who organized Lincoln Branch a number of years ago. Following the round table meeting, Brother O. L. D'Arcy, district president, conducted a meeting of the priesthood, and they planned the district conference which was to be held a few weeks later.

On the evening of October 30, Sister Eunice Fulton entertained the branch at her home with a Halloween social.

Death visited Lincoln Branch, October 28, taking our aged and beloved Sister McCoy, who for years had made her home with her daughter, Sister Maurice Reichenbach. She was born January 15, 1852. She leaves three other daughters, Sister Fred Reichenbach, of Lincoln; Mrs. Texas Vance, of Bladen, Nebraska; Mrs. Gertrude Stricklett, of Blair, Nebraska; a son, Sidney McCoy, of Rocklin, California; a number of grandchildren and great-grandchildren, and a host of friends. Short services were held here in charge of Brother Lenox, October 30. The body was then taken to Blair, Nebraska, where another service was held by Brother Lenox, and she was laid to rest beside her husband who preceded her in death several years ago.

Apostle E. J. Gleazer was at the district conference November 7 and 8. He brought words of encouragement and wise counsel. May all heed the message he gave, for surely this is a time of testing when men's hearts shall fail them, and unless we hold fast to the rod of iron, we, too, may be sifted out.

The priesthood have organized teams and are visiting each home in behalf of the sacrifice period. Lincoln will do all possible to assist the church in time of need.

Esther Schrunk's group of Campfire Girls presented a three-act play at the church on the evening of November 20. This was well attended and worth going to see. The Lincoln Campfire Girls' Orchestra furnished the music.

## Holden Stake

Holden Church

Considerable attention is being given to preparations for the sacrifice period, culminating on December 25. Because of rain we have returns from only a part of the branch, but those in hand aggregate four hundred dollars. The branch had accumulated one hundred and ten dollars for improvements on the main auditorium of the church, but by unanimous vote this was turned over to the bishop. Of the above named amount nearly fifty dollars was contributed by members of the Holden Home. A "sock social" in the home dining room on Tuesday evening, sponsored by the young people and directed by Gladys Carr, netted over six-tenths dollars on their pledge.

The home prayer service which meets weekly in the chapel and the Wednesday evening service at the church have been combined for the winter and meet on Wednesday evening in the home chapel.

Death invaded the Holden Home family Saturday, November 28, and claimed one of the oldest members, Brother Frederick William Cook. He was born in Germany in 1843, was baptized by Brother James Keir. Entered the Holden Home in April, 1931, coming from the Saints' Home, Lamoni. The funeral was held from the home chapel, November 30, F. L. Sawley preaching the sermon.

Elder Roy D. Kleckler, of Kingsville, Missouri, will begin a series of missionary services at Strasbury, twelve miles west of Holden, December 6, at 7:45 p. m. A large hall fully seated and lighted has been donated. Extensive advertising is a preliminary. The effort is being sponsored by several families of Saints who live near.

An appropriate program will furnish the setting for the Christmas sacrifice offering, Sunday, December 20, at 10:45 a. m. The junior church, directed by Myrtle Carr, will supply special numbers. At the evening service the adult choir, directed by Sister Birdie Chandler, will make the musical offering. A Christmas play directed by Sister W. H. Eliason, will be given December 23 at the church.

Five members of the Holden priesthood visited adjacent branches November 22, in the interest of the November offering. They were Robert Dillon who went to Post Oak; C. F. Scarcliff to Warrensburg, F. A. McWethy to Lees Summit, W. H. Eliason and W. S. Macrae to Blue Springs. Amos E. Allen spoke at Holden at eleven o'clock in the morning and assisted in the all-day service at Blue Springs in the afternoon. J. A. Koehler was at Lexington in the morning and Grandview in the afternoon; John T. Nutt at Sedalia in the morning.

Stake Missionary J. Charles May reports by letter that he is in the fourth week of a series at Marshall, Missouri. He has had seven baptisms and there are more to follow.

Sister C. A. Silsby has an interesting class in *Book of Mormon* study. They meet at 6:45 p. m. Sunday.

Sister Lowhead, past ninety-one years of age and the oldest member of the home family, is among the sick. Sister Mattie Hughes is convalescing. Brother John Stevenson is in poor health.

Bishop and Sister J. A. Koehler were looking after their work in connection with the home last Wednesday.

## Blue Springs

November 1 our sacrament service was well attended. The Saints rejoiced at the privilege of meeting together to renew their covenant with Christ. In the evening Pastor O. W. Sarratt preached on "The Tie That Binds."

The following Sunday Brother Gerald G. Phillips, priest, preached his first sermon. He did well. Brother A. Camp-

bell and Sister C. Joice rendered a special musical number. Brother C. Martin in his evening sermon stressed the things we leave undone. His subject was "How Can We Neglect So Great a Salvation?"

A birthday party was held at the home of Brother and Sister O. W. Sarratt November 13, in honor of their daughter.

There were no services on the third Sunday of November, a goodly number of the Saints attending the Holden stake conference.

An all-day meeting brought the congregation together November 22. Brothers W. S. Macrae, F. A. McWethy, and W. H. Eliason, from Holden, also visitors from Independence, were here. At eight o'clock in the morning the day started with a prayer service. The Spirit was present in power. At the close of the Sunday school period Brother Eliason gave a talk to the pupils, commenting on the improvement he noticed among them since last he met with them.

Brother Macrae spoke at the morning service, delivering an impressive sermon. It came with power and much assurance. Then the Saints went to the home of Brother and Sister A. Campbell for dinner.

Brother Eliason spoke to the young people in the afternoon. Then Brother Amos Allen spoke to the priesthood, and Brother Eliason to the officers and teachers of the Sunday school department assembled in the home of Brother and Sister A. Oglevie.

Brother Macrae preached the evening sermon, his theme being "Take Up Thy Cross and Follow Me."

Brother Robert Stark, junior, and Sister Ethel Wilson were quietly married at the home of Brother A. Campbell the evening of November 24, in the presence of their parents. Brother A. Campbell officiated. They expect to make their home for a time with Robert's parents.

On the morning of Thursday, November 26, we met at 9.30 a. m. in remembrance of Thanksgiving Day, and while the piano was played by Sister Louise Sarratt, we marched to the altar to leave our offering. Then Brother Sarratt gave a wonderful message. Everyone was given a desire to move into new fields of service and endeavor. Following the voicing of a few testimonies, the Saints went to their homes to partake of humble repasts.

Patriarch J. T. Gresty was with us November 29, speaking morning and evening. He talked about the love of God and faith, hope, and charity. Special numbers were by the choir. In the evening Brother Gresty spoke on the hope of this world and the world to come.

Brother H. Curtis and family have moved to Independence. We miss them but know they will be a help in their new home. We hope to see them from time to time.

Prayer services are well attended, and though our branch is small, we are proud of attendance. May God help us in the faithful performance of our duties, that in our Christian warfare we may become more like Christ.

## Alabama Saints Hold Conference

At the Alabama district conference, held at Pleasant Hill, November 21 and 22, the Saints were happy to have as special guest and helper President F. M. McDowell. He was chosen to preside over the conference, the district presidency assisting.

The recommendation of the names of Daniel E. Sellers and Lyle D. Flynn for ordination to the office of elder, was accepted and approved, and the ordinations provided for. Elders McDowell and E. C. Shelley officiated in the service of ordination.

At this time occurred the annual election of officers. Brother H. H. Wiggins was chosen district president, to be assisted by D. E. Sellers and B. E. Barlow as counselors. The election of delegates to General Conference was left to the district presidency of the next conference.

President McDowell was the conference speaker. Every

moment of his stay with us was occupied. He brought good cheer and left the members greatly encouraged in the work of latter days. We were asked what we would do about our district quota, and action was taken pledging to raise the quota and more.

Brother McDowell left for home at four o'clock in the afternoon on Sunday, carrying with him the best wishes of the Saints. At seven o'clock that evening the district president with four others of the local priesthood gave short talks which closed a very good conference with a splendid feeling. Alabama Saints are resolved to do their part.

## Far West Stake

### Stewartsville Church

Elder O. Salisbury, of Saint Joseph, held a two weeks' series of meetings November 15 to 29. They were especially for the building up of the work and the strengthening of the membership. However, there was a number of nonmembers who attended and the meetings were helpful to all. Brother Salisbury was wonderfully blessed in presenting the message in a convincing and inspiring manner, and we believe that lasting good will be the result. The attendance was exceptionally good considering the very rainy weather. Congregational singing was efficiently directed each night by Brother Leonard Ehlers with Sister Stella Wood Hidy at the piano. This was interspersed with special numbers all of which helped in the success of the services.

Second Saint Joseph Choir came out one night and rendered two beautiful numbers which were much appreciated.

A special service was held Thanksgiving morning at nine-thirty. Brother Salisbury gave the opening address, which was followed by prayer and testimony. A sacrifice offering of nearly three hundred dollars for the month of November was received at this service. At night we joined with the other churches in a union Thanksgiving service at the Baptist Church.

The general work of the branch is making progress under the leadership of Pastor Gordon E. Hidy and his counselors, B. J. Dice and E. J. Armstrong.

We have been glad to have officials and other priesthood members of the stake on a number of Sundays. They have been very helpful to us. Our church school is progressing nicely with Sister Madge Head as director. An impressive worship period precedes the lesson study. Junior services are held each Sunday under the leadership of Sister Gordon E. Hidy, superintendent of the children's division.

A Christmas entertainment, "The Magic Star of Bethlehem," with musical numbers will be given Sunday night, December 20.

A number of social activities, for the young people, have been given. Brother J. L. Hidy is supervisor of this division. Plans are being made for a watch party New Year's Eve preceded by a "Star Service."

The women of the adult division have been active throughout the year, meeting each week. One week of each month is given over to educational work with Sister Jennie Schleicher conducting the lesson study. Musical and literary numbers are also given, with games and contests. Light refreshments are served.

Our annual food sale and bazaar will be held Saturday, December 5.

Two of our members who have been afflicted for some time are improving. Brother Arch McCord and Brother John C. Hidy have both been away from us and we hope will soon be back again.

### Fourth Saint Joseph Church

The work at Fourth Saint Joseph Church is progressing under the leadership of Elder J. L. Bear. Attendance shows a decided increase, particularly at the week-day meetings.

The young people's work on Friday nights is proving interesting. One new feature is a paper, "The Friday Evening



*Journal*," which is published once a month. Attendance at these meetings is very good.

The choir is active again and is working consistently under the direction of Miss Catherine Ferris.

Fourth Church has had the pleasure of having as recent speakers Bishop Milo Burnett and Stake President Ward A. Hougas, both of whom delivered outstanding sermons.

The results of Sacrifice Month are an indication of the progress being made at Fourth Church. The contributions were far above the fondest expectations and the people at Fourth are to be congratulated on their effort.

## London, Ontario

The fifteenth anniversary of the opening of our new church was celebrated last week, services being largely attended. Many motored in for the day from district branches.

The prayer meeting at nine thirty was inspiring and richly enjoyed by the large number present. The meeting was presided over by the former president, Elder William I. Fligg, assisted by five past presidents of the branch. Elder Percy Farrow occupied at eleven o'clock, Elder William Grice at two thirty, and Elder William Fligg at seven o'clock. Their discourses were inspiring and educational. The choir under the direction of Sister Madeline Timbrell, excelled in various numbers rendered.

On Monday evening the branch dramatic club put on a three-act play, "*The Path Across the Hills*."

President F. M. Smith was announced for Tuesday evening and a large audience greeted him. "*Church Finances*," a question of great importance to the Saints, was his topic, and rapt attention was given the address. At the close the situation of the church was better understood by London members who voted to sustain the church and pledged help in the present crisis. The priesthood spent a social hour with President Smith at the close of the meeting.

Grandma Gray, who of late has been quite poorly, is improved.

"Uncle John" Vasbinder is home from a hunting trip up north, and is looking much improved by the outing.

Attendance at various services has grown during recent weeks. The church school is making arrangements for its annual Christmas entertainment. Elder F. Gray is directing activities.

## Deselm Branch

Near Manteno, Illinois

November 30.—A few faithful ones have been trying to keep the church work moving for the past several months.

Easter, Mother's Day, and Children's Day were celebrated with appropriate programs. On Children's Day the following young people were added to the church by baptism, Lois Eklof, of Waukegan, was baptized by her father, Elder Victor Eklof; Rimmel Rogers, Albert Rogers, Phyllis Pement, Gwendolyn Shreffler, and Wardell Rogers were baptized by Elder Earl D. Rogers. We were glad to welcome these young people into the branch, and hope they will remain true to the covenant they have made.

Elder Philemon Pement, of Chicago, has been here for the past few months, assisting his son in building a new home. Brother Pement has given his service freely in the Lord's work and we have been greatly edified and strengthened by his instruction. He has been the speaker at many of the Sunday morning services and has been teaching the adult class in Sunday school.

Elder and Sister F. G. Pitt visited this branch in October before leaving for their winter home in Florida. We are always happy to have them with us. The Saints held a surprise cottage prayer and testimony service in their honor. Brother and Sister Pitt each made splendid talks telling

gospel experiences and singing beautiful hymns in their pleasing manner.

Brother Abe Rogers and family and Elder Pement attended the Sunday services of the district conference at Chicago, November 8. Apostle Paul M. Hanson delivered a cheering message at the eleven o'clock hour.

Two members of this branch recently passed beyond, Mrs. Margaret McKenzie, aged eighty-seven, died at the home of her daughter in Joliet. And Mrs. Agnes Parks Beck, niece of Sister F. G. Pitt, passed away at Kenosha, Wisconsin. She was thirty-three years of age.

Branch President Leslie Rogers spoke at the Sunday morning service stressing the need for each member to sacrifice. "We do not as yet know what sacrifice is," he declared, "and while all are feeling the results of the present financial situation, we could sacrifice to help the church in her hour of need and still be comfortable." It is his belief that if every member of the church would read and sense the instruction contained in the article entitled "*To Your Knees, O Israel!*" by Elder Joseph Luff, published in a recent issue of the *Herald*, our people would soon be sending tithes and offerings to the church instead of investing in worldly societies and pleasures. We pray that God will hasten the day when modern Israel will understand these truths. When that time comes, Zion will be a reality.

## Cleveland, Ohio

East Cleveland Branch, 1428 East 110 Street

Cleveland Saints and friends mourn the loss of a devoted member. On October 18, Sister Bessie E. Talbot, wife of Elder J. H. Talbot, passed on, leaving an infant son which followed her in death after five days. Sister Bessie is greatly missed throughout the departments of the church. She had ability along many different lines and unstintingly gave her service. Surviving are her husband, two daughters, Shirley and Blanch, one son, Richard, three sisters, one brother, and a host of other relatives and friends.

College Day was observed October 25 with a program on education in general and Graceland College in particular. Virginia Webbe, of Kirtland, a recent student at Graceland, gave a talk, "*What Graceland Has Done for Me*." The responsive reading was by the congregation led by Pastor J. A. Gunsolley. Brother Ira M. Stubbard, who grew up in Lamoni, was a student at Graceland, and once a member of the faculty, gave a splendid discourse. At the close of the program "*Graceland Beloved*" was sung by the congregation.

Elder and Sister Percy E. Farrow, of Canada, were visitors during the week of October 19. Brother Farrow is a former pastor of this branch. He preached on the evening of October 25 on "*Faith*." Sister Clara Farrow sang a solo before the sermon, "*How Beautiful Upon the Mountains*."

The district church school leader, William Webbe, of Kirtland, with other Saints, met with us for the day on November 8. Brother Webbe talked at the 10.45 a. m. meeting, stressing the necessity of studying all good books, especially the three standard books of the church. His talk was appreciated. At two thirty in the afternoon Brother John Curry, of Kirtland, gave a talk on "*The Influence of What We Read*." There was also a talk by Frank Webbe.

The regular weekly prayer meeting was held on Thanksgiving Day, the Saints' meeting at seven o'clock in the evening for an hour of thanksgiving and praise. Then the congregation had a social time. Several toasts were given. Brother J. A. Gunsolley was toastmaster. Speakers of the evening were Elder F. T. Haines, of Lakewood Branch, J. H. Talbot, E. L. Cooper, Sister F. T. Haines, Brother J. Andes, H. Spiller, Rex Mason, and Shirley Talbot. At the close of the meeting Brother Gunsolley read the announcement of the marriage of Blanch Talbot, daughter of Brother J. H. Talbot, to Harry Johnson, which took place August 5. This was a pleasant surprise, and the branch wishes the young couple much happiness.

Splendid sermons have been delivered by Pastor Gunsolley,



Clark Bennet, and J. L. Cooper, of Kirtland, Ohio. Brother Cooper met with us November 29, his special theme being "The Significance of God's Church to You." One of the many good points he brought out was: "When the Saints of God live as we are commanded to live, the church debt will automatically take care of itself." Special music was by T. G. Neville, of Willoughby, "When the Mists Have Cleared Away." He was accompanied at the organ by Sister Jennie Thomas.

## Elder J. D. Curtis Is Recovering From Successful Operation

The many friends of Elder J. D. Curtis will be glad to learn that the operation which he recently underwent in Kansas City, Missouri, was successful. Brother Curtis is a seventy in the priesthood of the church, and after his release from General Church appointment has served faithfully among the Saints in Colorado, where he has made his home for a number of years. He first underwent an operation in Colorado Springs which was not successful.

## Kansas City Stake

### Stake O. B. K. Council

The O. B. K. religious drama tournament for one-act plays took place at Central Church last week from Monday to Wednesday. This was the second drama contest to be sponsored by the stake young people's council, and while the attendance was smaller, the interest in this method of religious education was commendable. Eight O. B. K. groups entered plays. Preceding the plays and during the intervals organ music was furnished by Miss Velma Lewis, Mrs. A. D. Hitchcock and Mrs. Walton Bodine.

On Monday the Bennington church players, coached by Harley Sampson and Arlene Schwartz, presented "Simon's Wife's Mother"; Fourth Church players, coach, Mrs. J. O. Worden, "Dust of the Road"; Quindaro church players, coach, Mrs. Alice Baker, "He Came Seeing."

On Tuesday, "Cleopas," coached by Clarence Tyree and Mrs. Clair Green, was presented by Heathwood players; "Mimi Lights the Candle" was presented by the Chelsea church players, coached by Mrs. L. A. Fowler, assisted by Ruth Swarm, and "The Traveling Man," directed by Wallace Burlington, was the Central Church presentation.

Two plays were given on Wednesday; Mount Washington, under the direction of Mrs. Bertie Gould, presented "The Terrible Meek," and the Gladstone players, directed by William Fahey, concluded the contest with "And He Came to His Father," the dramatized story of the prodigal son.

In judging the contest the literary merit of the plays presented was disregarded. Attention was given to the merit of the production, staging, costuming and acting.

The judges, Mr. and Mrs. Frank Jennings, and Mrs. Alice Edwards, of Independence, were unanimous in awarding first and second place and their total scores are here listed; Fourth Church, 282; Chelsea, 276; Central, 266; honorable mention was awarded Quindaro and Mount Washington players. Special mention was given Rebecca Dunn and Phillip Moore for their work as mother and son in "The Traveling Man," and Edward Baker for his work as the blind son in "He Came Seeing."

Roy Thutchley proved an able and willing stage manager for the contest.

December has been declared inventory month for all Kansas City young people cooperating with the stake bishop, pastors, and solicitors. We have 548 on our O. B. K. lists and up to the present time, we have 25 inventories and 137 tithe payers. Everyone is being given the opportunity to square their account with God.

Games for the Independence-Kansas City Basketball

League, being sponsored by the young people's councils in both cities, began last Monday and will continue for nine weeks.

## WE'RE GOING ON WITH THE ONGOING WORK OF THE CHURCH.

## Local Priesthood Members are Busy

Brother Robert E. Jones, one of the energetic men released during the period of depression and retrenchment, has gone to work with a hearty good will. In addition to his flying trips over the district, he finds time to do much church work. He is counselor to the district president, leader of the district Religious Education work, and preaches many sermons in public and private. Central Michigan District feels it has a real missionary in Brother Jones. He has done much to get the priesthood to studying methods of work and ways and means of presenting our message. With Brother Jones the Saints are looking toward the goal of the church.

Brother Floyd Burt drives twenty miles every Sunday to Clare, Michigan, and is building a splendid mission there; he is laying the foundation for a branch. The writer held a ten-day meeting there some time ago and worked up some interest and asked Brother Floyd to meet with them; he has a splendid, increasing interest. The people like him and say he is doing a good work. Brother Burt McGuire, another local man and president of Farwell Branch, meets with them and units three groups for Wednesday night prayer services. These three groups of Saints are only a few miles apart and when together make a strong organization.

Brother E. S. White, well known to this district and far beyond its borders, has been very active. He is also one of the counselors to the district president and has driven over the district with that officer many times. His car is a real missionary machine. Brother White is an expert in home visiting, talking the gospel in the homes, praying for people, administering to the sick, and caring for the needy. It is no wonder that many love him. His standing in the town where he lives is high.

Brother George N. Burt, a father to the district, is esteemed and loved by everyone. For one of his age, he is doing a commendable work. He is one who is happier by far when busy than when idle.

Brother McDonald, of Saginaw, has also been active, preaching in this district and others.

Brother Marshall McGuire, of Mikado, is president of two branches. Like Brother Jones he was a missionary, and carries the missionary spirit into his work. He is to be commended for his efficient work.

Among the other men whom I could here mention as very dependable workers is Brother George White, of Gladwin, who has charge of two branches and has done well. One of the great needs of this district is more visiting in the homes of the Saints. Brother Hunter, of Saginaw, is bringing the indifferent ones back to the church. Brothers Umphrey and Pendleton have done much missionary work and promise more this winter. These men are examples to all the priesthood; they are doing their duty. If the priesthood see and do their duty, the people will follow.

Wherever I find willing workers, my own work is a pleasure. There are also young men coming to the front. Our new bishop's agent, Brother Otto Bartlett, is a young man of zeal and business ability. He is moving out in his calling. Brother Turner is an example to many. He reports for duty saying, "I will do anything you say." We have called him to teach and preach in various places and he is now teaching two classes in priesthood duties under Brother Jones' direction. We hope to establish priesthood meetings in every branch in the district.

Nor have we lacked in women workers. Sister Olive

Davidson, one of the leaders of young people, has never faltered in her work, and her group is now taking special study work. Sister Jones, Frank Banks, and many more are very busy.

Undoubtedly we are at the crossroads, as Brother McDowell has expressed it. It is up to us to make the decision which way we shall go. The thought of President F. M. Smith's sermon, at a meeting in Flint last Tuesday night, was, as I recall his words, that the time has come when the men of the priesthood who will not labor in their calling, after due labor with them, shall be asked to surrender their licenses.

HUBERT CASE.

## Fresno, California

The work of the church is going forward in Fresno. District President G. P. Levitt, and Sister Hazel Blohm, who is director of Religious Education for the district, were with us Saturday evening and Sunday.

"We will have to do a lot of pioneering in this work," declared Sister Blohm. "We know we have the best and the only gospel but we have to learn to put it over. We ought to think through our teaching and teach something besides textbook material. I think we can look forward to a great day for the church."

Brother Levitt also gave a short talk Saturday evening. He presented the importance of leadership. We want consecrated workers. If we will qualify, out of this church there will come the kind of leaders that the world wants and needs and is going to demand before very long.

Sunday morning the prayer meeting was in charge of Elders Levitt and Votaw. Brother Levitt spoke to the Saints by the spirit of promise. We were inspired and encouraged through the testimony of Jesus. Brothers Ethan Godfrey and L. W. Roberts were called to the Melchisedec priesthood and Brother Laurence McDonald to the office of priest of the Aaronic priesthood.

The church school is active under the leadership of our Religious Education director, Sister Roberts.

Brother Levitt spoke to us morning and evening, with Pastor Frank Enix in charge. Sunday afternoon Brother Levitt and Sister Blohm met with the officers and priesthood for an informal discussion of problems.

The choir sang several special numbers Sunday morning. Ethel Godfrey directed and Lillie Jennings played the piano.

A special Thanksgiving prayer service was conducted in the church Thanksgiving morning.

## Lowbanks, Ontario

The Saints of this small branch are trying to let their light shine so that others may see the beauty of the gospel. Classes are held every Sunday, and through nearly all the young people are nonmembers, they come regularly and take much interest in the activities.

Elder Clatworthy is here as often as he can come and gives splendid advice. He is a brilliant speaker and doing a good work for the Master. He started a discourse on the *Book of Mormon* November 29, explaining to the young the coming forth of this marvelous work.

Brother Martin Weir, of Niagara Falls, was here November 22, and gave a fine talk. It was much appreciated, and since we are nearing the close of the sacrifice weeks, we hope it will help us to meet the things required of us. Money here is very scarce, and the little we have is not worth as much as it should be. This is a hardship for all, but we hope for the best.

Brother Edwards Barrick, pastor of our school of Religious Education, is doing all he can to help the branch.

# MISCELLANEOUS

## Conference Notices

Southwestern Iowa district conference will convene at Council Bluffs, Iowa, December 12 and 13. There will be an election of district officers, also selection of delegates to General Conference, and a good representation from each branch is desired. Apostle Garver will be in attendance. Branch clerks will please forward at once their reports to H. W. Alexander, 351 Benton Street, Council Bluffs, Iowa.—*Ray Whiting, district president; H. W. Alexander, district secretary.*

Special conference will convene at Beaverton, Michigan, December 12 and 13. There will be a priesthood meeting for all ordained men of the district at 9 a. m., Saturday. Business session at 10.30 a. m., at which time all delegates to General Conference will be chosen and time needed to pay full quota of the district on church debt considered. Prayer meeting at 2 p. m.; special entertainment at 7.30 p. m.; Sunday morning prayer service at 8.30; church school, 10 a. m.; preaching 11 a. m., and 2 p. m.—*Hubert Case, district president; Winnie Hulbert, secretary.*

## Conference Minutes

NORTHEASTERN KANSAS.—The semi-annual conference of this district convened at Blue Rapids August 8 and 9. The opening of the business session was in charge of District President Dave Little. Apostle E. J. Gleazer was present and presided over the business session by request of the chair. "Conducting Business for Jesus Christ" was the theme of his opening remarks. Patriarch Samuel Twombly and District Missionary W. A. Smith followed with comments on the year's work. Minutes of the previous meeting were read. Reports were read from the district missionary, bishop's agent, and auditing committee. The bishop's agent's report showed total funds on hand June 30, 1931, \$40.69; general church collections, \$1,057.54. Bishop's agent, O. E. Weedmark was instructed to send a copy to each local in the district. A departmental report from L. M. Pitsenberger, superintendent of the recreation and expression department was read. The matter pertaining to the Harvest Home Festival at Independence, Missouri, was discussed and the bishop's agent was authorized to direct the work in the district. Statistical reports were read from Fanning, Atchison, Scranton, and Topeka, also district report. The election of officers resulted as follows: District president, Dave Little; secretary, Mrs. H. C. Pitsenberger; Sunday school superintendent, Gilbert F. Hendrick; recreation and expression, L. M. Pitsenberger; superintendent of women, Mrs. W. H. Dittmore; chorister, Mrs. E. F. Deller; committee on resolutions of condolence to sister E. L. Bullard at the death of her husband and son: Dave Little, O. E. Weedmark, and Samuel Twombly. Bills for postage were allowed for bishop's agent and secretary. The time and place of the next conference were left to the district president. Other important items of the conference were two instructive discourses by Brother Gleazer on "Building up Zion," and a priesthood meeting Sunday morning. Due to weather conditions it was decided to adjourn at the close of the Sunday morning service in harmony with previous regulations. A vote of thanks was extended Blue Rapids Saints for their hospitality.

## Our Departed Ones

BENCE.—Charles Franklin Bence was born November 11, 1861, at Logan, Iowa, and died November 11, 1931, at Independence, Missouri. Surviving him are, his wife, Mrs. Emma May Bence, of Independence, Missouri, and three sons: Charles A. Bence, of Burbank, California, Herman L. Bence, of Pomona, California, Doctor A. E. Bence, Wichita, Kansas, one brother, William Bence, of California. One sister, Mrs. Mary Hurley, of Woodbine, Iowa, nine grandchildren, and many friends. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, April 12, 1925, and was faithful to the end. The funeral service was conducted from Walnut Park Church in charge of Elder S. Smith, Sermon by Elder F. A. Smith, Interment was in Mount Grove Cemetery.

HENDRICKS.—Frank Isaac Hendricks, son of David and Susanna Hendricks, was born near Rio, Illinois, July 10, 1879; departs this life October 2, 1931, at his home near Henderson, Illinois. He was united in marriage to Amy M. Cole of Peoria, Illinois, October 5, 1909, and to this union three children were born: Leonard E., David L. and Claude E., all at home. He is also survived by two small nephews, Edward and Ray Cole, who have made their home with him; his aged father and mother, of Henderson, Illinois, and a brother George, of North Henderson, Illinois.

He united with the Reorganized Church of Jesus Christ June 10, 1906, at Rio, Illinois. Was ordained a priest October 15, 1922, and at the organization of the branch at Galesburg, Illinois, was ordained to the office of elder, December 16, 1923. He served as pastor of Galesburg Branch until January 1, 1931. The funeral was held from the Methodist Church, Henderson, Illinois, October 4, in charge of Elder Edward Jones, of Kewanee, Illinois.

WILSON.—Elizabeth Jane Wilson widow of Barley B. Wilson, died at the home of her daughter, Mrs. E. F. Kunz, in Burlington, Iowa, November 13, 1931. She was born in Cedar City, Utah, December 29, 1854. Later lived in Ogden, Utah, and moved to Burlington

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in 1904.. In her younger life she united with the Utah church, but after coming to Burlington she attended the services of the Reorganized Church and was baptized a member of that body in the year, 1905, by Elder Elbert A. Smith. She was a person of gentle, unassuming, christian character, always seeking to be of service to others and ready to lend a helping hand where opportunity offered her the privilege. She was overtaken by a stroke of apoplexy September 30, 1931, which rendered her helpless, but till the end she bore her affliction with patience. Death came to relieve her suffering November 18, 1931. Left to mourn are two sons, B. B. Wilson, of Kansas City, Kansas, and C. A. Wilson, also of Kansas City, Mrs. E. F. Kunz, with whom she made her home, and Mrs. A. H. Kunz, also of Burlington, with eighteen grandchildren and ten great-grandchildren. The funeral service was held Sunday, November 22, 1931, from the Saints Church at Burlington by Elder F. T. Mussell.

**BALDWIN.**—William J. Baldwin was born in Victoria, England, April 2, 1865, and died November 10, 1931. On April 4, 1891, he was married to Clara Jane Lloyd. To them were born nine children. Two passed away in infancy and Dorothy Frances and Alice Maud died as they were approaching young womanhood. Those left to mourn the passing of this good man are his wife, their five children: Thomas, Mrs. Mary Scriven, Lloyd, John A., and Mrs. Marjorie Trumble; two brothers, Richard and James; three sisters: Mrs. Hanna Jones, of Sharon, Pennsylvania; Mrs. Elizabeth Bomer, New Jersey; Mrs. Emma Williams, Youngstown, Ohio. Mr. Baldwin entered the kingdom of God on earth about forty-six years ago and was a member of the priesthood over thirty-six years. His exemplary life bespoke his love and consecration to the ideals of the Master's kingdom. Within them he found the interpretative keys of life. He lived and wrought and his life was not in vain. Many friends and neighbors were in attendance at the funeral service as a testimony of their esteem for him. Elders Ebenezer Curry and John L. Cooper were in charge of the funeral. Interment was in the cemetery at Niles, Ohio.

**GOODWIN.**—Anna O'Neal Shell was born January 24, 1889, in Posey County, Indiana. Moved with her parents to Zenith, Illinois. Married Isaac M. Goodwin, December 6, 1909. To them were born seven children: Ammon Trumble, Lyda May, John Clarence, Daniel Earl, C. M., Lucy Pearl, and Fred Louis. Lyda May passed away in childhood. Mrs. Goodwin was baptized into the church November 10, 1902, and died in the faith. She leaves to mourn her husband, five sons, one daughter, two brothers, Trumble and Chris Shell, one sister, Ella Bergman. She died November 18, 1931, at her home in White City, Kansas, where she was buried. The funeral sermon was by Elder W. A. Smith.

**RICE.**—Paul James Rice was born January 19, 1912, at Valley, Nebraska. Was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints in 1924, by Ammon White. Died November 17, 1931, leaving his parents, two brothers, four sisters, grandmother, and many other relatives and friends. The funeral was held from the Stone Church, in Independence, Elder Daniel Tucker in charge, sermon by Elder W. A. Smith.

**SQUIRE.**—Ella Louise Squire was born September 20, 1874. Died November 25, 1931, in the city of her birth, Brooklyn, New York. Funeral sermon by T. J. Elliott. Interment was in Evergreen Cemetery. She married Ephraim Squire, December 15, 1896. Next December would have rounded out thirty-five years of their married relationship. An infant son, Alma, had preceded her in death. Of her immediate family left to mourn her departure are her husband, Ephraim Squire, her son, E. LeRoy Squire, and her daughter, Mrs. Gladys Harris; also one sister, Mrs. Ethel Potts; grandchildren, other relatives, and friends too numerous to mention. She was a member of the church from early girlhood. She served in the position of organist for a period of thirty-five years. It fell to her lot to take active leadership in the women's work for many years. She stood loyally beside her husband who had the active supervision of the branch as its pastor in many terms of office. Her deep love and forward leading, her kindly advice and and loving touch will be known no more in this life. Brooklyn Branch and many friends of the whole church mourn her departure.

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## THE CHRISTIAN WAY

Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men. . . . Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.—1 *Thessalonians* 5: 14-23.

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## SPECTATORS OR PARTICIPANTS

*F. M. McDowell*

## HONORING CHRIST AT CHRISTMAS

*A. B. Phillips*

## SIDE LIGHTS

*C. J. Hunt*

## Remember Jesus This Christmas Season

## Spectators or Participants

The period of depression through which we have been passing has brought to light many of the weak points of our social relationships. When it comes to the real values of life, we now know that a profit-seeking, pleasure-mad society has many serious defects. Of these perhaps the greatest are the effects of such motives upon character. Having created the machine, we now find that the machine is "creating us." The machine does our work and furnishes our pleasure. To all save those, perhaps, who were really instrumental in creating the machine, such an era presents many grave limitations.

In a word, we have become a nation of "spectators." In our schools and colleges it is not uncommon to see a great majority of the students on the sidelines or in the bleachers praising, cheering, criticizing, or "razzing" those who play. In the world affairs today most of us seem content merely to look on. We stand on the side lines observing the tragedies and comedies of life, never seeming to realize our relationship to them and our responsibility as intelligent Christian citizens in directing their course.

So it is in the church. Many talk about Christ, but few share in his task. As far as our church work is concerned, many of us are on the side lines or in the bleachers. Sometimes we offer faint words of praise for those who carry the burdens. More often we jeer and complain, making the burdens of those who would carry the load all the more grievous.

The cross involves not only love and self-denial but complete identification with the cause divine as well. God is not a spectator. He is a participant in his great forward-moving program. "He so loved the world that he gave." Christ likewise shared in the cause divine and paid for his willingness to share with his life. Without such identification with the cause of Christ, our purported love is unconvincing and our self-denial utter folly.

We must come to realize that God, being the kind of God he is, could not and can not keep out of the affairs of men. Likewise Christ could not and can not remain a spectator in the struggles of humanity to find God and be like him. The best measure of the quality of our love is the degree to which that love motivates us to share with those less fortunate than ourselves that talent or means which has been loaned to us by God himself.

Peter in spite of his repeatedly avowed devotion to the Master often evidenced his inclination to remain a mere spectator in his cause. The *Passion Play* of Oberammergau presents a scene which I shall never forget. Jesus is with his friends in the

house of Simon of Bethany. With him are Mary and Martha and Lazarus and the disciples. Mary has just anointed the feet of Jesus with the precious spikenard and he has rebuked Judas for his sullen and bitter mutterings. Then with dramatic suddenness Jesus rises and there follow some of the most sublime lines of the play:

JESUS: "It is time to go hence. Farewell, all ye dwellers in this hospitable house. My disciples, follow me."

PETER: "Lord, wherever thou wilt, only not to Jerusalem."

JESUS: "I go where my Father calls me. If it please thee to remain here, Peter, do so."

PETER: "Lord, where thou abidest, there will I also abide; whither thou goest, there go I also."

Here is the challenge of discipleship. Peter finds it hard to pay the price. In fact when the test comes and Jesus has been taken from the garden, Peter denies under oath and that repeatedly that he has had anything to do with the man Jesus who at that very hour is being persecuted before the Sanhedrin.

It took the compelling power of the Spirit of God at Pentecost to change Peter the *spectator* into Peter the *participant*. Then with his companions did he go out proclaiming Christ to the world and with them "suffered the loss of all things."

Most of us are not saved far enough. Stanley Jones in *Christ at the Round Table* relates this experience:

In many ways we are not unlike the Brahman who attended an evangelistic meeting where the Christians were glowingly telling how Christ had saved them. He felt he could stop it, so he got up and said: "You people say you are saved. So am I. As Christ has saved you, so Krishna has saved me." The missionary in charge of the meeting was wise, so he said: "I am very glad to hear that you are saved—very glad indeed. Now we are going down to the outcaste quarters and are going to see what we can do for these poor people. We will sit on their beds and in their houses and will share their lives to help them. Will you join us?" The Brahman thought a moment and then said, "Well, sahib, I am saved, but I am not saved that far."

Some of us are saved far enough to be willing to sit on the side lines and cheer or blame the real participants in the cause of Christ. Others, thank God, are saved to the extent that they are willing to give their all that the cause of Christ might triumph.

It is at the communion table that the *spectator* becomes a *participant*. It is there that he publicly indicates that he is willing to take upon himself the name of Christ and keep all of his commandments, sharing even with his flesh and with his blood the cause which he has espoused. It was the demand upon the part of Jesus that his disciples should take upon themselves the name of Christ, partake of his flesh and blood, that proved to be the turning point in the lives of many of his followers.



We are told by John that when this test was given many of his disciples turned back *"and from that hour they walked no more with him."*

The crisis of the church today has brought to the fore this challenge. The disloyalty and unworthiness of remaining as mere "spectators" is now apparent. Those who are not for Christ these days are thereby against him. Those who do not rally to the support of the church in its great crisis must be recognized for what they are, enemies of that church. When the history of the crisis of 1931 has been written, will it record of some of us that *"from that hour we walked no more with him?"*

F. M. McD.

### Our Moral Stamina

Are you good at guessing? Then try this one with us. Read the following article through, and while you read it formulate in your mind an idea of the time and circumstances under which it was written.

It is a gloomy moment in history. Not for years—not in the lifetime of most men who read this paper—has there been so much grave and deep apprehension; never has the future seemed so incalculable as at this time. In our own country there is universal commercial prostration and panic, and thousands of our poorest fellow-citizens are turned out against the approaching winter without employment, and without the prospect of it.

In France the political caldron seethes and bubbles with uncertainty; Russia hangs as usual, like a cloud, dark and silent upon the horizon of Europe; while all the energies, resources and influence of the British Empire are sorely tried, and are yet to be tried more sorely, in coping with the vast and deadly Indian insurrection, and with its disturbed relations in China.

It is a solemn moment, and no man can feel an indifference (which, happily, no man pretends to feel) in the issue of events.

Of our own troubles, no man can see the end. They are, fortunately, as yet mainly commercial; and if we are only to lose money, and by painful poverty to be taught wisdom—the wisdom of honor, faith, of sympathy and of charity—no man need seriously to despair. And yet the very haste to be rich, which is the occasion of this widespread calamity, has also tended to destroy the moral forces with which we are to resist and subdue the calamity.

Good friends—Let our conduct prove that the call comes to men who have large hearts, however narrowed their homes may be; who have open hands, however empty their purses. In time of peril we have nothing but manhood, strong in its faith in God, to rely upon; and whoever shows himself truly a God-fearing man now, by helping wherever and however he can, will be as blessed and beloved as a great light in darkness.

*(This article is reprinted from Harper's Weekly, Volume 1, page 642, of the issue dated October 10, 1857, seventy-four years ago.)*

How closely this parallels our own situation! From the first word one is easily impressed with the notion that he is reading an editorial extract which may have appeared in some metropolitan newspaper within the year. And yet it is three quarters of a century old.

This shows the tendency of history to repeat itself. Like causes produce like results. Industry and application bring the benefits of accumulating wealth and power; but wealth, long accumulated and selfishly hoarded or spent upon the satisfaction of material appetites, tends to corrupt the people who produced it. And when human virtue sinks and human integrity is corrupted all material gains are lost, or rendered worthless.

We call particular attention to the words, "And yet the very haste to be rich, which is the occasion of this widespread calamity, has also tended to destroy the moral forces with which we are to resist and subdue the calamity." If ever a single sentence described the condition of a nation, this sentence describes accurately the condition of the people of our country today. Made mad with the "haste to be rich," they have miscalculated their moves, overreached themselves, and lost all. They have been like the dog in the fable who stood on a bridge with a bone in his mouth, and, seeing in the water below him the image of another dog who seemed to be carrying a larger bone, dropped his own real bone to plunge after an imaginary one, and so lost everything in the water and emerged with nothing but an uncomfortably cold plunge. Modern men, not satisfied with the wealth that they had, plunged after the false image of vaster wealth, and so lost the respectable resources that they had.

It is too bad that so far the people seem to have learned nothing from the recent bitter lesson of financial reverses. The only question in their minds is how soon they can get back to the old wicked game which brought them to their present state. Like gamblers, they can never resist the hopeless and false promise of great and easily acquired wealth. They want to recapture as quickly as possible the prosperity which they have so lately lost, no matter what the cost may be.

Everyone cries for the return of "prosperity" as if the future held within that single word the consummation of all human good. The most radical of people have suddenly become reactionaries, and cry for the "good old times" of 1927 and 1928. Few people ask for a new demonstration of justice, for an example of human brotherhood, for economic equality, or for any of the other great ideals toward which humanity is supposed, in its better moments, to be striving. All they want is the return of the infernal machine, in its old high-powered erratic running order, that so lately threw us headlong into the financial abyss.

Perhaps no clearer example of human sightlessness has ever been exhibited. Somewhere the scripture says that the "sow that was washed" returning "to her wallowing in the mire." The world seems to wish to return as quickly as possible to the old soul-



destroying luxury, the blindworm sort of selfishness, the mad competition, and the futility of the race for money.

The evidence is that people did not learn in 1857, and they do not learn today. In 1857 they were approaching the brink over which they were to be plunged into the Civil War. Today we look forward to a future that is as dark and uncertain as a wall of night.

The only possible hope is that men will emphatically *not* desire to return to the kind of prosperity which we had in 1927 and 1928, a prosperity which held within it the consequences from which we now suffer. Men should recognize that these consequences are inseparable from that kind of prosperity which builds itself on inflation, on stimulated overproduction and overconsumption, which eventually left our whole economic structure glutted and sickened.

As long as men make money and wealth the objects of their attainment, that long will the vicious cycle of business inflations and depressions go on. Only when they put their first interest in the betterment of the human race will we come to our heritage of a safe and sane, stable and successful world.

L. L.

### Paul M. Hanson Rapidly Improving

Apostle Paul M. Hanson is rapidly recovering from his recent operation, and has been able within the last few days to be out of bed, and even to take a trip downtown.

Brother Hanson went to the Sanitarium December 4, and was there exactly a week, when he returned to his home. Saints and friends will be glad to know that the operation was successful, and that he expects soon to regain his normal strength.

Brother Hanson will be at home during the holidays. Some time will be required for rest and recuperation. The *Herald* editors add their best wishes to those of his many friends for his recovery.

L. B. M.

### "Vision" Contest Stories Coming In

A number of fine stories have been received to date for the *Vision* short-story contest. Perhaps it is too early to expect many, but we had hoped for more entries.

A number of writers have probably intended to enter their stories early, and find the time slipping by rapidly with much yet to do on their offerings. We hope these writers complete their stories before the many holiday activities take them from this intended work.

Some of our readers may question the value of

stories for religious purposes. To such persons we would like to relate the following story, which is a true one:

In a recent number of *Vision* there appeared an excellent story that dealt with a problem of recreation which is always arising in the homes of our people. Just recently a leader of some young girls in their teen age read that story to the group. The members of the group were having to decide in their own minds whether they would follow the dictates of their religion, or whether they were to indulge in some worldly types of recreation. After hearing the story, the girls made a decision of which their leader and their parents may rightly be proud.

The writer of that story may never know what a great amount of good her work has done. But she deserves the gratitude of a number of fathers and mothers.

We do believe that the contest will prove valuable in bringing new contributors to our publications, and in stimulating an interest in the important work of writing for them.

L. L.

### A Pageant by Jessie Ward

An author well known to the church, Sister Jessie J. Ward, has won another literary triumph. In the city of Centralia, Washington, where she has been prominent in the city government and in civic affairs, it was decided to give a community pageant, and Sister Ward was chosen to write it.

*And It Came to Pass* is the title of the pageant that took a cast of 250 characters and a chorus of fifty voices. It was presented on December 10 and 11 in the Liberty Theater of Centralia. The pageant was sponsored by the Centralia Dramatic Society.

Given for the benefit of the Centralia Welfare Committee, all proceeds are to go for charity. Sister Ward is to be congratulated on another of her fine services to her community.

L. L.

### What Makes and Breaks Men

The late Chauncey M. Depew, President of the New York Central Railroad Company, at one time said, in talking to railroad men: "Twenty-five years ago I knew every man, woman and child in Peekskill. And it has been a study with me to mark the boys who started in every grade of life with myself, to see what has become of them. I was up last fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, mer-

chants, manufacturers, lawyers, doctors. It is remarkable that every one of those that drank is dead; not one living of my age. Barring a few who were taken off by sickness, every one that proved a wreck and wrecked his family did it from rum and no other cause. Of those who are church-going people, who were steady, industrious, and hard-working men, who were frugal and thrifty, every single one of them, without an exception, owns the house in which he lives and has something laid by, the interest on which, with his house, would carry him through many a rainy day. When a man becomes debased with gambling, rum, or drink, he doesn't care; all his finer feelings are crowded out."—*Francis S. McBride, in The Lesson Round Table, 1931; Cokesbury Press.*

### Our Brother's Keeper

This period through which the world is struggling is more than an economic crisis. It involves more than a study of strategic plans to ambush the dollars which fled.

Humanity itself is on trial. The civilization which we have evolved is undergoing the supreme test.

If there is such a thing as brotherhood among men, now is the time to show it.

Drunk with wealth, we have strayed a long way from the fundamental and eternal truth. We have been living in a house stuck upon golden stilts. And it has crashed.

In our agony and suffering we have discovered that Jesus Christ meant what he said. The Golden Rule was not a pleasant homily intended for reward-of-merit cards with silk fringe on the edges and diamond dust shining on the snow scenes. It was a simple statement of the eternal law, the same law that keeps the stars in the skies and the world turning on its axis.

We speak of breaking the law and commandments. You can break them; but they break you. "Love one another" was more than an admonition to light the path of virtue. It was the statement of an eternal principle upon which all law, all philosophy, all business, all ethics, all civilization rests. Like all the doctrines left by Christ, this was the sublimity of common sense—the finality of practicality—the only sure foundation upon which civilization can rest.

During these money-glutted years we have all tried to go our own way alone. Years of greed and money lust have ended with this terrible lesson: That wealth evaporates and leaves men stark and with naked hearts.

It is for us to see that this terrible rebuke has not

## OFFICIAL

### Notice to Bond Holders

OF THE AUTHORIZED SERIES OF FIVE PER CENT GOLD BONDS ISSUED BY THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

The closing of the Jackson County Bank has made necessary a change of transfer agent for the series of Five Per Cent Gold Bonds issued by the Reorganized Church of Jesus Christ of Latter Day Saints. I, therefore, appoint G. L. DeLapp, of Independence, Missouri, as transfer agent to succeed the Jackson County Bank. All bonds to be registered or transferred should be sent to G. L. DeLapp, Auditorium, Independence, Missouri. Interest and principal payments on registered bonds will be made by the Presiding Bishopric as formerly.

Bondholders having bonds with interest coupons attached should send the coupons, when payable, to the Fidelity National Bank and Trust Company, Kansas City, Missouri, where funds have been deposited to take care of the interest coupons.

THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

BY A. CARMICHAEL,

*Presiding Bishop and Trustee.*

December 15, 1931.

been in vain. For us to see that we rebuild the fallen structure on the rock of brotherhood.

This winter will be a period that calls for all men to have fortitude, strength and sympathy. It is for once, clear to the dullest mind that we can only help ourselves by helping others.

Out of this period of readjustment we can regain our souls. It can be a better world because of this period of hunger and sorrow; a stronger America and a sounder civilization if it brings to us a realization we are given the privilege of being our brother's keeper.

The remedy for our financial crisis lies not in laws, federal commissions, in panacea or financial errors.

The sound and practical answer was told 2,000 years ago in a sermon spoken on a mountain in Palestine.

*(The above selected editorial from The Los Angeles Times, is sent to the members of the National Editorial Association as the contribution of the California Newspaper Publishers Association to the nation-wide drive for the relief of the unemployed.)*

## Honoring Christ at Christmas

By A. B. Phillips

We exist as a church today because many sacred things of the past had become perverted, and it became necessary to restore to the world teachings and observances which had been lost or obscured through the erring tendencies of human nature. With some people it may not be popular to say it, but nevertheless it is true that there have been a number of perversions among Christians in regard to the observance of Christmas. The primary purpose of its appointment is still to some extent retained, but in many instances it has been buried beneath the rubbish of selfish motives, and to this extent its glory and beauty are neither appreciated nor understood.

The fact that we live in a highly commercialized state of society has contributed largely to the desecration of Christmas sanctity. The commercial world has seized upon this occasion, this anniversary of God's great gift, to induce men, women, and children, to make gifts to all their relatives and friends, thus losing sight of the real purpose of this sacred day and of him in whose honor it should be celebrated. Instead of making appropriate gifts to God on this day of all days devoted in reverence to him, everyone but God is receiving them, and the little that remains of gratitude toward him finds chief expression in cheap words designed to please the ears of men.

### Historic Atmosphere of Christmas

The early observance of Christmas grew out of the establishment of Epiphany, which was in celebration of the baptism of Jesus, and later of the appearance of the Star and of the Magi at Bethlehem, and of the birth of Christ. These celebrations at first differed to some extent, one being in honor of Christ's spiritual birth (at baptism), and one in memory of his birth in the flesh. Epiphany is from a Greek word meaning an *appearance*, or to become *manifest*, which suggests the significance of this sacred day. It is first mentioned in the writings of Clement of Alexandria about 194 A. D., and was then observed for the day of Christ's baptism. By the close of the third century it was widely observed in the church, but was variously kept on January 6 and 10, April 19, May 20, December 25, and other dates in different places and at different times.

The earliest writer dating Christmas at December 25 was Theophilus of Antioch about 180 A. D., in a reference, perhaps spurious, showing its observance at that time. A writing by Hippolytus about 202 A. D. states that Jesus was born on Wednesday, December 25, but this passage is considered by some

to be an interpolation. In the fourth century many Christian writers refer to the birth of Christ on December 25, and soon afterward it was quite generally established as the proper day for observance.

The term *Christmas* is derived from two words: *Christ*, and *Mass*, indicating the Mass of Christ. The service of the Mass itself implies that it is a service of sacrifice, and this naturally follows from the fact that Christ was sacrificed for us. There are therefore two aspects of its observance that should be emphasized: that of joy and gratitude for the great blessings which Jesus brought to men, and that of sacrifice and love for him because of the supreme sacrifice he made on our behalf. Unless we properly express both of these elements by some appropriate means toward him, we shall fail to keep this sacred day acceptably.

### The Gifts of Christ

The world does not, and can not, realize or appreciate adequately the wonderful things which have come to men through our Savior and Lord. So deep was his love for us that he gave freely the perfect service of his life, and to this service he added access to the spiritual riches of his Father in heaven. The Apostle Paul affirms:

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.—*Ephesians* 4: 7, 8.

The spiritual gifts which are frequently mentioned by the apostles were all made available to us through Christ, whether of communion in the Holy Spirit, the gifts of prophecy, faith, tongues, wisdom, or healing of body and soul. The richness of these marvelous gifts, and the wonderful work they are designed to perform in the human heart and life, are eloquently set forth by Peter:

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature.—*2 Peter* 1: 3, 4.

The inspired apostles found no words to fully express the splendor and glory of these holy gifts. The fullness of their meaning is beyond human comprehension, and Paul declares they are so great that they have never entered into the heart of man, except as God has revealed them. It was such knowledge, enriched by spiritual experiences, that so touched the heart of this disciple that he exclaimed, "Thanks be unto God for his unspeakable gift." Who can estimate the value of such wealth as this? Ungrateful indeed must be the heart that will not respond to it and to the loving assurance of Jesus:

My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall

never perish, neither shall any man pluck them out of my hand.—*John 10: 27, 28.*

### *Love Expressed in Giving*

The greatest gifts that anyone ever gave were prompted by sincere love, and the true value of a gift can never be appreciated without responding to the love of the giver. The depth of God's love for man was revealed in the nature of his great gift:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—*John 3: 16.*

He who will not and does not respond to such wonderful love as this is morally lacking. He lacks the vital virtue which fits man for a respected place in society, and which forms the dynamic of all the noble and enduring achievements the world has ever known. He lacks that priceless quality without which the ties of humanity are rent asunder and joy and happy security are impossible. God has given every man the opportunity of returning love and gratitude for his priceless gift, and it is well for us to consider that the kingdom of heaven will be composed of those who make this response to him.

But mere words can never fully express the love and gratitude we owe to God, and he who is content to return only words in response for blessings received lacks sincerity and the very appreciation which he professes. God's love for us is expressed in giving, and we must express our love for him likewise. The divine gifts include not only the spiritual blessings of the gospel and the promise of eternal life, but the temporal things of earth are also entrusted to the use of man. For all these things we can express our appreciation by using our resources to the glory of God.

### *Birthday Gifts to Christ*

The Star of Bethlehem alone did not lead the Magi to Christ. Of even more importance to the result was the spirit which actuated them, without which they would never have followed the way of the star, nor would they have presented to Jesus their rich gifts of rare gold, frankincense, and myrrh. Had their devotion been but empty show, they would probably have presented their gifts to each other, hoping, as Jesus said, "to receive as much again." But their gifts were offered to him in whose honor they celebrated, and thus they established an example for the whole Christian world.

In presenting their gifts to our Lord, the Wise Men observed the divine law which had commanded:

Ye shall set apart all of that which is due unto the Lord, of all the best thereof, even the hallowed part thereof.—*Numbers 18: 29. Masoretic Text.*

The gifts of the Magi were "of all the best" which they possessed. The gold which they offered was

very precious, for it was imported from great distances, there being none mined in Palestine. The frankincense they gave had been brought from South Arabia, and was a luxury used for offerings to God. Myrrh was used in sacred anointing oil for holy purposes, and as a perfume in religious exercises, and was a valuable and precious gift.

We can not bow today before the physical person of Jesus and offer our best gifts, as did the Wise Men of old, but we can yield to him our supreme offerings on the day which is sacred to his birth. We can offer to him the best of all our temporal possessions, if we will. We can do what the rich young man who turned away from Jesus failed to do, for he loved himself more than all else. We can dedicate to him our complete devotion and love.

What better day can we find in which to consecrate our whole hearts to him? For the great salvation which he offers us let us prove ourselves worthy and truly grateful by offering to him the complete devotion of our lives—the best of all that we are and that we have. Christmas celebrates the birthday of Christ with all that it means,—therefore let our offerings on this day of days be to him.

## A Declaration of the King's Law

### THE MORAL EVOLUTION OF MAN

*By Kenneth B. Curtis*

*The author wishes to raise certain principles and problems for thought and discussion. If any reader has observations to make upon these matters, both the author and the editors would welcome written comment. We request contributors to assist us by seeing that manuscripts are carefully organized and prepared.—Editors.*

In fear and trembling we of Zion seek for that which as yet seems impossible—community stewardship. As was brought forth in the first article on "Temporalities, versus Spiritualities," we were convinced that prophecy spoke much in its favor, and that some phenomenon in financial circles was scheduled soon to appear.

Let us, in this writing, study stewardship from an altogether different angle than that of gold and silver. The evolution of man morally offers an interesting view.

In the beginning, after God had made all things, he created Adam and Eve. It was his purpose to bring forth many people unto himself for reasons unknown to man. When they go to him they are to be godlike, in that they must know good from evil, and strive for good. Therefore, since man him-

self could do nothing to reach this stake, it was necessary that he must come between the two magnetic forces of good and evil to be enticed by him of sin downward, and then afterwards by him of peace, to a return that he may dwell with God knowing the beauty of good. But this plan of salvation would be a failure if the law which made the distinction were not added, for if the law had not said "Thou shalt not covet," how would the ugliness of greed or the beauty of sacrifice have been seen?

So all things were done by him who knows all things.

Now, when two people existed on this earth, one could say, "I possess half of this earth," and the other likewise; but when those two grow into millions, that privilege is narrowed proportionately; however, not by the hand of man. Please remember this.

When man was first led into sin by the evil one, God, in his infinite wisdom, gave him the fulness of the law, which included the plan of salvation. This, however, proved to man his inability to grasp so large a project at once, and so the flood came and swept them all away excepting a remnant—Noah and his family. Herein we learn the wisdom of learning: "Line upon line, precept upon precept; here a little and there a little."

God therefore, with great patience, began again by giving Abraham a covenant, the first one to a chosen people which he raised up by many wonderful miracles. He covenanted with Abraham that through his seed he would bless all the families of the earth, as they would grow in knowledge of him and worship him. Also it was necessary for him to give them the law through Moses, that they could be governed and held accountable until the time when he could officially bring to their understanding the plan of salvation from sin through Christ the Redeemer.

However, as the story goes, they were blind and could not see Christ when he came. Therefore, to make way for the fulfilling of the first covenant, his chosen people were cast abroad until the time when all the earth had heard the cry. Then, with much rejoicing, his chosen people will return to see and hear and accept Christ as their Savior. But the wheel of evolution is not to that point as yet, for the fullness of the law is yet to come. The last step is at hand; the step which will bring us to a knowledge of what God wants in man.

I will agree with those who say we are far from being Christians; seeing the abominations of our lives; but remember, skeptical ones, Christianity is bounded by two great commandments—spiritual and temporal; or love God first; then our fellow man as ourselves. We are still in the revolving

wheels of moral evolution. Christ is coming again to scrape and polish; we are commanded yet to admit our failings, and strive to please. Man has failed to worship God in that he has allowed his nature (lusts) to rule him in relation to his fellow man.

Now God made one covenant with the fathers of his chosen people and is keeping it:

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt . . . but this shall be the covenant that I will make with the house of Israel; . . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. (Jeremiah 31: 31-34.)

Community stewardship, the new covenant with the house of Israel, are you ready with your pen to sign, Mr. Citizen of Zion? Remember the wheels of evolution never stop. You have your choice, but once. "Line upon line, precept upon precept, here a little and there a little,"—evolution of man morally.

## We Eat Too Much

*By W. O. Hands*

"You eat too much," she said, pointing to an overweight fellow-sufferer on the asylum grounds. "Just a poor crazy girl," you say. Yes, but what she said was true.

"We eat too much meat and other rich foods," said a nationally known surgeon, addressing a convention of his profession.

"You eat too much, smoke too much, drink too much coffee and other brews, overtaxing your vital organs and come here by the hundreds, health broken and in misery from rheumatism, diabetes, failing heart and other incurable afflictions," says the head of one of our large sanitariums, to his guests.

"Do you know your calories?" asked a dietitian of our church group recently. "Depending upon the amount of physical exercise you get, your age and size, you may take in not over 1,200 to 2,600 calories per day if you would enjoy the later years of your life. Count your own calories, they may run to a number that will make old age an intolerable burden."

Builders and surveyors live active outdoor lives and develop enormous appetites. After a day spent in the hills carrying a transit, I often find it necessary to drink two or three glasses of water just before dinner in order to keep from eating too much.

One reason I am in love with my job as a surveyor is because there is a lot of walking in it; lots



of stepping out in God's fresh air and sunshine, free from the enervating fumes of smoke-filled offices.

I have a splendid library of surveying and engineering literature, but I also take the best monthly health magazines and books and read carefully the articles by Doctor Clendenning and others, and try to apply the good things I find in them to my own body, all in order that I may live to a happy, painless old age.

For your health's sake be temperate in eating, drinking and other indulgences.

## Junior Stewardship for 1932

*By Charles B. Woodstock*

Stewardship is the key to the progress of the church. Without proper recognition of our responsibility to God and our fellow man for the use we make of our possessions and our earning power, there can be no true development of a people who will demonstrate God's will on earth. The cause of Christ is languishing today because we have not learned the lessons necessary to discharge our responsibility in righteousness.

Junior stewardship is a consistent effort to introduce the elementary principles of stewardship in a thoroughly practical way into the every day lives of boys and girls of junior age. It is not expensive, it does not require much time, and it has many elements of real joy and satisfaction for those growing young Zion builders.

In 1930, 57 sponsors reported the use of 501 Record Books. In six months 227 junior tithe payers paid \$335.04 tithing. Of this number, 133 were making oblation offerings, and 144 each had a savings account.

One of the best parts of our report in 1930 was the fact that the 57 sponsors had 224 personal talks with juniors, 141 talks with groups of junior stewards, 102 talks on stewardship before the school, 46 talks before the branch, and 104 visits had been made to homes of juniors to give encouragement and to secure the cooperation of parents.

In 1931, 897 Junior Stewardship Record Books have been in use in 60 branches scattered in 22 states, 3 provinces of Canada, and in Hawaii. Perhaps not all records have been faithfully kept, but as an educational means of developing future Zion builders the project has great possibilities. Much of its success depends upon the genuine interest and leadership of the sponsor, and the encouragement given juniors in their homes.

The books are 5x8 inches in size, 32 pages, with heavy manila cover. Seven pages are devoted to definitions and helpful directions for the keeping of

the record. A double page is ruled for a monthly record of daily receipts and expenditures, with a tabulated monthly summary and tithing account. While planned for the use of boys and girls from eight to sixteen years of age, the simplified form of accounting may well be used by older young people and by many adults.

Junior Record Books may be purchased outright for individual use from the Herald Publishing House at fifteen cents each.

For class use in a cooperative project, the Record Books may be purchased at five cents each by a branch through the Bishop's solicitor or a sponsor approved by the branch. These orders should be sent to the Presiding Bishop, The Auditorium, Independence, Missouri. On this plan it is expected that the books will be used under the supervision of a sponsor who will see that the principles of stewardship are carefully explained in personal and group talks, that the children are encouraged in their record keeping, that homes are visited and the cooperation of parents solicited, and that reports are made on request to indicate the progress of the project.

As the supply is limited, orders should be placed at once. Record Books should be on hand to begin accounts with the opening of the new year. The Presiding Bishopric, through the Department of Religious Education, will keep in touch with sponsors of the movement and give needed help.

## Side Lights

*By C. J. Hunt*

### Language of Grunts

"Believe it or not," but a popular magazine says, "In Central Africa is a tribe of people whose language can not be written or recorded. Communication is carried on entirely by grunts and queer guttural noises." In the world we have scores of different races of people created for the purpose (one of the designs) of conversing and enjoying social contact, and in so doing they use 3,424 languages and dialects. But in recent years millions of men and women in civilized countries are to some extent adopting the Central African manner of communication, namely, grunts.

King Tobacco is credited with sponsoring the grunting language. He holds the cigar or cigaret in the mouth so firmly that habitual users in many instances prefer their pleasure of uninterrupted smoking. To converse, meanwhile, they make "queer guttural noises." The enormity of the useless habit is emphasized when it becomes known that during the year 1930 Americans smoked 972 cigarets per capita, nearly one thousand for every man, woman,



and child. Dear Saints into which one of the highly advertised cigaret families, Camel, Lucky Strike, Old Gold, or Chesterfield, will our sons and daughters be adopted? Will they give faithful allegiance in time and money to tobacco? Be wise, pay your tithes in full, contribute to the church liberally in consecrations and surplus. Mr. Prior wrote, "Who breathes must suffer, and who thinks must mourn."

### Blind Fish—Some People Have Closed Visions

One of the great wonders in America is Mammoth Cave, the largest known cavern in the world. It is in Kentucky and consists of a series of caverns which have been explored to a distance of five miles or more. Some places the dome of the great cave is one hundred and fifty feet above the floor. Into this great cavern of extreme darkness some small animals and fish are known to find their way, and in time lose the use of their eyesight, environment being the cause. One noted writer on the above subject says their dimness of vision or rudimentary and functionless eyes, especially those of at least three species, is complete in the blind crayfish. He uses the term "Amblyopsissipelean."

There should be a lesson in the foregoing for all close observing Latter Day Saints. During the last decade quite a number from the Reorganized Church were persuaded to follow certain leaders into unchartered seas. They were promised added light and joy, but found a darkened experience like unto the Kentucky cave condition. They lost much of their former gospel vision, strength, and useful, spiritual eyesight. As a warning to all the prophetic words of the Lord should be recalled: "If therefore the light that is in thee be darkness, how great is that darkness."—Matthew 6:23. It pays to be steadfast and stay with God's ordained and authorized church of safety, the Reorganization, for in it is blessed peace, assured spiritual, financial, and numerical prosperity. "Be of good cheer" is the divine instruction. All should heed it.

### Paragraphs of Interest

Dean M. A. Haggerty, of the University of Minnesota, says the average college student forgets half of what he has learned six months after the course.

The National Association of Credit Men declares that America's loss through bankruptcy in 1930 was over one thousand million dollars, the largest ever known.

Professor Hutcheson, of the University of Chicago, says that 350,000 persons make their living in the United States by committing major crimes.

In America alone the printing presses produce 2,500 daily papers, 95,000,000 magazine copies every month, and 15,000 new books yearly.

The *Bible* has now been translated into the 887th language, and there are 999 religions.

A thief can be more easily fenced against than an evil wagging tongue.

It is estimated that there are now more than 40,000 millionaires in the United States.

### Christmas Offering in the Home

By C. B. W.

The Christmas Offering has come to be an annual institution in the church. Through the means of this offering, gathered usually in small amounts, representing a spirit of sacrifice and self-denial throughout the year, there has come to the church a sum of \$40,000 annually. This has been large enough to cover the entire expense of sending out from twenty-five to thirty missionaries who carry the message of the Restoration. It is a beautiful and worthy service. The sums given in a spirit of love and sacrifice have carried untold blessing to a needy world. They have also multiplied manyfold the spiritual experiences, the strength and joy of those who have given.

Considering the needs of the church in this time of financial depression there is unusual reason for our gift of the Christmas offering to be even larger than in former years. The funds of the church are low. Many missionaries have been called home, and much of the good work of the church is standing still because there is not money to go forward. This need not longer be, if we will heed the call repeatedly given in the past few weeks by the First Presidency and the Presiding Bishopric. In a spirit of love and sacrifice the work of the church must go on!

There are many ways in which the Saints may respond to the call. Certainly we may make our accounting with the Lord and make payment of his share in tithes and surplus as the law specifies. And all by special sacrifice may make a further offering in keeping with their ability and the needs of the hour.

The family unit and the home form a convenient group to undertake "sacrificial economy" in order that family funds may be available for a sacrifice offering to the Lord. The following ways have been suggested:

Omit the giving of presents to friends and family members; give a Christmas gift to the church, instead.

Omit the usual costly practice of sending greeting postcards.

Omit shows, parties, and entertainments in coming months, and let your self-denial assist in building up the funds of the church.

## Weekly Health Letter

Number Twenty-one

### The Ear and Its Relation to Health and Disease.—4

By A. W. Teel, M. D., Church Physician

Otitis media (middle-ear disease) in infants, may cause serious trouble without its being suspected. One investigator reports a series of one hundred cases that produced no symptoms at all during life-time, until a fatal termination of the case. The infant is much more susceptible, perhaps, on account of the lack of the development of the bony structures. It should not be forgotten that an earache in children is always a symptom of middle-ear involvement. Most cases are probably due to the infection getting into the Eustachian tube during the act of vomiting or coughing. The symptoms of this unfortunate, and sometimes undetectable condition may vary, especially when the child is suffering from gastro-intestinal infection, or from some respiratory ailment, and the earache being of such a mild character that the symptoms pass unnoticed. In most cases, the patient's temperature is extremely high. It should always be borne in mind that infants can not talk, but if the child shows great restlessness, rolls its head from side to side and continually puts its hands up to its head, and cries almost continuously, we may be reasonably sure that we have a middle-ear infection, which may result in mastoiditis. The symptoms may be even more severe than this, as the infection may be so violent as to produce convulsions, the patient drawing the head back, and presenting all the symptoms of acute inflammation

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Put up the family car for a week or more and place the money saved in the special offering.

Omit costly parts of one meal a week, or go without one or more meals entirely, in a spirit of sacrifice that the amount saved may be added to the offering fund.

Provide a "sacrifice box" into which sums saved may be placed by all members of the family, and from which the offering may be made at stated intervals, or at Christmas.

The above suggestions are only some of the ways adopted by the Saints; there are doubtless many more. The channel through which the offering reaches the Bishop is not so important as the fact that it arrives in time to meet the urgent need.

Let not the Christmas offering be forgotten. The Master gave his *all* for us. What are we willing to sacrifice for him?

of the brain. In the less severe cases, the child may play and apparently be most happy until a sudden attack of the earache comes on. When pus forms in the middle ear, great relief is obtained when the drum is perforated. In all cases a specialist should be consulted and the eardrum opened to evacuate the pus, for if allowed to continue too long, the eardrum is unduly torn or lacerated by the pressure and there is more danger of brain inflammation, by such delay, to say nothing of the absorption of pus into the system which often causes other serious complications. It is much safer to inspect the ears of young children in all cases of fever, especially if there are any head symptoms that, in the least manner, simulate meningitis.

There are many cases in children where the eardrum has been opened and where there was not much indication of pus, but immediately after being evacuated, the symptoms of meningitis at once disappeared. Usually meningitis occurs after an attack of influenza. During an epidemic of this scourge of mankind, the aural surgeon harvests his crop of mastoid diseases, inflammation of the brain, etc. In many cases, facial paralysis may occur, but if the damage to the facial nerve is not permanent, will usually pass off in a few weeks or possibly days.

Earache, with the exception of pain following removal of tonsils, adenoids, furunculosis, or myringitis, always means infection in the middle ear. For some unexplainable reason, earache almost invariably comes on at night, and to know what to do in such an emergency, when a doctor is not available, is certainly gratifying and may be quite helpful until he arrives. Vegetable oils, such as olive oil, as a rule should not be used as they are easily contaminated with bacteria, which might cause further complications. A combination of carbolic acid and glycerine has long been used as a remedy for earache, but there is danger in using it for too great a length of time as it may cause a devitalization of the tissues. Glycerine and laudanum, in combination, is probably one of the best, pending the arrival of the physician. If laudanum is not available, warm glycerine may bring some relief, or even if glycerine is not available, relief may be obtained by dropping warm water into the ear, and then plugging (after drying) with cotton. Our grandfathers and grandmothers often used tobacco smoke blown in the ear, with apparent relief, and confined by a pledget of cotton, but I doubt its efficacy. Moist heat, which is a good remedy, may be accomplished by a Turkish towel rung out of as hot water as one can stand, and placed against the side of the head. The steam carried to the eardrum relieves the pain. It must be kept hot, for if allowed to cool, it may be worse than none at all. Hot foot bath, with its ability to

detract the blood from the head, is also of benefit. Should the pain be entirely relieved, it is still best to consult a physician as it is most likely to recur.

## Guiding the Nursery Child

STUDY HELPS FOR PARENTS AND WORKERS IN THE NURSERY DEPARTMENT OF THE CHURCH SCHOOL

By Mrs. Bertha Stevens

(The text, *Guiding the Nursery Child*, may be ordered from the Herald Publishing House, price, \$1.25. This is the concluding lesson of the year's series.)

### Lesson Twelve

Are you a "one hundred per cent" parent?

What is your rating? If you can answer "yes," credit yourself with five points for each question; if "sometimes," two; if "no," zero.

1. Is your child given a complete physical examination by a doctor annually?
2. Are all physical defects corrected, or, better, prevented from developing?
3. Does your dentist examine your child's teeth every six months and check decay?
4. Have you had your child immunized against smallpox and diphtheria?
5. Do you give your child a balanced diet, sufficient to maintain proper weight?
6. And do you vary the menu, but include green vegetables and fruit each day?
7. Can you induce your child to drink water on arising and before each meal?
8. Will he drink at least a pint of milk a day and not ask for coffee or tea?
9. Has your child learned to keep things—and his fingers—out of his mouth?
10. Does he wash his hands thoroughly with soap and hot water before eating?
11. Do you keep him away from persons with colds and other infectious diseases?
12. Are his diet and habits so regulated that at least one bowel movement is had daily?
13. Will your child brush his teeth and gums thoroughly once or twice a day?
14. Do you give him a warm tub bath at least once a week and sponge baths oftener?
15. Does he play out of doors each day, and live in cool, well-ventilated rooms?
16. And sleep twelve hours every night in a quiet room with windows open?
17. Do you guide your child's mental life by reading and story-telling?
18. Are you his confidant, answering questions sympathetically and truthfully?

19. Is he unselfish, cheerful, and willing to do tasks assigned him?

20. Have you taught him to control his temper and to tell the truth?

(Adapted from "A Quiz for the Runabout's Mother,"—*Guiding the Nursery Child*, pages 99, 100.)

May we realize that the child needs not only two parents, but *two parents working harmoniously* for the child's best good. We suggest that both father and mother consider this "self-examination" together.

## The Foolishness of Preaching

What, after all, is preaching? It is to set forth a declaration of those things which were most surely believed by the early church, and with tremendous emphasis. The fundamental themes are confession, repentance, the forgiveness of sins, and conversion or a thoroughgoing transformation of character on the part of those coming under the influence of gospel preaching. It is a very practical message with a definite object in view. Preaching the gospel is the most effective procedure. Doctor W. O. Thompson has lately said: "We shall never return to the social, economic, industrial, and religious experiences of the apostolic days prior to the announcement of the gospel to the world as it is." It is not a matter of social relations, nor a matter of science and the laboratory, nor a matter of political science. Preaching deals with the theme that transcends all else. It has to do with man's relations with the Supreme Being. Doctor Thompson has very wisely said also: "The scholars of our day, devoted chiefly to the fascinating problems of chemistry or electricity, or to the alluring fields of historical or economic research, will not be the great leaders in the spiritual issues. Their talents are otherwise occupied. . . ."

The Corinthian days of Paul are over, but Paul still moves the world and turns the world upside down by his preaching which was to the Jews a stumbling block and to the Greeks' foolishness. The power of the preaching today will continue to be along the lines which Paul laid down. The church exists today to carry on this sacred propaganda by means of the spoken word. . . . The preaching which seems to the perishing foolishness may fall into innocuous desuetude unless the modern preacher realizes that this once despised doctrine is the power of God unto salvation, to the Jew first and also the Gentile. Paul felt himself under the divine urge. Unless modern preaching has in it that dynamic force from above, Dean Inge is correct when he says that the golden age of preaching is past, John

## Letters to the Editor

In this department we are glad to receive and publish letters of interest to our readers.

### What We Need to Do

I am a lay member of the church, not one of the old ones, not yet four years old in the faith, but have been a close observer and have studied the church literature and am teacher in Sunday school and leader of the women's department.

I wish to comment on the "Unsigned Letter," appearing in the *Herald* of November 18, and also on the article written by Joseph Luff, "To Your Knees, O Israel." I have often felt, as the unknown writer, that we lack dynamic energy, that we haven't the enthusiasm that should characterize a people who claim to be chosen of God in the last dispensation of time, to carry and demonstrate the gospel to the nations of the world; that we have been lukewarm. I have often prayed that we would realize our shortcomings, repent of our indifference, and be fired with a holy zeal to live as a "peculiar people, zealous of good works." We know the laws of the church lack no material for our instruction, having the laws as contained in the *Doctrine and Covenants* and all kinds of lesson helps to develop into the kind of Saints that God can use as Zion builders, but it is something else that holds us back, and that is lack of faith, and disobedience.

We repeat pious phrases such as "Faith without works is dead, abiding alone," and, "Obedience is better than sacrifice," and sing the beautiful hymns, but are so slow to do the things required of us.

All of God's commandments are spiritual, and we need them for our own development or God would not have given them to us; and he doesn't ask the impossible of us, nor can he do the work unless we, as his partners, are willing to obey our Lord, for he must work through and in us.

Satan does not want us to establish Zion, or to become pure in heart, and whispers in our ears, "There is no need to file your inventory, or pay tithes and offerings, let some one else do it that has more of this world's goods than you have," and thus he seeks to thwart the purposes of God.

Since coming into the church, I have carried the gospel into many homes, and when I tell the people of the Zion program, they ask, "What has been done along these lines?" and I am ashamed to tell

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Spargo is correct when he says that preaching is a futility. The realm of the preacher is not that of science nor politics nor art nor dramatics nor commerce. His message is a simple one, deeply profound and deals with sin and a Savior.—*Professor Alexander Wimberly.*

them how very little has been done, and they ask why this is so, and I tell them, because the Saints have not been obedient to the laws given by God for the establishment of this condition and are somewhat like Israel of old.

We shall not make any progress until we humble ourselves and become like little children, willing to obey our Father's commands, nor shall we be able to make much of an impression on the world unless we live such lives that will impress others of our sincerity; that we ourselves believe, and do the things we try to teach others. Let us be willing to accept true and just criticism of ourselves by an outsider, and may it work repentance in us, so that we shall profit by the disclosure.

I have felt that we were inefficient. We ought to be sending the gospel to the far distant places by means of the radio, so that the pure in heart can hear the truth and seek out this church. The gospel is to be preached to all the world as a witness, and if we do what the Lord asks of us, who knows but what he will open up the way for us to use the radio network, and carry the beautiful gospel message to the world in a short time?

In the meantime, let us heed those whose business it is to lead and direct this church, and back them up with our prayers and our tithes and offerings, and live clean lives so God can use us.

MRS. A. R. BATCHELLER.

SAVANNA, ILLINOIS, 21 Summit Avenue.

### A Word of Appreciation

*Editors of the Herald,*

Dear Sirs:

It is with a great deal of pleasure that I sit down to write a word of commendation on the article entitled, "What Can Be Done About It?" as written by C. H. Porter and published in the November 25 issue of your paper. It is, in my humble opinion, one of the most constructive articles the *Herald* has ever published and the suggestions in it, if carried out, would go a long way towards improving the church and its people along both material and spiritual lines.

Brother Porter is to be congratulated on his contribution and I hope the church leaders will give his suggestions the consideration they deserve.

Sister Ruth Wallace's article entitled, "Why the Church Choir?" in the same issue is also good, and shows a real appreciation of the part singing by a choir really means to a congregation.

Thanking the brother and sister in question for their contributions to help along God's work, I am,

Sincerely yours,

CHARLES H. DUDLEY.

### Urges Aid to Missionary Work

It grieves many of us to know that our missionaries must stop their work in the field to make a living for their loved ones, when we believe, if the membership of the church would comply with the financial law, all would be laboring for Christ. God has asked us for a tenth. It is not much when considered in individual portions, but if it were paid, by every wage earner, we would not have cause to worry concerning the church throughout the world.

It is a shame for men like those in the Quorum of Twelve and many others to be compelled to stop and labor to support their families. I pray that all of our people shall soon realize that our church is in dire need of money and open up their purses to give what they can. Let us everyone give no matter how small the amount. God has given his promise: Bring ye in the tithes into my storehouse, that there may be meat in mine house, and try me. I will pour out a blessing that you will not be able to receive. We trust our earthly father, why not our Father in heaven? Come, Saints of America, Canada, Europe, and the Islands of the Sea, let us give. Let us humble ourselves and pay all we can. Then the *Herald* will bring us good reports.

Many perhaps have given all they can. This letter is not written to them, but perhaps there are thousands who have not thought of the real condition we are facing. Where can we go if this church fails through our neglect? We have the gospel of life and salvation. The church must go on. Remember the scripture Daniel 7: 18: "But the Saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

"But salvation is free," says one. "Yes, salvation is free, but, as the old colored man observed, 'It takes money to do the piping.'"

So let us take courage and resolve right now to do our part. If this has helped anyone to do his part, please let me know, for I have felt led to write as I have. May God open up the way and help us all to serve.

MRS. JOHN TEETERS.

ALEXANDER, KANSAS.

### Local Effort to Teach and Keep the Law

While thinking about the financial needs of the church at this time, I recall that some years ago, I wrote to the Bishop and suggested that some time in the then near future some one be sent to Bloomsburg who had a thorough knowledge of the financial condition of the church, particularly as to how the

money is being spent, also the financial law of God. This person was to be sent for the express purpose of informing the members of what was being done and why, also to show how simple the temporal law of God is and how necessary it is for those who belong to the church to turn over that portion of our incomes and what we have in order to fulfill the covenant we made when we were baptized.

The urgent and stimulating articles that have been spread on the pages of the *Herald* in the past few months have been right in line with the thought I had regarding the God-given law. Especially do they apply to those who are of the priesthood and have the authority for the edifying of the body of Christ till we all come to the unity of the faith. (Read Ephesians 4: 11, 14.)

Almost from the time I became a member of the church I have looked upon the law of tithes as a command of God to turn over that portion with which he blesses us, in order that he may, through his authorized ministry, carry the gospel to those hungering for the truth as well as for a witness to all people.

Brother C. A. Skinner, in the *Herald* of November 18, under the heading, "*How Youth May Carry Its Share*," in item C, the fourth paragraph, expresses the thought exactly: "Because it will teach the Saints to put God first and to recognize God's ownership in all things." Ourselves and all we have are his.

Have we not failed to keep his commandments when we hold back that portion that he has asked us to turn over to him? No true Latter Day Saint would rob a good neighbor of a pleasant smile, yet this is just what a great many of our members are doing to God, the giver of all they have.

I am now and have been for a number of years, the branch solicitor, and I feel that the lack of consecration among the Saints has largely been the fault of proper encouragement, locally, of course. While we face the present needs of the church, I am wondering if we as a branch are an exception to the mind of other groups which compose the church. Excuses did not count with God when Moses was asked to go to Egypt and liberate his people. He gave him Aaron as a mouthpiece. God is today asking us a similar question, and will furnish the mouthpiece (the missionary) if we do our part. Let every Latter Day Saint ask himself this question: Why should this generation fail? Then in answer give a good conscientious reason why he should not keep the temporal law of God.

CLARK H. PEALER.

BLOOMSBURG, PENNSYLVANIA.

# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## With Idaho Members

### From the Idaho District News

At its last conference Idaho District took up the matter of having a district paper, and appointed a committee of John R. Mamerow, Boise, and Mrs. Winona Porter, Barber, to consult all branch and mission presidents. The committee reported approval of the movement and submitted a resolution providing that the paper be a monthly periodical, that each branch and mission president appoint a correspondent, and establish a charge of five cents a copy to cover actual expense of production. It is from the first issue of this organ that we print the following news.

Since the district reunion Missionary O. W. Okerlind has been busy. He has visited all branches and the following places: American Falls, Soda Springs, Montpelier, Raymond, Pauline, Robin, Blackford, Payette, and Fruitland. At Raymond Brother Okerlind baptized three, completing two family circles. They were all relatives of Brother A. J. Layland, old-time missionary in the church.

### Rupert Branch

Brother Harry Waylett has been appointed editor of the branch paper.

Sister Glessner Story was gloriously surprised September 18 when the Saints gathered at her home. She had been previously invited to town to attend the young people's meeting. The grown folks met at the church and went in a body to the Story home; the young people gathered at the Moore home for the supposed meeting. The evening's entertainment consisted of games and contests. A cake was presented Sister Story by Miss Florence Stewart.

The young people of the branch meet every Friday evening. They are studying the church school plan.

The adult department has resumed its weekly study period.

Among those who have come to Rupert for the winter or longer are Mr. Ralph Daniels; Mr. and Mrs. Lester Daniels and baby, of Arbon; Brother and Sister Julius Meulemen and three sons, of Pauline; Sister H. R. Jones of Boise; and Brother John Godfrey, of Harney, Nebraska.

The branch sent a box of canned fruit and fresh fruits and vegetables to the Church Harvest Home Festival. Last year we received four blue and one red ribbons on our exhibit.

Brother A. Condit and A. V. Moore were appointed joint historians for this branch.

### Hagerman Branch

Brother Tommie Ultican is attending Gooding College this winter. The Saints are fortunate in having him home this winter to help with the music.

Among those who are gone for the winter are Brother Harry Kield who went to Winchester, Idaho, and Miss Clare Gilmore who went to Barber.

### American Falls Branch

Elder O. W. Okerlind payed this group a visit the last of September. His sermon was much appreciated.

We are studying a new quarterly *The Message of the Book of Mormon* associated with a study of the *Book of Mormon*.

October 1 we held an election of Sunday school officers. Everyone was satisfied because everyone occupies an office—that is one of the advantages of a small Sunday school.

### Filer Branch

Services are fairly well attended and the study of the *Book of Mormon*, which we have taken up, is growing interesting. It will undoubtedly result in good.

Sister Waring, late of Blackfoot, but now living at Twin Falls, is our latest addition to the membership.

On College Day we had a good program. A Graceland graduate was here to talk of conditions there. We also had a communication from Elder H. E. Winegar regarding the work of that college. The collection was beyond our expectations.

### Boise Branch

At the quarterly business meeting of this branch, October 14, the action of the district conference originating a district paper, was favorably received by all. Two reporters were elected to gather news.

The district missionary spent a week with us early in October. He was the speaker twice on Sunday, delivering both sermons in his usual vigorous manner.

Pastor John Cato is working in a placer mine. He left the branch affairs to be administrated by his counselors, Brothers Jackson and Anderson.

The Christmas program is considered an important event in the life of this branch. Lester Dellenbaugh, the Sunday school superintendent, appointed a committee to formulate plans for this program, and gave Sister Jackson charge of arrangements.

There was rejoicing in Boise when Brother Jackson inducted Ira Peters into the kingdom of God. He was baptized in the Boise River.

The church building was made a place of beauty and sweetness all summer by the thoughtfulness of Sister Fletcher who kept it decorated with flowers from her garden.

Boise Branch has been singularly blessed during the "depression." In fact we have had no depression as yet. Every family head had work and the dollars go farther now than they have for many years.

The Halloween party has become an institution for young and old in Boise Branch. This year it was held at the home of Brother and Sister Peters. It was a "howling" success. Apples, peanuts, and cider were served as refreshments.

Under the leadership of Sister Bullock, the women are actively at work this winter.

## Mobile, Alabama

Mobile is among the branches which have had to give up their pastors. Brother George E. Burt, who for the past few years has served the branch faithfully, has returned to Michigan to live. The members regret the departure of Brother and Sister Burt, for they had learned to love them.

Apostle J. A. Gillen recently visited Mobile, giving a short series of meetings. President F. M. McDowell also conducted a series of services which were well attended. New enthusiasm was aroused in spite of the loss of a pastor, to carry on the work of the church.

A fitting Thanksgiving program was planned and carried out on Thanksgiving morning. At this time the sacrifice offering for the month of November was received.

The pastor now is Elder Franklyn Steiner who will endeavor to carry out the program adopted by the Joint Council to better the financial condition of the church. He with



the members has pledged to meet this branch's quota of the finances of the church for November and December.

The young people have organized themselves into a club which expects to accomplish something this winter. It is hoped that their officers: president, R. C. Smith; vice president, Jimmie Farnell, and business manager, Leola Daugherty, will direct the activities effectively with their leader, Charles Snyder.

### Nauvoo, Illinois

Nauvoo is responding loyally to the call of the sacrifice months, and a determined effort is being made to meet our quota. Although money is scarce with the majority here at the present time, nickels and dimes were resolutely set aside with the result that a nice little sum was collected at the end of the month and forwarded to the Bishop. One couple is giving their Sunday eggs, another, all the milk money from their cow, another couple is laying aside ten cents from every dollar that comes into the house, another has pledged a dollar a week, and so on. These small amounts, systematically adhered to, bring greater results than large amounts spasmodically given.

On November 23, Adeline Augusta Radel, eighty-three years of age, bravely stepped forth into the waters of the Mississippi and was baptized by J. C. Page. Sister Radel's mother was a member of the church during the early organization in Nauvoo. Sister Radel married a man of the Catholic faith, and she and all the members of her family became members of the Catholic Church. For a number of years it had been the desire of her heart to unite with the faith of her mother and in spite of strong opposition, she determined to do so before it was too late. She was confirmed at the Mansion House immediately following the baptism, under the hands of L. H. Lewis and J. W. Layton.

November 4, Frances Zora Williams, wife of Joseph Williams of Moline, while visiting her husband's mother, was baptized by A. L. Sanford and confirmed at the midweek prayer service by J. C. Page.

The Mansion House was the scene of another wedding when Mrs. Ida May Jemison was united in marriage by Brother Page to James P. Isenberger, a retired farmer of Niota.

November 1 being national prohibition day, a suitable program was outlined. A talk on the effects of alcohol was given by Doctor Shaw formerly of Adrian, who has recently located here. J. C. Page also gave a talk, W. Wood a reading, and Sister Page a musical reading.

Sister Lee, son David, daughter Mary, and Mildred Sanford attended the Graceland Home-coming and had an enjoyable time. Our Graceland program was postponed until the week following so that they might be present to assist. The church was prettily decorated in the college colors and an interesting program was outlined by Arnold Ourth who talked on the value of an education. Mary Lee told us what Graceland meant to her; L. H. Lewis gave a reading, "Graceland" by Mildred Walters; Sister L. H. Lewis told why she would rather her daughter attend Graceland; Mildred Sanford and Florence Sanford Ourth sang as a duet, "Graceland Beloved," and J. C. Page gave a talk on the relation of the college to the church. An offering was taken for the Graceland Scholarship Fund.

Bishop Charles Fry, of Ottumwa, Iowa, spent a week with us, holding services every night to attentive audiences.

Ralph Hardy of Boston, who is attending a laundry school in Joliet, spent the Thanksgiving holidays with the Lewises in Nauvoo.

Hazel Vanderwood of Independence, who is teaching in Iowa, was also a visitor, spending the holidays with her Graceland roommate, Mary Lee.

Brother C. Ed Miller, who was to give a lecture on old Nauvoo, was advertised for two Sunday nights but failed to arrive. We received the slides, however, and last Sunday

evening J. C. Page delivered the lecture, which proved to be very interesting. Although all present had lived in Nauvoo for several years, many new facts were brought to light. Brother Page is continually adding to his fund of information concerning old Nauvoo. Many rumors are afloat and some that he has traced down have been founded upon facts. One of the most interesting was the fact that Joseph Smith, the prophet, planned to build a dam where the Keokuk Dam now stands. Brother Page's grandfather, John E. Page, who was one of the twelve apostles in the early days of Nauvoo, had charge of the project. It was arranged that barges loaded with rock be sunk at that place. This was substantiated by articles in old copies of the *Times and Seasons*.

### Alexander, Kansas

December 7.—Not many can come to services now because of the terrible conditions of the roads, and ten families live from four to fifteen miles distance from the church. The few who live in the little town of Alexander are present at the various meetings and are laboring diligently.

Since our last letter to the *Herald*, the Saints held business meeting and elected officers: Branch president, Alva Reed; clerk, Lois Teeters; treasurer and solicitor, Peter Boese; publicity agent, Sister Eva Teeters; superintendent of music, Vida Teeters. If all these serve well, the branch should be able to do a good work. We hope these officers set about pulling together for the upbuilding of the church.

Brother John Teeters is now intending to preach at other places, to help some who have not had the privilege of hearing the gospel message. We think if all the elders will get out and help in this way, much good can be done and the priesthood which is given them will not be idle. The field is white for the harvest, and we are commissioned to gather the grain. We regret that many of the missionaries have had to stop in order to make a living for their loved ones.

Our district conference was held here November 14 and 15. Elder O. L. D'Arcy and wife were here, also Brother Harold Ratcliff and wife and the Rhodes and Ebert families from Larned, Kansas. We had an enjoyable time.

### Lakewood, Ohio

The fact that no news has appeared from this branch recently does not indicate that we are unacquainted with progress. This group has not increased materially in numbers but is making progress in other ways.

Prior to October of this year we held midweek prayer meeting and Sunday morning class work at the homes of the Saints. We anxiously looked forward to the time when we would be able to have a public meeting place in which to hold regular Sunday services. After fasting and praying over this matter, under the direction of the Lord, we secured a church located in a convenient and beautiful spot.

The first Sunday of October was opening day in the new church, also rally day. A prayer and testimony meeting was held at nine o'clock, the good Spirit being felt by all. An impressive ceremony followed, the ordination of Brother Harvey Spiller to the priesthood. Patriarch J. A. Gunsolley officiated, being assisted by Elder F. T. Haynes.

A brief sketch of the growth of the branch was read by the secretary, Sister Olive Richards, then came talks by F. T. Haynes and E. A. Webbe.

At noon a basket dinner was served in the basement. The congregation re-assembled to hear an inspiring sermon at 2.30 p. m. Brother E. G. Hammond of Akron was the speaker. Our pastor, Brother Gunsolley, also gave a brief talk. Special numbers for the day were furnished by Sister F. T. Haynes, Sister J. E. Andes, and Brother L. Woodside.

Saints from Lorain, East Cleveland Branch, and Kirtland, met with us and helped to make the day enjoyable.

We have been encouraged by the number present for the Sunday morning services. The speakers who have occupied the Sunday morning hour are H. Talbott, George Lindsey, F. T. Haynes, and John L. Cooper. We also had the pleasure of having Brother Percy Farrow who is now in Canada, preach a sermon on "*Faith.*"

Brother and Sister Harvey Spiller came to us a year ago last spring from Texas. He has been a faithful and diligent worker, helping to keep the branch together. Since his ordination to the priesthood, he has put forth every effort to carry on the latter-day work.

We are also happy to have with us Brother and Sister J. A. Gunsolley. Their faithful service is appreciated.

It is the prayer of this group that God will bless all engaged in his work, that he will help in directing the financial affairs of the church, making it possible for the church to accomplish its work in a manner pleasing to him.

### Santa Barbara, California

December 3.—Five converts were baptized in the Pacific Ocean August 5 by Brother Harry Pedersen. Four of these candidates belong to one family, the fifth was the companion of one of our sisters. The Saints went down to the beach early Sunday morning. The air was clear and cool, the water pleasantly warm with very small breakers. Nature seemed to smile on us. A few hours later came the confirmation, followed by the sacrament.

Rally Day services were held in Oak Park with large attendance.

Some of our members have moved away. Brother and Sister Roy Curtis have returned to Kansas City, Missouri.

Once more the Temple Builders have revived their meetings, this time after a lapse of several months because of sickness and absence of members.

The Orioles, assisted by the young boys and some of the women, gave a Thanksgiving play which was impressive.

The La Da Sa Club recently gave an old-fashioned carnival. Everyone who attended enjoyed it, but there were too many who stayed away and missed a good time.

Bishop Albert Carmichael was here for three days, giving talks which were both enjoyable and instructive. District President Teagarden was here all day last Sunday. The only disadvantage about these visits is that the workers can not stay long enough.

### Ontario, California

We are doing our best in behalf of the church, general and local; or we might say that we are trying to extend ourselves at this time of special need. The Saints here are regular and faithful. There seems to be no thought of complaining at the general church condition. The trial is regarded as a test and an experience which will make us a better people when we have learned that "obedience of the Saints is sweeter than sacrifice."

With the winter season of California rain commenced and the very idle time among laboring men of whom the branch is largely composed, and we realize that the local church will be heavily loaded in its efforts to do. Nevertheless we are not thinking of giving up. We believe that the best days the church has ever known are very near if the experiences through which we are now passing has the effect we think it should. Our prayer is that the men of God at the head of the church may not be discouraged. May they ever feel that there are those who trust them and feel their God-appointed leadership. We can look in the mirror of life if we choose to judge; we will find there our labors reflected. So we feel our church accomplishments are the

testimonies of our obedience or lack of obedience as the case may be. It now comes that we, as a whole, must learn obedience by things we suffer. Our prayers ascend that with you, the Saints of Ontario, California, may be faithful.

Pastor F. J. Lacy is preparing a series of sermons which we trust will be effectual. The Sunday School Department has ordered a Christmas program in which we are going to emphasize the Christ Spirit all we can. Last year we found it very effective to have a gift table upon which all laid their offerings as they marched by.

We trust the day will soon come when the power of unity will be a reality not only in desire but in fact, when the great power of the Saints will be felt as it can be by the spiritual observer of the Atherton work. May the day soon come when those who are afraid and have a clear vision of what must be done will have the privilege of putting forth their best with those who have had the courage to start.

### Southern Wisconsin District Conference

Conference of Southern Wisconsin District was held at Madison, November 28 and 29. Friday evening preceding the conference the Saints assembled to hear Bishop C. J. Hunt whose text was "Our gospel came not in word only, but in power and much assurance."

Not many were in attendance at the Saturday 10 a. m. prayer meeting, but an excellent testimony service was had.

Apostle D. T. Williams intended to be present for the 2 p. m. business meeting but was delayed because of illness. Brother L. Houghton was elected temporary chairman. Reports were read. The bishop's agent's report from January 1 to October 31, was \$1,549.10, leaving a balance of \$750.90 to be raised in November and December, to reach our quota. After the reports were read, Bishop C. J. Hunt conducted a round table discussion.

Many Saints arrived from different parts of the district in time to hear the evening sermon by Elder Leonard Houghton.

Bishop C. J. Hunt conducted the nine o'clock prayer service Sunday morning. The testimonies rang with loyalty to the church and a desire to help.

At nine forty-five the church school was in charge of local officers. Lee Root, director, had a good program on the theme, "*Thanksgiving Every Day.*" Eighty-six were present and the offering amounted to more than six dollars.

Apostle D. T. Williams preached the morning sermon on the topic, "*The Open Door.*" The church was filled to capacity, and an offering of more than fifteen dollars was taken.

Apostle Williams was associated with the district presidency in charge of the two o'clock afternoon business meeting. A resolution was submitted as follows: "In looking over the financial report for the district, we note that there are certain amounts that have not been used by the department of Religious Education, the district secretary, and the reunion. Therefore be it resolved that we, the Southern Wisconsin District, send these unused balances to the Presiding Bishop, to be considered as a loan without interest, to be used in this time of dire need as the Bishop shall see fit to use it." This was unanimously carried. The amount to be sent was \$328.51.

Election of officers followed. Those chosen were: District president, Leonard Houghton; associates, Henry Woodstock and George Noble; secretary, Leda Colbert; treasurer, Charles Hoague; director of religious education, Harry Wasson, with power to choose his assistant; superintendent of music, June Walker. Delegates to General Conference are: Fannie Houghton, Mary Woodstock, Leda Colbert, Elder L. G. Houghton, Elder H. W. Woodstock, and Charles Fields.

The time and place of the next conference were left to the presidency. The district president was also given au-

thority to arrange a circuit to be traveled by such members of the local priesthood as can help out now and then in the missionary work of the district.

Last year's budget was adopted for the new year, with a twenty-five per cent discount, which made \$112.50. The branches were assigned the following portions: Madison, \$18.75; Soldiers Grove, \$21; Milwaukee, \$13.50; Beloit, \$13.50; Lancaster, \$18; Evansville, \$15; and Janesville, \$12.75.

The following letter of thanks and appreciation was written to Brother Amos Berve: "At our district conference it was voted to extend you our vote of thanks for what you have done for us in the past, and to express to you our sincere sympathy in your time of illness. We are constantly reminded of all that you have done for us during your stay in the district and wish to assure you that we have missed you as a district collectively and as Saints individually. We hope that you shall speedily recover, and we shall look forward to seeing you again."

Also a note to the Presidency assuring them of the loyalty of this district: "We, the Saints of the Southern Wisconsin District, wish to express our faithfulness, loyalty, and desire to help the church in this time of crisis as much and more than in the past. We wish to give our all in support of the church, and shall endeavor to remain true to its ideals at all times and shall try to express our loyalty by our works."

This spirit was manifested throughout the conference. In the evening the sermon was by Bishop C. J. Hunt. Attendance was larger than that had in previous years.

### Port Elgin, Ontario

On Sunday, October 18, the Saints of Port Elgin and nearby branches met to dedicate their church building, purchased from the Lutherans in the summer of 1926.

This branch was organized in July, 1910, by the late R. C. Evans. At that time the Saints were engaged in building a church which was finished that fall, and opened and dedicated November 10, 1901. There they continued to meet until August, 1926, when the above-mentioned building was opened in Port Elgin. October 18 was the day chosen to dedicate this building to the service of God.

The members met at 9.30 a. m. for prayer service, Apostle R. S. Budd and Elders John Shields and H. A. Dayton in charge. Elder D. B. Perkins, of Wiarton, was the morning speaker, and his text was: "He looked for a city which hath foundations whose builder and maker is God."

The dedicatory service came at 2:30 p. m. Elder H. A. Dayton read the call to the assembly and this was followed by a hymn and prayer. Elder Perkins, of Wiarton, and Elder Belrose, of Owen Sound, read from the *Doctrine and Covenants*. Apostle Budd, the speaker, took for a text, "Except the Lord build the house, they labor in vain who build it." We trust that the counsel given the members will not soon be forgotten. The dedicatory prayer at the close of the sermon was offered by Elder John Shields. Brothers E. Parfitt, R. J. Dobson, and W. A. Leeder came to the platform, and Brother R. J. Dobson, on behalf of the trustees and the congregation, presented the key and deed to the bishop's agent, Elder F. B. Stade. With words of counsel Brother Stade presented the key to the pastor of the branch, Brother A. Iden Leeder, who, in accepting the key on behalf of the congregation, accepted the charge given them, and in turn, presented the key to Deacon Parfitt, charging him with the duty of looking after the building. The benediction was by Elder James A. Morrison.

At seven o'clock in the evening Elder Dayton delivered a sermon which closed a day of services the Saints will long remember.

Apostle Budd remained over Monday and Tuesday, speaking both evenings.

### Free Soil, Michigan

Free Soil Branch is progressing in spite of handicaps which naturally arise from the present industrial depression.

We have a thriving church school under the capable leadership of Elder J. E. Bennett and his staff of workers. Besides providing educational opportunities for the children of the Saints, it provides like opportunities for children of nonmembers. The workers feel that much good will come from this although direct results are not always apparent.

Varied programs and recreational activities have been provided during the year by the supervisors of the different divisions with the help of their assistants. These have created a better social feeling and stimulated greater interest in the Sunday morning meetings.

The auxiliary formerly known as the women's department but now functioning as a group in the adult division, is doing good work. Regular meetings are held. The time is spent in relief work, a variety of activities for providing finances, and study.

In the last few years many of our workers have passed to their reward and because of industrial conditions many have moved to other localities. Thus our number has grown smaller. Yet those who are left have a desire to move onward, doing their bit toward bringing about the final triumph of the church. When one visits various branches in Michigan and sees the faithful church workers who obeyed the gospel in this small branch, he can not help but feel that the efforts made here by God's servants have not been in vain.

Pastor Buell Shelley, a faithful worker, at our Sunday service expressed his deep appreciation for the whole-hearted support of the members in trying to reach their quota. On November 28 only twenty dollars remained to be raised, and we are assured that this will be done. The Christmas offering is also well on its way toward reaching the goal.

The branch now looks forward to a Christmas tree and program.

Our prayer is that the church will remain firm and steadfast, and that we, as a group, shall ever be willing and ready to do our little part.

### Toronto, Canada

We had the pleasure of a visit from President F. M. Smith at our chicken dinner on November 12. He was the guest speaker and spoke on "*Sacrifice*." The President visited in the branch until Sunday when there was a special day. He had charge of the prayer service in the morning, taught Bert Gozzard's class of boys at eleven o'clock, spoke to a general priesthood meeting in the afternoon and preached to a large congregation in the evening on the subject, "*The Financial Condition of the Church*."

The department of women had their Christmas market in the lower auditorium of the church, November 26. The booths of the different groups were arranged around the walls and the whole room was nicely decorated. Another group served supper and the net proceeds of the day were over two hundred dollars. This department holds its next quarterly meeting December 17, at which time they expect to complete their two thousand dollars for the year. They have been doing fine work under the supervision of Mrs. James A. Wilson.

The department of men, guided by Bishop A. F. McLean, is sponsoring a "reverse dinner." That is, the men are doing all the cooking and serving. There is to be a woman chairman and the speeches are all to be given by the women. This departure from the usual is the topic of the day in the branch.

Mrs. Elsie Castle, the supervisor of the children's department, is busy preparing for the White Sunday in which we

specialize, and is also making preparations for the program at the Christmas tree entertainment.

The church history class, taught by the Pastor J. L. Prentice in the church parlor each Monday evening, still shows a good attendance and they expect to complete the study of the first volume next lesson.

The church school plan is working nicely and the departments each have a session Friday evenings. The adult division has a Round Table Class taught by Bishop A. F. McLean. They are trying this out with different subjects each night.

The branch is making great preparation for the anniversary of the opening of the church, January 18, next. We expect some of the general church officers here and hope to raise fifteen hundred dollars through the organization of the men.

Attendance keeps up well with our local speakers and some nonmembers are interested. Six members were baptised into the church today, and more are expected shortly.

### Thayer, Missouri

December 11.—The sacrament service for December was conducted in an impressive manner. Nearly all the Saints were present and the service caused everyone to feel his need for the Master and the observance of his commandments.

We are working together as one big family in carrying out the plans laid before us. All are determined to go forward in the coming year. Our plan is to sacrifice to the utmost, to have more tithe payers, to cut overhead expenses, and by spring to prepare for more activities.

At a business meeting the other night, new officers were elected, and plans were outlined for a big year. We will say more about this later.

Harold Hancock and Miss Elsa Coose were married here December 7. The ceremony was performed by Elder Hancock.

Brother G. E. McGuire and wife, in bearing testimony at our last prayer meeting, related how much this latter-day work means to them. They are strong followers and since being in this field, have found much happiness. To see them is to know them and to see how this great latter-day cause can bring two people together and permit them to remain true companions as these two fine people are. People like these give us courage to go on, to know the truth, and to serve each other. All the members here are wishing them many more happy years.

### Kirtland, Ohio

National Educational Week, November 9 to 16, was observed in Kirtland High School with a fine program at the regular Parent Teacher Association meeting November 9. Sister W. E. Householder conducted the community singing and also sang a solo.

John Gale, son of Brother and Sister Thomas Gale, a trained Scout, saved the life of Brother William Liston, sr., who was unconscious from monoxide fumes from his car. John Gale kept oxygen in his lungs through artificial respiration, this being part of his scout work. Mr. Liston is much improved.

Mrs. William Dyke was hostess at a family dinner party in honor of her sister-in-law, Sister Madeline Dyke who recently celebrated her birthday.

A pretty wedding occurred at the Temple November 19 at 3 o'clock in the afternoon when Miss Edna May Jamison, of Mentor, became the bride of Mr. Elmer Atchison, a member of Kirtland congregation. Wedding songs, "O Promise Me," and "Because," were sung by Elder George Neville. Elder Herbert Talbot, of Cleveland read the marriage lines, and the single ring service was used. Mr. Ralph Jamison, brother of the bride, gave her away. The

bride was attended by Miss Dorothy Ponting, of Cleveland, and Mr. Larry Culp served as best man. Ushers were Don Neville, Vernon McFarland, Harry Douglas, and Merville Burdick. Guests were present from Mentor, Cleveland, Chardon, Madison, Willoughby, and other towns. About two hundred were there.

Following the ceremony the wedding party gathered at the home of the bridegroom where covers were laid for forty guests. About one hundred guests attended the reception in the evening. Friday morning the young couple left for a brief wedding trip. For the present they will make their home with the parents of the bridegroom.

Kirtland Boy Scouts joined the President James A. Garfield pilgrimage from his long-remembered home in Mentor, Ohio, to his tomb on Euclid Avenue, Cleveland, Ohio.

Miss Marguerite Shepard, of Kirtland, became the bride of Mr. Carl Pearson, of Lost Nation Road, Willoughby, Ohio, November 21, at the home of Pastor John L. Cooper.

A Thanksgiving symposium was held in the Temple Sunday evening, November 22, in charge of Sister Earl Curry, the Blue Bird leader. Sister Flack played the piano and Brother and Sister W. E. Householder sang. Brother Gerald Davidson read Psalm 100. Sister Mable Hall read a story. William and Ruth Davies acted as pilgrims for the occasion, and the Blue Birds carried plates of fruit.

Brother Earl Curry, Kirtland's church school superintendent, spent the early part of November in Columbus.

### Northeastern Kansas District Holds Institute

The second institute under the auspices of the recreation and expression department was held at Fanning, Kansas, October 24 and 25. Those active on the committee were the district superintendent, L. M. Pitsenberger, Sister Fern Weedmark, and William Twombly. They were fortunate in securing C. B. Woodstock, associate director of the Department of Religious Education, also Sister Mildred Goodfellow, of Topeka, who is a specialist in the field of the beginner and primary departments.

For his themes Brother Woodstock used "Foundation Principles," "Making Our Teaching Effective," "The Lesson Plan," and "Problems of Quarterly Use." Sister Goodfellow, "The Child in the Church School," and "How to Make the Children's Department Attractive." Her work was illustrated by many posters and a display table.

The recreational activities at the close of the class period Saturday afternoon were directed by O. E. Weedmark.

The program in the evening consisted of vocal and instrumental numbers, readings, talks, pep songs, and stories. The district superintendent was in charge.

Patriarch Samuel Twombly and District President Dave Little conducted the young people's prayer meeting Sunday morning. At ten o'clock the regular classes of the local school convened.

The eleven o'clock morning theme delineated by Virgil Shepherd, of Independence, Missouri, was "Going With Jesus." This proved the foundation of an excellent discourse relative to incidentals on this journey, and was replete with good instruction. At this hour Sister Goodfellow held junior church.

A basket dinner was served on the church lawn by local members.

Talks by Brother Woodstock on organization for religious education, and suggestions for the "social program" by Brother Shepherd occupied the afternoon. The closing session was in the nature of a round table by Brother Woodstock.

Institute music was in charge of the district chorister, Sister B. F. Deller. A quartet from Chelsea Church in Kansas City was present on Sunday to render several selections. Jessie Belle Taylor, Mabel Snell, Adalain Lee Taylor, and Ann H. Decker composed the quartet.

The association of those who had the direction of class

work was inspirational and will no doubt result in a closer relationship with the work of the Department of Religious Education. The committee, in behalf of this department of the district, extends appreciation for assistance which contributed to the success of the institute.

### Savanna, Illinois

December 4.—Savanna was recently visited by Bishop C. J. Hunt, and as always, the Saints were encouraged by his message. Brother Hunt has confidence in the church, that the members will be willing to make every sacrifice and do that which is necessary to release themselves from financial bondage. He thinks that by so doing we shall advance spiritually, for we are tested and purified through experiences that demand sacrifice.

We were especially interested in the rehearsal of the interview which Brother Hunt had with a Jewish rabbi. For two hours while traveling on the train, they talked concerning the sticks of Judah and Ephraim, the ten lost tribes, the Zionist movement, etc. We are glad to hear him say that the rabbi thought we alone, of all peoples of the various denominations, have something tangible to offer the Jews.

District President E. R. Davis was here for a week and held branch election of officers. He reports that everywhere he has visited this fall, he has found a fine spirit prevailing.

The Saints are beginning to realize that in order to advance spiritually, we must lay aside all encumbrances which hinder the work, and must catch the great vision which we must have if we would be fit material to be used by God in building his kingdom, for pride, selfishness, disobedience, and contentions will have no place in Zion. We must learn to live together harmoniously in our small groups if we would become of one mind and heart in the larger community. We know that if each one of us does what the Lord asks—and his commandments are spiritual and for our own good—we shall not fail, for God will be our helper.

At the beginning of the new year, let every Saint file an inventory as required, and seek to pay the tithing that is absolutely necessary if this work is to advance. Let us no longer be robbers of God, as Malachi calls us, for by so doing, we rob ourselves of the blessing that God promises the faithful. Let us be doers of the word and pray daily for the whole church body, that it may be purified and perfected.

### San Antonio, Texas

Elder J. W. A. Bailey, of Independence, Missouri, has concluded a series of international lectures which cover a period of four weeks. Attendance of members and nonmembers was good. With charts and screen pictures Brother Bailey portrayed the wonderful truths concerning the ancient inhabitants of America, tracing the lineage and genealogy of the royal family from Adam down to Joseph Smith. He also explained the meaning of symbols and seals. His lectures created within his hearers a desire to learn more about the mysteries of God. Second Branch Saints were faithful in attending, some of them not missing a single lecture.

Apostle J. A. Gillen favored San Antonio with a visit while Brother Bailey was here. He remained only a few days but preached some excellent sermons, exhorting the members to higher and holier lives. In one sermon which especially impressed us his theme was *"The Pure Love of God."* He impressed upon the congregation the importance of possessing that pure love and manifesting it toward one another. When Brother Gillen bade us good-by, we were touched with sadness sensing the great responsibility that rests upon him.

This branch observed Thanksgiving with a short program

at 8:30 a. m. Pastor E. L. Henson was in charge. The saints sang *"Come Ye Thankful People, Come,"* and the invocation was by Brother R. W. Jett. *"Great is the Lord"* was the anthem sung by the choir, and Bonnie Bell Jett gave a reading. Elder Bailey delivered the sermon referring to the first Thanksgiving made by Abel when he offered the firstling of his flock. The closing hymn was *"We thank Thee, O God, for a Prophet."* The worshipers felt that it was good to meet early in the morning to render thanks to the great Giver for his love and protection and the gift of his Son. The sacrifice offering was taken at this time, and although we do not know the amount received, we feel that each one contributed what he could.

This branch has been burdened for the past year as it has tried to meet the payments on the new church. Nevertheless the Saints are striving to do their part toward the general church debt.

At the last branch election Brother E. L. Henson was chosen pastor; assistant pastor, Theodore Dorow; director of Religious Education, Sister Flossie Waite. The choir is under the direction of Sister Mary Hall, and with Brother Ed. Yerrington is practicing for the Christmas program.

### Kansas City Stake

#### Central Church

Miss Florine Eva Hands, daughter of Brother and Sister W. O. Hands, and Mr. Ervan Lester Graham were united in marriage at Central Church on Thanksgiving evening. The service was read by President F. M. McDowell. Yellow and gold chrysanthemums with palms and ferns were used for decorations. Preceding the ceremony Mrs. J. A. Withee played a program of organ music. Mrs. C. E. Wight, accompanied by Mrs. Withee and Mr. Frank White on the violin, sang *"At Dawning"* and *"Until the End of Time."* Mrs. Withee played the bridal music from *"Lohengrin."* Miss Elsie Hartunian was the maid of honor and Miss Ruth White, Miss Margaret Bowser and Mrs. George Bowser were the bridesmaids. Mr. Clarence Graham acted as best man for his brother and the groomsmen were Mr. Glenn Hands, Mr. Glen Falter and Doctor E. P. Nelson. Following a short honeymoon in the Ozarks, Mr. and Mrs. Graham will be at home at 4517 Harrison.

November 29 was observed as Home-Coming Day, former attendants having been invited to be present and to recall by-gone days. The music at the worship period, a contralto solo, *"How Beautiful Upon the Mountains,"* by Harker, was very beautifully rendered by Mrs. N. B. Baldwin (nee Julia Edwards).

Following the lesson study, a hymn was sung at the service period, and prayer was offered by Elder C. G. Mesley. *"Remember Now Thy Creator"* by Adams, was the anthem rendered by the choir. Apostle E. J. Gleazer was the speaker of the hour, delivering a fine discourse befitting the occasion, *"Home-coming."*

The evening service proved unique and enjoyable, the Central family meeting in the front parlor. The family living room formed the setting with comfortable arm chairs, brightly colored lamps, and a homey atmosphere prevailing. Favorite hymns of the days of yore were sung under the leadership of Brother George Anway, and Mrs. J. H. Paxton and Mrs. Adam Young related interesting experiences and happenings between the years of 1908 and 1925 at the little church on Wabash Avenue, while Sister D. H. Blair told of the happy moments the Central people enjoyed at Ninth and Lydia and this was followed by *"Tracy Avenue Days"* by Brother C. C. Babb. A quartet consisting of Mrs. A. D. Hirschcock, Mrs. R. H. Moore, Clayton J. Wolfe, and A. D. Hirschcock rendered two fine members during this service, *"On Life's Highway"* by Bertrand-Brown and *"Trust, Ye in the Lord,"* by Henry Barnes. This "gatherin'" of old and



new friends was an opportunity to renew friendships and enjoy the sweet communion of Saints.

Sacrament Sunday, the last in the year of 1931, was an ideal autumn day, with just enough tinge of coolness in the air to invigorate. A very good attendance was present for the services, and following the serving of the emblems, a number of short testimonies were given. Preceding the sermon by Elder George Mesley at the evening service, the choir rendered the anthem "Radiant Morn," by Woodward. The Wahdemna Male Quartet sang two numbers, "The old Kugged Cross" and "In The Garden."

The Women's Club bazaar was held at the church on Friday afternoon and evening. Christmas gifts, home needs, food and candy were sold, every article priced at a dollar or less. A turkey dinner was served at six o'clock. Proceeds from this bazaar are to be applied to Central Church indebtedness.

Central people met the call of the general church for sacrifice during the month of November in a gratifying manner and will continue through the month of December.

## Missionary Work in Spring River and Clinton Districts and Holden Stake

Post Oak, Missouri.—It has been some time since I have written the *Herald*, giving an account of the missionary work done in my fields of labor. I have been encouraged many times by reading the reports of the missionaries throughout the world. As missionaries of the church, we meet with varied experiences, pleasant and otherwise. I am glad to say that in many places since the Centennial Conference, I have seen a revival of the old-time missionary spirit such as should be found in every city, village, and country community where the church is represented.

Since the Centennial Conference, I have been engaged in missionary work in Spring River and Clinton Districts and in Holden Stake. During part of this time I have been associated with Elders George Jenkins and Lee Quick of the missionary force, and Elder George Harrington, too, has rendered valuable assistance in preaching and music. My work with these brothers has been very pleasant. About half of the time, however, I have been alone in my missionary efforts.

My records show that missionary services have been held in fourteen churches, five schoolhouses, three tents, and that there was one open-air meeting. In addition to this, several week-end services have been held in various branches and communities of Saints. I have preached three hundred and fifty-seven times. During these meetings, held in association with my brothers and the services held alone, a total of seventy-nine baptisms have taken place; of this number the writer has baptized forty. Fifteen hundred and more "Gospel Ladder"—"What Was Witnessed in the Heavens" song tracts have been handed out during these meetings, also many of the usual tracts.

The missionary work has been very much enjoyed, and we have found hundreds of people eager to hear the old Jerusalem gospel. Many in addition to those who have united with us, have been convinced of the truthfulness of the angel's message. A few of these have since been baptized and others are still investigating.

Though it seems to us that what we have accomplished since the Centennial Conference has been but a "mite," we have tried to render a reasonable service. We very much regret that it has been found necessary to release so many from the missionary list, yet we trust that the time will soon come when many of them will be privileged again to take up the work.

May every Latter Day Saint manifest the true spirit of sacrifice this Christmas, and remember the Lord whose birth we shall commemorate, by turning our gift money to his church, as a gift of appreciation for the use of this church which has brought to us the beautiful gospel of these latter days.

J. CHARLES MAY.

## Independence

One hundred voices of the Independence Messiah Choir, directed by Paul N. Craig, will present the choir's annual Christmas gift to Kansas City and surrounding territory December 27. The singers, accompanied by Robert Miller, organist, and George Miller, pianist, will give the "Messiah," by Handel, at the Scottish Rite Temple, Linwood and Paseo, Kansas City, at three o'clock the afternoon of the 27th. At ten o'clock that night the oratorio will be given in the Stone Church auditorium and broadcast over KMBC. Independence people are invited to attend the performance at the Stone Church. Soloists this year are: Margaret Johnson Blaine, soprano; Gladys Good, contralto; George Anway, tenor; and Arthur Oakman, bass.

### Stone Church

There will be a Christmas baptismal service in the lower auditorium of the Stone Church at eight thirty next Sunday morning.

Elder G. G. Lewis, superintendent of Religious Education in Independence, was present Sunday morning to give sacrifice offering envelopes to members of the intermediate and junior departments. These envelopes will be collected at the church school hour next Sunday morning.

Numbers of the classes of the church school are planning Christmas baskets, to bring cheer to families in which the wage earners have been out of employment and consequently unable to provide adequately for the holidays.

"Obey the Law," was the theme of Pastor John F. Sheehy who preached the Sunday morning sermon. His text was taken from a revelation given one hundred years ago this month, *Doctrine and Covenants 72*: "Every man that cometh up to Zion must lay all things before the bishop in Zion."

Elder G. G. Lewis was in charge of the service, and music was by the Stone Church Choir, directed by Paul N. Craig.

"The Prophets Tell of the Birth of Christ," a biblical play written by Mrs. Madge Siegfried, was presented by a cast of about forty members of the congregation Sunday night. The production was under the direction of the White Masque Players, and drew a large crowd of members and friends. The drama presented prophecies concerning the coming of Jesus in four great epochs—the fall of man, the prophecies of Enoch, Isaiah, and Samuel anoints David. A drama presenting the fulfillment of these prophecies will be given next Sunday evening. Appropriate music was furnished by the girls' chorus directed by Mrs. Bertha Burgess, and there was a harp solo by Eleanor Smith.

"A Girl Scout's duty is to . . . help others," and "A Girl Scout is cheerful." These laws the girls are remembering as they prepare for Christmas. All their activities at this season are expressions of the desire to make people happy. Carol singing will be popular among the Girl Scouts this year, the giving of renovated toys to little children, the leaving of packages of cookies and candies on the doorsteps of those whom they love and esteem, Christmas and New Year's socials, and a hundred other things.

The Boy Scouts also are busy. With all the other Scouts of the city they are carrying out a clothes gathering campaign. The two Stone Church troops have collected a large number of worn garments which have been turned over to the community authorities for the clothing of those who need protection against winter's cold.

President F. M. McDowell, Pastor John F. Sheehy, and Elder G. G. Lewis were in charge of the annual church school business meeting, Monday night. Special business of the evening was the election of officers to serve during the coming year. Only two changes were made in the 1931 roster of officers. Workers chosen for the new year are: Director of Religious Education, S. A. Thiel; associate superintendent, H. W. Harder; superintendent of the nursery department, Mrs. Pearl Crick; beginners, Mrs. C. R. Smith; primaries, Miss Ruby Williamson; juniors, Mrs. Ray Moler; junior young people, Miss Leta B. Moriarty; young people, Mr. and Mrs. J. A. Gardner; adult superintendent of Sunday



class work, Mrs. J. F. Frazier; adult superintendent of week-day activities, Mrs. C. C. Koehler; superintendent of other adult group activities, H. G. Barto; secretary, Elizabeth Okerlind, and Christmas offering secretary, Mrs. Edith Bullard.

A report of the year's work of the church school was read by Elder G. G. Lewis who is in general charge of Religious Education in Independence. It was decided to present the financial report and new budget to the next executive council of the school.

#### Walnut Park Church

At the morning service, Sunday, December 13, Walnut Park Church Choir, directed by Mrs. Minnie Dobson, rendered the anthem, "As Pants the Hart," Mrs. Marian Campbell, soprano soloist and Drexel Mollison, pianist. The discourse was by Bishop A. B. Phillips whose text was, "Know ye not that I must be about my Father's business?" He presented the life of Christ from youth through his ministry, showing that the power of example is greater than precept. Christ was wholly devoted to his task. We should not permit the unpleasant things of life to come between us and our opportunity to gain the life more abundant.

The evening sermon was given by Elder S. A. Burgess on "The Coming Forth of the Book of Mormon." This he linked with the historical drama from Brother Elbert A. Smith's "Conversations," which was given by some of the young people of this congregation.

Pastor S. C. Smith has chosen to help him in the coming year a first assistant, Carroll Olson, who is also bishop's agent; C. V. Hopkins, second assistant, and R. Barnhardt, assistant and superintendent of the church school. These choices met the approval of the congregation.

The church school officers were chosen Sunday morning at the church school period: Superintendent, R. Barnhardt; assistant, Albert Chapman; secretaries, Mr. and Mrs. Eli Kester; librarian, E. E. Moorman; superintendent of young people, C. G. Closson; assistant, Ruth M. Bryant; superintendent of junior division, Mrs. E. E. Moorman; superintendent of adults, Mrs. F. R. Schafer; chorister, Sanford Downs; musical director, Orlando Nace, who chose as pianist Mrs. Thelma Countryman.

The young people's organization, under the supervision of C. G. Closson, meets on Sunday at 5.45 p. m. for a study period and program. Officers of the organization are: President, Helen Moorman; vice president, Fern Price; secretary, Katherine Price; chorister, Melba Moorman; pianist, Thelma Schwab.

The congregation is proud of its Girl Scouts. It has two troops. Mrs. Rachel Oeser is captain of Troop 49 and Mrs. Anna Julia Roberts of Troop 10. Both groups of girls are busy carrying our Christmas plans for others. Troop 10 hopes to bring yuletide cheer into the homes of several families where there are a number of small children. To this end the girls have made little tarlatan stockings and filled them with cookies of their own making; they have remade toys brought from home, clothed dolls in new dresses, and in other ways have effectively wielded the paint brush and needle; their toy collection contains ABC muslin books for little folks. On Christmas Eve these lively girls plan to sing carols to their friends.

#### Englewood Church

All the young people from fifteen to twenty-five years of age were assembled in one classroom Sunday morning, where President F. M. McDowell talked on the subject of tithing. He distributed young people's inventory and tithing blanks. By request he also spoke to all the membership, making a strong appeal to everyone to try this year to find the blessing which comes from giving to the One whose birthday we are preparing to celebrate. He made everyone feel that it is indeed "more blessed to give than to receive."

President McDowell also spoke to a good-sized congregation at the eleven o'clock service. "There are five things that show me the gospel is true," he declared: "The word of God, the life of Christ, the principles of the gospel, history, and last and greatest—the compelling testimony of the

Spirit of God." Speaking of the last of these five, he gave as an example the closing moments in the life of Brother J. M. Terry. Brother Terry called Elder John F. Sheehy to his bedside and said, "Brother Sheehy, tell the Saints for me that this gospel is true."

The Saints were deeply touched by this testimony as they recalled that some of the last labors performed by Brother Terry were in Englewood, where he taught a class of children who were candidates for baptism the beauty of the step they were about to take. Brother Terry was a joy to old and young. His life helps us to agree with Brother McDowell that this "compelling testimony of the Spirit of God" is the greatest of all.

The choir sang "The Lord Is My Strength," by Williams, directed by the chorister.

Elder Leonard Lea was the evening speaker. Brother and Sister Howery sang "The Garden of Prayer."

Under the direction of the primary superintendent, Sister Lyman Fike, a Christmas program is under preparation. It will be given next Sunday morning at ten o'clock, being preceded by the baptism of some of the children. The boys are happy to sacrifice their regular Christmas treat for the benefit of the church. An impressive sacrifice offering ceremony will take the time on Sunday morning usually occupied in the distribution of treats.

Preceding the sacrament service December 6 Brother Roy Howery was ordained to the office of elder.

Apostle J. A. Gillen spoke for us the evening of that day in his convincing manner. Sister Hazel McConnell sang a solo.

Sister Charles Kelley is quite ill at the Sanitarium.

The congregation happily welcomed Sister Glen Closson and her new baby daughter to the services Sunday morning.

#### Enoch Hill Church

A large congregation of members and friends gathered Sunday evening to hear President F. M. McDowell's sermon on "The Price of Peace." His discourse was based on the scripture reading of the angel's announcement of Christ's birth to the shepherds, according to the gospel of Matthew, associating with it the words: "He shall be called the prince of peace." The meaning of peace, Brother McDowell made clear, was not just the absence of war, but man's peaceful adjustment with his inner self, with his fellow men, and with God. And the way of peace, he defined to be the way of God—"God so loved the world that he gave." Loving and giving are the way of peace. Christ loved and gave. We, too, if we would know the way of peace, must love and give.

The Aeolian Chorus, directed by Mrs. Paul N. Craig, presented a half hour's program of excellent music. Their contribution to the evening's service was deeply appreciated.

Pastor H. L. Berto spoke to the congregation Sunday morning. The Saints gave attentive heed to his words, and as a result, hope during the new year to go forward.

The congregation was shocked at the unexpected death of Sister Lucinda Brown, December 11. She was a loved and respected member of the branch, a woman who had belonged to the church since July, 1899. She was the wife of Cloise Brown. The funeral was held from Enoch Hill Church, Monday morning at ten o'clock, Pastor Barto preaching the sermon. She leaves a large number of sorrowing relatives including her husband, a son, Glenn Scott Harvey, of Warrensburg, several grandchildren, three brothers and three sisters: Charles Barmore, Independence; Alma Barmore, Port Huron, Michigan; James D. Barmore, Cabool, Missouri; Mrs. Jupheena Kendall, Hazelton, Indiana; Mrs. Esther E. Kramer, and Mrs. Leona Burke, of Independence. Interment was in Mound Grove Cemetery.

Three hundred and twenty garments were collected by Boy Scout Troop 227, of Enoch Hill. This was the troop's contribution to the worn clothes campaign carried out by the Scouts of Independence. The collection was turned over to civic authorities for renovation and disposition. Ammon Badder is scoutmaster of this troop.

## Topeka, Kansas

### 1114 Clay Street

It has been some time since a report from this band of busy Saints has appeared in the *Herald*. However, at the appointed time most of the members have been found making contributions in the interest of the latter-day work. Under the new church school plan since the first of the year, the need for better qualifications is being met by some in our correspondence courses, class work in other organizations, or both, and some are attending night school.

The junior and beginner rooms have been newly decorated and now are especially attractive for these grades under the leadership of Mildred Goodfellow and Fern Weedmark.

The junior class won three blue ribbons at the Kansas State Free Fair. Three groups of notebooks were entered, and a notebook from each group was awarded a ribbon. These juniors have entered the junior notebook contest sponsored by the Department of Religious Education, and are collecting material for their books.

A combined rally and festival service was held September 27. One hundred and four quarts of canned fruit, and seventy-eight glasses of jelly with other food stuff were brought to the church, and with fitting ceremony were presented by F. O. Kelley to O. E. Weedmark, bishop's agent. Brother Weedmark received these with a prayer of acceptance in behalf of the district and Bishopric. The children had a special table for their contributions. District President Dave Little was present and gave the sermon, "Strength in unity." A basket dinner was served at Chesney Park, there being an attendance of forty.

The evening of October 1 was the occasion for a surprise party at the home of Sister Veach. This was in honor of her husband George Veach. A goodly number was present to enjoy the entertainment and refreshments.

No services were held October 11, in order that the Saints might attend the Harvest Home Festival at Independence. Several also attended the young people's institute at Fanning, Kansas, October 24 and 25.

The annual Halloween party, in charge of Sister F. O.

Kelley, recreation leader, was held at the home of Sister Helen Hays. There were appropriate decorations in Halloween colors. After masks were removed, games were played and refreshments were served.

The midweek study class and work group which meets at the home of Sister Elerick is placing all the money they can earn in the hands of the Bishop of the general church. This they are doing in observance of the sacrifice months.

District President Dave Little and Patriarch Samuel Twombly were present November 8, preaching and giving direction in connection with the work of the branch. Owing to the urgent need of the general church, O. E. Weedmark, bishop's agent, was released from local responsibility that he might give more time to district duties. Elder G. G. Cadwell will have charge of the local work. Brother Weedmark was untiring in his efforts and a rising vote of thanks expressed appreciation for splendid work done.

For several months there have been splendid prayer services. The sick here and elsewhere, also those upon whom rests the responsibility of the general church, have been remembered.

## San Bernardino, California

The Saints gathered at the new church Thanksgiving morning, to give thanks to God for his goodness to his people. The meeting opened with an orchestral number, "Lead me." Brother James Miller offered the opening prayer "Come, Ye Thankful People, Come," by Samuel Webbe, was sung by the congregation, directed by Frank Anthony.

A short sermon on Thanksgiving was presented by Elder W. A. Teagarden, pastor. After the service, dinner was served by the women's department of the church to about one hundred and twenty-five people. Proceeds are to be used to pay for our pews.

We now have an active branch, all departments carrying out the new church program.

Apostle M. A. McConley was here on a recent Sunday, preaching morning and evening.

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## MISCELLANEOUS

### Appointment of Bishop's Agent

Brother C. G. Smallwood having presented his resignation as bishop's agent for Eastern Oklahoma District, we hereby appoint as his successor, Brother J. W. Peterson, subject to the ratification of the next district conference.

Brother Smallwood has given splendid cooperation in this connection, and we wish to take this opportunity of expressing appreciation for the service rendered.

Brother Peterson is one of the old-time missionaries of the church and has the confidence and esteem of those who know him, and we feel confident he will receive the earnest cooperation of the membership in giving their support to this phase of church work.

The solicitors are requested to send their reports to Brother J. W. Peterson, care of P. E. Sartor, Fanshawe, Oklahoma.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

Approved by THE FIRST PRESIDENCY,  
 By FREDERICK M. SMITH.

### New Addresses

Ernest E. Thomas, 1219 Edwards, Beardstown, Illinois,  
 bishop's agent for Central Illinois District.

### Conference Minutes

SAINT LOUIS.—District conference met with Saint Louis Branch, November 28 and 29. Saturday afternoon the Department of Religious Education met at 2:30 for discussion of the problems of the church school. A very interesting paper was read by the supervisor, Sister Ella Lambkin, on the subject "The History of the Church School." Following the reading a general discussion of the paper was held. The primary and beginner grades of the church school had displays of posters, and handwork from their respective classes. The business session at 6 p. m. brought a representative group for the selection of district officers for the ensuing year. Elder C. A. Edstrom, district president, was in the presiding chair, with Apostle Paul M. Hanson acting as counselor. Elder Arthur Oakman, district missionary, was also present at the conference, and was asked to join in activities. The election of officers, resulted in Elder Roy Remington, being elected district president, with Clarence L. Archibald, and Prosper Carl, as counselors; Elder C. J. Remington was sustained as district secretary, and C. V. Dickens as district treasurer. E. C. Bell was sustained as district musical director. Sister Lambkin, as supervisor of the Department of Religious Education, chose as her assistants J. Edward Nicholson for the young people's division, Ruth Dickens for the children's division, and Sister Alice Grimes for the women's division. Brother C. V. Dickens was elected district publicity director. Apostle Hanson addressed the congregation at 11 a. m. on Sunday, taking his lesson from the words of the Prophet Isaiah: "Comfort ye my People." At the close of this service Brother Oakman, baptized two adults from the Maryland Heights Branch. These candidates

were confirmed at the prayer service, and Brother C. L. Archibald was ordained to the office of elder, and William Knussman to the office of priest at the same session. A Mrs. Remmel lectured to the women's division on "Child Psychology" at their meeting. Apostle Hanson addressed the priesthood meeting at the same hour. Elder Arthur Oakman preached at 5:30 p. m. to an attentive audience on the topic "The Guarantee for Zion." The spirit of peace, and good-fellowship permeated the whole of the conference activities.

### Our Departed Ones

BURR.—Abraham E. Burr was born in 1847. He died November 10, 1931, at Bay City, Michigan. His wife preceded him into the beyond last January. He leaves one son, Lewis, and three daughters: Mrs. McQuade and Mrs. Schram, of Bay City, and Mrs. Evelyn Beare, of Flint. He will be greatly missed by many who knew him as a servant of the Lord, for he was a missionary thirty-four years of his life. He was baptized a member of the church by J. J. Cornish at Coldwater, Michigan, May 20, 1889. Firm in the faith he passed away with a beautiful hope of eternal life. A large crowd filled the Bay City church as Brother E. S. White preached the sermon. Hubert Case was in charge.

ULMAN.—Gerald Ray Ulman was born January 22, 1925, son of David and Edna Ulman, of Bay City, Michigan. He was struck by a car driven by a sixteen-year-old boy who had no driver's license, and lived from 4 p. m. (the time of the accident) until 5 a. m. next day. His death occurred November 10. Leaves to mourn his parents, two brothers, two sisters, many friends and other relatives. The Bay City church was filled by a congregation, paying respect to the little boy and offering sympathy to the bereaved family. The sermon was by Elder Hubert Case, E. S. White in charge.

POMEROY.—Loretta V. McDonald was born at Newcastle, Ontario, Canada, August 9, 1846. She made her home there until 1863 when she moved to Illinois. In January, 1865, she united with the Reorganized Church of Jesus Christ of Latter Day Saints and was a faithful member during her long and cative life. July 4, 1865, she was married to David R. Pomeroy, at Millington, Illinois, and from there they went to Plano to make their home. Mr. Pomeroy was a dentist, and for many years had an office in Sandwich, but in later years he gave up dentistry to devote his time to farming. During the same time Mrs. Pomeroy conducted a millinery business in Plano. Doctor Pomeroy preceded his wife in death in 1914, and since that time Mrs. Pomeroy has lived in Plano until 1929, when she went to make her home with her son Paul, at South Bend, Indiana. She passed away November 30, 1931, after several years of failing health. Surviving are her son, and his wife Mildred and their two children, Susyanne and Tom, of South Bend. Funeral arrangements were in charge of Forest G. Hay, and the body was brought to Plano. Services were conducted at the Saints' church December 2, Elder J. M. Blakely officiating. Interment was in Plano Cemetery.

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Number 51

## THE NATIVITY

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord.—*Luke 2: 7-11.*

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## A FEW WORDS ON CHRISTMAS

*The Editors*

## MY MINISTRY

*Merl B. Grover*

## AN AVERAGE MEMBER SPEAKS

*Arthur H. DuRose*

## THE GOSPEL FORUM PRESENTS

### ADAM'S TRANSGRESSION

*Peter M. Hinds*

## Christmas

Twilight—one bright star in the purple shadows. A manger in Bethlehem. A Holy Babe. Adoring shepherds. The first Christmas.

Once again a care-furrowed world turns to the commemoration of the birth of the Savior of men, sensing more keenly than in years before the universal need of Him, appreciating anew the word of the angel: "Unto you is born this day in the city of David a Savior, which is Christ the Lord."

To his church, Christmas this year takes on deeper significance. Our gifts, through sacrifice, have been given to Him. We have remembered that he gave himself that we might live more abundantly. He was the great Sacrifice. And we have accepted his invitation, "Follow me." We, too, have given our time and our ability and our money—we have sacrificed, and as a result, there is in our souls this year a new peace, a new understanding. This Christmas, as we watch the glow of candles brighten and as we hear the carols of the centuries, our hearts unite in prayer, that this spirit of love and harmony which we now feel will go with us throughout the year. We truly want that all the things we shall do shall be to the glory of God in the highest. We want to be his servants, his children, his friends.

Let the world, this Christmas, be at peace because it pauses to think of its Savior. May his church find new assurance in the "glad tidings of great joy," and strength in the great love of Jesus. May it know that He is leading in the ways of peace and understanding. May it give to the whole world His light.

L. B. M.

## The Kingdom of God

A beautiful story is told of a king whose habit it was to travel with a few trusted companions into remote parts of his country, and how he endeared himself to his people by visiting them without ceremony, listening to their troubles, comforting them, talking to their children, and in general showing that he really loved those who called him king. His manner was blunt, his voice was gruff, but his heart was warm and kind.

One day the king came into a small village school where he found the teacher and students busy with lessons. Immediately all work was suspended while his majesty conducted an informal examination. He picked up one little flaxon-haired girl, whose blue eyes grew round with wonder, and set her on his knee.

"Tell me, my dear, into what three great kingdoms are all things divided?" he asked. The little girl knew her lessons, and it was easy to speak to so kind a king.

"The animal kingdom, the vegetable kingdom, and the mineral kingdom," she replied.

"And now tell me—to which kingdom do I belong?" For a minute the little girl was terrified. She looked to the face of her teacher, but he could give her no help. And then she had a happy thought.

"The kingdom of God!" she answered.

The king smiled with great pleasure and patted her head tenderly. "I hope you are right, my dear," he said as he put her down.

From the animal and mineral kingdoms we derive our bodies and draw our nourishment, and the scientists who have studied the bodies of men and animals tell us that there are many similarities between them. Yet there is that in us which belongs to none of these material realms, but to the kingdom of God.

The daily grind of work and worry, our long association with things of earth, the hard struggle for the necessities of life (and the mad scramble for the luxuries!) leave us with overwhelming impressions that we are of the material world. And yet in our moments of calmness and meditation we come to an understanding of the hungers and needs of the soul, unsatisfied by worldly possessions.

We are citizens of two worlds—this, and another. And not the least of these is our eternal home, the kingdom of God.

L. L.

## Merry Christmas!

The *Herald* Editors, from the Editor in Chief down to the humblest of assistants, all join in wishing to all of our readers and to all of the members of the church, wherever they are or whatever they may be doing, a Merry Christmas—and more than that, a *blessed* Christmas. It is the time to rejoice, it is the time to give, it is the time to express kindness, appreciation, and love for one another. Let all see that not one is left cold or comfortless, that not one is forgotten. It is the will of Jesus that this Christmas joy should be to *all* men.

May you have joy, peace, the warmth of friendship, and the blessing of God's Spirit, is the wish of  
THE EDITORS.

## Times Have Not Robbed Us of These—

Our world wastes a great amount of nervous energy lamenting the passing of the "good old days of 1929," and wishing for the return of the material prosperity which permitted the riot of extravagance in which we then blindly and selfishly indulged. It has become the habit to bewail the money that was lost as if everything of value were taken from us in that one deprivation.

There are, however, some great values of life which neither time nor circumstance, depression nor



reverses of fortune, can deprive us. The times have not robbed us of these. The love of God, the comfort of home, and the affection of friends; human kindness, gratitude, hope, and charity—these are our permanent and inalienable possessions. Nothing can take them from us, save death, which we believe to be only the opening of another door which leads eventually to a richer enjoyment of what is best.

Let us not grieve too badly for what we have lost. The more thoughtful ones will say that what we lost was not in all respects good for us. Amidst all our riches we had our worst period of decadence of morality and spiritual life. Hardship is returning us to our senses.

The really great and fine things of life—the times have not robbed us of them. Rather they have brought us to a new realization of the worth of finer things.

L. L.

### Blue Pencil Notes

From the Mount of Transfiguration to the Valley of Temptation is but a little way—down. It seems farther climbing up.

Scandalitis needs a double operation—one on the tongue of the talker, one on the ear of the hearer.

"Ho, hum," soliloquized Deacon Goodentart, after the inveterate and continuous talker had departed, "I prefer people who speak nothing but the truth and don't try to tell all of that at one sitting."

Some people think we ought to carry modern business methods into our religion. Very well, carry them over into heaven and what will we have? Four per cent of the glorified ones will own eighty per cent of the golden crowns and harps and will rent them out to the rest of us at so much a month—when times are good and we have employment. Why not reverse the slogan and try carrying religion into modern business?

If this Universe itself should dissolve away and only the dark cold remain, I am sure that the angels would not miss the bright lights of Broadway, or the flaming forges of great steel mills, or yet the natural fires of Vesuvius. At night they would miss the innumerable twinkling lights of homes where men and women and children dwelt. Those are the lights that appeal to me at night; all through the city's suburbs, and scattered far in the countryside. In those homes yet must dwell many potentially honest and noble and virtuous men and women. They

await the gospel story that after all is the only hope remaining for civilization, for home, and humanity. It would save them from the ruin of atheism, of iniquity, of confusion sweeping in upon the world. "Go preach the gospel," is still the first great commission.

In order to serve effectually something more is needed than the mere willingness to serve. Brother X is a mechanic, also a member of the priesthood. He had the misfortune, while working at his trade, to cut his hand with a sharp tool. A fellow worker immediately took from his own mouth a chew of tobacco and bound it upon the wound. The fellow worker had a desire to serve. His intentions were benevolent, but it had been far better for Brother X had he been bitten by a rattlesnake, for the fellow worker was suffering from a loathsome disease, the germs of which through the open wound were thrown directly into the blood stream of Brother X.

There is opened up to us by this incident a field for thought. The ministry in particular, working among the Saints and especially in the homes of the Saints, even though actuated by the desire to serve, may at any time sow the seeds of trouble and disaster in some one of their many forms unless they shall have *more* than the mere desire to be helpful. Had the workman in the little illustration just used been intelligent as well as in the possession of good will, he might have secured a dime's worth of iodine and an antiseptic bandage and been of real service to Brother X. Certainly, had he been in possession of a modicum of good sense, he would not have done the thing that he did. There is a great deal of wisdom in the commandment, "Be ye clean that bear the vessels of the Lord." Be clean so that no form of infection, either physical or spiritual, shall be transmitted to those who are served. Be clean, both in body and in mind. And there is a great deal of wisdom in the further commandment, "Be ye *wise* servants, *harmless* as doves." (Inspired Translation.) Be clean and wise so that the service rendered may always be helpful and never harmful.

How far is shining water seen!  
How far the mountain peak!  
Though fearsome canyons lie between,  
They mark the goals we seek.  
How far the noble heights appear  
Of Christ and kindred souls!  
Though long the road twixt there and here,  
Those are our certain goals.

ELBERT A. SMITH.



## Notes From the Field

### Encouraging Letter From Richard Baldwin

The following letter, addressed to the First Presidency some weeks ago, is given here to show something of the work in the field among the Saints of the Northwest. It is an indication that the good work is going forward there.

Since last reporting we have finished up a week's meetings in Centralia, Washington. These were very well attended, although we did not advertise. We knew the Saints there needed encouragement, and help, and so we tried to give them all we could.

On the last Sunday we were there we held an all-day meeting, for the purpose of having the Saints there for an afternoon round table. They had had some difficulty in Centralia with the new plan of religious education, and during the week Sister Baldwin had held classes each night, and we felt that on Sunday afternoon a chance should be given to them to ask questions. During this round table the workers seemed to get a better understanding of the plan, and adopted certain measures that will make their church school work run more smoothly than it has hitherto. The whole program on this Sunday was an inspiring one.

Our next stop was Vancouver, Washington. This was our first visit to this branch, and we were agreeably surprised at what we found there. Somehow we had been given the impression that the Saints there were not very enthusiastic, but our experience has taught us that they are among the finest people we have in the church.

At the close of the week that we had planned to stay there, we found that the interest was growing, and on two of the evenings the church was full (which they said had never happened before) and so we decided to stay for another week. We did so with very gratifying results. In a short way, this is a summary of what was accomplished:

Through Sister Baldwin's lectures, based on the *Church School Handbook*, the new plan was adopted in its entirety, and a better understanding was gained in regard to it. There were five baptized, and several prospects were gained. Also, with very little effort at all, we took subscriptions for the church periodicals amounting to fifteen dollars. It just seemed that the Saints did not know of the good things in the church papers, and when they were told about them, nearly every family there subscribed for at least one of the periodicals.

Just now we are at Portland with a series of meetings in progress that promises to be very successful. We had planned for two weeks with the

Portland Saints, but since last Wednesday night the church has been full each night, and the branch presidency and Brother McConley advised that at least another week should be spent here. We also feel this way, for there are many nonmembers attending. So this week we are putting on a special missionary effort, with missionary sermons. We began this last night with a full church.

A wonderful sacrament service was held yesterday. We tried out a new plan here. The morning hour was used entirely for the administering of the sacrament, and in the afternoon an opportunity was given the Saints, during a fellowship meeting, for the testimonies and prayers that have usually been given during their sacrament meeting. Everybody said it was the most wonderful service they have ever held. The church was entirely filled, every available space on the platform was used, and chairs were carried in from the lower auditorium to place in unoccupied spaces. A large picture of "*The Last Supper*" had been rented for the occasion, and during the day, when meetings were not in progress, the Saints crowded around the picture, giving it close study. The appreciation of it was told by the pastor, Brother Sorden, from the book by Bailey, *The Gospel in Art*. We are inclosing a program of this meeting, also, but it does not tell of the wonderful Spirit of God that was poured out, and of the perfect rendition of each number that was on the program. . . .

We have felt very bad over the release of some of our brethren, and especially because we find the Saints are so desirous of doing their duty, and learning it, and because of the interest that thinking people are paying to our work just now. The field is so white that we surely need all the help we can get. However, we believe that God is blessing our efforts, and giving us a special endowment to carry an additional share of the work. We have never been more blessed than just now in our presentation of the gospel.

We are very glad to hear that Apostle Edwards is to give us some help in the northwest field very soon. He will be welcomed by the Saints here, and we shall enjoy working with him.

Very sincerely yours,

RICHARD BALDWIN.

### A Loan of Surplus District Funds

At the Southern Wisconsin district conference the delegates found that there were, in various departments, certain remainders of money not used for the needs of their business. A resolution was offered

and passed unanimously to "send these unused amounts to the Presiding Bishopric, to be considered as a loan without interest, to be used in this time of need as the Bishop shall see fit to use it." The amount sent was \$328.51. In this same loyal spirit people all through the church are helping, as organizations and as individuals.

#### "A Steadily Increasing Spirit of Consecration"

PRIESTHOOD ALL ACTIVE IN LONG BEACH, CALIFORNIA

The following is an extract from a letter addressed to President McDowell by J. L. Milnn, president of the Long Beach Branch, California.

We held a Thanksgiving worship service last Thursday morning. The Saints responded well in attendance and our worship was of the highest order. In fact, there was such a splendid Spirit present that the people asked to continue the prayer and testimony service after the worship service had ended. We did continue with much profit to all. I feel that every person present was given a new vision of the opportunities and responsibilities of members of the church.

Our offering was exceptionally large. Many of our members here are merely earning enough to keep going. We can be thankful, however, that most of our people in this locality have some form of employment. Of course you realize that everything here is affected in some way by the oil industry. We are not blessed with any people with independent incomes.

I find among the membership a steadily increasing spirit of consecration. One can not help sensing the fact that the Spirit of God is working with his people. I believe one of the greatest joys that have come to me in my seven years of work in the church is to be able to report that every able-bodied man in the priesthood in Long Beach is moving out and working. This is the first time I have seen such a condition in the branch and it is one of the many things I express thanks for.

We are making plans now to reach all of our members through the priesthood during December. Our aim is to get the needs of the church before the people and supply them with sacrifice envelopes. Our membership is so scattered and our workers so few (comparatively) it is impossible to visit all in a short space of time. We have decided to keep records of the people we are reaching through the services and give special attention in visiting those who do not attend services.

On the whole I feel very much encouraged. I believe I can sincerely say the Long Beach Branch will help in every way possible that the work of the church may go on. You brethren who are carrying the load have an interest in our prayers continually.

## OFFICIAL

### Notice

#### TO TITHE PAYERS AND CONTRIBUTORS LIVING IN CANADA

Due to the high exchange rates we have requested all bishops and agents in Canada to send their money to Bishop A. F. McLean whose address is 48 Fern Avenue, Toronto, Canada.

Those residing in Canada who have not been sending their contributions to bishops or agents in Canada, but have been sending direct to the Presiding Bishop's office are also requested to send them to Bishop McLean.

Money thus sent will be receipted for by Bishop McLean and will only be transferred to the Presiding Bishop's office in such amounts and at such times as may be necessary.

A considerable saving will undoubtedly be effected in this way.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

We are always happy to receive advice and counsel.

May God richly bless you in your efforts,

Sincerely,

J. L. MILNN, BRANCH PRESIDENT.

LONG BEACH, CALIFORNIA.

#### How They Helped the Church

A news note comes from the branch at Calumet, Oklahoma. The Saints met at the home of Arthur Crownover, superintendent of the church school, and everybody, both old and young, to the number of sixty-eight people, picked cotton, turning the money thus earned over to the branch solicitor. In all they picked four bales of cotton, and were able to give a good sum for sacrifice offering. This is another demonstration of the old adage, "Where there's a will, there's a way."

### VALOR

It is an everlasting duty—the duty of being brave. Valor is still value. The first duty for a man is that of subduing fear. We must get rid of fear; we can not act at all until then. A man's acts are slavish, not true, but specious; his very thoughts are false, he thinks, too, as a slave and a coward, till he has got fear under his feet. . . . A man shall and must be valiant; he must march forward and quit himself like a man. Now and always the completeness of his victory over fear will determine how much of a man he is.—*Carlyle*.

## ORIGINAL ARTICLES

### My Ministry

By Merl B. Grover

I am a minister of the gospel. I say that, not with any thought of boasting, but rather to qualify myself in some measure for certain statements I am about to make.

At different times in the twenty-odd years of my existence, I have, in certain towns and cities, been the sole representative of a great transportation corporation, a nation-wide communication system, and an international travel organization, respectively. In each of these representative capacities, my mistakes have been looked upon as the mistakes of the company; my friendly acts and accommodations were regarded as those of the firm. To the people with whom I had dealings, I was the sole point of contact between them and the millions of dollars of resources for which the company stood. I presume I usually looked upon my responsibility as a serious one, because any misstep on my part could easily prove costly to my firm both in standing and in dollars and cents. On the other hand, if I adhered closely to the long established principles of the organization, and added to those principles such minor items of personal conduct as would contribute toward friendly relations, I could materially help the great corporation for whom I was acting. In short, mine was the power to strengthen or weaken the work of the mighty organization of which I was such a small part.

I am a minister of the gospel. Ninety per cent of my life is spent in environment where I am the sole representative of the recognized church of God. To a considerable extent it must follow that my friends will be friends of the church; my moral mistakes will be regarded as products of that organization which holds first place in my life. With many people, I am the only point of contact between them and God's church. Wherever I am, the church through my conduct is on trial. As long as I am recognized by the church as her minister, men have every right to judge the church of Almighty God through the medium of my life. I *represent*. The manners of that representation are manifold. It might be in the pulpit; it might be at my desk during the week; it might be as a teacher in the church school; but my personal interpretation is most sternly tried when I carry the Master's church into the home of a member during a ministerial visit. The tiny store of valuable experience which I have been able to accumulate during the few years of my ministry has been chiefly augmented by such visits. Here, above

all, my representation must assume a positive attitude. Indifferent members burden me with every form of excuse; injured pride would have me believe that the personal feelings of men are of greater importance than the Church of God; confidences are shared; tears sometimes flow;—cold superiority, angry words, broken hearts,—all are factors in the range of my task as a visiting minister. Through my ministry the church comforts, admonishes, pleads, warns, and teaches its people. The unpleasant tasks form as great a part of the undertaking as do the pleasant ones. The calling asks and requires the very best I can give.

I have represented firms whose wealth would pay the church debt a hundredfold. I have, in the service of those organizations, acted as their point of contact with people of great worldly renown, and have in such instances, felt deep responsibility. Today I am a minister of God. The world doesn't know that, but I do, and in my heart feel that I recognize a greater responsibility than I have ever known. I want to succeed in life; I want to be an intelligent man; I want to be a kind husband and thoughtful parent, but above all, I want to represent Jesus.

### An Average Member Speaks

BEING AN IMAGINARY DISCOURSE BY A CHRISTIAN  
WHO HAS DECIDED TO TURN OVER A NEW LEAF

By Arthur H. DuRose

*Mr. Chairman, Ladies and Gentlemen:*

My name is Mr. Average Member. I have belonged to this church for a number of years, and have enjoyed almost, if not all the advantages which can come to a person who belongs to a church. I was baptized by one having authority, had hands laid upon me for confirmation and the gift of the Holy Ghost. I have enjoyed the fellowship of the church including partaking of the communion, and sometimes have heard the voice of God speaking to his people. I have attended the services of the church more or less regularly and have become acquainted with quite a number of very nice folks. Some of them are here tonight. Quite frequently there are social gatherings at the church and I usually enjoy myself very much. I have been privileged to send my children to Sunday school where they were taught about being good and all that sort of thing. Yes, I have had a real nice time these past years, but you know a few days ago I was afraid it was all over.

Ladies and Gentlemen, a few days ago Deacon Goodentart suggested that I should turn over a new leaf for the year of 1932. I don't know why I should;

I haven't done anything so I don't know why the present leaf isn't all right.

"Yes," he said, "that is just what is the matter, you *haven't* done anything." And he just about insinuated that if I wanted to be in good standing in 1932, I should do something to even up for all the benefits I have as a church member. Why, he even inferred that I was selfish because I was willing to let the church pass on some of the good things to other people without my help.

Then you know I met the elder down on the street the other day and he kind of thought that I ought to take more interest in the church, that I ought to attend more regularly. Why I always go to church except when it rains or snows or something like that. Or sometimes we have visitors or maybe it's a nice day and I go for a ride, but outside of those few things I always go to church.

And that's not all, he thought I ought to pick out a job in the church work and work at it. He thought I might help out the deacon, or sing in the choir, or teach a class, or do some visiting or something like that, but I told him that I didn't want anything to do in running the church, that I was just content to attend church once in a while. And then he said, "Oh, you are one of those nominal members who just want your name on the books. You want to enjoy all and give nothing."

That got my goat! and I was just going to tell him a mouthful when he said, "You think you enjoy going to church, you think you are a Christian, you think you are a Latter Day Saint, you think when you die you'll go straight to heaven, but you are wrong. Christians—real Christians—are conspicuous by the fact that they are always anxious to pass on to others the blessings they themselves are enjoying."

Well, that kinder set me to thinking.

Oh, I forgot to tell that when I was talking to the deacon—you know Deacon Goodentart—he told me about the church having boxes of envelopes for making contributions to the church. You know I always thought that religion was free, but the deacon wanted me to pledge myself to pay so much a week so that he could pay the light and coal bills. He thought a dollar a week would be all right for me to pay. Why, you know that's terrible, he must think I want to buy the church.

I always give ten or fifteen cents, or maybe twenty-five cents in the collection if I have that much left on Sunday.

Then he got to telling me about tithing, about paying one tenth of my increase so that the missionaries could be sent out with the gospel.

Well, I just up and told him that I didn't have any

increase and besides doesn't the *Bible* say that the missionaries go out without purse or scrip?

"Yes," he said, kind of quiet like, "the missionaries do go out without purse or scrip, but we can't leave their children and wives at home to starve."

Then he says, "Brother Member, when you joined the church you were not very well off." And I said, "No, I was hard up in those days."

"And now," he said, "you have a nice house, nice furniture, and an auto." "Yes," I said, kind of proud like, "the world has been good to me." He looked at me kind of queer like and says, "Did it ever occur to you that God has been good to you? Do you realize that the difference between what you had ten years ago and what you have now is your increase? Do you think it is fair to God to take all that increase and not even give him his tithe?"

Well, to make a long story short, friends, between the deacon and the elder, they had me thinking, and now it is come to the beginning of a new year and I made up my mind that I'm going to be a real honest to goodness church member, in fact, as well as in name.

I'm going to attend church regularly.

I'm going to do my share to support the local church.

I'm going to assist in this work, and you know what that means, "No one can assist in this work except he is humble and full of love, having faith, hope, and charity."

And God being my helper I'm going to pay my tithing.

## Oblation Remarks

By J. S. Kelley

We go into the month of December again, the last month of the year. What a wealth of material for thought and reflection this month has for us. We may examine our past year, our mistakes that have been made and determine upon improvement.

To us this first Sunday of the month is a reminder that December is set apart as a month of special sacrifice, a supplement to the November sacrifice that brought a whole-hearted response on the part of the Saints everywhere.

This month carries with it for everyone the thoughts of Christmas and its attendant joys. And, as we reflect upon Christmas, the anniversary of Christ's birth, perhaps we can more fully appreciate the meaning of such a momentous time. Thoughts of Christmas should carry with it far more than the jingle of its bells.

One of the finest resolves that can be carried out for this anniversary season is to do some Christlike

deed or to make a gift to Christ that his work may go forward in the world.

We are reminded of Christ's estimate of giving as shown by an incident related in the Gospel of Luke. He saw the rich men casting their gifts into the treasury, and he saw also the widow casting there her two mites. His heart must have been touched as he said, "Of truth I say unto you, that this poor widow hath cast in more than they all: for all these of their abundance cast in unto the offerings of God; but she of her penury cast in all the living that she had."

As we embark for this month of sacrifice—this month of the anniversary of Christ—it is appropriate that we think first of our oblation, of its purpose—that suffering and need must be of first consideration; that our first gift be to comfort those who may be disheartened through lack of the necessities to sustain life.

### The Christmas "Something"

*By Mitchel M. Carter*

It is not an unusual thing that we find something in the course of human progress which we can not name. Especially is this true of the experiences which are in the realm of feeling and emotion. So it is, that when we ask certain questions, we have an answer which is not wholly correct as a name, but which has meaning. Many such queries crowd into one's mind at this season of the year.

What is it that makes one suddenly remember an old school "buddy" whom he has almost forgotten and go about feeling dissatisfied until a little Christmas card is on its way to that half-forgotten friend?

What is it that causes the wayward children who have left the family nest to return to the home of Ma and Pa to spend one day of the year?

What is it that makes it possible for thousands of brain-racked students to go home to see the old circle of friends for two weeks?

What was it that made the German and Canadian soldiers throw down their guns and begin playing ball on the shell torn wastes of No-Man's Land while officers stood about and stormed because the narrow bonds of patriotism and duty were broken for an hour on that memorable Christmas day in nineteen seventeen?

What is it that thrills one with anticipation which can not be controlled and sets one into happy bustling activity after a long period of inactivity?

What is it that causes little Johnnie to bring in the coal and kindling without the usual nagging?

What is it that makes the tight-fisted old Scrooges loosen up and make a sincere attempt to smile?

What is it that makes a weary and depressed

## Weekly Health Letter

Number 22

### The Ear and Its Relation to Health and Disease.—5

*By A. W. Teel, M. D., Church Physician*

Many cases of acute inflammation of the middle ear will apparently get well and then, by a slight infection of some kind, will reassert itself and become chronic, or the patient may become so accustomed to the deafness produced by the acute attack, especially if one ear only is affected, and be so little inconvenienced, possibly by a slight discharge, that treatment is delayed until the case has become chronic. As the perforation that has been made through the eardrum furnishes sufficient drainage, no urgent symptoms may arise for a long time.

In more pronounced cases of a chronic nature, there may be an annoying fullness in the head, more or less radiating pains and accompanied by headache, which may be relieved by the accumulated discharge finding its way out, thus causing a disappearance of the symptoms. If treatment is neglected, polypus frequently occurs and may be seen, by the physician, protruding through the external auditory canal, or the first indication may be a facial paralysis, or there may be symptoms of some intracranial complication. In long neglected cases, it is quite common to have eczema or furunculosis of the external ear. The discharge may be either odorless or offensive, thin or purulent; even minute particles of bones, loaded with nearly all kinds of germs, are present. In many cases catarrhal or diphtheria germs have been found. A microscopic examination of the discharge is of value to the physician, as by that, he is able to determine the character of the bacteria that is doing the damage. If tubercular germs are present, the discharge is usually thin, having a peculiar, offensive smell, and is usually irritating to the surrounding tissues; it sometimes is of a bloody consistency. The character of the perforation through the eardrum is very valuable, for diagnosis and prognosis, to the physician, but it has no place in this article.

From what has already been said, it is evident that a chronic, running ear is very dangerous. A

world turn its face upward to smile and sing joyously of a Babe born in a manger?

What is the answer to all of these queries? It is that intangible something which mankind, for want of a better expression, calls The Christmas Spirit.



person's life, in this condition, is always in jeopardy, yet it may last for years without any apparent physical harm to the individual. If complicated with sinusitis, the disease is more hazardous. An obstructed nose may be the cause of a continuation of such a condition. If tuberculosis is a cause, the disease is almost incurable. If a cure is at all possible, it will be necessary to build up the patient's general health. An X-ray examination should be made in all cases, and should there be a diseased mastoid, a mastoid operation should be performed. I am quite conservative concerning surgical measures, and do not believe that they will solve the problem in all cases, but in case of bone involvement of the mastoid, the mastoid operation may prevent deeper trouble, such as meningitis, brain abscess, or some other serious complication.

The branches or district nonresident groups which reported three or more baptisms each were the following:

East Jordan, Michigan .....	22
Gaylord, Michigan .....	10
Olive, Ontario .....	8
New Philadelphia, Ohio .....	7
Paris, Tennessee .....	7
Long Beach, California .....	6
Fargo, North Dakota .....	5
Philadelphia, Pennsylvania .....	5
Seattle and B. C. nonresident .....	5
Columbus, Ohio, First .....	4
Foraker, Oklahoma .....	4
Limerick, Ohio .....	4
Ravenna, Ontario .....	4
Detroit, Michigan .....	3
Freedom, Oklahoma .....	3
Shenandoah, Iowa .....	3
Sterling, Colorado .....	3

### Report of the Department of Statistics for November

By Carroll L. Olson, Statistician

The reports received during the month of November have resulted in the following changes in the total enrollment of the church:

Total enrollment of the church, November 1, 1931 .....	110,339
November baptisms .....	200
Gains from unknown .....	9
Gains by correction .....	14
<b>Total gain .....</b>	<b>223</b>
Deaths .....	64
Expulsions .....	14
Losses by correction .....	2
<b>Total loss .....</b>	<b>80</b>
Net gain during the month .....	143
Total enrollment of the church, December 1, 1931 .....	110,482

The following miscellaneous reports were also received:

Transfers .....	521
Blessings .....	140
Marriages .....	80
Ordinations .....	44
Divorces .....	15
Silenced .....	1

The total of 200 baptisms were distributed as follows:

Zion and the stakes .....	24
United States and Canada outside the stakes .....	175
Hawaiian Mission .....	1
<b>Total .....</b>	<b>200</b>

### A Declaration of the King's Law

By Kenneth B. Curtis

#### III.—WHAT IS COMMUNITY STEWARDSHIP?

*The author wishes to raise certain principles and problems for thought and discussion. If any reader has observations to make upon these matters, both the author and the editors would welcome written comment. We request contributors to assist us by seeing that manuscripts are carefully organized and prepared.—Editors.*

What is community stewardship? Or better, are you really interested in the establishing of Zion—God's kingdom on earth? If you are out for the "almighty dollar," you will not be interested in this article, but if you are seeking the kingdom of God with the purpose of helping your fellow man, simply read on. Further, I wish to mention the following lines are those of a student. However, it must be remembered that God has only of late commanded its establishment in the evolution of man's growth of understanding. Therefore, we, as a body, may be termed students alike. The beauty of it is, we will all share the mistakes and successes together, laughing when there is something to laugh at and crying when we are hurt, and above all, worshipping our great and merciful Creator in one body.

If you remember, we have indicated in the last two articles that stewardship was prophesied to come, and that the present day condition of the world may be solved by its inauguration; but it must needs be done in God's own way. (*Doctrine and Covenants* 101: 2.) It is up to us to obey.

For the benefit of those who feel skeptical towards stewardship, I suggest that for the present



we forget our silver dollars and the giving of our surplus, or what our rights may be, and what they may not be, and trust to the laws of compensation. The church as a body, entering on a stewardship basis must remember that the scales of balance will rock up and down at first, but we must have faith that God will gradually quiet them down to their respective levels, and then the law of compensation will decide our needs and just wants; also our surplus. Free yourselves of the worry of dictation by a few. God at no time in the history of the world took a man's free agency from him, and certainly he has no intentions of doing so now. The big point in stewardship is to seek both yours and your brother's welfare at the same time, and when you have grasped that law of "live and let live," things will in themselves dictate. Still another point of great importance to be remembered is that stewardship without prayer, or that spark of divine aid, can not be a success. If you look at it from the viewpoint of the flesh without the covenant, or as a temporal plan only, it will fail. It is a plan wherein the will or spirit rules the body (lusts of the flesh). Therefore, in order that the group will be assured of each one's hardy cooperation at all times. God, in his infinite wisdom, has ordained that each individual will make a sacred covenant promising to allow his or her own will to rule his or her body and to deny the lusts thereof for the good of all concerned. Not until then does God reach your hearts as is spoken of in Jeremiah 31: 33, "I will put my law in their inward parts, and write it in their hearts"; so without this divine aid or spark, as mentioned before, stewardship would fail. To prove it, study Russia's plight. Redism, bolshevism—it is a form of stewardship without divine aid; in short a failure and a detriment to all mankind, noble as the attempt may be. Therefore look at stewardship from a spiritual standpoint of a man's morals, where the will of the people govern their bodily lusts. Then and not until then will you have successful community stewardship.

Now for clearness' sake, suppose we liken stewardship not as a baseball game, as is sometimes done, but as a marriage affair where love is supposed to reign supreme. To begin with, you are in doubt as to its outcome, even tears may be shed, but all must seek it, hoping for comfort and happiness; that is, if they are in the right frame of mind. There has been an engagement, or a period of time wherein you have considered it seriously. Usually a ring or token is given (Baptism—Matthew 22: 10, 14) to show you are interested. Finally you make application in writing (inventory—*Doctrine and Covenants* 85: 45) as to your intentions to join. After a day or two of examination on the part of the authorities you make a solemn covenant before au-

thorized officers to give your thoughts to another. "For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." (Isaiah 62: 5.) Then comes the honeymoon—a time of rejoicing wherein you thank God for his mercies in that he has led you to a knowledge of the great ordinance wherein you may now seek to do his will on a Godly plane, and rejoice with the church as one body in the happiness that will come from working together. You seek to get settled. You choose your new home, and oh, how sweet it is to feel that your neighbor is interested. If you wish to leave the front door key in his possession while you make a trip, you may feel in perfect safety, or vice versa with the neighbor. Also if you should fall and bump your nose, you can ask him to help you up.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.—*John* 13: 12-17.

And so it goes, the first year is the hardest; (you understand, getting used to each other) but weather that time through and God in his mercies will bless you with plenty. That's his promise.

May I ask here, did anyone dictate to you in any way except in the matter of routine business? Please remember you must be in love (have the kingdom of God at heart) or else you can not succeed. A house divided against itself can not stand. As in some cases, marriages are a success, others are broken; and so will stewardship covenants succeed and fail; and as the judge seeks to pacify or bring about an agreement, if possible, in cases of failures, so will God help therein. But still if it is impossible, then there will be just another broken home.

Also, as marriage is impossible without a covenant, likewise according to law, is stewardship. There is happiness and unhappiness; there are smiles and tears, and there are heartaches and love. You have faults and so has the next one—give and take. All goes to create wants and supplies in our world of variety. Together we will seek the kingdom of God on earth. When Christ comes to wipe our tears away he will pronounce upon us, "Thou are a faithful steward whom his Lord shall make ruler over his household, to give them their portion of meal in due season."

## THE GOSPEL FORUM

Under this heading we shall be glad to receive and publish articles and letters of interest to our readers on the doctrine and work of the church. Writers are responsible for their own views. Other views on subjects discussed here will be received if of sufficient interest.

### Adam's Transgression

By Peter M. Hinds

In reading the *Herald* of September 16, 1931, I was especially interested in an article entitled, "*The Fall of Man—Was It Necessary?*" But there are some statements and conclusions therein that look somewhat inconsistent to me, and I would like to offer a few comments along that line.

In the first paragraph we read, "Did God design the fall of man and the entrance of death and wretchedness and sorrow on the earth?" And then the answer is given, "Without doubt this is exactly what he intended, although not as ends within themselves, but as means to an end impossible otherwise to accomplish."

Now it seems rather curious to me that it would be necessary to do evil in order to become righteous, or that God who has infinite wisdom and can not look upon sin with the least degree of allowance, designed to give two commandments of such a contrary nature that man was compelled to transgress one in order to observe the other one.

He commanded Adam and Eve to multiply and replenish the earth, then commanded them not to eat of the fruit of a certain tree in the garden. (See Genesis 1: 30, and 2: 19-22, Inspired Translation.) But are we to assume from these mandates that man could not have observed the first one without transgressing the other one, or never have learned wisdom or developed his intellectual faculties except through disobedience?

Let us review this whole matter in the light of reason and self-evident facts, and see if we can get any additional information or a more consistent view of this interesting subject. Our first parents were created and placed in a beautiful garden where they could live and enjoy the pleasures of existence, and obviously they were created intelligent though necessarily inexperienced, like a little child when it is born into the world, who has to learn and acquire knowledge by experience with the things it comes in contact with.

So it was with our first parents. It was necessary for them to learn by precept upon precept as their mental faculties developed, and their capacity to receive instruction and digest knowledge became enlarged. Some people, however, believe that Adam and Eve were created instantaneously with a complete, ready-made education. But this assumption is so obviously contrary to all natural laws of devel-

opment and principles of existence, that we will not take up the necessary space here to discuss it.

Therefore the Lord began their training in the very beginning of their careers while their minds were still virginal and susceptible to impressions and instruction. And they being in a very childlike state of innocence and immature perceptive judgment, the Lord first gave them some very simple commandments adapted to their limited understanding, precepts that any little child could readily comprehend, something they could grasp even in their infantile simplicity.

Then in order that they might be thoroughly tested in this elementary training, it was necessary that they should be tempted by having good and evil placed before them, that they might exercise their free agency and will power in choosing their own course of action to some extent. And one of the easily understood laws given to them in the garden, was that they should not eat of the fruit of a certain tree, not even touch it lest they should die. (See Genesis 2: 20-22; 3: 9, Inspired Translation.)

After instructing them about what they should do, and warning them of the consequences that would result from disobedience, the Lord left them alone to think over the matter for themselves. And while they were thus pondering over that declaration, the tempter came to entice them into disobedience.

If the tempter had gone directly to Adam, evidently Adam would have refused to consider such a proposition. But Satan knew of a more effective way to accomplish his designs, therefore he went to the woman first, while she was alone temporarily perhaps, she being of a more impressionable nature, with a desire to investigate and learn for herself.

Thus by appealing to her eagerness to learn, and winning her confidence, he persuaded her to partake of the forbidden fruit and to give some of it to her husband also. And how many young women of our day have been enticed to enter forbidden paths by leading them to believe that knowledge necessary to their welfare and happiness, could better be obtained that way?

Now if they would have resisted this temptation and the impulse to do wrong, and insisted on keeping the divine law, they would have strengthened their characters and individualities, and gradually developed their mental faculties better than they did through transgression, for development of character comes by resisting temptation instead of yielding to it.

But if they disobeyed those divine laws, they would have to be corrected and taught obedience even by punishment if necessary, for if they would not learn by precept, they must learn by bitter experience and the suffering brought upon themselves

by reason of their transgression. But this does not necessarily imply that the Lord purposely intended that they should transgress any of his commandments, or that it was necessary for them to commit sin in order to learn wisdom or develop their personal qualities.

But let us examine carefully the scriptural texts quoted by the writer of the aforesaid article to substantiate his hypothesis, and see if we are justified in so interpreting them. On page 876 of said *Herald* we read, "And he [Satan] sought to beguile Eve, for he knew not the mind of God." (Genesis 3:7, Inspired Translation.) Then he concludes that Satan was unconsciously doing in accordance with the mind of God when he tempted Eve. Of course Satan did not know the mind of God in being permitted to so tempt her, nor understand that though man might fall into sin, yet through his superior wisdom, the Lord could bring good out of it the same as he can make all our mistakes and transgressions become stepping stones to worthy achievement if we will be directed by his instructions and advice.

But could not the Lord have accomplished his purposes just as well or even better, if man had remained true to the trust given him at first? The Lord knew beforehand just how everything would work out, and anticipated the emergency that would inevitably arise, and made suitable provision to meet that condition. So does he deal with all the varied experiences we have to pass through when we fail to keep his laws.

Again we read on same page of the *Herald*:

The fall of man was a necessity for a number of reasons, First, it brought him to know good from evil, which he could not otherwise have known. . . . Second, because without the fall, they could not have had children to people the earth. . . . Third, they would know no joy for they would know no misery or sorrow, they must taste the bitter before they could appreciate the sweet. Let us examine each one of those reasons separately.

First, is it really necessary for us to commit sin in order to learn knowledge? Of course it is necessary to sin to acquire some kinds of knowledge; for instance, we could never learn what it feels like to be drunk or go on a spree, unless we partook of intoxicating liquor sufficient to produce such a senseless condition, nor could we experience the sensations resulting from the use of narcotic drugs unless we indulged in them. But is such knowledge essential to our eternal welfare? If so, then the more we sin—the wiser we become.

Of course it is necessary that there should be opposition in all things, and that we have obstacles to overcome. (See 2 Nephi 1:81-90.) But would there not have been plenty of opposition to contend with in our daily intercourse with our fellow men, in our associations with each other? And we would have our own various inclinations to deal with, di-

rect and control, and the need to resist all impulses or desires to be selfish or take undue advantage of the circumstances of others, or indulge in any kind of wickedness.

And the cultivation of good habits and the effort necessary in acquiring the knowledge essential for our advancement toward perfect development and the struggle for worthy achievement in the things worth while, would give us sufficient opposition to contend with, even though we missed the knowledge and experience to be gained by partaking of the wickedness that might surround us where some others might naturally give way to selfish desires and inclinations.

The Savior learned obedience by the things he suffered, or experienced with the things he came in contact with. Yet he was without sin, and possessed knowledge far beyond that of any human being, and he was made perfect in his mission and became the author of our salvation. (Hebrews 5:8, 9.) And he did not have to transgress any of his Father's commandments at the beginning of his existence here, to attain that worthy position either.

And the angels in heaven also had their free agency, and those that kept their first estate of purity and innocence, learned wisdom and acquired knowledge far greater than any of us know in this world. But the angels which kept not their first estate of righteous purity, fell into the lowest depths of sin and degradation instead of mounting higher in intellectual development. (See Jude 1:6.)

And the same principle holds good with all human beings also, we can learn many things by wrongdoing, and experience the exhilarating sensations of wickedness to a great extent, but when we suffer the consequences from that kind of activities, we are apt to see the urgent need of repentance and reformation of character, but we can never learn from such a source the higher spiritual principles of eternal life. So why should we think Adam was an exception to this natural, universal and immutable law of eternal development?

The free agency of man was not the result of Adam's transgression, but his fall was the result of exercising his free agency in choosing the wrong course of action. The function of free agency was given to Adam when he was told not to eat of the certain fruit, yet could take his choice in the matter. (See Genesis 2:20-22, Inspired Translation; also *Doctrine and Covenants* 36:7.) Obviously this free agency is the same principle as that given to the angels in the first place, and they could use that agency in choosing between good and evil. (See *Doctrine and Covenants* 28:10.)

We further read on page 877 of the same *Herald*, about the middle of the first column, that Adam's transgression brought no condemnation to mankind

whatever, but the scriptures teach us that because of that sin, they had to leave their Edenic home and till the ground and earn their bread by the sweat of their faces, and become subject to sickness, pain, and sorrow, and even the temporal death itself. And the earth was placed under a curse whereby it would bring forth thistles and thorns, and evidently this included all other pests, such as obnoxious insects, weeds and other offensive things. That through these strenuous conditions they would learn the necessity of obeying divine and natural laws.

Before their fall they could converse with their Creator face to face and learn lessons at the feet of the angels, but now what a change in the conditions to be confronted. For a more complete and comprehensive description of this early period of the world's history, read pages 92 and 93 of *Voice of Warning*, seventh revised American edition. Still the Lord loved his children and provided a suitable plan whereby they could be brought back to their former estate before him.

Of course this one particular sin was not the cause of all the other acts of wickedness that has prevailed since that time, for each one of Adam's posterity is also a free moral agent, and when he does wrong he has to suffer for his wickedness accordingly, and would have had to do that whether Adam ever sinned in the first place or not. But that first sin opened the gate by which other sins entered the world, and even if Adam had never sinned, and if any of his offspring had nevertheless done so, (and obviously some of them would) then the result would have been just as serious for the transgressor as it would be under any other conditions.

If a mother forbade her little girl to go over to a neighbors to play with other children where one of them were sick with a contagious disease, and the child disobeyed and became contaminated by exposure, the result would be quite serious even though the act of disobedience might be a very trivial matter when considered by itself. Its effect would be detrimental just the same.

There was no harm in eating the apple as a deed by itself, but it was the act of disobedience to a command that produced the sinful effect. If a mother told her little boy not to take a piece of cake from the pantry, and the child disobeyed her, he would feel a sense of guilt, not because of any harmful ingredient in the cake, but from the psychological effect of disobedience on the conscience and mental faculties.

Sin is the transgression of the law. (1 John 3: 4.) And whether we realize the significance of the law or not, it effects us anyhow according to the nature of the act. If a mother told her little child not to touch the hot stove, and the child disobeyed her and then had to suffer the pain resulting from that act,

it would not be a punishment inflicted by the mother, but the result of a broken natural law. So it was with our first parents, they disobeyed a divine command and had to bear the result of that act of disobedience.

But the aforesaid writer quotes Genesis 4: 10, Inspired Translation, which reads: "Blessed be the name of God for because of my transgression my eyes are opened." Yes, Adam's eyes were opened by his transgression all right; he obtained a knowledge of evil but not of righteousness. He learned the thrill of disobedience and the effect of sin on his nature much quicker by that act, so inferred that he was greatly benefited by his experience, and made that statement as quoted.

But might he not have learned all the natural principles of righteousness, and acquired all branches of knowledge essential for him to know, if he had continued to follow the course of instruction the Lord intended to give him as fast as his natural faculties developed the capacity to receive it, though it might require a much longer time to accomplish it.

And Eve, also being in a similar condition of inadequate knowledge and limited experience, and hearing that sentiment expressed by Adam, naturally reached the same conclusion. But if a high school girl with even greater knowledge of the ways of the world and its many enticements, would make a misstep, and think from the effect she experienced that the way to learn good was by commencing with evil, would that be correct and she be justified in making such a decision?

And how many young people follow that theory even in this age of the world, and think they know so much more than their parents? And perhaps they do as far as wickedness is concerned, but can they become better moral people or acquire greater knowledge of the more important ethics of life because of that experience? Would a wise parent want his daughter (or son either for that matter), to partake of evil practices or travel on the "primrose path" of vice in order that she might become better qualified by her wider experience and broader scope of knowledge, for church work and social activities?

And now in regard to the second phase of this subject, viz. that they never could have had any children without learning how it was done by first tasting of wickedness, the aforesaid writer quotes 2 Nephi 1: 111-115, which reads, "If Adam had not transgressed, they would have had no children. . . . Adam fell that men might be." Yes, that statement is quite true because Eve had already sinned, and evidently Adam realized that if he did not sin too, they would be eternally separated and he would be left alone, then they could never have children,

therefore he transgressed also that he might go with her and share her fate and enjoy her society.

But Eve did not sin that men might be, or because it was necessary to do so for the sake of future generations. She sinned because she was deceived, a very different reason entirely from the motive Adam had in mind at that time. (See 1 Timothy 2: 13-14.) We have no reason to assume that there was any virtue in the substance of the forbidden fruit that would effect reproduction or enlighten them regarding the method by which it could be brought about. They would have to learn that by proper instruction.

Though Adam was the first man, he was not the last or only one to do wrong for the sake of a woman. But if man was as eager to follow her lead upward as he is to follow it downward, what a different world this would be. For while woman is of a more sensitive and confiding nature, and has often had her confidence betrayed, yet she is usually of a more refined and spiritual disposition than the members of the sterner sex.

Another text quoted to support necessary transgression, is found in Revelations 13: 8, referring to the Lamb (Christ), slain from the foundation of the world. Of course the plan of redemption was designed before this world was created, not because God intended that man should sin, but because through his infinite foreknowledge he saw that man would yield to temptation, and he provided the divine plan to meet that emergency. Just so he overrules the destinies of his people in all ages of the world, even though he does not approve of their evil deeds that brings distress upon them.

And how many times has God warned his children of the danger that would result from wandering in forbidden paths and partaking of the evils of the world, and though they did not always heed that warning, still he would provide a way of escape. But sometimes when a person is strongly inclined to do wrong and persists in following his wicked ways, it is necessary to let him go on until he learns better by the things he has to suffer. Like the prodigal son that Jesus refers to in the *Bible*, he would not heed his father's advice so had to learn obedience by suffering.

The third reason advanced for believing that God intended that man should sin, is based on the text found in 2 Nephi 1: 13, where we read that if they had not transgressed, they would have remained in a state of childish innocence, having no joy for they would know no misery, doing no good for they would know no evil, and if they did not taste the bitter they could not appreciate the sweet.

Of course if they had to always remain in that condition of infantile ignorance like a newborn

child, and never advance beyond such a state of illiterate existence, then they could never have learned good from evil or been capable of acquiring knowledge, nor even appreciating the blessing resulting from a conscious state of existence. But would they necessarily have to always remain in such a stationary, nonprogressive condition unless they transgressed a divine command?

And if they were created with intelligent mental faculties, and the natural propensities inherent in human beings, could they not have grown and developed intellectually under the proper instruction just like any normal child born into the world since then? If not, why not? And as they grew older and became experienced, and gained more mature thoughts and realized higher ideals, they would naturally have met various obstacles and difficulties in adjusting themselves to the many individual and social usages and customs of those they came in contact with.

And surely the Lord has sufficient wisdom to instruct his children on righteous principles, and then the more diligent they were in observing his mandates, the wiser and more proficient they would become—just as the Lord dealt with the angels in heaven while they were young and impressionable. Evidently there was no Satan to tempt any of them in the beginning of their careers, yet they developed into highly intellectual beings.

And Lucifer was a being of great wisdom and power while in this perfect state, but by letting his ambition to exercise authority over others become abnormally enlarged, and allowing his selfish desires to overrule his better qualities, his sinfulness gradually led him to give way to other evil inclinations that finally made him into a very wicked being. And in order to gratify his inordinate ambition to be exalted to head rulership, he sought to win others over to his cause to fight against God, to usurp that divine position from its rightful occupant to gratify his own personal desires. And for this reason had to be cast out of heaven and his followers with him.

But the objector may say, "Wasn't Adam inspired by the Holy Spirit, and whatever he said was correct?" Yes, he was inspired to a large degree, but still he was a man of very limited observation and experience, and but a partially developed understanding, and might easily have formed some mistaken ideas on some things, especially in the early part of his life. And how many people in our day, yes, even in our own church, that have been more or less inspired at times, and had a much wider range of experience than Adam had, yet have many erroneous and conflicting opinions and ideas on some subjects?

"But can it be possible that any of the inspired



writers in the scriptures later on, especially in the *Book of Mormon*, be mistaken in any way or on any subjects?" the reader may further ask. Obviously none of them were infallibly correct in all their ideas and conclusions; they were but human and comprehended various things according to their limited human understanding as they gathered knowledge from their varied experiences and different environments. Even the Prophet Moroni concedes the fact that scriptural writers can be mistaken at times. He says in his preface to the *Book of Mormon*, "And now if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ."

And neither should we misunderstand these things more than we can help, but the human intellect is not sufficiently developed to comprehend all things correctly at once, nor will perfect understanding ever be attained in this short life. The Apostle Paul says in 1 Corinthians 13:9-12, "Now we know in part, but when that which is perfect is come, then that which is in part shall be done away. . . . For now we see through a glass darkly, but then shall we see face to face."

"But how can we know just what ideas to accept or dogmas to reject, if those ancient writers were not infallibly correct in everything they wrote?" the reader may question. My answer is, by using our reasoning powers and intellectual faculties in comparing all scriptural statements with demonstrated facts, keeping in mind the general trend of the scriptural teachings, and the fact that all truths must and will harmonize. As Bishop E. L. Kelley once said through the *Herald*, "Each text of scripture should be taken with all other texts bearing on the same subject, and all interpreted in harmony with the general theme being investigated." I quote from memory and may not have worded it exactly as he wrote it, but the sentiment expressed therein is correct.

I have in my library, a small book published against our church, and one of the arguments used to prove our doctrine false, is that of teaching that God approved of Adam's transgression, that the Lord intended that man should sin, and then punished him for doing so. And they quoted from the *Book of Mormon* the same texts that we have just reviewed, to support their contention against us.

Much more might be written on this interesting subject, but lack of space prevents further delineation here, as this article has grown already far beyond what I intended when I commenced to write it. To do the subject justice it would require a book of several pages, however I trust that even this little treatise will prove both interesting and instructive to the reader.

## Worshipping God

God may be worshiped any time, morning, afternoon or evening. But the best time is in the morning. Recognizing this it means that he who worships must be up and about on Sunday morning. The habit of lying abed on Sunday is a bad habit. There are rare exceptions of those who must work late Saturday night but the exceptions are so rare that they scarcely need be mentioned in passing. Then there is the miserable custom of Saturday night entertainments keeping one up until the wee small hours of Sunday mornings. And there is the growing habit of week-end visits. Some one has remarked that this American life of ours is a great life if you don't week-end. The trouble of the week-end habit is that it does not care a picayune about the custom of worship.

"Well, shall we go to church this morning?" says one of the officials of my church to his week-end guests as they gather at the breakfast table of his beautiful country home. The way he says it invites a condescending smile rather than an earnest consideration of the subject. The result is that for four months every year this prominent churchman does not see the inside of a church. How much better if he would take his city habit into the country and say to his guests: "It is our custom to go to the village church, two miles distant. Won't you join us today?" Alas, in too many Protestant, so-called Christian homes, God's house is utterly forgotten in an overdose of loafing and social visiting. Most recent of all barriers when it comes to worship is the radio. Fully appreciative of the radio and the opportunity it presents as a medium for the spread of Christian truth, it must be said that a physically well person can not worship God satisfactorily by radio. It is too easy to turn the dial, engage in conversation, listen a minute, then shift to a jazz program or some enlivening music. The first thing that happens when we worship is that we are physically awake, up, and dressed and in the Lord's house.—*Bruce S. Wright, in "What Happens When We Worship?" Church Management.*

## Prayer of a Child to a Toy Santa Claus

Please, Mr. Santa, I was going to write to you—but we didn't have no stamp. Father says you don't care for poor folks, but we need you most. Won't you p-i-e-a-s-e bring father some work—and mother some shoes. She's almost barefoot—and a bicycle for Tom; his was stolen so he can't be messenger boy any longer and it was all we had to live on, and a doll for baby—and—oh, Santa—if it wouldn't be too much—please bring us something for Christmas dinner. I'm so tired of boiled potatoes and salt—that's all. Thank you.—*Selected.*



# NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

## Graceland News

### Graceland Students Discuss Church Problems

"Graceland is being weighed for its right to exist," said Elder Roy A. Cheville in introducing the main subject of discussion at the young people's prayer meeting last Wednesday evening. He asked two questions intended to help the students evaluate the present needs of the church, and to stimulate them to a realization of just how important is their response to the present program of the church.

"Would it make any difference to you if the church went bankrupt? What does the church need most now?" In answer to the first question, the students mentioned that bankruptcy would mean taking away the foundation upon which their homes, ambitions, lives, and even their preparation for service were based. The most serious type of bankruptcy is not a temporary shortage in finances, but the loss of those deep and abiding spiritual powers which motivate us to lives of service. With a wealth of spiritual qualities and an earnest attempt to live in harmony with the restored principles of the gospel, there will come such material wealth as is needed to restore and maintain our financial standing. The second question was answered concisely and adequately by one of the speakers when he said that probably the greatest need of the church today is for leaders with insight and spiritual power and a membership motivated by righteous purposes who are making an intelligent and efficient application of the gospel in their daily lives. Although everyone is not called to lead, there is a place for him to work, and the church needs the full support of every member.

Not a moment was lost in this service. The sincere interest of Graceland's student body in church problems was clearly evident from the discussion. Graceland is backing the church.

### Lectures Scheduled for the New Year

The faculty and student body of the college have been greatly benefited and inspired by the special chapel lectures which have been given this fall. Both lecturers, Apostle Paul M. Hanson and Elder Ward A. Hougas, students of Graceland in past years and now supporters of advanced education within the church, were to bring a message which was received with appreciation.

Two more groups of lectures have been scheduled. Early in January Apostle John F. Garver will address the student body in three lectures, and President Floyd M. McDowell will speak in the chapel three times during the following month. Everyone is anticipating a pleasant visit with these old friends of Graceland.

### Faculty Members Cooperate

Every member of the Graceland faculty has been asked to hold a personal interview with President Briggs sometime before the Christmas holidays in order to offer practical plans whereby the college can be of greater assistance to the general church in carrying out its work during the coming year. The suggestions will fall under two general classes: Every teacher is expected first, to outline just what he *can* and *will* do in the immediate future, to increase his effectiveness in making Graceland the most worth-while institution for our young people to attend. And second, to indicate the specific steps that the college as a whole may take to extend its benefits to a larger circle of young people.

One wholesome result of this plan will be the personal evaluation by each member of the faculty. Each will see

more clearly the ways wherein he has failed to live up to his highest possibilities, and this critical self-examination will open the way for a more gracious and extensive service to the church through the agency of the college. Graceland's teaching staff intends to do its bit.

EUGENE CLOSSON

### Graceland Ranks High in North Central Association

Judging from comments made by Doctor W. H. Husband, of Ohio Wesleyan University, inspector of the North Central Association of Colleges, Graceland should rank high in the association's final rating.

Graceland has been a member of the association for many years, being classed as a fully accredited junior college, and comparing very favorably with other colleges of Iowa and Missouri which are being inspected by Doctor Husband. Graceland's situation as a junior college was found exceptional in many respects.

The library, from the standpoint of appointment and facilities, is one of the finest seen in a college of this size. Our organization of literary societies for intra-mural competition was found very favorable, and the inspector was especially enthusiastic about the high percentage of young men and women participating in intra-mural contests both forensic and athletic. At no school so far in his inspection has he found so fine a program of intra-mural contests.

The physical plant, with the new dormitory and gymnasium, is among the best inspected thus far by Doctor Husband. From his general comments on our organization and methods, it appears that Graceland is more than holding her own as one of the better junior colleges of the Middle West.

ARTHUR WELLMAN

### The College Players Produce

On Thanksgiving night a large group of Graceland students, Lamoni people, and out-of-town guests watched the presentation of "*The Torchbearers*," a three-act play staged by the College Players at the Lamoni Coliseum.

The College Players are a group of students selected during the year for their dramatic ability or for efficient back-stage work. Candidates for membership apprentice players at first, and must prove their worth for one year before becoming regular members. Miss Florence Thompson, head of the Speech Department at the college, is the efficient and talented sponsor of this organization. All who have attended her productions know that whenever she is in charge, they will see a worth-while play enacted well.

In this play Miss Thompson again demonstrated her unusual ability to pick characters well fitted for the parts. Although every part was done with a skill and ease that delighted the audience, it was agreed that Elizabeth Smith, of Independence, Missouri, was the outstanding actress of the evening. Others taking major parts were Jeannette Burstrom, Detroit, Michigan; Dwight Davis, Seattle, Washington; Helen Carr, Garden Grove, Iowa; Stow Simon, Chicago, Illinois; Margaret Anderson, Des Moines, Iowa; Colin Ferrett, Sydney, Australia; Glenn Jacobson, Council Bluffs, Iowa; Mignon Franklin and Lynn Smith of Independence, Missouri; Lewis Scott, Fort Madison, Iowa, and Roberta Lewis, Nauvoo, Illinois.

"*The Torchbearers*" is a sparkling satire of the little theater movement, yet the play has proved itself popular with the very group whose efforts it severely satirizes. Because of its difficult characterization and the general confusion incident to a back-stage setting, this was a hard

play to stage, but consistent practice and skillful coaching produced a smooth performance. One visitor who has seen many Graceland productions declared this to be the best ever given by the College Players. Several out-of-town guests expressed themselves as being delightfully surprised to find plays of such quality being staged by a junior college

ROBERTA LEWIS

### Christmas Vespers

One service that is always looked forward to with great anticipation is the Christmas vesper service which is the last chapel service of the old year. This year was no exception. On the evening of December 16, the students and faculty of the college with many young Lamoni friends began to assemble quietly into the chapel shortly after seven o'clock, and at seven-thirty, when the doors were closed, there were very few vacant seats. Softened lights, and tasteful decorations of evergreen and Christmas candles added to the beauty and impressiveness of the service. After the trumpet summons, "*Hark the Herald Angels Sing*," the fourteen young men who comprise the vesper choir marched in and took their places on the stand, singing "*It Came upon a Midnight Clear*." The call to worship was followed by the singing of the stirring old hymn, "*Oh, Come All Ye Faithful*." As the service continued, quartet numbers, harp solos, a carol by a group of junior girls, and responsive reading blended harmoniously into a memorable hour of worship and thanksgiving. Brother Blair Jensen delivered the message of the evening, centering his thoughts around the ancient prophecy, "And His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." Using "*Angels from the Realms of Glory*" as a recessional hymn, the vesper choir marched out, and after the benedictory prayer was offered by Brother Cheville, it was heard singing softly the old Christmas favorite "*Silent Night*." The worshipers left the building quietly while the choir sang carols from the balcony. For some, it was the first experience of such a service; others present had enjoyed many such services before, but to all it was a meaningful and worth-while experience, for it brought a deeper appreciation of the life and influence of the Messiah, and a better understanding of the beautiful story of the first Christmas of more than nineteen hundred years ago.

WALTER N. JOHNSON

AUSTRALIA.

### Anticipation

One morning at the chapel program President Briggs announced that the time had come when it was necessary to speak about vacations, for the Christmas vacation would officially begin on Friday, December 18. Suddenly the rather bored and every-day-like-the-day-before attitude of the student body was charged with an electrical thrill. There was no startling, obvious physical change in anything, but change there was, intangible though it might have been. The very atmosphere seemed to be charged with the thrill of anticipation. So it has remained ever since.

Home seemed to take on an added attraction, and names of home-town friends entered more prominently into conversations. Letters became more frequent, as actual plans became more detailed. "Are you going home?" "How are you going?" and "When are you going?" were questions heard on every hand.

First weeks were counted, then days, and finally hours became the units of measurement. What a thrill each person felt when he could say "Tomorrow (or today) I'll be home!"

The ultimate goal of all planning for campus activities and for class-work early in the period of anticipation became 11:35 a. m., Friday, December 18.

Those students who could not go home sometimes wore rather wistful and pathetic expressions, but usually not for

long. They, too, were making plans to visit friends or relatives, or to enjoy the season right here on the hill.

After many busy days checked off the calendar, at last the day of the "great exodus" dawned. Parties, late hours, and early rising had had no effect on anyone's spirits. Such an over-flow of energy was exhibited that no one thought of even attempting to suppress it. Actions that would ordinarily be quite absurd and out-of-place were indulged in by everyone. Even the few classes which had to be endured were free and gay. The French class learned to say "Merry Christmas," and shouted carols in French for the edification of other classes not so talented.

Why so much excitement, gayety, and laughter? Why all the breathless anticipation? Christmas had come to College Hill.

AARONA M. BOOKER.

### Pre-Christmas Service of Song

If there are those who still doubt the capability of Lamoni's theater church to be a place filled with the spirit of worship and devotion, they should have attended the pre-Christmas service of song presented by the Lamoni-Graceland Oratorio Society and Graceland's A Capella Chorus directed by Miss Mabel Carlile, of the Graceland faculty.

It was a pleasure again to see the singers, for this was the first time since the burning of the Brick Church that the oratorio Society had occupied the platform. There among appropriate and artistic decorations they sang the songs of Christmas-tide, inspiring their listeners anew and filling their expectant hearts with the true meaning of Christmas.

A deep and reverent hush fell over the audience as Elizabeth Smith played "*Silent Night*" on her harp.

In addition to the chorus numbers, Mrs. Linna T. Hunt, Graceland's vocal teacher, sang "*A Christmas Lullaby*" accompanied on the harp by Miss Smith and on the violin by Miss Lois Garver. Colin Ferrett sang a bass solo entitled "*Nazareth*" and the Graceland male quartet sang "*No Room in the Inn*."

After the pastor, Brother D. Blair Jensen, had presented his Christmas message, the service closed with the immortal "*Hallelujah Chorus*" from the "*Messiah*." Then the congregation left the building in a reflective mood as the choir sang "*Silent Night*."

This service has been said by many to be one of the best of its kind ever given here. Much credit is due Miss Carlile and her able accompanist Miss Rae Lysinger.

ROBERTA LEWIS

### Many Graceland Students Score High in Who's Who Test

A common criticism of our American educational system is that it produces students not interested in world affairs. The faculty at Graceland recently devised a very interesting test to supplement the regular classroom assignments in current reading fields. Fifty names for identification were chosen from all walks of life, including poets, novelists, politicians, social workers, ministers, scientists, artists, gangsters, financiers, athletes, educators, and other newspaper and magazine characters. This list included both European and American names.

The results of the test were similar to other polls as reported in the *Literary Digest* and *Nation* magazines in November. While many made very high scores, guesses often proved to be decidedly humorous. One hundred and forty Graceland students answered the test, with thirty-six making a score of thirty-five or more out of a possible fifty. Many papers had correct identifications for forty-five or more characters, the highest score being forty-seven. The following were the high point students:

Wana Black, Grand Island, Nebraska; Aarona Booker, Delta, Colorado; Arthur DuRose, Flint, Michigan; Victor Farmer, Lamoni, Iowa; Mary E. Fisher, Saint Joseph, Missouri; Bertha Garver, Lamoni, Iowa; Lois Hatch, Independence, Missouri; Roberta Lewis, Nauvoo, Illinois; Anita May,

Independence, Missouri; T. M. McLees, Lamoni, Iowa; Emily McCormick, Albin, Wyoming; Dolores Midgorden, Lamoni, Iowa; Loren McDole, Seattle, Washington; James Moses, Scranton, Pennsylvania; Charles Schaefer, Philadelphia, Pennsylvania; Almer Sheehy, Independence, Missouri; Seymour Stevens, Phoenix, Arizona; Stow Symon, Hyde Park, Illinois; Lois Turner, Independence, Missouri; Mitchel Carter, Provo, Utah; Noble Kelly, Ontario, Canada; Blaine Williams, Lamoni, Iowa; Kenneth White, Lamoni, Iowa, and Dwight Vredenburg, Lamoni, Iowa.

The test has aroused keen interest at Graceland as well as elsewhere. Various educators have written in for the list as a check on their own students and as a means of correct identification. Graceland has sought to correct this weakness in our educational system by frequent classroom discussion and assignment. The names submitted to the students for identification were: "Jane Addams, Maude Adams, Lionel Barrymore, Aristide Briand, Nicholas Murray Butler, Al Capone, Willa Cather, Carrie Chapman Catt, Marie Curie, Charles Curtis, Walter Damrosch, Clarence Darrow, Charles E. Dawes, Albert Einstein, Harry Emerson Fosdick, Daniel Chester French, Mahatma Gandhi, George Gershwin, Prentiss Gilbert, Texas Guinan, Dino Grandi, Von Hindenburg, Robert Hutchins, William R. Inge, Bobby Jones, Pierre Laval, Sinclair Lewis, Alice Longworth, Ramsay McDonald, Guglielmo Marconi, Pepper Martin, Aimee McPherson, Helen Wills Moody, J. Pierpont Morgan, Benito Mussolini, Lily Pons, Robert L. Ripley, Knute Rockne, Edwin Arlington Robinson, Bernard Shaw, Al Smith, Reed Smoot, Philip Snowden, Bill Tilden, Arturo Toscanini, Jimmy Walker, H. G. Wells, George W. Wickersham, Owen D. Young, and Flo Ziegfeld.

#### Vacation Trips

Eleven thirty-five and the bell sounded freedom for Graceland's impatient students. Class doors swung open to emit the anxious crowd.

Some were dressed in proper traveling clothes, while others were dressed in sweaters, khaki, and boots to make hitch hiking easier. A dozen or more automobiles lined the driveway to the old Ad Building, and into those the students assorted themselves. Engines were started and with many a jerk, cough, and backfire, the cars (dilapidated and otherwise), slid down the muddy hill and headed homeward.

One ancient Dodge loaded with six easterners turned its nose resolutely toward the good old State of Maine. Two other carloads set out for New York, and others went to Michigan, Canada, Wyoming, and Ohio, and several went to Illinois, Missouri, and points in Iowa.

Those of us who remain on the hill know that the same eagerness will be shown by this group when they return in two weeks to Graceland.

E. E. CLOSSON.

#### Walker Hall Christmas Party

At nine thirty on the Thursday night before vacation, the girls of Walker Hall, with a few town guests, gathered before the large fireplace in the "dorm" reception room for the annual pre-Christmas party. After playing a game with lots of laughter, the girls grew quiet while Margaret Anderson read a pretty story about a child, Joshua, who lived at the time Christ was born. During this story the Christmas spirit was in the atmosphere, and the dimly-lighted scene was pretty. The girls gathered closely together on chairs and the floor, the bright firelight flickering on faces and hair and the soft, pleasing voice of the reader made it a happy, restful time.

After the story, Santa came with a bag of Christmas cheer for all the girls who had been good. Every girl received a package. "Bunny" McCormick from Wyoming acted the part very well and gave out a variety of gifts. There were toys of all sorts, alligators, dogs, monkeys, balls; powder puffs for some girls, and clever little trinkets for others. The house president, Vivian Castings, brought in the girls' gift to their dean. It was an eight-piece set of teaspoons in Dean Morgan's favorite pattern.

Then came refreshments—chocolate cake, Miss Morgan's gift to the girls, hot cocoa and marshmallows.

After all the new girls had gone to bed and the lights were all out, the sophomores gathered downstairs and lighted their candles for the dormitory custom of caroling in the halls. The procession went slowly by candlelight to second floor, then to third and back to first, singing "*Silent Night*," "*Hark, the Herald Angels Sing*," and others of those songs of which we never tire at this season.

MAURINE GREENE.

## Detroit, Michigan

### From Detroit's Beacon Light

The appearance of President F. M. Smith at the district conference on Sunday, November 8, was the occasion for the gathering of the largest congregation of Saints in Detroit's history. There were at least a thousand who came to hear him speak in the afternoon. Brother Smith placed the financial situation of the church before us. A high light of his talk was the satisfaction he has felt as a result of the response to his appeal throughout the country. Various branches have come with proposals and plans for meeting the situation. "We have not only found ourselves with a problem but with a new power," was the keynote of his speech.

The people were apparently unwilling to resign themselves to fifteen years of paying off debts. The power that lies dormant in the great body of Saints and which comes forward in a great surge in every crisis once more is showing its face. A motion was supported by the entire congregation that Detroit District be allowed to raise its quota within three years. A greater display of unity has never occurred in this city, and as the whole congregation arose and silently stood for a moment, there was a sense of coordinated power and confidence which touched everybody. We are certain that Brother Smith felt himself lifted up by this show of loyalty. We anticipate an organized campaign reaching to the far corners of Detroit District, which will not only meet the present crisis but will also disclose many hidden sources of spiritual and temporal strength. The conference sustained all of its officers for the new year.

Central Choir, composed of thirty voices, under the direction of Fred E. Anderson, rendered "*Ein Feste Burg*," from the oratorio, "*The Course of Time*," by Brother John T. Gresty, and "*Send out Thy Light*," from the "*Redemption*," by Gounod. Henrietta Davis and James Green sang a duet.

Detroit has discovered a new dramatic star in the Latter Day Saint constellation, Margaret Ayers, sixteen-year-old daughter of Mr. and Mrs. Percy L. Ayers. She has trained in dramatic art under Mrs. Louis Boyington for five years, played leading parts in our Christmas plays and has been a strong exponent of the dramatic presentation of gospel themes accompanying missionary sermons. Margaret made her radio debut recently over WWJ in "*The Gay Nineties*." She will play the leading part in a senior play booked for December 11 at the high school she attends. We inscribe her name on the scroll of honorable mention.

#### First Church

About twenty-five church school officers and teachers met November 10 in the lower auditorium of the church for dinner and conference. Many subjects of interest were discussed. This is the place for comparing teaching problems and making suggestions for improving the school system.

The Christmas program will be given Wednesday evening, December 23.

On Sunday evening, December 20, a choir composed of members from other congregations as well as the local singers, will give the cantata, "*The Coming of the King*," by Dudley Buck.

"*The Tea House of Sing Lo*," an operetta of quality, sponsored by Groupe 4 of First Church, played its premiere

to a crowded house October 23. The committee in charge of the production is composed of Evelyn Miller, Ethel Wode, and Ethel Anderson, all of whom played leading parts. The fine work of Herbert Lively of East Side as Sing Lo, met with approval. Every member of the cast did excellently, and many requests have been made for a return engagement. Because of the splendid reception of the play, it will doubtless take the road shortly and appear in Flint, Pontiac, and other points of the State.

The Oriole Girls are active. They sold fudge at the performance of *"The Tea House of Sing Lo,"* turning half their profits as an offering to the general church. They sponsored a jolly Halloween party. Several new girls have joined during the past month, and look forward to earning their merits by participation in character building tasks in which every girl should be interested. The future holds in store another fudge sale a Christmas trip to the children's hospital, preparation of a Christmas basket for a needy family, a meeting at the Art Institute on Saturday morning, movies, and many other interesting things.

Sister Shetron, who is very ill, has requested the prayers of the Saints in her behalf.

The junior church school has been handicapped by a lack of space in which to care for the kindergarten children. However, we are happy to know that a room is being prepared for them which will mean that this particular division will grow.

The women of the former Highland Park group had a display of homemade articles suitable for Christmas gifts. They sold a number of pretty things.

Senior and junior divisions enjoyed the last sacrament services. The juniors enjoyed their own communion meeting.

#### Wyandotte Church

We are proud to announce that attendance in this branch is almost one hundred per cent at all services. The Saints seem to have a greater desire to serve God than they have had for some time. We expect to do a good work in this part of the city.

The all-day meeting November 1, was a success. God's Spirit was present in power and much assurance.

The choir has been a great help, and we hope will continue its aid for many months.

Elder Henry Sheaffer has for the past week delivered inspiring sermons.

The department of recreation and expression, directed by Clara Wilson and her assistant, Albert Fields, is meeting every Thursday evening. Attendance is good.

#### East Side Church

The people of this congregation were immensely pleased to have Elder Matthew Liston as speaker the morning of November 8. This was the day of the Detroit District conference, and Brother Liston was here attending that gathering.

Brother and Sister Harold Richards announce the birth of a son, Robert Ralph, October 25.

Dorothy Stewart and Gladys Vendemark were recently baptized by Brother Gustavus.

Evelyn Vincent has been appointed president of the group of young people whose purpose is to make a number of missionary visits in the vicinity of the church. They were organized by Brother Dowker, our new missionary.

The department of recreation and expression is growing in number and quality of program. The November 21 meeting was dispensed with because of the operetta at First Church.

The young people's class had its monthly meeting for November at the Lively home. Everyone had a good time. Every other Sunday morning this class meets at eight o'clock for prayer meeting. Everyone is invited.

The Graceland Day program, planned by Pastor Richards, was carried our Sunday, November 18. Speeches were made by three young men and a young woman. Herbert Lively

talked on Graceland College and Gilbert Gustavus discussed the need of the Graceland Scholarship Fund. Anna Mae Pappas talked on the spirit of Graceland. Brother Don Leland, a Graceland graduate, spoke on the *"West Door."* Musical numbers added attractiveness to the good program. The offering taken at the close of the service, was surprisingly large for this congregation.

#### State Fair Church

Just think of it—twenty-six Sunday school scholars, young and old, have attended Sunday school at this mission without being late one Sunday. These scholars are being rewarded with a one hundred per cent Always Early emblem pin.

Elder Frank Bailey was speaker Sunday morning, November 8.

The Ladies' Aid continues to meet every Thursday from 11 a. m. to 4 p. m. They have made and sold several rugs and have orders for more. Each meeting includes a little amusement, a little food, a little study, and a little work.

The mission enjoyed a Halloween party October 30.

#### River Rouge Church

The larger part of this congregation attended the district conference in early November and were favorably impressed by Brother Smith's sermon. Some stayed in the evening to hear Elder Bruce E. Brown.

Mrs. R. Ulman is recovering from an operation for appendicitis which she underwent November 12 at the Marrow Hospital.

The young people have been especially requested to interest the young people of this community in the Sunday school and Christmas entertainment.

## Carthage, Missouri

The fourth annual home-coming of Carthage Branch was held the first Sunday of December, which was an ideal fall day for southern Missouri.

The opening service was a junior prayer meeting with Brother Frank Shank, priest, presiding. Brother Shank has had charge of these meetings for some time past and under his direction the young people have developed quite an interest in this work.

At nine forty-five came the regular church school session with Elder A. M. Hogan, director, in charge.

The sacrament was administered at eleven o'clock with Brother Amos T. Higdon, district president, presiding, assisted by the local priesthood. A wonderful spirit was present at the meeting. The young people, especially, moved out under the operation of the Spirit and accordingly received a blessing. One of the testimonies was particularly worthy of mention. A young sister arose and called our attention to the fact that if we cross *D, E,* and *I* out of *DEPRESSION,* we have *Press On.* This we are determined to do.

A bountiful dinner was spread at noon by the women of the branch. As soon as convenient after the noon meal, the priesthood met and were addressed by District President Higdon.

At two-thirty a program was given. It consisted of a talk on *"Home-coming"* by the church school director, Brother Hogan; several musical numbers under the direction of the branch chorister, Sister Mamie Talcott, and a play, *The More Abundant Life,* by the Second Milers, an organized intermediate class.

The Saints were fortunate in having present the district presidency, Amos T. Higdon, F. L. Freeman, and A. J. Jones; also Brother Ira Waldron, the president of Webb City Branch.

The time between programs was spent in reminiscing. The evening sermon was preached by Brother Higdon, who had spent the week in our midst visiting and strengthening the Saints.

## Lamoni Stake

### Annual Branch Business Meeting

A good-sized congregation of interested members braved a stormy night for the annual branch business meeting, December 8. Interest was added by the presence of President F. M. McDowell and Bishop G. L. DeLapp. The pastor, Blair Jensen, presided.

This year's finances have been confused because of change of housing conditions and of personnel of workers. The budget adopted at the opening of the year became uneffective after the burning of the church. The removal of Bishop DeLapp and later of Norman Hield who was assisting in the stake bishopric, further complicated the situation. With the approval of the branch, Bishop DeLapp, who is still the stake bishop, appointed a committee to direct the branch finances. They have worked most assiduously, and are determined to close the year with balanced books, picking up a deficit of four hundred dollars from the previous year and a fifty dollar pledge to the rock road past the church park. A tentative budget was submitted which will be presented for official action at the next meeting.

In the election, the stake presidency, Blair Jensen and associate, Roy Cheville, were sustained as branch pastorate. The office of custodian-deacon was discontinued since the branch now owns no building. C. F. Church has occupied this office for many years, and the branch fittingly expressed appreciation in a rising vote of thanks. The work of ushering, and publicity, was left to the branch presidency. Mabel Carlile was continued as director of music and Cora Leverson as secretary. The branch supervises the local cemetery and elects the trustees. This year John Midgorden was re-elected. Roy Cheville was chosen director of the church school and then at the branch's request, he nominated the corps of workers. This included the supervisors of divisions and superintendents of departments. The several departments will complete their organizations in their own sessions.

### Stake High Council

On Thursday, December 10, the stake high council met in the stake offices. The council was reorganized during last reunion and includes men in and near Lamoni. These are R. A. Ballantyne, G. W. Blair, G. N. Briggs, N. R. Carmichael, A. R. Gilbert, J. A. Lane, John Midgorden, Willard Moon, G. A. Platz, D. M. Vredenburg, T. S. Williams, and A. J. Yarrington. At this session of business and discussion of problems these ministers were united in friendship and solicitation for the welfare of the church. After the adjournment, all went to the Williams' Cafe for an oyster stew, complimentary to George Blair who is leaving for Florida for the winter.

### Pre-Christmas Service of Song

On Sunday evening, December 13, the Coliseum was filled for the annual pre-Christmas musical service. This service is held before the college students leave for vacation. Regularly the choir sings from the balcony in the rear of the auditorium. For this service seats were arranged on the stage so that the singers, when standing, appeared in tiers. In front were seated the members of the A Cappella Chorus. Along the front of the stage were festoons of evergreen with colored lights intertwined here and there. On either side was a Christmas tree. Back of the choir on the gray drapes hung a large illuminated star.

Besides the Christmas carols sung by the congregation and choir, there were solos by Colin Ferrett and Mrs. Linna Hunt, vocal instructor at Graceland; a group of harp solos by Elizabeth Smith; scripture readings by Roy Cheville, and a greeting from the pastor, Blair Jensen. The A Cappella Chorus sang a group of Russian carols and an arrangement of "Hark, the Herald Angels," with antiphonal ladies sextet in the balcony. A fitting climax was the immortal "Hallelujah Chorus," that brought the congregation to their feet in appreciation and reverence.

### New "Hymnals" Purchased

The local church school has just completed a project which enables Lamoni Branch to have a supply of the new *Hymnals* sufficient for the adult congregation. Last summer the Mite Society and Women's Guild, two women's organizations for church support, each contributed fifty books to the branch. These have been used in group prayer meetings. A month ago the adult and young people's divisions of the church school took up the proposition. Mrs. W. H. Blair, the director of music of the church school, acted as supervisor of the project. Superintendents, teachers, and leaders joined in the movement, and last Sunday the hundred and fifty additional books were presented.

At the worship period of the church the theme centered about music. Mrs. Blair presented the *Hymnals* to Blair Jensen, the pastor, and the Boy Scouts distributed them among the congregation. Mabel Carlile, branch chorister, gave an inspiring talk on the place of congregational singing in the church service.

The branch has been crippled in lack of hymnbooks since the burning of the brick church. Both church school and adult congregations will be benefited by adequate supply of hymnbooks.

## Calumet, Oklahoma

This branch is going forward in the work of the church and is much concerned over the two months' sacrifice period. Notwithstanding we are struggling to earn our daily bread under the present economic conditions, we plan to help. Our faith is strong, and on looking back we find many blessings for which to be thankful.

Two weeks ago the Saints met at the home of Brother Arthur Crownover, superintendent of the church school, and spend the day picking cotton. Sixty-eight were present. Some of the women remained at the house where they prepared a warm dinner. When the hour for them to depart arrived, it was found that the group had picked four bales of cotton. The price of the picking, which netted a nice little sum, was turned over to the branch solicitor to assist in our sacrifice offering.

The women have of late been busy giving pie sales. The young people also are busy. They are preparing a play to be given soon. Others are preparing the annual Christmas program, and in so doing each child is being taught the meaning of sacrifice.

We now near the new year. May it bring to every member of the church new zeal and determination to press on and do his full duty.

## Clear Lake, Indiana

Clear Lake Branch still floats the banner of King Immanuel. We are having splendid meetings with good interest at Sunday school and preaching services.

Steuben County held a Sunday school attendance contest, all schools entering. We are happy to say that Clear Lake Latter Day Saints Sunday school won second prize. Lost first place only by thirteen. That unlucky thirteen! But we think this a good record for a little country school.

We were made glad December 13, by the arrival of Apostle Clyde F. Ellis after an absence of seventeen years.

Elder Jesse Harden, of Ohio, moved here not long ago and is now rendering valuable service. His sermons inspire while their plainness and simplicity instruct us. Then Elder Virgil Hadsell and family arrived. He, too, has helped greatly. Also Brother Buckley, of Marshal, Michigan, has bought a home at Angola, Indiana, and is a help to the church. Elder Osler comes quite often, bringing the old Jerusalem gospel. Elder O. H. Hawn has also been a visitor, but is now quite ill in a hospital at Coldwater, Michigan.

There have been several baptisms this year among the



young people of the Sunday school. Branch President George Cassel had the pleasure of baptizing his two grandchildren, Charlotte Lureen Cassel and George William Cassel. Miss Charlotte is a graduate of the Tri-State College at Angola, Indiana, a worthy young woman and an honor to the church.

We hear that President F. M. Smith was in Central Michigan, but regret that it was not convenient for him to pass this way. Elder S. W. L. Scott, of Coldwater, Michigan, visits us occasionally, and his sermons are helpful. He is known the country over as a forceful orator.

So the good work goes on here as in other places. All are made happy in doing their duty.

## Birmingham, England

On November 1, occurred the baptism of Miss Booker, of Bearwood Mission, Elder A. Kendrick officiating.

District President J. Holmes visited this branch November 22, with a special appeal to the Saints to observe the sacrifice period. He read from John 11, taking for his text the words of Jesus recorded in verse forty: "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?" He preached a good sermon on the power and love of God, exhorting the Saints to be prayerful and to live lives that stand out in the world, lives of character and high spiritual standing.

We have several schemes on hand for raising money for the church debt. The young people are planning a concert, the proceeds of which will be given. We have the sacrifice envelopes in use. The sisters of the women's guild have decided to forego their cup of tea and cake, the money saved to go to the fund. A jumble sale was held November 21 from which the sum of £7.10.0 was raised.

Sunday, November 22, occurred the ordinations of R. Woodward and W. Eldridge to the office of deacon and J. Smith to that of priest. Pastor Peter Whalley officiated.

A little daughter, Vivienne Bernice, was born to Sister G. Allen October 27.

During the last month we have enjoyed some spiritual feasts in our prayer services. We feel the power of God in special measure in these trying times. Our God is not afar off. "The Lord's arm is not shortened, that it can not save; neither his ear heavy, that it can not hear." (Isaiah 59.1.) We pray God's blessing upon all his children, that their faith may increase and the spirit of sacrifice may abound.

"Who gives himself with his gift feeds three,  
Himself, his hungering neighbor, and Me."

May we grasp this opportunity in so great a cause and give willingly.

## Duluth, Minnesota

### Sixtieth Avenue, West, and Bristol Street

Saints in this group are active. As the weather grows colder and Christmas holidays near, there is a greater amount of work to be accomplished by our people. We are striving to move forward.

A fair response to the sacrifice movement was given by the members during November. The depression is hindering many in doing more for the cause they love. During December a letter is being sent to each one, that he may have opportunity to give. We should give not until it hurts, but until we feel happy about our sacrifice.

The Sunday School has divided all the members of the branch into two sides under the direction of a Christmas offering superintendent. There are two captains in charge of the red and blue special trains bound for Portland, Oregon and return. These trains advance one mile for each cent turned in. And the winners will be entertained by

the losers. Sister Lottie Zuelsdorf was appointed Christmas offering superintendent, and Sister Martha Schnuckle and Julia Case were chosen captains. The trains are speeding westward, and the Christmas offering is growing.

The spirit of unity is greater now in this branch than for some time. We know that God is guiding the church.

A Sunday evening class is using the new *Book of Mormon* quarterly by C. B. Woodstock with fine results. A group of children are studying junior stewardship with the intention of keeping records during 1932.

A committee has been selected to direct the Christmas program. This is to include the play "*Janey*," which has been presented here before with good results. An offering will be taken at that time to swell the Christmas offering fund. That night also will bring to a close the contest between the red and blue specials. The characters of the play are to be the same as before: Sister Mollie Feathers, Mrs. Hammond; Sister Eva Tourville, her daughter; Sister Sybil Bundy, Rosa the maid; Sister Lottie Zuelsdorf, Janey; Sister Rose Stauty, Mrs. Ravis, Janey's mother; and Sister Julia Case, Mrs. Denning.

A rally was held November 22 when Elder L. S. Wight, of Minneapolis, and George W. Day, of Bemidji, district president and counselor respectively, were the principal speakers. Elder Wight was in charge of the round table discussion in the afternoon. Saints from outlying points were in attendance, and a fine spirit was evident.

We look forward to the time when soon again we can put forward a strong missionary effort, but at present our efforts are centered upon the financial need of the church.

## Conference of Utah District

The conference of Utah District convened at Salt Lake City, November 21 and 22. In preparation for this event a prayer service was held Saturday morning at ten o'clock, Elder A. M. Chase in charge. The weather being snowy and unusually cold, not many were in attendance, but this meeting was one hundred per cent in activity and spiritual interest.

Apostle M. A. McConley arrived from Malad in time for the 2 p. m. business meeting, and presided, associated with the district presidency. A few items of routine business were transacted. Reports from each branch were read.

The election of district officers was as follows: A. M. Chase was sustained as district president, and his election of two counselors, R. R. Robertson and E. Lonmolder, was ratified. A. M. Chase was chosen musical director; secretary, Dorcas Cunningham; in charge of Religious Education, Elizabeth Chase; bishop's agent and district treasurer Roy Hughes (sustained). Brother and Sister A. M. Chase were chosen publicity agents for the conference.

At three-thirty Apostle McConley presided at a round table, giving an encouraging account of the Ozark holdings and the progress of the church in the effort to prepare the way for the gathering and ultimately for the building of Zion. In his evening sermon he brought to the Saints the condition of the church and the great need for sacrifice, relating numbers of instances of sacrifice that had come to his notice during the past few weeks in his work among the members.

As he was taking the train for Salt Lake City, some one handed Brother McConley the money with the advice to "be sure to take a berth," as he was not in the best of health. But when time to retire arrived, although very tired, he thought: "Here is where I can make a sacrifice." So he remained in the day coach during the night and slipped the money he would have spent on a berth into his sacrifice envelope. Personal sacrifices of this kind make one think deeply. Are we all doing all we can in this time of sacrifice, showing our love for the work for which we profess so much?

Sunday began with church school at ten o'clock. The sermon following, also the afternoon and evening sermons



by Apostle McConley were adaptable to our needs, very encouraging and inspirational.

At a meeting of the women at 2:45 p. m. Sister Winholts displayed some fine artistic work done by the Ogden Saints. Short talks on the women's work were made by Sisters Winholts, Moe, and Chase, and by Brothers Chase, McConley, and Holm.

Brother McConley's visits to the different branches of the district along with his timely sermons at these places, were much appreciated and most helpful.

## Independence

Today is the one hundred and twenty-sixth anniversary of the birth of the Prophet Joseph Smith who was the instrument of the Restoration in the hands of God. He was born in the obscure little town of Sharon, Vermont, and his life was one of sacrifice. In the end he paid the supreme sacrifice with his life at Carthage.

The Saints of Independence can think of no more fitting way to commemorate the birth of the Prophet than by sacrifice. In every congregation tonight will be held a service of sacrifice and worship at which time sacrifice offerings for the month of December will be brought to the altar of the Lord. Large attendance is expected.

Independence college girls and boys were seen in the congregations of the church as early as Sunday. Other students and workers are arriving daily to spend the holidays. Homes are open to returning children and friends. Everyone is being made welcome. The streets are gay with holiday trimmings. Expectancy is in the air. We think that Christmas, this year, will mean more to us because we are remembering the Savior's birthday with a gift for Him.

## Stone Church

Seven children were baptized into the church in a pre-Christmas baptismal ceremony Sunday morning at eight thirty in the lower auditorium of the Stone Church. Joane Wilson, Verna Dee Savage, and Juanita Hunker were baptized by Missionary E. Y. Hunker, and Laura Belle Quick, Richard Van Trump, Charles H. Weir, and Jack Kroesen were inducted into the kingdom by Elder G. G. Lewis.

All of Sunday's services at the Stone Church were largely attended. The main auditorium was filled to overflowing at the eleven o'clock and the evening meetings.

President Frederick M. Smith chose to word his Christmas sermon theme, of the morning hour, as a question, "*What Is the Life More Abundant?*" His scripture lesson was 1 Corinthians 13, and with it he associated the text: "I am come that they might have life, and that they might have it more abundantly."

"It takes faith, hope and charity to secure this more abundant life," President Smith said, "and the greatest of these is charity." Faith, he defined, as belief in God, in man, and in the divine plan; hope is the belief which is kept alive by the expectancy that that which we anticipate will be brought into existence and that to which our faith looks forward will be accomplished. Charity encompasses religion but that is not all—it is the fruit of the great love which we have for the Deity and his great love for us. Faith may look forward, hope may keep us constantly awake, but charity understands.

"This Christmas," he urged, "let us not only celebrate the birth of our Savior, but let us carry charity with us through the year, making possible for ourselves and for others the thing for which Jesus came to earth—to bring men the life more abundant."

Music for the morning was of a quality and variety becoming to a pre-Christmas service. The Stone Church Choir, directed by Paul N. Craig, sang "*While Shepherds Watched Their Sheep*," by Jungst, and "*O Holy Night*," by Adam, Lilly Belle Allen, the soprano soloist. "*The Angelus*," by Renie, a harp solo, was played by Elizabeth Smith, and Mrs.

Linna Timmerman Hunt, of the Graceland faculty, sang "*A Christmas Lullaby*," Wilson, with violin and harp accompaniment. Robert Miller was the organist.

At the general afternoon prayer meeting, in the lower auditorium of the church, occurred a unique ceremony. Two fathers of the eldership assisted each other in the ordination of their sons to the office of priest. Both young men are Graceland students at home for the holidays. Lynn E. Smith was ordained by his father, President Elbert A. Smith, and Elder A. K. Dillee, and Ivan Dillee was ordained by his father, A. K. Dillee, and Brother Smith.

The prayer service was a helpful and inspirational meeting in charge of Elders C. I. Carpenter, A. K. Dillee, and H. L. Barto. It is conducted every Sunday afternoon at two thirty in the lower room of the church, and all worshippers are welcome.

"*The Birth of Jesus*," a play, was given in the evening under the sponsorship and direction of the White Masque Players. The cast, composed of members of the young people's division of the church school, presented a splendid portrayal of *Bible* times from the reign of King David to the birth of Christ, including the annunciation, the shepherd scene, the coming of the wise men, and the nativity scene.

Events soon to come in which the Saints are interested are the Christmas program to be given tomorrow night, Christmas Eve, by the junior and intermediate departments of the Stone Church school, and the presentation of the "*Messiah*," twice next Sunday, once at the Scottish Rite Temple, Linwood and Paseo, Kansas City, and again at ten o'clock at night in the auditorium of the Stone Church. This second rendition will be broadcast over KMBC. This is the Messiah Choir's Christmas gift.

## Walnut Park Church

The adult and young people's divisions of the church school had a short lesson period Sunday morning, followed by a Christmas program consisting of a *Bible* reading by Paul Anderson, a piano solo by Lavona Crabb, two selections by the young people's chorus, and two songs by the congregation. The junior and primary division joined, giving songs, dialogs, cantatas, and readings.

The choir sang "*O come to My Heart, Lord Jesus*," at the eleven o'clock service, Fred Horne, baritone soloist.

President F. M. McDowell addressed the congregation, presenting the life of Christ as accumulative of and conducive to development of intelligence, truth, peace, love, faith, hope, virtue, cleanliness, confidence, justice, and toleration. The light of Christ has gone from those who can find no good in people or organizations. Instead of their possessing the light of Christ, we find them unjust, intolerant, ignorant, fault-finding, full of hatred, fear, and despair. Christ said, "Behold, I stand at the door and knock." Can we not at this Christmas-tide break away the accumulation of brambles and weeds which grow about the unused door of our hearts, and permit the light of Christ to enter and permeate our souls? Brother McDowell suggested that the congregation sing in closing, "*The Savior's Knocking at Your Door*." The last verse, which the congregation sang very softly and without accompaniment proved an effective climax to the sermon.

At 5:45 Sunday evening a Christmas entertainment was given during the study and program period. The play, written by Mrs. E. E. Moorman, represented a special program given by Graceland students who were unable to come home this Christmas, and remained on College Hill. Mrs. S. A. Thiel read a Christmas play "*The Miracle*."

The evening sermon by Apostle R. S. Budd was an analysis of the sacrifice made by Jesus who offered himself without reservation as a living sacrifice. We who claim to be followers of the Meek and Lowly One, need to be constantly reminded of the sacrifices we should make. The night grows cold.

Eight tenderfoot scouts were taken into Troop 227 Monday night, at an investiture service held at Enoch Hill Church. This troop is composed of Walnut Park and Enoch

Hill boys, and the scoutmaster is Ammon Badder. Speakers at the investiture ceremony were Ernest Modlin, field executive of the City of Independence, and Henry Stahl, commissioner. Troop 227 is shaping its plans and program so as to make the most of scouting in 1932.

#### Englewood Church

Sunday was a happy day for Englewood congregation. The Christmas program in the morning was in charge of the primary superintendent, Mrs. Lyman Fike. There were chorus numbers, recitations, and exercises, the climax being reached when thirteen primary boys and girls, each bearing a large silver letter, spelled the words "Jesus' Birthday," around the large offering basket, and each child repeated the line represented by his letter. The acrostic was written for the occasion by Mrs. Fred Koehler, and expressed the happiness of the children in sacrificing their usual Christmas treat for the special offering fund. The last line spoken bade all to "come with their mite," whereupon the congregation from the nursery child to the eldest grown-up, filed past and dropped their Christmas savings in the basket while the piano played a march.

At seven thirty in the evening the choir, under the direction of the chorister, Mrs. Pauline James Arnson, gave a program of Christmas music and carols. Mrs. JoZelma Taylor, reader, assisted. The order of the program was as follows:

#### Choir:

- a. "While Shepherds Watched Their Flocks."
- b. "It Came Upon a Midnight Clear."

Solo: "O Little Town of Bethlehem".....Mrs. Hazel McConnell  
Choir:

- a. "The First Noel."
- b. "To Us a Child of Hope Is Born."

Solo: "The Little Lord Jesus".....Donald Howerly  
Christmas Reading ..... JoZelma Taylor

#### Choir:

- a. "All Hail" ..... Gabriel
- b. "Worship the Lord" ..... Galbraith

#### Men's Quartet:

- a. "Hail the Blest Morn."
- b. "Deck the Halls With Boughs of Holly."

Solo: "The Birthday of a King" ..... Mrs. S. S. Arnson  
Choir:

- a. "Hark, the Herald Angels Sing."
- b. "Silent Night."

Closing Song: "Oh, Come, All Ye Faithful."

Sister Mildred Kelley, although still in the Sanitarium, is improved in health, for which we are thankful.

Englewood congregation wishes the church a happy and prosperous Christmas.

### Fulton, Iowa

December 11.—Branch business meeting was held December 6, Elder E. R. Davis being present. John Heide was sustained branch president. Brother Heide has held this office since the organization of the branch June 16, 1888. Amos Heide was elected assistant president; Ethel Campbell was sustained branch clerk; George Jackson, treasurer, and Lydia Campbell, solicitor. Irvie Campbell and Alma Heide were elected church school directors and Glenn Sherman, secretary.

The Sunday school officers were chosen from the young people's group except the treasurer, and, strange to say, not one refused to accept office. The young people also were put in as teachers. All present seemed willing to work, and a fine spirit prevailed.

Following the election, four babies were blessed. Mona Mae Edwards was blessed by her grandfather, John Heide and uncle, A. W. Heide; Mava Joyce Heide by her grandfather, A. W. Heide and great-grandfather, John Heide; Camilla Faye Campbell by her great-grandfather, John

Heide and E. R. Davis, and Mary Deloras Wattar by A. W. Heide and John Heide.

At noon all enjoyed a picnic dinner at the church. Then at two o'clock E. R. Davis, district president, installed the officers, about seventeen in number, giving them the charge. The ceremony was very impressive. If all perform their duty well, the next year's work will go forward.

A fine spirit characterizes all meetings and we hope it will continue during the coming year. We are encouraged to think that God's work will move on with such an army of loyal workers as we have here.

### Valley Center, Michigan

Autumn months found the Saints of this branch busy with their farm work. The branch is mostly composed of farmers, and at that season they were harvesting crops and storing away for winter's use, preparing ground, seeding, and sowing for another year. But while looking after temporal needs we have not lost sight of the spiritual.

Every Sunday morning at ten o'clock the people are to be found in the house of the Lord ready with song, testimony, and prayer, and waiting for the Lord to give them a message from his word. We have never left his house without feeling sometime during the service the touch of the divine.

December 6 brought a peaceful sacrament service presided over by Pastor H. E. C. Muir and Elder R. H. Huston, of Capac, Michigan. At the close of the testimonies, Brother and Sister Orrin Burgett presented their infant son, Harold John, to the elders for blessing. Elders Muir and Huston officiated, Elder Muir who is the child's grandfather, was the spokesman. The ceremony was so conducted that the occasion was very sacred and the divinity of the ordinance much in evidence. The spirit of the restoration of the angel's message was richly felt throughout the morning service.

The branch membership met at the home of Pastor and Sister H. E. C. Muir October 29, for a Halloween party. Eighty-one were there and enjoyed an evening of real fun and sociability.

Thanksgiving Day the Saints met at the home of Brother and Sister Thomas Isles, each family taking dinner. We ate together as one big family, long tables being set in Brother Isles's grocery store. Nearly seventy gathered around the festive board. This feast followed a Thanksgiving prayer service. The afternoon was happily passed together until word arrived of the death of Sister Dorothy Dukert, of Cash, Michigan. Sister Dorothy with the Cash Branch young people, has been closely associated with Valley Center young people. She was a brilliant young woman of high ideals who seemed to radiate cheer and happiness wherever she went. We feel that a choice member of our neighboring branch has gone from us.

The church school held election of officers December 6. Brother Thomas Isles was chosen director. We continue in the new plan of Religious Education and find that it is working successfully. We have applied the parts of this plan to our local requirements as far as possible and practicable.

The program committee is busy with the Christmas program.

Valley Center Saints expect to do their part in assisting to carry on God's great work. They are contributing financially to the sacrifice drive which is to eliminate church indebtedness. As in other communities cash with our people is far from plentiful, and the maintaining of our homes and looking well after local expenses, that our activities be not hampered, necessitate a dividing of our money. Nevertheless each one is doing his best towards helping with general church expenses. The membership is loyal. Never in the history of the branch has there been the slightest division in loyalty to the church and its leader. We are looking toward and working for the accomplishment of God's purpose through this church. We continue steadfast in unity, faith, and the bond of peace.

THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Leonard J. Lea, Managing Editor.  
 Leta B. Moriarty, Assistant Editor.

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MISCELLANEOUS

Our Departed Ones

SPRADLEY.—Obediah Spradley was born June 9, 1859, at Dyersburg, Tennessee, and died at Independence, Missouri, November 5, 1931. He was baptized in Pemiscot County, Missouri, by Elder James T. Davis August 16, 1914, and kept the faith to the end. His wife, Mrs. Ida Spradley, one son and two daughters, one brother, one half-brother, and many friends are left to mourn, to meditate on his great reward, and to look forward to a happy reunion beyond the great divide. The funeral was in charge of Elder L. M. McFadden, sermon by T. C. Kelly at the Second Church, Independence.

CHRESTENSEN.—Edward M. Chrestensen, son of George G. Chrestensen, was born February 15, 1923, at Independence, Missouri. Died November 1, 1931, from injuries received when accidentally struck by an automobile. His father, brothers and sisters lose the joy his presence brought to the home. His mother preceded him in death by one year and two months. The funeral rites were conducted from Second Church, Independence, in charge of Elder T. C. Kelley.

MCCORMICK.—John Henry McCormick was born near Goreville, Johnson County, Illinois, July 21, 1859, where he grew to manhood. By diligent study in the public schools and one or two private schools, he qualified himself to teach and for several years rendered efficient service in that vocation. February 27, 1887, he married Miss Mary Jane Kelley, at Tunnel Hill, Illinois. To them were born six daughters two of whom preceded him in death. The others with their mother and twelve grandchildren are left to mourn his death. He was baptized August 2, 1890, and kept the faith all his life. His conduct was such as to make the world better for his having lived. He passed away at Independence, Missouri, August 23, 1931. The funeral was conducted from the Liberty Street Church, Isaac M. Smith in charge. The sermon was by T. C. Kelley.

Marriages

VANNETTEN-BOMAN.—A pretty wedding took place at the home of Mr. and Mrs. Albert Taylor, of Mishawaka, Indiana, when Miss Eva May Vannetten and Mr. Francis H. Boman, both of Muskegon, were united in marriage by Elder C. F. Hoxie, December 5, 1931. The young couples will be at home to their friends at 1333 Park Street, Muskegon, Michigan. The Saints wish them a long and happy married life and the blessings which the Lord has in store for his faithful children.

His Night

By Elizabeth Smith

Softly the clouds hang low above the earth,  
 On this, His night.  
 No moon shines.  
 Where once the road,  
 A path which now lies dark before me.

The snow falls mute.  
 Caressingly and light the flakes descend,  
 On this, His night.  
 No wind blows.  
 Where once the storm,  
 A calm which now steals dread upon me.

The time seems long.  
 Surely the hours must toll some carol gay,  
 On this, His night.  
 No bells ring.  
 Where once the chime,  
 A dirge which now moans sad around me.

The gifts are few.  
 Truly fires burn vain above the altar,  
 On this, His night.  
 No prayers here.  
 Where once the rich,  
 A Waif who now cries alms about me.

The way is hard.  
 Although I dream of many joys long passed,  
 On this, His night,  
 No friend stops.  
 Where once a hope,  
 Despair now holds fast upon me.

The night was dark.  
 Now God's own blessed Son draws humbly nigh,  
 On this, His night.  
 No grief now.  
 Where once the void,  
 A star which brings still peace, good-will to me.

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CHAS. R. BOWMAN,  
 Butler, Mo.

VISION

Short-story Contest

The closing date is December 31.

Be sure to get your story  
 in on time.

# THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST

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Volume 78

Independence, Missouri, December 30, 1931

Number 52

## THE NEW YEAR

This month shall be unto you the beginning of months: it shall be the first month of the year to you.—*Exodus 12: 2.*

Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like. He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.—*Luke 6: 47, 48.*

---

## THE LINE OF RIGHTEOUSNESS

*Evan A. Fry*

## TO ISRAEL OF LATTER DAYS

*Gomer T. Griffiths*

## THE WAY OUT

*E. J. Hayden*

## Notes From the Field

### Bishop Traver Sends Splendid News

*(From a letter to President F. M. Smith.)*

I am pleased to report that the State of Maine is well over the top again this year. Western Maine's quota for the year was \$3,700. Up to December 9, western Maine has turned in \$9,922.46, which is \$6,222.46 over their quota. Eastern Maine's quota was \$3,300. Up to December 9, eastern Maine has turned in \$3,597.77, making \$297.77 over for eastern Maine. This makes a total of \$6,520.23 over for the two districts for this year, and there will probably be close to another thousand in at the end of this month.

I am quite sure we will be able to put Southern New England District over. I have been spending all of my time for the last two or three weeks in assisting to put Southern New England over.

I felt it would do the people of southern New England good if Bishop Curry could spend a day with us, so I wrote him inviting him to come on December 13. We invited the entire district to come to Providence to hear Brother Curry, and we had a good crowd. Representatives from all the branches in the districts, except Haverhill, Massachusetts, and Westerly, Rhode Island, were there. Brother Curry arrived in Providence Sunday morning at a quarter of seven. He preached at ten thirty in the morning, and again at two o'clock in the afternoon. His afternoon sermon was followed by questions.

It was a very good move to have Brother Curry come here. He explained the financial condition of the church; how it happened to be so heavily in debt, and he spoke at some length regarding the program of February 12. He answered other questions regarding the closing of the Jackson County Bank, the Sanitarium; also other questions in which the Saints were very much interested. He handled all subjects in a very masterly and satisfactory manner, and I am sure the confidence of the Saints was greatly strengthened. I know that his visit to New England will result in a great deal of good.

Very sincerely yours,

E. L. TRAVER.

### A Few Words of Fact and Inspiration

*(From a letter to the First Presidency.)*

Since the serious illness of Sister Diggle, who was our branch publicity agent, we have had little publicity so far as articles to the *Herald* are concerned. We are exceedingly glad to report our sister much improved, and we hope all who feel a deep interest in her suffering will breathe an earnest prayer that she may be wholly recovered and returned to her family

and branch. She was a very efficient servant in this capacity.

Saskatoon is moving forward, though we are losing membership; that is, several families, and some of them our most willing workers, have been forced to leave the city and find locations more helpful to their financial needs.

At our missionary service last Sunday evening Brother Diggle, our bishop's agent, reported a total of over \$700 as tithing receipts up to this date; besides this Brother Nelse Peterson from our city and branch, turned over property to the church which has netted close to \$700 more. When the fall came on and the wheat crop was cut, averaging from nothing to twelve bushels to the acre, we were quite discouraged. We were unable to see where we could expect to raise the money to carry on in the radio work. However, a new convert, Mrs. Moginson, of Vanscoy, urged us to try, and to give impetus she gave a tea at the church, bringing all the supplies from her home twenty-five miles away, and the net proceeds were over thirty-five dollars. Then we gave a fowl supper following, to which the Saints from many parts of the district contributed chickens, and as a result we netted nearly ninety dollars. Then some excellent friends gave us some money, and before we knew it we were over the top with money in the bank to carry us for nearly six months.

Then came the letter from the Bishopric and we were given an allotment for the sacrifice period of one thousand dollars. When Brother Diggle read this in our prayer meeting, I could not help but laugh, or at least spread a big grin. Now see what we have done, the bishop's agent's report shows us nearly over the top with this all but impossible burden. And in reality, we are several hundred dollars over, counting Brother Peterson's contribution. We are still pushing on, and in a quiet but kindly way, the people are being appealed to, and are making a glorious response. If there ever was an occasion for approbation and approval, it is due these people as a result of their heroic sacrifices for the success of the church.

I feel that there are enough loyal-hearted people associated with this church, who, under the grace of God, and backed up by a courageous, persistent spirit of determination, will carry us forward to success.

If we are not divorced from Christ and the purpose of his church, there can be no reason for our failure. However, if we allow any other influence to separate us from the love of Christ, or to divert our efforts and energies to other and less important

channels, then a period of disaster may come to the church, but in the end God will pick it up and carry it on to success and triumph.

I am not one who believes that somewhere among the scattered fragments of Latter Day Israel lives the divine nucleus out of which God will build Zion, but I am firm in my conviction that the church it is my pleasure to represent is the vehicle through which the Restoration is being carried on, and though we may have slipped many times in the way and the distressed condition of the church an occasion for repentance in sackcloth and ashes, if it succeed of its purpose we can well suffer together.

I am led to quote the following:

What we need today in the soul of every member of the church is a compelling consciousness, a soul-stirring conviction that burns on in one's soul and will not let him be content until he is spending himself and his very all for the sake of the church which he believes and knows to be divine.

This is a time that demands great faith. Some people have enough to make them happy, strong, and useful; others are unhappy, weak, and futile, because they haven't enough of it. I was convinced by argument, and I am now satisfied by evidence accumulated from over forty years of experience in the church, that with all her failures I love her still, and she still constitutes the outstanding hope of my soul. Let Latter Day Israel take courage and go forward.

WARD L. CHRISTY.

### Tithing in Northeastern Illinois District

(From a report of the district conference.)

Bishop's Agent A. O. Skinner reports that the sum of \$9,351.86 has been paid in tithes and offerings the past year, that is, from October 1, 1930, to September 30, 1931. Two years ago one out of every eight members in our district paid tithes, the past year one out of every six. Our motto is, "Every member a tithe payer." Watch us grow.

### Moral Support From Akron Branch

(From a letter to the First Presidency.)

The Akron Branch in its annual business session, on December 14, adopted the following resolution and instructed me to forward the same to your office. Here it is:

"Be it resolved that we the Akron Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, express our approval of the policy adopted by the leading councils of the church February 14, 1931. And that we express our confidence in the First Presidency and the Presiding Bishopric and agree to support that policy in our faith and pray

that the indebtedness may soon be liquidated and that God may so bless his church that the spread of the gospel and the redemption of Zion shall move forward speedily."

Yours sincerely,

JAMES E. BISHOP, *district president.*

### A Stake President Hard at Work

(From a letter to President McDowell.)

We appointed twelve four-minute speakers at Holden and have them scheduled to speak at every gathering of the Saints till the first of January. They are responding in fine spirit. Bernice Hampton was scheduled to speak at the eleven o'clock service, Sunday, the 13th. Brother Gillen preached a wonderful sermon at that hour and she was to follow. I wish you could have heard her talk. It was exceptionally good, and was a fine climax to the sermon, and that is saying a lot, for the sermon was not ordinary. I do not believe there was a dry eye in the house, and some of the Saints were sobbing. What the fruitage of this will be remains to be seen. We are sending letters to those we can not reach by personal calls. The dirt roads are nearly past using the last month and it has been difficult to reach many of the Saints.

I opened a series of missionary meetings at Post Oak on the sixth and kept them going till Brother May came. The attendance was good, notwithstanding the rain and mud. He will continue until Christmas. The outlook is good for us to make our quota, but we will not be satisfied to do that only; we want to "go over the top" strong. I asked Brother DeLapp to stop my allowance the first of November and I would try and get along otherwise. I have compressed my living quarters to a room nine by eleven. Am "batching," laundering my own collars with the help of my daughter, and eliminating every expense I can. Some one gave the farmers a tip, and they are supplying me with food. It's an experiment, but "our necessity is God's opportunity." Some small contributions have kept my immediate needs supplied. There is no question but we can put the church "over the top" if the Saints can be aroused to her needs, and their possibilities. We are not looking only at the financial benefits, but are looking for and stressing the need of a spiritual awakening. Our offering service will be Sunday, the twentieth, as we will reach many that day who would not be out on Christmas Day.

Hopefully,

STAKE PRESIDENCY,

By W. S. MACRAE.



### Blue Pencil Notes

There are several ways to blunder in church work; but the surest way is to stand back and not work.

"Don't be so quick to get mad and so slow to forgive," counseled Deacon Goodentart. "The friends that I have lost by death rest quietly in the cemetery, their spirits, I trust, in the paradise of God; but the friends that I lost through contentions and misunderstandings seem not to rest, their ghosts come back to trouble me at all sorts of times."

Small Son: "Mamma, does what I am doing bother you?"

Mother: "Yes. What was it you were doing?"

Poe's poem, "*The Bells*," needs two more verses, one to the door bell, one to the telephone bell; but every time I try to make the addition one or the other rings.

Replying to the argument that man has always had some form of religion, Clarence Darrow, atheist and criminal lawyer, retorts, "Yes, and he has always had cancer and bedbugs." Well, it must be conceded that cancer, bedbugs, criminal lawyers, and atheists are of great antiquity.

Also Darrow rises to affirm that Moses went up into the mountain alone to get the plates so that no one could see that he got them, and afterward broke them so that no one could say that he did not get them. That sounds much like the allegations made against Joseph Smith in connection with the *Book of Mormon* plates.

A man's good days are when he is at work. Every aged man looks back and talks about the days when he was busy as his best days. If modern machinery with mass production is to put men out of employment, so that boys grow to manhood, without ever having known steady employment, then certainly it will be a curse and not a blessing. Emerson wisely said, "Every man's job is his life preserver." When one of our men went wrong morally and I talked with Doctor Harrington about the case, the first question he asked was, "Did this man for any reason lose interest in his work?" Busy hands and interest in work conserve morality and religion.

I have rather a poor opinion of pretensions—that is, the pretensions of other people. And to tell the truth I have never gotten any real pleasure out of my own. A number of years ago when students were being graduated from the Independence Insti-

tute, the exercises being in the Stone Church, the man then in charge of the Institute conceived the idea of renting caps and gowns for the graduates and members of the faculty and board. Being a member of the board, in a moment of weakness I permitted myself to be ushered into a gown that evidently was intended for a short fat man, and donned a "mortar board" cap that was too small and inclined to shift its position at every movement. We marched in with considerable eclat and took seats on the rostrum. At once it seemed to me that every eye was focussed on "Brother Elbert." I spent five minutes trying to look like a doctor of philosophy, or something, and the rest of the evening looking foolish—the cap and gown were not necessary in that endeavor, but they helped a lot. A cap and gown look fine on a man who has earned his degree by years of hard work in a university. Perhaps it will be like that with the white robes of the redeemed. We must earn them and grow into them, and then we will scarcely be happy in them; but if they were just "wished on" us at the last moment, how uncomfortable we would be, even in the courts of glory and the realms of bliss. "Who are these arrayed in white robes? These are they which have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple."

ELBERT A. SMITH.

### "The Messiah"

"A great spiritual experience," is the proper phrase for describing the rendition of Handel's "*The Messiah*" by the Independence Messiah Choir in the beautiful auditorium of the Scottish Rite Temple in Kansas City last Sunday afternoon. This marvelous and most popular of all oratorios does not grow old, for one returns to each new hearing with reverent memories to aid him in the appreciation and interpretation of each new presentation.

Space forbids us to make separate comment upon the fine individual work of the soloists: Marguerite Johnson Blaine, soprano; Gladys Good, contralto; George Anway, tenor; and Arthur Oakman, baritone. But it must be said that their work was distinguished by a sincerity that spiritualized their highly artistic performances. Well-merited and generous praise was won by Robert and George Miller, the brothers who presided at the organ and the piano respectively, who made splendid contributions to the success of the event.

For his work in building a really fine choir, for the discovery, encouragement and development of individual musicians, for his promotion of the ama-

teur spirit in music, and for bringing the love and appreciation of good music as a gift to many people, we owe a large debt of gratitude to Paul N. Craig, conductor of the chorus. The fine rendition last Sunday must be seen, after all, as the fulfillment of his dreams, and the reward of his energy, vision, and faithfulness to a self-imposed task. While possessing all of the charms characteristic of musicians, he has shown none of their most common faults, which the world willingly forgives them in recognition of their art. Shoulder to shoulder with the other musicians of the church Paul Craig has worked; pushing himself into the background when that would serve to help the work; and sometimes uncomplainingly allowing himself to be brushed aside by others. But his merit is of a kind that wins recognition for him in spite of his modesty. The critic of the *Kansas City Times* who reviewed the performance said, "Mr. Craig is a director of keen intelligence and fine ideals." That tribute, it seems to us, is richly deserved.

We are happy in seeing the development of a great musical organization in our Messiah Choir. It already has its traditions. It may now count with pride each added year that it has produced this wonderful musical creation. In the growth, the development, the discipline, and the artistic effort toward perfection of this group of singers we may consider that we are witnessing musical history in the process of making.

L. L.

### A New Publication

Among a church membership that is distributed around the world, necessity frequently arises for local publications that will satisfy needs not filled by the general church periodicals. A number of publications supported by localities and districts are in a thriving condition and do much good in promoting cooperation and fellowship among the members.

A recent arrival among the church publications is the monthly *Southern District Herald*, serving the Southern District (England), and Wales. The first issue, dated for December, 1931, is marked "specimen copy" and offers an interesting sketch of the intended work and scope of the paper. The editor, John A. Judd, is also district president. Others besides English Saints may desire to subscribe for the paper. They may do so by communicating with the editor at his office at the following address: 317 Baker Street, Enfield, Middlesex, England.

We welcome the new publication, and extend best wishes for success in the work undertaken by Brother Judd and the two associate editors, J. W. Worth and H. Hailstone.

L. L.

### After the Depression—What?

What are we to do—what are we to be, "after the depression"? Are we to seek only a return of the boom times of 1928 and 1929? Or are we looking for something better and more stable than the impermanent thing we called prosperity in those years?

An attempt to answer these questions, and to point the way to something better will be made in a series of articles which will appear in the *Herald* in the next and in succeeding issues. Four of the articles for the series are already in our hands, and others are expected from some of the best writers among our church people.

Our readers will be concerned not alone with their own course "after the depression," but also with the program of the church. We hope and believe that the articles will be of interest and value.

### About the Hymns

Apostle F. H. Edwards kindly sends the following timely suggestion, which will be of interest to those who are concerned with church music:

I think that you will do well to call attention in the *Herald to Great Hymns of Worship and Missions* issued by the Department of Missionary Education of the Board of Education of the Northern Baptist Convention 1931. It costs twenty-five cents and tells the story of twenty-five hymns of which more than twenty are in the new hymnal. The stories are well told. There is little denominational emphasis. And I think that the use of the book will do much to popularize the hymns in the new compilation which must fully justify its issuance.

This book, or any other that our readers wish, may be ordered through the Herald Publishing House, Independence, Missouri. Always give the following information as completely and accurately as possible: title, author, publisher, and price.

### My Candle of Hope

By Mary E. Gillin

I have lighted my candle of Hope,  
And set in my window to gleam  
As Bethlehem's Star  
Once shone out afar.  
To gladden the world with its beam.

I have kindled my fire of Love  
And watch for the glow of its spark  
When love round the world  
Like a banner is curled  
It will banish our woe and the "dark."

I have planted the seed of Faith  
In the shine of tomorrow's sun.  
Not always the rain,  
The sorrow nor pain—  
For sometime the victory's won!

Oh, let not my candle of Hope burn low  
Nor the fire of my Love grow dim  
Let my faith sustain  
And my hope remain  
In Bethlehem's Star and in Him!

## Letters to the Editor

In this department we are glad to receive and publish letters of interest to our readers.

### A Word About the "Herald"

We received our *Herald* today and tonight finished reading Elder Luff's article on "*Agents for God*." May God bless his pen for the Saints' sake. We shall put that article away and read it often.

His Christ is not a man, nor a God either, who died, was resurrected, and ascended on high two thousand years ago and of whom we have a written testimony. His Lord is alive within his soul, a living testimony. . . .

Have we not other pens that are directed to write with the same spirit? that can make Christ a reality within us? that can feed our faith and cultivate it until we grow to the glory of God?

We look forward to the coming of the *Herald* each week, but are not always so well nourished by it as this week. Perhaps it is because we should adapt ourselves to a different diet, but God knows which is the most nourishing.

We are ever praying for you, in Christ.

WILLIAM ARMSTRONG.

MINNIE ARMSTRONG.

### Have We a Practical Religion?

As a regular reader of the *Herald*, but not yet a member of the church, I have followed very closely every detail of church interest, with the hope of discovering the higher and nobler of its principles and ideals expressed in the lives of the group forming the church. A people who actually demonstrate the "truth" of their beliefs.

I am wondering, in view of certain happenings of recent date, whether you can justify your claim to place before the world a church that is different from others. Would it be impertinent to ask the question what percentage of the church membership can be catalogued as real one hundred per cent Latter Day Saints? How many are *really* Latter Day Saints, and how many are Latter Day "Aints"? (Note: The word "Aint" is used in the north of England when a person is not disposed to do the thing required.)

By asking this question I may be thought to be unduly critical but I can not close my eyes to things of such importance as the present financial distress of the church.

In the official columns of the *Herald* dated November 11, 1931, I noticed that you have estimated

\$138,624.89 as the present need of the church for the closing three months of the year. A little calculation shows that this amount spread over the net enrollment of the church (110,000) gives a pro-rata amount of \$1.00 per head. This in English coinage at the present rate of exchange is approximately five shillings. Spreading this amount over the period of three months we find that the 110,000 members would have to subscribe the ridiculously small sum of 6d, (sixpence) per week (approximately ten cents) to raise the required amount of \$138,689.89. Even if we make generous allowance for delinquents by cutting the net enrollment by fifty per cent we still would only need subscribe one shilling per head for the three months to raise the required amount. Is the church so weak that it can not find at least fifty per cent of its membership ready and willing to demonstrate in a practical way the "Truth" they so loudly proclaim.

When I read in the news column of the *Herald* an item to the effect that a silver collection was taken in the — Church for the "Choir Robe Fund" I am constrained to ask: Are robes more necessary to the church than missionaries? I am sure that had they given the proceeds to the Bishopric they would in the knowledge of their sacrifice sing sweeter and more in harmony with the Spirit and with each other.

Facts such as these present the puzzles and unsatisfactory conclusions of whether it is a church *practicing* as well as expounding the ideals of Zion.

I am a student of things appertaining to commerce and the expenses for my education take practically the whole of my pin money.

Why, then, should I, as a nonmember, consider making a resolution to go something short from New Year onwards and give what I thus save to the church? It seems ridiculous that a nonmember can be willing to do this while members do not fully realize their individual responsibility.

I refer of course to people who can afford to do it, because here in England we have a number of men who, through force of circumstances, are unable to pay tithing, yet, the sardonical part of it is that these are the very men who give their time, energy, and intellect to the church without reservations. Two of these men in particular have been the means of teaching and instructing me in the things that matter in the church.

To them I am grateful, but am I asking too much or expecting too much when I ask for a practical religion?

No wonder the Savior said, "When I come, shall I find Faith" (in the church)?

Yours fraternally,

"INSURANCE."

## ORIGINAL ARTICLES

### The Line of Righteousness

By *Evan A. Fry*

I want to begin my talk this morning with a brief lesson in geometry. You will not need a paper and pencil, but if you would really like to use one, it may help to bring home the point. Let us begin by drawing a straight line on the largest sheet of paper we can find, and then continue by imagining this line to be projected straight into space to infinity. Now, at the beginning of this line, begin another, but do not make it quite parallel. Draw this line to form the sharpest possible angle with the first one, and draw it as far as you can. Notice what is happening; the two lines are getting farther and farther apart. If you extend the second line to infinity as you did the first, how much space will there be between the ends of the two lines? How far apart will they be at infinity? Some one has said, graphically and truthfully, that there will be enough room between them for all the space that separates heaven from hell.

It seems to me that the moral of this story should be obvious. Beware of the slight deflection from the straight line of right, for even a slight deflection, if followed long enough, will separate you as far from the line of right as heaven is separated from hell.

Most people manage to worry along through life without spending very much time in jail or in the penitentiary, or being executed for murder. Most people fortunately do not rob or plunder or murder their fellow citizens. Most of us manage to keep fairly clear of the law, and to avoid trouble with the church authorities. In other words, we do not scandalize our friends and neighbors by committing large or heinous crimes. Most of our sins are little and petty—things that most people do not notice, and things which we think are scarcely worthy of notice. Oh, yes, we admit in a very broad and very general way that we are sinful; we admit that we have faults, and we could very probably point out those faults, but instead of trying to overcome them we so often excuse ourselves by saying that everybody is human, or that everybody has to have some faults, and calmly proceed with our daily round oblivious to that which should be causing us grave concern. There is no such thing as a little sin. A sin is a sin, and a little one is just as potentially dangerous as the largest one in the calendar.

Suppose that you do something that you know is wrong. It is a very small thing, and you think it is scarcely worthy of notice. The next time a similar

temptation comes along, you are going to be in a psychologically and physically and morally weaker state to put up the proper resistance to that temptation. The second may be no worse than the first, or if it is any worse than the first, the increase is so slight that it still seems to be of no consequence. When you drew the two lines, the distance between them two inches from the starting point was scarcely noticeable, but the farther they were projected, the farther apart they became. So when temptation after temptation is presented, it may be not a bit worse than the one preceding, but if it leads in the same direction, each yielding to a temptation will carry you farther and farther from the line of right. If you continue long enough, a very slight thing oft repeated and long continued may take you so far from the straight line of right and truth that there is room between for all the space that lies between heaven and hell.

No man can afford to swerve, no matter how slightly, from the straight line of righteousness and truth. The formation of a habit is too easy a matter to allow a bad habit the start of even one repetition. And if I were asked what was the matter with the average church member today, I believe I should say that his biggest fault is his lethargy and lack of interest or concern in his own shortcomings and paltry sins. To the people of his church, Christ gave not only marvelous blessings, but tremendous responsibilities, and he warned his early followers that unless their righteousness exceeded that of the Scribes and Pharisees, they should in no wise inherit the kingdom. The Scribes and Pharisees were meticulous about observing the law; they were not guilty of any of the sensationally vicious types of crime or sin, so evidently Christ meant that his followers should be better than the average citizen of mediocre respectability and morality.

The church member—the follower of Jesus—should be obviously and markedly different from the man of the world, or else the religion of Jesus is of no avail, and Christ is mocked. If we as followers of the Christ are not always the living examples and oracles of his will that we should be, I wonder whether it may not sometimes be because we have strayed, perhaps ever so slightly, from the straight line which he gave us to follow? The world has a soothing philosophy of "Oh, come along and be a good sport. Everybody else does it; it's human and natural to have some faults, and to sin some sins. Don't be a kill-joy or a mollycoddle." And oftentimes the Christian hears and heeds such philosophy, and begins to draw the line of his life at a slight angle away from the line of Christ's precept and example. Let me stress again and again, if we continue in that direction, though the angle of departure be ever

so slight, eventually we shall find ourselves as far away from the heavenly goal as is hell itself.

Little things *are* important, vastly important, and they are more important in the field of morals than in a good many other places. May you and I be so careful of the little deviations in our morals that we may be always found hewing to the straight line which was laid down for us in the life of Christ Jesus. If we have strayed from that straight line, let us take another lesson in geometry, and remember that a straight line is the shortest distance between two points. Let us cut back at once by the shortest possible route to the straight pattern line, and there take up a new start in the path marked for us by our friend and elder brother, Jesus Christ. At the end of the race, we shall then be with him, and not separated from him by an infinity of space and an eternity of time.

### The Way Out

By E. J. Hayden

We are told in Matthew 5: 16 that our Lord said to his followers: "I give unto you to be the light of the world." Now, light has at least two outstanding functions: It reveals to our vision our surroundings; the obstacles in our path, and the way in which they may be either surmounted, or avoided, as well as the goal, or objective for which we are striving; and it vitalizes, purifies, and strengthens all that comes under its rays. It is therefore essential that the light shall be undimmed, bright, and clear, if the pathway is to be known with certainty; or if there is to be sufficient strength and vitality to overcome the forces which oppose our progress. In Deuteronomy 28: 13, the Lord declares to his people: "The Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them." And this is the great privilege of the people of God today: that they may go at the head, to lead the way, and to bear aloft, undimmed and clear, the torch of divine truth, to guide, not themselves only, but also the whole world, in paths of peace and pleasantness.

These promises have been made by our Lord, and we know that he is able to do all that he has promised. But we must not lose sight of the fact that it is only when we live in full accord with his will that these, or any other promises, are in force, or can be expected to take effect in our behalf. For he who promised also said: "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise. (*Doctrine and Covenants* 81: 3.)

A well-to-do farmer had a fine flock of hens of which he was very proud. But he kept losing them, not in any large numbers, but one at a time; and upon investigation, he found that his neighbor was in the habit of killing one of them each week, for his Sunday dinner. Of course the farmer might have punished the thief at once. But he thought that it would be much better if he could teach his neighbor to be honest. So he went to him, and said to him: You have been killing my hens for a long time. Now you know that it is not right for you to rob me in this way. And I might send you to jail, but instead I am going to give you a chance to show that you will do that which is right. Now, you can get along without meat for your Sunday dinner, this summer, and if you will let my hens alone, I will give you a nice fat hog in the fall, for your winter supply of meat. The neighbor thanked the farmer for his kindness, and said that he would expect the hog, that he might fill his pork barrel, and smoke-house. But instead of keeping his part of the agreement, he continued to feast on the farmer's hens all summer. Then in the fall, when he saw that the farmer was about to butcher his hogs, he went to him and asked for the hog which had been promised to him. You may say that is utter nonsense; that no man would be foolish enough to do such a thing. He would know that he would not only be refused the hog, but would be sent to jail for theft. And that is true, when we are dealing with our fellow men. But God has said: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (*Malachi* 3: 10.) And yet, through the long period of plenty, we, very many of us, have continued to appropriate to our own use that which belonged to the Lord; and now that the winter of adversity is upon us, we have the hardihood to approach the Lord, and ask that the windows of heaven be opened unto us, that we may receive the blessings which he had promised to us on conditions of obedience. And this, too, has been, in many instances, simply a case of big Sunday dinners, which we might very easily have done without.

The whole world is now groping in a deep, dark valley of financial depression. And we, as a church, could not reasonably hope to escape, since we have not fulfilled the divinely imposed conditions, whereby we might have been spared. However, the way of escape is still open, and the promise of the Lord is still: "Return unto me, and I will return unto you, saith the Lord of hosts." (*Malachi* 3: 7.)

This opens to us a golden opportunity, one in which we may not only win for ourselves the blessings which our neglect has forfeited, but also be of

incalculable worth to our fellow men, in showing them the way out of present conditions of distress. We realize, however, that there are those who are faint-hearted, and whose faith is not strong. And while we may not be able to see all the way from the start, and so may be tempted to doubt, the Lord has said that if any man will do his (God's) will, he shall know of the doctrine. (John 7: 17.) But we must prove its truth in God's own way, and not seek to set up a standard of our own, by which we will judge the work of the Lord.

Perhaps no people were ever more thoroughly depressed, and at the end of their resources, than were the children of Israel, as they faced the Red Sea, with mountains on either side, and the Egyptians behind. Yet the Lord commanded them to *go forward*. (Exodus 14: 15.) And when the Jaredites lost courage as they were confronted by the stormy Atlantic, the Lord said *go to work*. (Ether 1: 43.) And so it has been in every age. If men would receive a blessing of the Lord, there is always something which they must do before it is granted.

In conclusion let me refer again to the word of God: (*Doctrine and Covenants* 129: 8) until such heed is paid to the word which has been given, and which is in accordance with other revelations given to the church, which had been before given, the church can not receive and enjoy the blessings which have been looked for when Zion should be fully redeemed.

It may be hard, exceedingly hard, under present circumstances, but *let us bring all the tithes into the storehouse*.

## To Israel of Latter Days

By Gomer T. Griffiths

I feel impressed to say to the Lord's people as He said to Joshua, "Have I not commanded thee be strong, and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God will be with thee whithersoever thou goest."

The conditions that confronted Joshua were very discouraging. The Lord knew what he would have to encounter in the way of obstacles in order to accomplish the work he had assigned him to perform as a leader of God's people in that day.

The church of God has always been threatened with disaster ever since the days of Adam, for his Satanic Majesty has done all within his power to destroy the church and by reason thereof at different periods in the history of the world the church has had to suffer the consequences of the many obstacles that Satan has placed before it with a view to impede its progress and to bring to pass its final destruction.

However, the God who has watched over and cared for his church in all ages past is still mindful of his glorious church that was purchased through the great suffering and the shedding of the precious blood of Jesus Christ.

We realize that very many of the Saints in the church today are discouraged because of the distressing condition that the church is in at the present time. I feel led to call the attention of latter day Israel to a dream the writer had about the year 1918, which seemed to indicate that the church would be called upon to pass through many trying periods of discouragement and threatened with final destruction, but that God by his matchless power would bring the church through triumphantly in spite of the forces that would be brought to bear to impede its progress and destroy it. The dream is as follows:

I seemed to be associated with many others, prominent officers in the church, with the responsibility of caring for and looking after a very magnificent steamer. This steamer was loaded down with Latter Day Saints and these officers referred to above had the supervision of the boat. It was their duty to feed the people and look after their welfare as well as to care for the boat itself. We appeared to be going downstream on a river similar to the Mississippi River. The channel varied in its course. It would be on one side of the river, in the center, and then on the opposite side. We apparently were making good headway but all at once, to our dismay and surprise, the channel grew narrow and the water became very shallow and it was with difficulty that the steamer could make headway, and now, to our consternation, the channel made a short turn and in view of the narrowness and shallowness of the water it seemed almost impossible to get that steamer around that short curve, and as a matter of course, those in charge thereof were much distressed over this trying condition confronting them.

In process of time the steamer passed over that dangerous period and moved along quite nicely for a time until we came to another narrow spot where the channel grew more narrow and the water more shallow and there was an abrupt turn which was worse than the one passed over previously. We were now in a terrible mental condition for it seemed almost impossible to get the steamer over that danger spot. This time the channel was in the center of the river and little islands on both sides, and to our delight and rejoicing we got the boat over in safety.

The steamer moved on now without any further interruption for some distance until finally the channel went to the right of the river and ran up close



along side of what seemed to be a steep mountain which appeared to be perpendicular and huge rocks projected, some of them six to eight feet. The water got shallow and the channel narrow, more so than had been experienced in the other two instances referred to. If the boat went the least bit out of its course to the right those rocks would rip it from bow to stern and destroy it. Imagine our feelings at the perilous condition the boat was in with all those people on board with whose safety we were intensely concerned! The future did not look very bright for the boat nor the people thereon.

But a long distance ahead of us we beheld the open sea and our aim was to get our boat there, where she would be perfectly safe. I remember I was on deck and beholding the hazardous position of the boat, and wondering how it was possible for us to get our boat to the open sea, I thought I would look into the pilot house and see who was at the wheel. To my great amazement and happiness a divine personage (Christ, the great Pilot) was at the wheel guiding the boat. He did not turn to speak nor look at me for the reason that he had to pay his entire attention to the directing of the boat through this dangerous channel which made it necessary for the boat to move very slowly and carefully. At last, after what seemed to be a long time, because the bad condition of the channel made us move very slowly, the boat reached the open sea with all those on board. Of course there was great rejoicing on the part of those on the boat that the pilot had so successfully guided the boat through this difficult and dangerous channel. And then I awoke.

For some time I could not comprehend what the dream signified but now I do know because we have gone through two of those difficult periods within the last few years. In 1919 the church had a trying experience which threatened the peace of many, and as a consequence many lost confidence, but we passed through that period. Again in 1925 we had another trying experience which was worse than the first, wherein hundreds seemingly lost faith in the church and many of our people deserted the boat and thus suffered themselves to become castaways. But the church (the steamer) moved on. Now she is in worse distress than in the other periods, and threatened with destruction, and it is apparent, according to this dream, that it will take her a long time to pass through the present crisis that confronts her, but the divine pilot, Jesus, will bring her, the church, through in safety into the deep waters where there will be ample room and sufficient depth for her to move forward to victory.

But it will require great patience and much sacrifice of those who are on board this boat, or the members of the Church of Jesus Christ. Hence the God

who told Joshua he would be with him whithersoever he went will by his great and mighty power also be with us down here in these last days if we put our trust in him and seek to do his will more perfectly in the future than we have in the past.

In this trying time we should exercise the same faith and implicit confidence in God that Father Abraham manifested of whom it is written, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God and being fully persuaded that that what he had promised he was able also to perform."

Thus those who will put their shoulder to the wheel and help to push the chariot along and willingly do their part in helping to meet our present obligations which the church is under and put forth their best efforts by being diligent in the service of their Lord, will be blessed of God. Remember that the church will be triumphant in the end in spite of the Devil's efforts to destroy its existence here on earth.

Therefore, let us be of good courage as the Lord has said and attend to our heavenly father's business with all diligence and he will display his power as never before in the history of the church in behalf of his people. Christ went through Gethsemane patiently and bravely and so must we if we are ever privileged to dwell with him when he shall reign on this earth as King of kings and Lord of lords. It will require the exercise of great fortitude and tremendous sacrifice on the part of his people to meet the present emergency. For our God wants valiant warriors and not slackers at this time when the church is in need of brave soldiers and workers to bring the church out of its distressing condition. I fear that many will suffer themselves to let go of the iron rod and woe be unto such as will slacken their efforts in the service of their Master and withhold their substance at this time when there is so much need of financial aid in order to meet the payments that are necessary to pay the indebtedness.

There is ample means in the church providing those who have it will condescend to part with it in the interest of the church. Do not lose sight of the fact that the Lord loves the cheerful giver, especially those who are willing to pay their tithes and offerings as directed by him.

I predict that those who so honor the Lord with their substance during this trying period the church is passing through, will be abundantly blessed of the Lord, and be comforted by his Spirit as never before in all their experience in serving the Lord.

The writer wishes you all a Merry Christmas and a glorious and prosperous New Year.

I remain your colaborer and fellow servant in Christ Jesus.

## "The Laborer Is Worthy of His Hire"

AT LEAST, HE OUGHT TO HAVE HIS EXPENSES

By W. H.

*The author is here dealing with a problem which irritates and troubles every man who is subject to call to give service to the members of the church. In point of simple fact, it is not "hire" for which the author would ask: it is expenses only, for no member of the priesthood ever thinks of monetary reward for his service. The tradition that "everything is free" which has grown up among our people, has caused much inconvenience and even suffering to the priesthood, the missionaries, and traveling officers. Its root is in thoughtlessness and selfishness, except in the rare cases where actual poverty is the cause. Travel costs money, and to throw its cost upon the men who give their service continually is an injustice. We hope that this article will help to effect a reform.—Editors.*

The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: . . . for the laborer is worthy of his hire.—*Luke 10: 2-7.*

Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.—*Mark 16: 15-18.*

A tremendous responsibility this to "Go ye into all the world," and this, "they shall lay hands on the sick and they shall recover." This is a responsibility which every one expects every man called to the Melchisedec priesthood to carry out to the limit, sometimes by calling them almost to "all the world" to administer.

An equally tremendous responsibility exists for those calling for and enjoying the ministrations of those of the priesthood in the admonition, "Carry neither purse, nor scrip, nor shoes . . . for the laborer is worthy of his hire."

In the more thickly settled districts and branches this perhaps is not so much of a problem as it is in the larger districts that extend for several hundred miles in any direction with Saints scattered all over the territory.

As financial agent for one of these large districts there has come to our attention the situation that has developed for a number of our ministers, both those under general appointment and those that are classified as local.

While the problem is not ours any more than it is that of any other officer in the district we shall quote a few typical entries to be found in our own

diary, realizing that they have their equal in the diary of practically every elder in the district.

"Drove 265 miles today to preach the funeral sermon of Brother ———. Roads very bad part of the way. Chevy loosened a bearing, but was able to complete the trip. Received nothing."

"Was called to ——— tonight to administer to Brother ———. The Lord must intervene in his behalf if he is to live. Severe rain for forty miles. Total trip 135 miles. Chevy functioned perfectly in the downpour. Received nothing."

"Spent the day today calling on isolated Saints that have asked for administration. Total mileage 180 miles. Administered six times. Received fifty cents from Sister ———."

And so we might go on for almost time indefinitely quoting from the records of activities for nearly ten years in the "wide open spaces."

An occasional trip of such a nature or several of the smaller trips that total only fifteen to thirty miles to a trip are not a serious problem, but when these trips become so continuous that they total an average of a dollar a day during some periods of the year it becomes a problem that not many "local" men or men who are dependent entirely on what is given them can handle.

The average person or family does not send for the elders oftener than once or twice a year and to them it does not appear as anything that should be seriously considered. When that same elder ministers to twenty-five or more such families over a period of time the problem is a big one.

Unfortunately many of our local men are men who are forced to labor by the day or month for their living. They willingly give of their time, often losing a day's work, more often giving of their night's rest when they should be resting and then the most of them are called upon to finance their own traveling operations besides.

With the man under general appointment there seems to be a somewhat different feeling. Some branches and some individuals are very considerate of the general appointee, others are not. In many places the expense of the visiting elder is considered as car fare. If he travels otherwise it is considered nothing.

Car fare is necessary but it is rather embarrassing to the traveler to attempt to buy a meal with a receipt for car fare. The clothing stores don't seem to be anxious to trade clothes for car fare receipts and Uncle Sam absolutely refuses to carry letters with car fare receipts for postage.

If the "laborer is worthy of his hire" then those to whom he ministers are responsible for "his hire."

I hear the cry that we are commercializing the religion of our fathers. If it be commercialization

to pay the expenses of the visiting elder, be he local or otherwise, then I am strong for commercialization.

It is not that there is not the desire on the part of the priesthood to function, but it is that it is so often a one-sided proposition. It has been our experience on several occasions to leave our business, drive perhaps a hundred miles, administer to the afflicted one, and then be permitted to return home without even a meal to cheer us up.

This situation is not confined to any one district, although it is worse in some districts than in others. Some branches and some individuals are exceptionally good about attending to these matters and provide that the laborer shall have his "hire." All too many entirely disregard the matter and often times literally "eat up" some of the necessities, to say nothing of the common pleasures to which the family of the member of the priesthood is entitled.

We would not advocate anything that would function as a charge for service, but we would advocate the cooperation of those who are enjoying the blessings of the administration of the priesthood that it may not become an unnecessary burden on that class of men who already are giving freely of their time and talents.

## A Declaration of the King's Law

### IV.—STEWARDSHIP DEFINED—FINANCIALLY

*By Kenneth B. Curtis*

*Of interest in connection with this number of the series will be a story by the author entitled, "The Lure of Russia," which is scheduled to appear in an early issue of "Vision." The reader will find it of help as an explanation of certain features of this article.*

*Readers will please note that authoritative statements on the doctrine of stewardships proceed only in communications approved by the church through its regular officers. This view here presented is the opinion of the author given for thought and discussion only. We repeat our invitation for other writers to add their comments which will, if found suitable, be published.—Editors.*

I once heard a noted Hindu lecturer say, "Never before has the world been in need of better fellowship than today." This bears out the thought that we, as a church, are not alone in striving for a principle which seems universal. Community stewardship, as our goal, for this reason seems all the more plausible.

The need of community stewardship, however, is not through any defect in the economic plans of men today, but because of man's selfishness. You

must remember that God shows to the individual by experience the need of training, and it is only natural to feel that he will prove to man, in the same way, the needs of the people as a body, upon each person individually, and the individual needs upon the body. They are inseparable.

The natural resources of a country should be preserved for each individual by the head of the group; not that certain amounts would be doled out, but rather the amounts needed by each to take care of his just wants. The same is true of the talent and ability of the people as a group. It is not that mankind needs a master, but a set of brakes put on its selfish desires. It is man's own disposition, not God's. Man is the selfish one, not God. God is love, and until man can be made to realize that when a babe is first born it should instantly become heir to its share of all the natural resources, all the talent and ability of the group into which it was born, man will suffer hell, damnation, and rebuke, not only from his fellow men but from the God above.

Further, as cited before, man's economic plans are not defective other than in the sense that it allows man, in business, his entire freedom, and as God gave man at first the fullness of his law to be a stumblingblock, for him to learn, so he also gave man his complete freedom, irrespective of the other fellow in economics, for a stumblingblock. Hence, you would not say the fullness of God's word is unjust or defective. Neither can you say the economic plans of today are wrong. It is man himself.

Let us contrast one plan with another for the sake of clearness. There are three plans that come to mind readily: community stewardship, our present-day economic plan, and Russia's plan. A short while back the world laughed at Russia, and said they could not make a success of their experiment. They have succeeded so far, but time will tell. Russia's plan is to force the ignorance out of the masses which represents eighty-five per cent of the population, and teach them. Only fifteen per cent represents the educated class. Also, all are forced to work for the good of the community, and the community, as a whole, preserves its natural resources for the use of the individual; in short, a form of stewardship worked by force.

This plan, as I mentioned in the last writing, is not only poisonous, but detrimental to humanity at large. Why? Because force never accomplished anything and never will. Man must retain his agency and his freedom, limited only as he chooses to submit to orders for the benefit of his fellow men, and if he doesn't choose to do this, then he is in God's hands, and no amount of force on the part of any human being will bring about a solution. Consider prohibition as an example.

On the other hand, we believe man's theory of this plan of stewardship is good, but the arm of flesh is weak. It needs divine aid, and only by a covenant with God by each individual can man be made to apply the brakes on his selfishness. Consider it. In other words, we believe and teach community stewardship, with God as our partner.

Stewardship will become still more plain when we consider the workings of men in their present-day economic plan. Note, I say, men's workings, for they have their complete freedom in all things. At the heart of this great plan lies man's gold. It in itself is worthless; you can not wear it nor eat it nor drink it. Hence, it is only good for one thing to man; it represents the values of all other values. If man would stick closely to these values, then business would be sound and sure, and there would be enough in this world for all; but when man's imagination begins to bring about false values of things because he wants more, when he misuses the beauty of fair credit by taking on more than he is possibly worth, then his prosperity turns to panic, and you know what follows. One instance of this imaginative genius of man is shown in the business of stocks and bonds. A man will have a business valued at \$10,000,000. He decides to expand and sells stocks for investments to the amount of \$100,000,000. As long as he keeps either the money in hand or property in equal valuation he is clear; but if his greed for more overcomes his common sense and he starts to invest parts of this money in other forms, then he starts to gamble. Remember that theoretically it is good business.

It is commonly thought the so-called rich man has no worries, but all the money; but in reality, he is so involved in investments of a gambling nature simply to satisfy his lust for more, that when the momentum of prosperity begins to slow up he finds himself in thin air and sometimes suicide results. The investor begins to clamor for his money (gold), and this gambling business man can not, in turn, get his because of investments he has made, and that business man can not get his because his investments are out, and so on. Where is the money? Go to any firm you want that has had large gains in its stocks in the period of so-called prosperity, and you will find this condition. The property all gets tied up. Most everyone has misused the credit system, and is head over heels in debt; so naturally hardly anyone has any money. There is plenty of material, plenty of food, but where is the gold to exchange for it? Therefore, the food lies rotting on the farm and the city people begin to starve.

And so it goes, everyone treading on thin air, crashing headlong to the earth down to values that are real and business measures sane. The poor man

is not exempt from this. He has bought all and more than he can handle. Humanity, with freedom unmolested, is the same the world over. It is the duty of all to get together, now that we have learned our lesson—that is, if we have—and form a governing body to apply the brakes when needed; and since we have built up golden calves with our gold, God may, according to prophecy (as mentioned in a previous sketch,) take it away from us. Now, whose fault would it be—God's or man's?

Summed up, then, into one total, community stewardship in finances, prohibits any phase of gambling in our economic relations, and places a powerful brake upon our selfish, greedy natures by striking straight at our hearts with the weapon of love, and considering God as our partner by a written contract; so start now and hunt for that dotted line.

God doesn't want to take away our agency from us nor our freedom. He only wants us to remember our brothers, for we certainly could not do without them. God, our father, in mercy and tenderness, loves us all, wrong as we may have been, so much that he gave his only begotten Son; let him die; be murdered in cold blood, without any reason other than he wanted us to be able to come near him. How beautiful the picture is. We fume and fuss and grab just like spoiled children, and we need the punishment we get. And we who are supposed to be the elect go around with long faces and tears in our eyes, praying for God to come and whip the other fellow so we can get what he has. Isn't that narrow? Why, we are even worse than the other fellow because we know what to do, but we quarrel and cry and assert that Zion is not going to be redeemed.

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."  
(Malachi 4: 6.)

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Things that make the most noise usually have the least in them. A drum is entirely hollow.

Promises for the future will not take the place of results in the present.—*Selected.*

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Success is the summit we all seek to attain. We can step on no escalator or elevator and be whisked up without exertion. The road is steep, steep as a ladder, and the exertion of brain and muscle is necessary to climb it step by step, painstakingly, pluckily, perseveringly. Cheerfulness is one step.—*B. C. Forbes.*

# Weekly Health Letter

Number 23

## The Ear and Its Relation to Health and Disease.—6

By A. W. Teel, M. D., Church Physician

Adjacent to the middle-ear cavity is located the internal ear, which, in a general way, may be divided into two main parts: the bony portion, and the membranous portion, which are located in an exceedingly hard part of the skull, called the petrous portion of the temporal bone. The body of the bony portion is called the vestibule, and attached to this are three canals called, because of their shape, semi-circular. And at each end of the canal is a part called an ampulla. These three tubes, or canals, are placed approximately at right angles to each other. Nature has so adjusted them in this manner that they may coincide with any movement to which the individual may adapt himself, whether on land, sea, or in space.

In front of the semi-circular canals is the vestibular apparatus, which comprises the vestibule, semi-circular canals, together with the nerve which supplies them. Located at the opposite end of the vestibule, is a snail-like body, spiral in shape, having two and three fourths turns. This is known as the cochlea. It is divided into two canals called the tympanic, and the vestibular. The vestibular canal communicates with the vestibule, but the tympanic does not, except indirectly.

At the larger end of the vestibular canal is an opening called the oval window, in which is placed the foot-plate of the stapes, which is one of the little bones in the ear that has already been referred to in one of these articles. The function of this little bony oval window, being set into vibration, agitates the fluid in the vestibule.

At its larger end, the tympanic canal has another opening into the middle ear, which is called the round window. Stretched across this round window, is a membranous drum which has the function of oscillating the vestibular fluid. This is brought about by pushing the membrane outward as the stapes is pressed inward. Since fluid is incompressible, and the walls of the external ear, elsewhere ridged, this arrangement is highly essential. Inside the bony labyrinth there are two important liquids known as the perilymph and the endolymph. That part corresponding to the cochlea is known as the cochlear tube and is much smaller than the bony cochlea, and is placed in the vestibular canal. Inside the cochlear tube, is the organ of Corti, con-

taining special nerve cells that impart energy, over nerve fibres, to the brain, and which is interpreted as sound. This provision makes it possible that any agitation of the perilymph simultaneously agitates the endolymph.

The vestibular apparatus is for the purpose of equilibrium so that an individual may have the ability to determine and maintain his position, or positions, in relation to the earth and objects about him. Located in the ampullae of the semi-circular canals, are little hair-like cells which send impulses to the brain, which is brought about by the movement of the fluid over them. This arrangement is the means whereby impulses are sent to the brain and there are interpreted as motion in a certain direction, at a given rate. If an individual is turned several times in one direction, it will cause a slowing up of the fluid in a corresponding semi-circular canal. Then, if the turning process is suddenly stopped, the fluid continues to travel forward, producing a sensation as if one were whirling in the opposite direction to which he was actually rotated, producing vertigo (dizziness), which continues until the fluid ceases. This is a normal phenomenon and has been valuable for internal-ear tests. Any injury to either labyrinth will produce nausea and vomiting, or general incapacity. It is possible that if one side is injured, nature will finally compensate for the loss, but if both sides are destroyed, then the individual will be totally unable to adjust himself in any position.

## Thoughts on the Oblation

By J. S. Kelley

Perhaps one of the most difficult lessons for many people to learn is to have faith and confidence in the divine plan—the processes of which they can not understand or the working out of which seems to them inequitable. Most people come to that place in their experience where they are unable to see the why's or the wherefore's, or are unable to fathom the seeming inequalities of life. It is puzzling to know that in our earthly existence some must be great, others less, some strong and others weak, some rich and some poor. To those who live by faith, it is suffice that this is God's plan and they are content to let his will be done.

It may be valuable for us to examine the plan of life as we go along and thus gain a better understanding of what is to be expected of us. It would seem that the whole plan of existence is designed for the development of men's souls—that through their experiences men may become better able to understand and to grow like Christ, who came to

# THE GOSPEL FORUM

Under this heading we shall be glad to receive and publish articles and letters of interest to our readers on the doctrine and work of the church. Writers are responsible for their own views. Other views on subjects discussed here will be received if of sufficient interest.

## The Personality of God

By L. D.

And now Abinadi said unto them, I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in the flesh, he shall be called the Son of God; and having subjected the flesh to the will of the Father, being the Father and the Son; the Father because He was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and the Son: And they are one God, yea, the very eternal Father of heaven and of earth.—*Book of Mormon, Mosiah 8: 28.*

Although a great many direct statements have been made by various individuals and writers on religious topics, concerning the meaning of the terms, "Fatherhood of God" and "Sonship of Christ," I have never found what was to my mind an adequate explanation of that which, though some may deny it, still constitutes one of the greatest stumbling-stones in the Christian religion.

There is no doubt that the thoughtful students of

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earth and died on the cross, an everlasting example and testimony.

The many equalizing processes that come from time to time no doubt contribute to that development. We live in a world of selfishness, but we learn that all thought of self-preference must be put aside. We grow up in a world of inequality, but we find that all must be equal in the sight of the Lord. This leveling up or leveling down process carries with it the development of human souls and enables people to appreciate and to understand one another. Hence when disaster comes to towns, or cities, or nations, people rise to heights of brotherliness hitherto unknown. Perhaps such disaster comes as a blessing in disguise. It may be that we are blessed with unemployment at the present time, blessed with want on every hand that we may more quickly come to our senses and organize ourselves as the Lord has directed.

However, let us make use of every opportunity to assist our brothers who may be needy that we be not as those who were on the left hand saying, "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison and did not minister unto thee?" and to whom he answers, "Verily I say unto you, inasmuch as you did it not unto the least of these ye did it not to me."

Let us remember that our oblation is set aside for the express purpose of ministering to the less fortunate.

both the *Doctrine and Covenants* and the *Book of Mormon* have become increasingly aware, as they have perused these scriptures, of the evident desire on the part of the Great Author to imprint upon their minds the fact that Jesus Christ is the Eternal Father and God of heaven and earth. Scores of quotations too obvious and numerous to mention can be obtained from both books as well as the *Bible* to verify that statement. These can not but have left their impressions upon the mind of the reader, and I am inclined to believe, that any observations which I may make, have already been made by any number of others; and either because they took the universal understanding of this problem for granted, or because they felt the time was not opportune for expressing themselves definitely, have refrained from doing so. Sustained by this conjecture I will approach the problem, and feeling that I am speaking to a majority already converted, will not attempt to draw on further proofs than my own observations and my readers' reason.

In the first place, accepting those parts of the scriptures known as the *Book of Mormon* and the *Doctrine and Covenants* as divinely inspired and for all practical purposes free from error, it is only logical that our interpretation of the answer must be one that does not contradict statements made in any part of these books. The view, held by some, that Jesus Christ and God are two distinct personages of identical appearance (based for the most part on the vision of Joseph Smith and tradition handed down through the ages) is a flat contradiction of the statement quoted at the beginning of this essay, as well as innumerable others which would have us believe that the Father finds his only complete personal expression in Jesus Christ, and is not only immeasurable in his vastness, but absolutely inconceivable and definitely out of reach of the finite mind. We are all, or should be aware from the context of their reports, that it was the Messiah who walked and talked with Enoch and Moses, and it was Christ who revealed himself to the brother of Jared.

In anticipation of the questions regarding the prayers of Jesus, the voice from heaven, the vision of the Martyr, and the coming of God after the Millennium, which will arise in some minds, let us hasten on. Our only difficulty in presenting this part of the discussion arises from the fact that it is practically impossible to impress upon the human mind the impossibility of conceiving the Father, known to scientific observers as the Great First Cause. Power, light, beauty, majesty, life, truth, mercy, justice are all manifestations of God. . . . and yet none alone are God. That life which you possess, reader, is God, yet you are not, because there are parts of you which are not life, but death; not jus-



tice, but injustice; not righteousness, but sin; not intelligence, but ignorance, and so on, *ad infinitum*.

Inasmuch as the human being has been made potentially capable of possessing every attribute which constitutes the Father, if we were altogether perfect and without sin, having completely subjected our own carnal and finite personality and will, we would be one with him and inseparable, consequently God. But we are not perfect, neither were nor can be, except through the atonement; and since we possess his attributes only in such an infinitesimal degree, our claim on his power must follow in direct ratio. Yet there was one perfect Being, resting "in the bosom of the Father from all eternity to all eternity," Jesus Christ, the Eternal God of heaven and earth, in whom there was no obstruction of imperfection to keep him from being completely claimed and completely claiming the Father; and in whom the manifold attributes of perfection which together constitute the Father found complete expression becoming subservient to an intelligent personality or will. Hence the necessity of all creation being by and through Christ Jesus.

It was the perfect intelligence of Christ, or God, who ordained the "Drama of Mankind," which of itself is very, very slightly understood; and though it might offend some, we are scripturally sustained in saying that not an event occurs that was not spiritually created and enacted before even the earth was temporally formed. To a finite mind this is rather difficult to conceive, but it is true nevertheless. When God relinquished his power in heaven to be born of a virgin, every miracle he performed, every heavenly manifestation concerning Him, had already been prepared for a specific purpose, and the word having been given could not return void. Thus he tells the people on his entry into Jerusalem that if they remained silent the very stones would cry out. In the sense that a miracle contradicts physical laws, there is not nor ever has or can be a miracle. The maker of law represents a higher law; that is all. The voice from heaven, reviewed in that light, does not in any sense contradict our original proposition. Is it more difficult to believe that God's word should find expression in a voice than in a universe?

If we regard the vision of Joseph Smith, wherein he saw two personages, the one introducing the other, as proof of the duality of the Godhead, we are pinning a great deal of faith on a vision which never pretended to be other than a symbolic way of presenting a certain truth. The purpose in this case rather supports than detracts from our argument, for he says the personage depicting the Father pointed to the other, saying: "This is my beloved Son, in whom I am well pleased, hear ye Him." It was a divine way of impressing upon the boy's mind

the fact that it is impossible, since the first personage did not attempt to say more, to get directions from the Father except through the Son, and it well might have been addressed to all humanity. With our knowledge, gleaned from the scriptures, of the impossibility of comprehending the Father, this vision should present no obstacle to the proper understanding of the Deity. We might also, by the way, use the same vision to more fully explain why the directions concerning prayer were given, which are in my own words: "Pray always in the name of Christ, if you expect your prayers answered." If Christ represents the acting head or will of the Trinity, it is easy to see that the Father, who can work only through him, could not possibly answer prayers not recognized by him. It is herein that Deism falls so far short.

Another point that has often been used by individuals to contest this fact, has been the statement that after the thousand year reign with Christ, and the little season, when the new earth shall be made, God himself shall live with the Saints. To one who regards the thousand years as a period of preparation in which the church of the Firstborn is to be prepared to be crowned with the glory of the Father, as Christ has already been crowned—in other words, to have the last vestige of sin blotted out and become temples in which the Father finds no obstructions to the fulfillment of his purpose—it requires little effort to see that he, the Father, even though Jesus Christ is present, can not completely dwell therein until all are raised into a perfected condition.

Having shown how the passages which have been construed to uphold the theory of two personalities are easily absorbed by this broader application, while its proponents can not possibly reconcile their idea to the multitude of contrary revelations, I will dwell briefly on the part played by the Holy Spirit as viewed from this standpoint.

The statement has been made by some one that what we call learning is simply remembering, the allusion being that our sub-conscious, the God-part of us, knows all things already. In the same sense, if that be true as I believe it is, though God, the omniscient, is ever present and abiding in us, being he "in whom we live, breathe, and have our being," it is the Holy Spirit that makes us conscious of his presence and his desires. Thus, while all men and every living creature or plant is sustained by the Father, in the strictest sense it is only those who have claim on the Holy Ghost who can realize his presence, and reveal his will, through those channels with which they have been endowed as gifts. And though he is for ever speaking to every creature, it is the Spirit which opens our eyes and ears, and permits us to reveal his desires to others. Hence the

necessity of being baptized by water and by "fire," the latter being the *real*, not the symbolic, baptism, and the impossibility of any institution being a Church of Christ which does not carry with it this personal revelation of the truthfulness of his gospel and the reality of him who is our Lord God omnipotent!

Although I do not feel that I have done justice in this brief treatise to the all-important subject under consideration, I have set forth what to my mind is the only logical and reasonable idea that a Latter Day Saint can have on the subject of the Trinity. Our church is in the unique position of being the only one (outside of the Mormons) who possess books, which can be used as "proof," to our membership, at least, of setting forth the proper aspects of the Deity. With the immense burden of Scriptural evidence at their disposal to give them the proper perspective of this matter, I have been appalled at the stand taken by any number of our people, some occupying more or less important positions in the priesthood, on the question. On this matter, certainly, there is no excuse for a division in the minds of Latter Day Saints.

I have long wondered why, as a church, we have not made a more definite polemic stand on this question. With the high regard existing for the discoveries of science and philosophy, I can not understand why we have not made a more serious and sustained effort to show how our scriptures uphold a great many decidedly elemental and almost universally accepted truths, and as a religious institution our minds are ahead, and not behind, thanks to the grace of an all-wise God, in regard to all questions pertaining to theology. When an unbeliever raises the query regarding the unreasonable arithmetic of the Christian Religion which makes three go into one, we of all people, should not be disturbed. We should welcome the opportunity of explaining to him the beauty and reason of our religion, and the inconceivable mercy and grace of our Creator.

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## Love

By Olive Heywood

I have been made to think very deeply on this subject lately and how everything revolves around this one point. God, the creator of all things on the earth, above it and under it—he, God, is Love. That being so, and since he made man in his own image, man then must have this attribute also. Why, then, are there the terrible conditions prevailing today? Is man being made perfect even as the Father which is in heaven is perfect? No. If love were the controlling power in the world today, if every man loved his neighbor and preferred others rather than

himself, there would not be this terrible upheaval.

What does it say in the thirteenth chapter of Corinthians above love?

Love—Thinketh no evil  
Is not easily provoked  
Suffereth long and is kind  
Never faileth.

I wonder how many times we profess to love some one, but because of our humanity, little differences occur. We are too easily provoked and then we probably listen to things of a derogatory nature and so our friendship loses its beauty. We do not trust as we should. In fact, we are not kind. We forget that Love never faileth. We fancy that others have failed us and forget that we are enjoined to forgive, that to err is human. We do not always remember that we wish to be made perfect and that to forgive is a step upwards. Love is eternal. If one truly loves, one can never forget. Little differences occur, certainly, they are bound to, until the veil is lifted and we understand as He does, but we can never stop loving, because God is love and he created us in his image.

We can hinder our growth. We can foster seeds of distrust, jealousy, and others that are termed in the hymn "*seeds of hell*," but the only way we can develop, spiritually, physically and mentally, is by loving the Lord our God with all our heart, might, mind, and strength, and our neighbor as ourself.

The lines of our life stretch farther than we think. We lay our plans for the future, and they prove to be tracks that never end. All our paths go out into the unseen worlds. As you look across the street the line of your vision is terminated by some building. You can see nothing beyond. If that building were away you could see other buildings and streets, and if these, too, were gone, the line of your vision would shoot off beyond the stars till it had reached the utmost verge of the great universe. So the hopes of this earthly life—its plans and schemes and busy contrivings—are all endless lines that reach in an endless eternity. Within the little circle of yourself, the plans you make for tomorrow, the wishes and hopes you entertain for the coming months and years, you may not see or realize how far your favorite purposes stretch off into the distance. Do you ever think how they touch on the margin of an endless future? Do you never see how all earthly things are embosomed in an always present eternity? We walk every day in the embrace of futurity. The issue of every purpose is there; the end of every plan is there; the result of every deed is there; no path will end this side.—*Congregationalist*.

## NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

### Far West Stake

#### Saint Joseph Branch

Saint Joseph Branch held its annual business meeting December 7, for election of officers and other routine business. The pastors were elected as follows: City pastor and pastor of First Church, Ward A. Hougas; Second Church pastor, Orman Salisbury; Third Church pastor, to be appointed later; pastor of Fourth Church, J. L. Bear.

Steps were taken to establish classes for the training of candidates for baptism. A recommendation was also adopted setting aside the third Sunday of each month as "family Sunday" at which time a service will be held at the morning preaching hour for children and adults when families will sit and worship together.

#### First Saint Joseph Church

All regular work at First Church is being carried on very successfully. Attendance continues to increase and interest is good. Several outstanding services have been enjoyed recently.

A quiet, reverent spirit pervaded the First Church auditorium Sunday, December 6, as two young couples marched up the aisle bringing their babes to the elders of the church. As they were seated on the platform, the beautiful voice of Mrs. Charles E. Haden rang out in that lovely song, "I Think When I Read That Sweet Story of Old," bringing to the minds of the congregation the picture of the Christ surrounded by little children. The two babies, the son of Mr. and Mrs. William Earl Smith and the daughter of Mr. and Mrs. Alfred M. Curtis, were blessed by Elders Ward A. Hougas, Milo Burnett, and L. A. Keck.

With this impressive ceremony as a background, the service moved smoothly into another sacred ordinance, that of partaking of the sacrament, calling to mind the Christ in a different phase of his work.

First Church Choir, under the direction of Mr. E. J. Ehlers, presented the sacred cantata, "The Holy City," by Alfred R. Gaul, at the evening service December 6. Soloists were Mrs. Charles E. Haden, Mrs. Jean Haden, Mrs. Leva Ritchie, and Messrs Deam Ferris, Carmen Nelson, and E. J. Ehlers. Accompanists were Mrs. Edna Christiansen Ehlers at the organ and Mrs. Bertha Denton at the piano. An unusually large audience enjoyed this splendid rendition by the choir.

As the curtains were closed on the fifth public performance of the Ul-Lik-Us Players, another successful endeavor was history for the dramatic club of First Church. The players presented "A Southern Cinderella," a three act comedy drama, at the Young Women's Christian Association auditorium December 17. The entire cast did very creditable work and the specialties between acts added to the enjoyment of the evening.

#### Cameron Branch

On Sunday, November 15, we were favored with two excellent sermons. At eleven o'clock Elder D. W. Gamet preached on the theme, "Sacrifice," and in the evening Pastor F. L. Hinderks brought a message on the "Signs of the Time."

"Ye are called of God to be Saints" was the text used by Elder G. T. Richards in his sermon at the eleven o'clock hour, November 22. He clearly emphasized the duties of those who are called of God to be Saints, and admonished us to greater faithfulness and sacrifice in keeping God's law.

The sacrifice service on November 29, was well attended.

A fitting program using "Sacrifice" as the theme was given, following which the sacrifice offering was taken.

In the evening at seven thirty a short play entitled "Nicomodemus" was very creditably presented by four of our young people. Wayne Simmons acted the part of Nicodemus; Avanel Dwyer played the part of Ruth, his wife; Vera Constance, Ruth's mother, and Lockwood Simmons was the servant in their household.

We are now working on a Christmas pageant. The church school voted to observe the Christmas tide in some manner, that the Christmas spirit may not be dispensed with; but the usual expense of tree and treats will be eliminated in harmony with suggestions of the general church to sacrifice.

The department of women held a special sacrifice bake sale on November 25, and the girls of Sister Simpson's Sunday school class had a candy sale December 5. The proceeds of both these sales were added to our sacrifice fund.

### Good Response From Arkansas and Louisiana

Dunn, Louisiana, December 10.—We are still very busy. Brother Truman Ziegenhorn is associated with me at present.

While at Wheeler, Arkansas, we had an extraordinarily good meeting. Met in a union church building which was filled almost every night. Brother George, of the Missionary Baptist Church, led the singing. We also had a "sunshine" band of singers composed of little folks. They carried off the blue ribbon. The people began to assemble by six o'clock every night and one hour was spent singing. In this neighborhood are to be found several denominations. We were invited to many homes, and enjoyed our stay. Brother J. V. Fohrman moved into this community several years ago. His mother, Grandma Fohrman, lives with them and always is ready to talk the gospel to her neighbors and friends. On the last Sunday of the meeting Grandma Parker, about eighty years of age, was baptized.

From this point we drove in our "fresh air taxi" to Eros, Louisiana. We arrived just in time to take part in their box supper program. Brother Ziegenhorn acted as auctioneer. Over nineteen dollars was realized and two Aladdin lamps were purchased and hung in the church building. We can now sing " 'Tis a Glorious Thing to Be in the Light." They also purchased a new piano at a bargain and placed it on the platform. Mrs. Grant was there almost every evening to play the instrument and her help was much appreciated.

On the last Sunday two of Marvin Johnson's boys were baptized, Orville and Elam.

The last night of the meeting the Saints arranged a pound party. Many gave more than a pound, donating money for expenses. This group of people is generous and loves the work of God. If they continue faithful, they will do much good.

The same can be said of the West Monroe Saints. They are keeping up their Sunday school which is in charge of Sister Mary Malone. From here (we conducted services three night) we came to Dunn, where we are holding meetings in the Missionary Baptist Church. Brother Austin Byrd presides over the Baptist Sunday school. We are having reasonably good crowds considering the bad weather.

The other night we were invited to the home of Horace Carpenter, and had the pleasure of sleeping on the bed on which General Grant slept during the siege of Vicksburg.

We also saw the receipt that Captain Kennedy gave these Southern people when the bed, chairs, and dresser were returned to them.

The people in this region have raised good crops but are feeling the effects of hard times on account of low prices.

We expect to close our meeting here next Sunday night, and begin to make our way back to Thayer, Missouri, for Christmas.

The Saints throughout Arkansas and Louisiana seem eager to do all they can for the latter-day work.

A. M. BAKER.

## Madison, Wisconsin

Another member has been added to this branch by baptism. Charles Fields was baptized November 15, by Elder H. W. Woodstock, and confirmed by Elder Woodstock and Elder Leonard Houghton.

Saints here have done well with tithes and offerings during the month of November and are now trying to do better during December. They want to do their part to help in the financial depression of the church.

We have a very progressive church school. The director and his assistant are doing all they can to make it interesting. Each Sunday brings a new opening exercise.

Lee Root was ordained a priest during the district conference by Apostle D. T. Williams. On a recent Thursday night he organized a young people's class which is taking up the study of dramatics. Also an adult class meets at seven o'clock Sunday night, studying "*Religion in the home.*" Both classes are very interesting.

The department of women sent fifty dollars to the Bishop as an offering to help in the general finances. December 11 the women held a bazaar, lunch, and fish pond at the church. They cleared forty-five dollars. Numbers were drawn on the name quilt. Mrs. Mallory, a nonmember, got the quilt which is a beautiful thing. The women are also going to sell old clothing all day Tuesday at the City Service Shop. They are a busy group.

A Thanksgiving prayer service was held at the church at 9.30 a. m., a large crowd attending. The hour was well spent in testimonies which voiced the many things for which the Saints have to be thankful. The desire for the coming year is to carry on better than in the past.

On December 2, Bishop C. J. Hunt talked to us instead of our holding the regular prayer service. His text was "My heritage is unto me as a speckled bird."

Elder Leonard Houghton was in Milwaukee, Watertown, and Waukesha over the week-end, encouraging the Saints at these places and preaching twice Sunday at Milwaukee.

## Portsmouth, Ohio

### West Side Mission

Probably a letter from this mission will be appreciated by *Herald* readers. It is a sort of introduction since Saints in other places, with the exception of those in Southern Ohio District, know nothing about us, the work we are doing here, and the sacrifice a few members have made in behalf of the gospel cause in Portsmouth.

Nearly four years ago five families of the Pleasant Valley Branch moved to Portsmouth or nearby. Being sixteen miles from that branch, they determined to start the latter-day work in this community. They purchased a small tent in which to hold meetings. Some series of meetings were held with little success, and at times the tent was laid away for winter or longer. But the desire to see the work grow never died in the hearts of the Saints. We moved the tent to a small place called Valley View, and Elder Jacob Halb, district missionary, held a short series of meetings. Four were added to our number.

A Sunday school was organized with Elder Walter Culp as superintendent. For a few months this was successful, then interest seemed to die out. Prior to this time, however, Brother Halb, was holding a few weeks' meeting at Ironton, Ohio. In a dream he was instructed to go west, and he returned to the tent and held meetings for two weeks. Here he conducted nine more candidates for baptism into the Scioto River. That winter we held Sunday school in the tent and it was not so cold as one might think.

In February, 1931, District President A. E. Anderton, of Columbus, came to our assistance. He organized a mission, taking officers from Pleasant Valley and McDermott Branches. We were blessed with one elder, Walter Culp; two priests, O. A. Rexroad, who was ordained to the eldership a short time ago, and Donald Bealor; teacher, Luther Crabtree.

Because interest among nonmembers seemed rather poor, the Saints moved the tent to a little place called Nauvoo, holding two weeks of meetings. Interest was good, and they continued to hold Sunday school there through the summer. The tent was damaged a bit by fierce winds, and a cottage was rented in which to hold Sunday school and prayer meeting this winter.

Sunday school is conducted at 9.30 a. m.; prayer meeting at 10.45 a. m. At seven o'clock on Sunday evening there is preaching service, and on Thursday evening a *Bible* class. Our prayer meetings are of a high type, the Spirit being present to encourage and bless.

During the summer Brother Rexroad led a man by the name of Russell Craigmiles into the water of baptism. We report the mission as making progress. The Saints are rich in spirit.

## Birmingham, Alabama

This little group has been progressing since you have last heard from us. It is drawing near the close of another year, and we are very thankful for the many blessings that we have enjoyed. We feel that God has been very good and kind to us in many ways.

On October 11, much to the group's delight, Mrs. Margaret Pauline Weekly Salter, wife of M. L. Salter, was baptized into the church. It was a beautiful fall morning, just a little cloudy, that the group assembled by the winding creek near Bessemer, Alabama, to perform the ordinance. Brother Chandler officiated, and Brother Davis and Brother Chandler performed the confirmation service at the home of Brother and Sister G. G. Booker. This was a beautiful ceremony and a fine degree of the Holy Spirit was enjoyed by all present. Brother Davis at this time gave an interesting address in connection with the occasion.

We very much enjoyed his visit even though it was touched with a bit of sadness, in that he was numbered among the released church ministry and had to relinquish his duties as president of Alabama District. Our sympathy goes to him, and we sincerely wish him the best of success wherever his lot shall be cast. We shall remember him as a young, capable, sincere, and loyal supporter of the church, willing to give his all for the cause.

About a week later, we were blessed with the visit of Brother J. A. Gillen, who gave a very fine and encouraging address. He was on his way South again, taking up his duties after a much needed rest. To an isolated group, visits like these are indeed wonderful.

We also had the pleasure of a visit from Sister R. A. Graves, of Decatur, Alabama, one Sunday in November. Brother and Sister Graves are isolated members, too, but seem to be enthusiastic, and are planning to attend our sacrament services as much as possible.

Wilbur Chandler is absent from this group, attending Graceland College. He is taking a course in public school music, majoring in voice and piano.

Sunday school work is going along nicely. Last Sunday we tried a new experiment. The young people were placed

in charge of the school, and it was a pleasure to see them doing their bit in this work. After the service, it was decided that this will become a regular part of our school program and they will have charge once each month. In addition to this, we are having what we call program Sunday. On this Sunday everyone must have something prepared to say or do. We are few in number, only eleven regular members, but we feel that this kind of training will develop us, even though it is small. We know it takes small things to make large things.

We wish to congratulate the church on the financial program that it has adopted, and we feel sure that all the Saints will respond to the call of sacrifice.

## Happenings in Maine

Apostle R. S. Budd and Bishop E. L. Traver visited Maine the latter part of October and first part of November. They attended the conference of Eastern Maine District, October 30, 31, and November 1, Then Brother Traver returned to his home in Boston, and Brother Budd remained a week with the Saints in the Western District. He addressed the Saints at Dixfield, Sargentville, Little Deer Isle, Stonington, and Mountainville. Attended the district conference at the last named place November 7 and 8. He left for Boston November 9.

Quite a number of western Maine Saints attended the conference of Southern New England District, in Somerville, Massachusetts, November 14 and 15. They enjoyed the experience. The efficient leader of our junior department in Stonington went down there as Miss Linnie Eaton, but she returned as Mrs. George Billings. We all congratulate Brother Billings.

There have been several other marriages among our young people. October 11, Brother Robertson performed the ceremony at Little Deer Isle, uniting the fortunes of Sister Buehlah Parker and Brother Theron Billings, and on November 22, he did a like service for Sister Mary Stone and Brother Walter Billings.

Sister Winnifred Shepard, of Stonington, was recently married to Mr. Charles Barber of the same place, but we do not have the exact date, or name of the minister officiating.

The women at Stonington plan a sale and supper, December 17. This is a sort of annual affair, and usually results in a good boost for the branch budget.

Attendance at the meetings at Stonington is quite noticeably larger at this time of the year.

Brother Harlan Billings reports exceptionally good crowds at Little Deer Isle Branch. Encouraging word comes from Brother W. C. Porter, of the Dixfield branch. Brother Pearl F. Billings says they are doing their best in Rockland and are meeting with encouraging response. Brother William H. Clark, of Sargentville Branch, is feeling much encouraged. This brother plans to make a tour of all the branches in the district except Dixfield in the very near future. As counselor to the bishop, he is working in the interests of the general church budget.

Elders E. F. Robertson and Pearl F. Billings have recently returned from a trip through Eastern Maine District. Their report at Sargentville Church on Wednesday evening, December 9, was very encouraging. Their object in visiting that district was to stimulate interest in the financial situation of the church, but they found the interest already awakened. In the first home they entered, they saw a sacrifice envelope tacked to the wall above the dining table, and were told that the good brother, who it is well known, likes his cup of coffee, had decided to deposit a nickle in the envelop each mealtime instead of enjoying the beverage. He had mentioned the matter to the young people in their meeting, and they had decided to join him in personal sacrifice to the extent of going without coffee, and they added gum and candy to the list of things to be sacrificed. At last one suggested that they might give up the picture show. This was the

biggest sacrifice of all, but the group of young people agreed that it was not too much to be given up for the church in its hour of need.

The brothers met with the young people at Little Kennebec and Jonesport, and were delighted with the spirit they witnessed among them. They spoke with much appreciation of the work being done by Elder Newman Wilson, a released missionary, who has not allowed his release to detract one whit from his zeal and activity as a minister for Christ. Brother Wilson braves the cold winter weather to meet each week with the band of more than forty young people at Little Kennebec, though it necessitates a drive of over fifty miles. He also keeps up regular work at Korea, South Addison, and Indian River, besides doing the Sunday preaching at Jonesport, and giving some attention to the work on Beal's Island. To fill up the idle moments of the day and provide for his family, he is first selectman of the town, tax assessor, road commissioner, school commissioner, and overseer of the poor. He also works as paper hanger, painter, carpenter and, perhaps, a few other things. He has recently baptized some very fine people who will add materially to the magnitude of the work in Eastern Maine.

Brother Robertson had the privilege of addressing a fine crowd at the Jonesport church Sunday evening, December 6, the members of the Jonesport Lion's Club with their wives being in attendance.

The brothers returned to Stonington for Sunday, December 13. But Brother Robertson has planned for a tour of Western Maine District, in company with our young brother, Robert Billings, starting next week. They hope to give about five lectures, illustrated with stereopticon, in each of the branches. This will probably occupy about all the good weather they will have the remainder of the winter.

Brother Traver, our bishop, says it is a sure thing that the State of Maine will reach its quota, and perhaps go over by a very nice margin. For this we are truly thankful.

Those in attendance at Stonington church, December 13, were favored with eight short speeches (four-minute talks) instead of the regular sermon. It was very pleasing to hear the splendid presentations by P. F. Billings, Edward Eaton, George Billings, E. F. Robertson, and Henry Eaton. But when our sisters, Edna Billings, Bernice Shepard, Evangeline McGuffie, and Bernice Eaton gave splendid talks, the audience was thrilled.

## Davidson, Oklahoma

December 17.—During the past months the Saints of this branch have been blessed in many ways. God has bestowed health and strength on all. We want to show our gratitude for these blessings through the lives we live and the work we do for the church and kingdom.

The women's auxiliary met November 25 at the church in a social assembly. Mrs. Troy Parker had charge of the program. There were present seventeen members and ten non-members.

On Thanksgiving Day the Saints met at ten o'clock in the morning for prayer meeting. There was a good crowd present in spite of the rain. All expressed thankfulness to God for his goodness to them. At the close of the service each placed his offering on the altar, the collection amounting to one hundred and twenty dollars. This was really a sacrifice for the Saints.

At noon the table was spread with plain but wholesome food. Each person enjoyed eating with the congregation family. A program and social meeting were enjoyed in the afternoon.

The sacrament service, December 6, was beautifully carried out. The house was arranged by Mrs. G. H. Hood and Miss Valeria Parker. The rostrum was in white and flowers were artistically arranged. The priesthood sat in a semicircle, Brother Z. Z. Renfroe in charge.

Visitors who came a great distance to this service were



Mr. and Mrs. P. H. Renfroe, of Lubbock, Texas, two hundred miles away, and Mr. and Mrs. L. A. Carrow, of Wichita Falls, Texas.

Mrs. J. T. Skinner was in charge of the junior church program Sunday, December 13, given by the children. An appropriate sermon was given by Z. Z. Renfroe.

We rejoice to have Brother Z. Z. Renfroe and family here for they are a great help to the branch.

The Saints are happy to know that Sister Ben Simmons is able to return home. She has been a patient in a hospital at Joplin, Missouri. She, too, is a worker in this branch.

### Kansas City Stake

Christmas preparations in all the congregations came to a climax during this week. There were various ways of expressing the Christmas spirit, in entertainment features—cantatas, tableaux, declamations, in treats and the appearance of Santa Claus, and in the retelling of the story of the first Christmas. In some of the congregations special exercises and services marked the collecting of the tithings and offerings for the month of December. Bishop C. A. Skinner was gratified at the result of the sacrifice effort in November. A final check of the amount collected for this month has not yet been made.

#### Central Church

Christmas was in the air Sunday morning, December 20, and was properly observed by the church school. Following is a sheet from *Central Church Bulletin* giving the order of morning services:

CHURCH SCHOOL, Sunday, December 20, 1931.

JUNIOR CHURCH PROGRAM .....9:45 to 10:30 A. M.

Prelude, "Starry Night" .....Gounod

Hymn .....140 Praises

Invocation .....Roy Thrutchley

"The Littlest Shepherd," by the Junior Department.

Prologue .....Lois Blair

A little girl .....Alice Louise Scott

David .....Richard Thrutchley

Mary .....Geraldine Mallams

"The Littlest Orphan and the Christ Child".....

.....Pauline Hood, reader

Recessional Hymn .....27 Praises

Offertory Prayer .....Roy Thrutchley

"First Noel"

Postlude

CLASS PERIOD .....10:20 to 11:00 A. M.

Processional

PRIMARY CHURCH PROGRAM .....11:00 to 11:45 A. M.

Prelude, "Cantique De Noel" .....Adams

Hymn

Invocation

"Santa Claus and the Star Queen," by Primary Department

Music by Primaries and Juniors

Family Giving Service

"Christmas Hymn Melody"

Hymn

Benediction

ORGANIST .....Mrs. J. A. Withee

MUSIC DIRECTOR .....George Anway

PIANIST .....Mrs. Earl Short

"Peace on Earth," a cantata by E. K. Heyser, was presented Sunday night by the Central Choir, directed by George Anway, with the following soloists: Mrs. Alfred Hitchcock, soprano; Mrs. Marcine Murphy, Soprano; Mrs. C. E. Wight, contralto; Mrs. Ross Moore, contralto; Miss Melva Blankenship, contralto; Mr. Clayton Wolfe, tenor; Mr. Alfred Hitchcock, bass; Mrs. Everett Bowser, pianist; Mrs. J. A. Withee, organist.

The program was as follows:

Organ Prelude, "Hosanna" .....Paul Wachs

Hymn .....121 Hymnal

Invocation .....George Mesley

"Rejoice, O Earth" .....Choir, Quartet

"When Jordan Hushed" .....Mrs. Hitchcock

"Comfort Ye" .....Mr. Hitchcock and Choir

"The Holy Night" .....Mrs. Wight

"On the Field with Their Flocks".....

.....Women's Chorus, Bass Solo, Duet, Trio, Choir

"O Little Town" .....Choir and Mrs. Wight

"Come, Let Us Go" .....Men's Chorus

"Arise! Shine!".....Choir, Tenor, Duet, Trio, Quartet, Choir

"Wondrous Star" .....Mr. Wolfe

"From the Eastern Mountains" .....Choir

"Brightest and Best" .....Mrs. Hitchcock and Mrs. Moore

"To Thee, Our Blessed Savior" .....Quartet

"O, Sing Unto the Lord" .....Choir, Contralto, Trio

Benediction.

A special vesper prayer meeting was held Wednesday evening, December 23.

#### Argentine Church

The speaker on December 6, at 7.45 p. m., was Elder R. L. Bishop of the stake high council. He based his discourse on 2 Peter 3.

The following Sunday morning Elder R. E. Brown, pastor of this congregation, directed his remarks especially to the local membership.

In the evening Elder W. S. Brown talked of the remarkable performances of godly men whose birth has occurred about Christmas time.

Patriarch Ammon White talked the morning of December 20, on Joel 2: 27-32.

That evening Elder W. O. Hands gave a stereopticon slide lecture on health and some of the controversial aspects of the *Book of Mormon*.

### Maryland Heights Branch

This is one of the smallest branches in Saint Louis District, but we hold regular meetings in our church home under the leadership of Elder Roy Remington. The church school is regularly organized and functioning nicely under the adult leader, Sister Effie Anderson. There are five classes and the average attendance is thirty-eight.

Elder Arthur Oakman held a five-week series of meetings here, closing December 11. His messages were most interesting and instructive. An average attendance of fifty-five greeted this effort in spite of the fact that half the evenings were rainy and foggy. Two candidates have already entered the kingdom as a result of the meetings, and a number of others are studying more carefully the path of life with the intent of entering.

The Christmas entertainment and tree were had Sunday evening, December 20. The little tots had recitations and songs and the senior department of the church school presented a two-act play, "*Squire Hawley's Christmas*." Santa Claus was there, too, and brought treats for the children.

Our plans for 1932 call for a stricter attention to the laws governing the kingdom and a studious application of the truths learned, that we may grow as a group with our faces Zionward.

### Battle Creek, Michigan

The Saints in this branch are growing under the faithful leadership of Brother David A. Young, who while he does not hold the Melchisedec Priesthood, he is always at every meeting to take charge, or to supply some one to do so. Our cottage prayer services are largely attended, and the spirit of unity prevails.

Elder J. M. McKnight was here a few weeks and inspired us by his spiritual sermons and timely encouragement. Occasionally Elder Mark Gross, ex-pastor who now resides in Buchanan, comes over and gives a fine sermon in his con-



vincing way. Apostle D. T. Williams has been making periodical lectures here to enthusiastic listeners, who look forward to his return each month. On November 29, Elder Jesse Hardin of Rea, Indiana, preached a wonderful sermon to a well-filled house; many left the building that night stronger in the faith than ever.

We appreciate very much the visits and help of other elders who occasionally come from nearby cities and towns to deliver sermons.

We miss the visits of Elder O. J. Hawn who is now in the Wade Memorial Hospital at Coldwater, Michigan, suffering apparently from a nervous breakdown. He would enjoy letters from his many friends and children in the gospel, as would Sister Hawn who is home at 123 Morse Street, Coldwater, holding the fort like the brave soldier she has always been.

An interesting church wedding took place August 23, when Sister Addie Watson and Mr. Leonard Confer were united in marriage by Brother David Young. They were attended by Mr. and Mrs. Ray Watson, of Hakensack New York. All of her children and many relatives and friends were present. Sister Mattie Robbins played the wedding march and also sang "O Promise Me," accompanied by her sister, Evelyn. The wedding breakfast was beautifully served at the home of Mr. and Mrs. Ivan Confer. The Saints wish them a long and happy life.

A large number of Saints met at the home of Brother and Sister Robert Evans who recently returned from an extended trip through the West and points in the East. Sister Evans has charge of the women's department, which is progressing and working out plans to assist the church, also making plans for a Christmas program and treat under the supervision of Sister Susie Young.

Pastor David Young is getting everyone lined up for sacrifice theme speeches. The first of these was given at the prayer service December 16. The topic, "The Price They Paid," was efficiently handled by Sister Amy Robbins, and many good points were brought out.

In spite of the fact that many are out of employment due to the depression, we are anxious to help the church move on, and whenever a special effort is called for, the Battle Creek Saints can be depended on to go over the top.

## Oklahoma City, Oklahoma

Although a comparatively small group, the young people have recently organized, and promise to become an active part of the branch. They gave their annual banquet last week to raise money for Christmas offering. Carlyle Kueffer, the toastmaster, told of a trip through foreign countries by the music committee, the result of which was a representative from each of these countries present at the banquet to sing his country's favorite carol. Elder Cyril Wight was guest speaker.

Ethel Brooner, Sister Rex Rowland, Lee Scott and Clarke Woodford, of the young people's class, were speakers Sunday morning at the eleven o'clock service. Their topics were: "The Price They Paid"; "The Price Men Are Paying"; "The Work of the Church Must Go on," and "Measuring Youth's Devotion." This proved an inspiration to those present because the genuineness of the appeals was communicated to the congregation.

Carlyle Kueffer has started a new class in church history. It meets at seven o'clock Sunday night. Examinations will be held quarterly, and prizes of pictures of different characters studied and pages from *Times and Seasons* will be given to the ones having the highest grades. In connection with this class, the music committee will present the series of twelve plays by Elbert A. Smith, "Conversations." The first of these was given Sunday night, December 20 with the following cast: Lucy Smith, Louise Kueffer; Joseph Smith, Lee Scott; Mr. Cutler, Clarke Woodford.

And while we are speaking of plays, they are causing no end of merriment here. Every department seemed to get the fever at once with the result that the Temple Builders are working on a play to be given soon. Sister Ed. Dillon sponsored two short plays Friday, December 18, given for the benefit of her class's Christmas offering. And Sister Ethel Brooner is in charge of the Christmas play.

A special drive for subscriptions to the church papers is being made with splendid results.

## Independence

Christmas with its happy greetings, its carols, its gift giving, and its sacrifice is behind us, and just ahead is the new year with its promise of opportunities and helps. All departments are striving to begin the year with purposefulness and enthusiasm. Church plans for 1932 are many and comprehensive.

The people of Independence, Kansas City, and surrounding regions listened with appreciation to Handel's oratorio, "The Messiah," sung on Sunday by the Independence Messiah Choir. Under the direction of Paul N. Craig one hundred voices of the choir gave two excellent performances of the oratorio. The first was at the Scottish Rite Temple, in Kansas City, at three o'clock in the afternoon; the second, in the Stone Church auditorium at ten o'clock at night, KMBC broadcast to radio listeners. Soloists this year were Marguerite Johnson Blaine, soprano; Gladys Good, contralto; George Anway, tenor; and Arthur Oakman, bass. Accompanists were George Miller, pianist, and Robert Miller, organist. This was the fourteenth annual performance of the oratorio by the Messiah Choir.

A wedding of interest to the church and especially to all Gracelanders was that of Miss Doris Mitchell, daughter of Mr. and Mrs. N. R. Mitchell, Aledo, Illinois, and L. E. Flowers, of Iowa City, Iowa, which occurred December 22 at half past four in the afternoon at Central Church, Kansas City. President F. M. McDowell read the ceremony. The bridegroom was for a period of five years a staff editor of the Herald Publishing House and prominent in local young people's activities. He left Independence last June to take up post-graduate work in the University of Iowa. The bride is a teacher in the schools of Aledo, Illinois. Both attended Graceland College. Before the marriage service Mrs. C. E. Wight, of Kansas City, sang "Love's Old Sweet Song" and "At Dawning," accompanied at the organ by Evan Fry. Mr. Fry also played the wedding march from "Lohengrin." Bridesmaids were Miss Leta Moriarty, of Independence, and Miss Florence Juergens, of Mount Ayr, Iowa. Mr. Voas Meredith and Mr. Max White, both of Iowa City, Iowa, attended the bridegroom, and Mr. Arthur Hershey, of Ames, Iowa, and Mr. George G. Lewis, of Independence, were ushers. A reception followed the ceremony at the home of Mr. and Mrs. G. G. Lewis, Independence, and the bridal couple departed for a short wedding trip.

## Stone Church

The Stone Church sacrifice offering for December, according to Monday's report, amounts to \$1,325. Twelve hundred dollars was the offering taken up at the special sacrifice-worship service conducted at the church Wednesday evening, December 23.

Though Christmas treats were not given the children this year, all departments of the church school observed Christmas. The junior and intermediate departments presented their program together on Christmas Eve, Elder G. G. Lewis in charge. "The Christmas Messenger," a cantata, was given by the junior department, directed by Mrs. J. R. Lentell, Mrs. Ray Moler the reader. A girls' chorus of the intermediate department sang favorite carols, and Miss Olive Curtis read "Why the Chimes Rang."

In his pre-New Year's sermon Sunday morning, Pastor John F. Sheehy presented the great need of the church to exercise love, repentance, forgiveness, and charity as the old

year comes to a close and the new year opens. We are told that in days of long ago a traveler, on reaching his destination, was courteously greeted and accommodated with lather and towel to bathe his bare feet. In the thirteenth chapter of John we read: "He that is washed needeth not save to wash his feet." The traveler did not need a second bath, but even after a short journey he needed to cleanse himself of the "travel stains." Looking back over the year, we find that we have need of cleansing ourselves of "travel stains," and this means repentance on our part.

The Stone Church Choir, directed by Paul N. Craig, sang two appropriate anthems. Elder H. G. Barto was in charge of the hour.

"*He Came Seeing*," a religious drama in one act, was presented by the Quindaro Players of Kansas City to the Stone Church congregation Sunday night. A cast of thirteen characters gave excellent interpretation to an incident in the time of Jesus. Pastor John F. Sheehy was in charge of the service.

Among those who have gone from us this month is little Mary Ann Pendleton, daughter of Thomas O. and Martha Pendleton, who died December 4, at the home of her grandparents, Mr. and Mrs. Alva Logsdon. She would have been four years old had she lived until December 19. Her short life was filled with suffering, but she was a child who had faith in a merciful Father and in prayer. The funeral was held at the home of her grandmother, Mrs. W. B. Noland, Independence, F. M. McDowell preaching the sermon. Besides her parents, grandparents and many friends, Mary Ann leaves a sister, Lois Jean, and a brother, Thomas O., jr. Interment was in Mound Grove Cemetery.

#### Walnut Park Church

At the eleven o'clock service Sunday morning, December 27, the choir sang "*The Message of Christmas*," quartet parts being sung by Marian Campbell, Anna Mosier, Erwin Moorman, and John Reynolds; the duet by Marian Campbell and Carlotta Norman.

Apostle F. Henry Edwards, the speaker, chose for his theme Sunday morning, "*Would That All God's People Were Prophets!*" and his text was taken from Numbers 11: 29: "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" He stressed the need of the Saints to desire spiritual things and to look to a brighter day.

The junior service in charge of Ethel Moorman opened with prayer by Robert Masters, one of the junior members. C. G. Closson gave a talk on new year resolutions and leadership.

Following the study period of the church school session the Walnut Park Orchestra rendered "*Arion Overture*."

In the evening the historical drama written by Elbert A. Smith, "*The Organization of the Church*," was presented by some of the younger members of this congregation. The necessity of the Restoration and church organization was presented by Bishop C. J. Hunt in the evening sermon.

Brother Lurett Whiting, a member of this congregation, passed away the day before Christmas. He was baptized a member of the church by I. N. Roberts, at Clitherall, Minnesota, July 1, 1901, and was a faithful Saint all his life. Was ordained an elder in 1901, by Elder T. C. Kelley. In 1870 he married Miss Eleanor Gould, and to them five children were born. Two children preceded him in death as did also a twin brother, Alonzo Whiting. He leaves his wife, two daughters: Mrs. J. F. Rotzien, of Fargo, North Dakota, and Mrs. F. E. Mollison, of Independence, and one son, Laurence Curtiss Whiting, of Hibbing, Minnesota; eleven grandchildren, two great-grandchildren, other relatives and friends. He was eighty-two years, nine months, and sixteen days old when death claimed him.

#### Englewood Church

Apostle J. F. Curtis will begin a series of meetings in this congregation January 3, his effort to continue two weeks. His sermons will be of a missionary character, and the ob-

ject of the services is to complete a number of family circles in the gospel. Everyone is welcome.

This congregation designates its church home as "the friendly church." We are trying to make welcome all who are seeking truth and friendship.

#### Gudgell Park Church

The Christmas program was held at the church the evening of December 22. The church was prettily decorated for the occasion and the entertainment consisted of songs, readings, dialogs, and playlets which were enjoyed by everyone. A crowd filled the room, some having to stand.

Next Sunday night, January 3, the young people will give the cantata, "*The Song and the Star*," under the direction of Sister Hook and Brother Johnson.

Attendance last Sunday was good. Brother Haskins of the local priesthood, was the speaker. Elder H. G. Barto delivered a splendid sermon at the evening hour.

On December 9 there occurred the election of branch officers, Elders John F. Sheehy and J. Stanley Kelley meeting with us. The following compose our new official corps: Pastor, Elder Walter Chapman; assistant pastor, Elder P. A. Sherman; superintendent of church school, Clarence Martin. Brother Martin was appointed bishop's agent.

December 16 the Saints met for a short prayer service, then finished electing officers: Assistant superintendent of church school, Roy Sherman, who was also chosen superintendent of the Religio; chorister, Esther Hook; pianist, Violet Barnette; women's leader, Sister Clarence Martin; publicity agent, Sister Esther Sherman. We hope and believe that under these officers the branch will move forward.

Sacrament service for December was well attended. Elder Chapman was in charge, local priesthood members assisting. A good spirit prevailed.

#### Thayer, Missouri

December 17.—Just a word about the response of the Saints of this branch to the four-minute speeches. Through the careful arrangement of Brother Davis every man of the branch had his speech prepared, and all talks were much enjoyed. This kind of work helps the church by acquainting the Saints with topics of church-wide interest. None of the women of the branch gave talks on the first occasion, but it is possible that at the coming four-minute speech night, all members will have something to say in regard to the work of the church.

These speeches have proved effective here as they are proving helpful in other places. We are happy to say that the Saints are heeding the call in the present crisis. Insofar as he is able, every member is trying to do his part in carrying out the plan that is set before us.

Future letters from Thayer Branch will tell you just how much the Saints here love the latter-day work and how eager we are for it to go forward.

There has been much said about a conference here next spring, and will be welcomed by the branch.

Starting with the new year, we have plans to increase our church activities and income so as to help the general body of the church. It is our hope that throughout the country all branches and all members will work and save to the end that the reappointment of the missionaries may be made possible.

#### Lennox, California

Lennox mission is going forward in the work of the church. Sunday services are had morning and evening. The Sunday school has six classes, but we hope to have the interest of the children in the neighborhood, so that we may increase our present number. The young people have their meetings every Sunday evening with good programs and interest. We have a forty-five minute class study of the *Book of Mormon*, and classes are composed of young and old. We are deriving

# MISCELLANEOUS

## Des Moines District Priesthood Banquet

The priesthood of Des Moines District will hold their annual banquet at the Des Moines church Saturday, January 9, 1932, at 6.30 p. m., and the ladies are also invited. President Elbert A. Smith will be the principal speaker. There will be special music and other features. Please make your reservations to the undersigned together with your remittance of fifty cents per plate.—*Stephen Robinson, 2212 Thirty-ninth Street, Des Moines, Iowa.*

## Obituary Correction

In the obituary of Sister Lauretta V. Pomeroy, published in the *Herald* for December 16, page 1200, the date of her birth is incorrect. She was born August 9, 1848, at Newcastle, Ontario, Canada.

## Our Departed Ones

**PRIDDLE.**—Euphemia Catherine Lee was born August 20, 1904, at Proton, Ontario. Was baptized in 1915 by W. D. Ellis. Married James Stevens Priddle in 1922. To them were born five sons. She departed this life at her home in Osprey Township, November 29, 1931. Besides her husband she leaves three sons, aged three, six, and eight years. The sermon was at the home by John Shields, assisted by the United Church minister. The sermon at Proton Church was by Elder George Njeim, assisted by Elder James McLean. Interment was in Proton Latter Day Saint Cemetery.

**MCARTHUR.**—John McArthur was born at Argyle, Scotland, June 1, 1840. He immigrated to Collingwood Township, Ontario, Canada, in early childhood, and suffered the privations of pioneer life. Was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints in June, 1903. Died September 25, 1931, at his home near Ravenna, having lived in the same neighborhood for eighty years. Surviving are his aged companion, and the following sons and daughters: Archibald, Findlay and Gilbert on adjoining farms; Silas, of Ravenna, and Hugh, of Meadow Lake, Saskatchewan, and Mrs. A. Brown and Mrs. David Parks. The sermon was from the Saints' church by Evangelist John Shields. Interment was in Clarksburg Cemetery.

**BLAKELY.**—Paulina Deam, daughter of Henry W. and Elizabeth Deam, was born at Protosi, Wisconsin, April 3, 1850. She was one of a family of ten children only one of whom now remains, William H. Deam, of Independence, Missouri. In young womanhood she moved to Plano, Illinois, where she made her home almost continuously for more than fifty years. She was united in marriage to Lewis Van Dran at Plano, Illinois, March 21, 1875. He preceded her in death September 22, 1880, leaving a small daughter, Ora, who died January 29, 1896. On October 1, 1882, she became the wife of George Campbell Blakely at Plano, Illinois. One son was born to them who survives her. Mr. Blakely passed away at their home in Plano July 29, 1915. After two years Mrs. Blakely went to Chicago to live with her son, Floyd R. Blakely, where she remained until her death December 13, 1931. She was affiliated with the Plano Eastern Star Chapter, and become a member of the church January 16, 1870, and was actively interested in both organizations. She was a kind mother and loving neighbor and friend. Surviving are her brother, William H. Deam, of Independence, Missouri; one son, Floyd Blakely, of Chicago; three grandchildren, other relatives, and many friends. The deceased was brought to Plano where funeral services were held at the home of Mrs. Nellie Blakely and later at the Saints' church. Elder R. E. Davey, of Aurora, officiated. Interment was in Plano Cemetery.

**GILMAN.**—Amelia Gilman, wife of the late Charles Gilman, passed away November 18, 1931, at her home in Plano, Illinois, following an illness of several months. She was born December 1,

much benefit from these classes. Brother Earl Root, who has charge of the lectures, has proved himself an able instructor.

A good sermon was delivered recently by Elder W. A. McDowell, and also one by Brother Hughes of Ogden, Utah. Their sermons left the Saints with greater courage to move forward in the work.

Elder W. J. Nuckles, pastor, gave a four-minute talk the morning of December 13, on the spirit of Christmas and what it should mean to the Saints. Brother Hagerman, of Van Nuys, also gave a message on that morning.

We are holding midweek prayer services and have a fair attendance each week.

It is our desire, with the rest of the Saints at home and abroad, to have the Spirit of God among us to direct and guide every deed and thought for the upbuilding of his great work.

# THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Leonard J. Lea, Managing Editor.  
 Leta B. Moriarty, Assistant Editor.

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1849, at Graten, New York, and moved to Illinois at the age of ten years. In 1886 she was united in marriage to Charles Gilman. To them was born one daughter. Mrs. Gilman was a resident of Plano many years, having lived in the home where she died for the past thirty years. She united with the Reorganized Church of Jesus Christ of Latter Day Saints November 7, 1915, and remained a faithful and devout member until death. Was well known and respected in that community. Surviving are her daughter, Mrs. Zelma Turpin, one grandson, and six great-grandchildren, all of Aurora, Illinois. The funeral services were held Saturday afternoon at 2 o'clock at her home and at 2.30 at the Saints' church. Elder R. E. Davey officiating, assisted by Elder J. M. Blakely, of Plano. Interment was in Griswold Cemetery.

**PENDLETON.**—Mary Ann Pendleton, daughter of Thomas O. and Martha Pendleton, was born in Independence, Missouri, December 19, 1927, and passed away at 1.05 p. m. December 4, 1931, at the home of her grandparents, Mr. and Mrs. Alva Logsdon, Independence. Her age at the time of her death was three years, eleven months, and fifteen days. Although a child in body and thought, it was Mary Ann's lot to endure more suffering than most strong men. During her short life she was compelled to submit to eight operations. Mary Ann was a lover of Sunday school, insisting that she be allowed to go even though her little body was weak from pain. Hers was a life of faith in God and prayer. Her childish lips often bore testimony of God's blessings to her and assurance of his love. Left to mourn besides her parents are a sister, Lois Jean, a brother, Thomas O. jr, her grandparents, Mr. and Mrs. Alva Logsdon, and Mrs. W. B. Noland, of Independence, other relatives and friends. The funeral was held from the home of Mrs. W. B. Noland Sunday, December 6, the sermon being by Elder F. M. McDowell. Interment was in Mound Grove Cemetery.

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## How Much Do You Love the Church?

By Harley A. Morris

The Sunday school teacher who asked the question, "How much do you love the church?"—I wonder if he really realized the full importance of that query. I did not answer before the class. If anyone else answered, I didn't hear him. I took the question home with me. Again and again I asked myself the question; and finally I found myself confronted with other questions equally insistent for an answer. Is it essential to love this church? Any church? I analyzed the matter. I said to myself: "What is this thing we call the church? Where did it begin, and where will it end?"

That the church is of definite importance is evident from the fact that Christ selected it as a means of working out his plans for humanity. Let us not forget this fact—Christ set his stamp of approval upon the church—outlined a definite organization, appointed necessary officers and indicated a positive program of procedure. He gathered those who accepted his plan into this organization, bestowing upon it definite authority, giving to some of its officers sacred power to bind or to loose. It is thus that the church has become the representative of Christ—taking his name to minister to humanity in his stead.

But to what purpose is all this? Why these officers? Why the complex organization? Why priesthood authority? Are these things ends in themselves, and this authority a token of ill-concealed favoritism? Such thoughts are indeed unworthy. Paul's explanation is much better. He declares that this organization is "for the perfecting of the saints." The church is only a means toward definite results, and through it God makes possible for man an evolution to higher levels, the experiences of

which are beyond the conception of man in his present state. Men are so self-centered that they can not see the trail that leads upward. Unconscious of their surroundings they even miss the beauties that crowd the roadside. God wishes them to appreciate the splendors of lofty thoughts, noble acts, and unselfish affections. He can not force men to these endeavors, for coercion would rob them of their glory, so He sent Christ, and Christ has given mankind the church.

Man must be helped to outgrow his carnal nature—he needs to be coaxed into sampling the joys of righteousness—to this task Christ pledged the church. If man were in no need of this coaxing (call it teaching if you will) then he would have no need of the church. I think it is not too daring to say that when man shall have reached the fulfillment of the laws of brotherhood, there will be no church.

Let us get this thought clearly: The church is an organization with a purpose—merely a tool in the hands of God to work out his plan. It is a tool fashioned by him for the task before him and hence becomes not merely a tool, but the tool with which he would work. And now I wonder: What should be my attitude to the church? As God's divine plan it merits my respect, certainly. Shall I, then, go into raptures over its well-appointed offices, its doctrines and intricate system? Is there any danger of loving the organization of the church too much? Let me assure you that there is such a grave danger. History teems with incidents wherein people have so revered the institution that they have forgotten about God. Ancient Israel was constantly torn between two loyalties. Again and again God thundered to them the question: "Which will ye follow, the prophet or the priest?" How much do I love the church? More than I should? Am I being attracted

by the institution and the display? Have I forgotten that the church is just the tool with which God reaches men's hearts? How much do you love the church?

What should be my attitude to the church? Because of the classic examples of the past shall I be distrustful of the church? Shall I subject her officers to suspicion and her creeds to unjust censor? Such action would be harmful in the extreme, negative, and of no value. Remember, the church is neither your idea nor mine. It is God's plan, perfect in its organization and functions. Furthermore, any unjust criticism which we as members hurl against the church becomes a boomerang against ourselves. When we permitted the waters of baptism to close over us we accepted God's plan as our plan. In effect we made public statement of our love for mankind and avowed an intention to use the church as our agent to make brotherly love universal.

"How much do I love the church?" Some one has said that the extent to which I give proportionately of my material things to the church measures my love for it. I do not question that statement, nor do I defend it. I do say that if I think no farther than the church when I mail my tithes and offerings to the bishop, so far as I am concerned the church has failed of its purpose regardless of how large may be my contribution. Unless I can vision a needy world, and, aflame with zealous compassion, give of my store to relieve its suffering; unless I can be so consumed with the missionary spirit that I want to help send others the good news, I had better keep my offerings to myself, for although they may take salvation to some, they become a condemnation to me. But if I do seek my brother's welfare, then the church becomes my agent, its officers are my representatives, its organization is mine to use. With this conception of the church in mind, I can pledge my whole-hearted loyalty to it. If the church means something else to me, it would be much better if I were asked, "How much do you love your fellow men?"

### A Japanese Christian Speaks

Christians are self-satisfied. They are too content with the *status quo*. They are not seeking something better with deep desire. God is seeking the world, but we Christians are praying in very small terms. We pray, "God, give me my dinner"! "Let me travel in safety," "be prosperous," "have good children," "let my church prosper"! But God sees the world at war, millions of unemployed, delinquents on the increase, men and women going to prison!

How many of us are praying for China—China,

that has been in the agonies of revolution for eighteen years? Or for Russia? "Too big," you say? "But did You not make the world?" Challenge God in that way, and plead for China and for Russia. Open the book of Isaiah and read the prophet's prayers there. Why do you not lay hold on the Spirit of God and pray from his point of view?

Why be content merely to pray in a small way for the church to become self-supporting, when there are twelve thousand villages in Japan unevangelized; and only two hundred and fifty thousand Christians among seventy millions of population? Have you been praying for the present Communist Movement in Japan? Jesus died on the cross for us. The consciousness of redemption gives us responsibility for the worst and lowest human being. *Ask, seek, and knock, and your Father in heaven will give you the Holy Spirit.*—Toyohiko Kagawa, in "Living in the Power of the Holy Spirit," Federal Council Bulletin, March, 1931.

## Letters to the Editor

### Laments Growing Worldliness

Replying to your request, I will write and submit a few items for your consideration relative to the charge of the writer of the "unsigned letter." I believe as a people we are letting the things of the world come into our lives and into the church more and more. According to statistics we number around 110,000. The records of the Bishop's office show that in any year no more than seventeen thousand members have contributed financial support. What about the other 93,000?—sleeping? . . . In 1930 a young man was ordained to the office of priest. The following winter he attended several card parties and as a climax gave a party and dance in his own house. This winter he is attending card parties and dances and I learn that he has mastered the art of swearing. Last summer my husband and I attended a local union Sunday school at the home of a Latter Day Saint. Upon arrival an elder from an adjoining city announced that he would preach. His discourse text was, "Behold, the Savior is knocking at your door," and he gave good instruction and advice. After the service he was in the yard with bat and ball with others having a good ball game while the Latter Day Saint host was interested in a horse shoe game. The Saints can dance, and play cards as well as any. They have a record as well as those of the world—mortgage and notes and bankruptcy. Are we sleeping? I, with Brother Luff, must say, "To your knees, O Israel."

FLORENCE GOULDSMITH.